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FROM THE EDITOR

Greetings!

Welcome to the new edition of JBPL. We remain deeply encouraged by the emerging interest in Biblical research in organizational leadership. This edition continues this quest for the uncovering of Biblical models and theories of leadership. The articles and authors represented in this edition come from diverse backgrounds and make use of many different approaches. We are confident that this edition will not only make unique contributions to the research stream, but also open new avenues for further exploration. We welcome further submissions. A special word of gratitude to our tireless production team and our international review board for all their efforts.

Pax et Bonum,

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

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THE CULTURE AND LEADERSHIP OF JEPHTHAH IN JUDGES 11 AND DEUTERONOMY 12

CARRIE GILLIGAN

This social and cultural textural analysis (Robbins 1996) explores two Old Testament texts, Judges 11 and Deuteronomy 12 (NASB). Using Biblical cultural anthropological principles, this analysis examines the parallels between Deuteronomical law and the leadership of Jephthah. As the main character in Judges 11, Jephthah's leadership decision making presumably arises due to his cultural position within the ancient tribe of Gilead. Born the son of a prostitute, Jephthah rises to a leadership position and attempts to regain integrity within this ancient culture. The analysis reveals that there a potential flaws in Jephthah's leadership capabilities that may be due to the cultural underpinnings of his background and his actions within the framework of the dominant society, particularly related to Deuteronomical expectations of behavior. Application to the contemporary period, limitations, and future implications are provided.

There is definitive value to the discussion of ancient Israel from a cultural anthropology perspective because this area has much to offer in terms of providing a voice to Old Testament texts (Harrington 1981). According to Grunlan and Mayers (1988, 35) cultural anthropology is multilayered and considers the distinctive study of "…humans across time and cultures." Although there are numerous examples of Biblical cultural anthropology in the Old Testament, Deuteronomy 12 and Judges 11 are two examples of rich cultural tradition and ritual. Deuteronomy 12 (New American Standard Bible), a book of the Pentateuch, covers the cultural guidelines for dwellings, land possession, offerings, food consumption, and pagan influence. Judges 11 (NASB) recounts the story of Jephthah, the "ninth judge" and his plight from accusations that he

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was not a true son of Gilead (Marcus 1990, 113). The two books have the potential to converge to form a template and application of cultural norms or regulatory standards within the Old Testament tribe of Gilead. Deuteronomy stands as a portion of the cultural influence in itself and has an abundance of "Hebrew scribal culture" interwoven within its verse (Van der Toorn 2007, 143). This special cultural law of the land in Deuteronomy 12 is a divine gift from God for the people of Israel, so that they might live and flourish beyond sin (Hoppe 2000, 343).

If this law of the land is followed, will Jephthah follow it? Likewise, the journey of Jephthah in Judges 11 is a cultural one. Janzen (2004, 181) writes that Jephthah was less equipped to subscribe to the regulatory indications of God. Jephthah as a warrior, negotiator, son of prostitute, and father (Judg. 11, NASB) faltered on multiple fronts, presumably due to the motivations and familial background which may not have allowed him to flourish as an accepted tribesman in the Gilead tribe. Yet, there are suggestions that the culture of ancient Israel may have been in a state of sin (Clements 1989), not knowing how to return to the law of God. Analyzing the culture of Jephthah, and him within this culture will provide analytic data regarding his societal position and subsequent leadership.

Robbins (1996, 71) has created a framework suitable for the analysis of culture named "social and cultural texture". Using Robbins guidelines for texture analysis, the text is analyzed via the broader categories and sub-categories indicated in this cultural and social framework (71). Following this structure three areas are analyzed: (a) "specific social topics" which can indicate a textural voice, (b) cultural and social themes, and (c) "cultural category" (Robbins 1996, 72-86). The purpose of this exegetical paper will be to draw the cultural components of Deuteronomy 12 and Judges 11 from their respective cultural positions, and compare and contrast those positions. Secondly, the paper will address contemporary leadership and future directions for bringing forward Old Testament literature into the current global era.

I. METHOD OF ANALYSIS: JUDGES 11 AND DEUTERONOMY 12

Robbins (1996, 71) indicates that the exegetical researcher can explore the cultural anthropology of a text via analysis of three sub-areas of texture: "…specific social topics, common social and cultural topics, and final cultural categories". The first, involves categorization of the voice of the text and how it gives cultural clues regarding "…meanings, values, traditions, convictions, rituals, beliefs, and actions to people" (72). Within this category of analysis, Judges 11 and Deuteronomy 12 are discussed in the context of Robbins conversionist and thaumaturgical perspectives. The conversionist voice is described by Robbins as a view of the world as it stands, and how it can be navigated by taking a Godly stance as a participant (72). The thaumaturgical perspectives in these passages relate to "…the foresight and avoidance of calamity" (73).

The second are the emerging cultural and social themes for analysis in Judges 11 and Deuteronomy 12 (Robbins 1996, 72). The first of these themes indicated by Robbins is integrity and social positioning (76). The second theme applicable to these two Old Testament passages is that of legal contract which can be defined as relationships between people of different social standing (79). A third theme is "riposte"

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or "challenge-response" which involves a series of steps as process of difference between two parties where one party puts forth the "challenge", the issue is processed, and then the parties counter one another (80). Another theme is that of interchange between groups or tribes of people or what Robbins terms "exchange systems" (83). The last of these themes indicated by Robbins exists between the two Old Testament texts used in this analysis, "purity codes" or "…the boundaries separating the inside from the outside" (85). These cultural maps include differences in social status (85).

The last of the sub-textures of cultural texture analysis that is applicable to Judges 11 and Deuteronomy 12 is "dominant culture rhetoric" (Robbins 1996, 86). This final sub-texture describes what Robbins calls the "cultural location" of an individual (86). This cultural position within a broader societal and cultural milieu displays how certain individuals are those that stand out from the crowd in certain cultural and social group frameworks (86). This analytical methodology is applied to the two Old Testament texts, from both the Pentateuch and Judges 12, with particular emphasis on the Biblical cultural anthropological metamorphosis of leadership development.

II. THE TALE OF TWO TEXTS: CULTURE IN OLD TESTAMENT ISRAEL

The Old Testament text of Deuteronomy is the last of the Pentateuch, and deals partially with legalities (Deuteronomy 12, New American Standard Bible). According to Hill and Walton (2000), Deuteronomy is the basis for a solid foundation in the rules of ancient culture related to God like behavior. For example, there are multiple repetitions of the Ten Commandments throughout the book (Deut. 5, 8, 9 NASB). Considering this, a conversionist voice of the text is not surprising, since humankind would continue to do evil by ignoring God's commandments (Judg. 11 NASB); it is only by following the laws of God that the individual might navigate the complexities of deliverance (Robbins 1996). Deuteronomy 12 highlights key verses that are applicable to Judges 11 (NASB) from the standpoint of precursor stipulations of law, some of which may have been misinterpreted by Jephthah, which will be discussed further in this paper (see Table 1).

Table 1
The Conversionist Voice (Robbins 1996) of Deuteronomy 12 (NASB) and its Application to Judges 11 (NASB)

Deut. 12 Verse [with emphasis]	Corresponding Application Verse to Judg. 11
5 "But you shall seek *the Lord* at the place which the Lord your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. 6 There you shall bring your **burnt offerings**, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock."	30 "Jephthah made a vow to the Lord and said, "If You will indeed give the sons of Ammon into my hand, 31 then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the Lord's, and I will offer it up as a **burnt offering**."
8 " 'You shall not do at all what we are doing here today, every man *doing*	23 "Since now the Lord, the God of Israel, drove out the Amorites from before His

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Deut. 12 Verse [with emphasis]	Corresponding Application Verse to Judg. 11
whatever is right **in his own eyes**; 9 for you have **not** as yet come to the resting place and the **inheritance** which the Lord your God is giving you."	people Israel, are you then to possess it?" 24 "Do you not possess what Chemosh your god gives you to possess? So whatever the Lord our God has driven out before us, we will possess it." 27 "I therefore have not sinned against you, but you are doing **me** wrong by making war against **me**; may the Lord, the Judge, judge today between the sons of Israel and the sons of Ammon.'"
13 " 'Be careful that you do not offer your **burnt offerings** in every *cultic* place you see, 14 but in the place which the Lord chooses in one of your tribes, there you shall offer your **burnt offerings**, and there you shall do all that I command you."	30 "Jephthah made a vow to the Lord and said, "If You will indeed give the sons of Ammon into my hand, 31 then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the Lord's, and I will offer it up as **a burnt offering**."
31 "You shall not behave thus toward the Lord your God, for every abominable act which the Lord hates they have done for their **gods**; for they even **burn their sons and daughters** in the fire to their **gods**."	24 "Do you not possess what Chemosh your **god** gives you to possess? So whatever the Lord our God has driven out before us, we will possess it."
32 "Whatever I command you, you shall be careful to do; **you shall not add to nor take away from it."**	39 At the end of two months she returned to her father, **who did to her according to the vow which he had made**; and she had no relations with a man. Thus it became a custom in Israel, 40 that the daughters of Israel went yearly to commemorate the daughter of Jephthah the Gileadite four days in the year.

These laws offer a conversionist view to the main leader or "ninth judge" of Judges 11 (NASB), Jephthah. Jephthah is a leader who has the choice to integrate this law into his decision making or choose to ignore this law in his decision making. This is inherent because the backdrop of life in Old Testament Israel was based upon the culture of the family unit, the accompanying interpersonal relationships between families, and decision making rules and regulations associated with those interactions (Blenkinsopp 1997) (see Figure 1).

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Figure 1. Blenkinsopp's (1997) Concentric Circles of Family Connection in Ancient Israel Applied to Jephthah

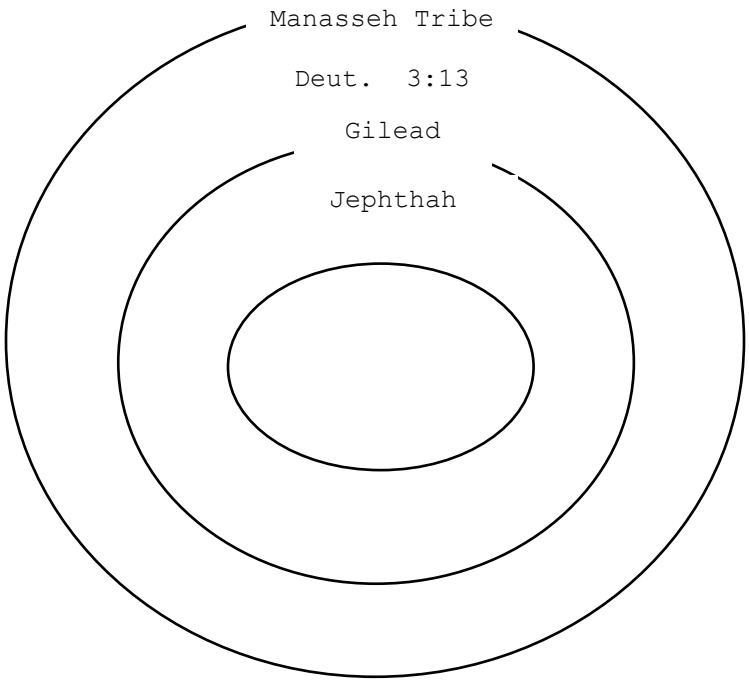

Figure 1. Blenkinsopp (1997) describes in text, that the Old Testament individual would reside at the epicenter of each of these circles (50). In the case of Jephthah, he is identified as the "…son of a harlot" (Judg. 11: 1 NASB). This would have been in direct violation of the contents of Deuteronomy (Sinclair 2011, 666) and would have left Jephthah without a solidified amount of land to base himself within the "kinship" of his half-brothers in the long term (Blenkinsopp 1997, 63). Blenkinsopp indicates that ancient Israelites ultimately valued "paternity and inheritance" (63). In this case, Jephthah leveraged his warrior skills, for the Gilead clan members in need of his assistance who initially rejected him. This countered what he was unable to biologically inherit.

There is a second voice within the text of Judges 11(New American Standard Bible), the thaumaturgical voice (Robbins 1996, 73), shown through two different instances in the events of this Old Testament text. According to Robbins the thaumaturgical is "…the individual's concern for relief from present ills by special dispensations…salvations takes the form of …the foresight ad avoidance of calamity" (73). The story of Jephthah in Judges 11 (NASB) begins with the identification of the leadership characteristics. Jephthah is described as the following in Judges 11 (NASB): (a) "a valiant warrior" (1), (b) son of Gilead (1), (c) the "…son of another woman" (2), and (d) that he was in the company of "worthless fellows" (3). Jephthah is then called upon by his brothers who had initially rejected him in their family unit, to fight the Ammonites, who began conflict with the Israelites (4-8). At this juncture, Jephthah confirms a bargain with his brothers, specifying that is he decides to fight for the side of Israel, this would guarantee his leadership position in the Gilead clan (9-11). Jephthah

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then goes to task to rectify the situation with the Ammonites who are ready to engage in conflict with Israel, by first attempting diplomatic means in order to avoid war which ultimately fails (12-28). However, in Judges 11 (NASB) Jephthah realizes that it is ultimately God that will determine the outcome (27), and makes a request of God, offering a sacrifice to God for his victory against the Ammonites:

> If you will indeed give the sons of Ammon into my hand, then it shall be that whatever comes out of the doors of my house to meet me when I return in peace form the sons of Ammon, it shall be the Lord's and I will offer it up as a burnt offering (30-31)

Jephthah then realizes that the individual coming out of the doors is his one and only daughter and child (35-36). Jephthah is then placed in a situation of distress, where he decides to fulfill his promise from his prayer request to God at his and his daughter's expense (37-39). Jephthah could have potentially faced misfortune by not fulfilling his promise, although this option appears to be absent in the text, because he immediately makes his decision after seeing her (35). Jephthah knows that God must guide his leadership in the Ammonite conflict in order to avoid misfortune for the tribe of Israel, and he asks for definitive "supernatural help" (Robbins 1996, 73) to do so. The voices of this text and Deuteronomy's application to it may possibly open a door to the cultural and social themes interwoven in the threads of Jephthah's leadership decision making.

III. SOCIAL AND CULTURAL THEMES

There are five themes that emerge within the social and cultural aspects of these two texts, and the first is that of integrity within social position (Robbins 1996). From a Deuteronomy 12 (New American Standard Bible) standpoint, it would have been appropriate to "You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree" (2). In the case of the Ammonites, who may have worshiped many gods (Aufrecht 1999, 156), honor would come from following the benefit of God's law to acquire land for His glory alone. According to Deuteronomy 12: 28 (NASB) a sense of integrity comes from following the Godly laws of the home or land,

> Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the Lord your God.

In the case of Jephthah, who was born and societally placed *without* honor (Judg. 11: 1-3 NASB) to rebound to a place of honor within his house (family unit), and become hero of the lands of his tribe, he would have to perform successfully after being called to task to fight against the Ammonites by his half-brothers (Judg. 11: 6-11, NASB). Particularly, relevant is Judges 11: 9 (NASB) which states, "…'If you take me back to fight against the sons of Ammon *and the Lord gives them up to me* [with emphasis], will I become your head?'". Marcus (1990) builds an argument that Jephthah's dishonor comes from losing in court to his half-brothers over the rightful legitimacy of his adoption as a son of Gilead (111). There may have been no way to concretely prove that Gilead was Jephthah's actual father (111). However, Jephthah does potentially conduct himself honorably, by first negotiating with the Ammonites, before attacking and defeating them (Judges 11: 12-32 NASB), which then annuls any legal misgivings regarding his

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honorable place in the family unit per his own request to clan members (Judges 11:9 NASB). This becomes a part of his social standing and honor because a legal contract in this case may have been decided regarding the status of Jephthah in his family unit, and subsequently, the clan and tribe, *prior* to the heads of tribes requesting his assistance against the Ammonites, and then again, after Jephthah agrees to engage in the conflict (Judges 11:6, NASB; Marcus 1990). As the passage progresses, it is the confrontation with the Ammonites which truly gives the reader an opportunity to know the leadership and renewed determination of Jephthah.

Robbins (1996) indicates that the process of "*riposte*" is that which could jeopardize the status of an individual within the text (80-81). There are two potential ways in which Jephthah's status within the culture of this ancient tribe is challenged. The first is from the Deuteronomical text, and the second is via the confrontation with the Ammonites. Deuteronomy 12 challenges Jephthah directly, and his responses show the potential flaws in his decision strategery and status within the Godly portion of the culture (see Table 2) Although, according to Römer (1998) Jephthah is only following the book of Qohelet, specifically a verse in the book that indicates that one must always satisfy a promise to God (38). The book of Qohelet or Ecclesiastes is the book "…read during the celebration of the Feast of Booths…" (Lohfink 2003, 1).

Table 2

Test and Reaction in Jepthah the Ninth Judge

Deuteronomy 12: The Test	How did Jephthah React? (Judg. 11, NASB)
2"You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree"	▪ Engages Ammonites by negotiation without success (28) ▪ Leaves the situation in the hands of God to decide the winner of the conflict (27) ▪ Defeat of the Ammon (32-33)
Possible Flaws in Decision Making Occur at this Juncture	
↓	↓
8 "You shall not do at all what we are doing here today, every man *doing* whatever is right in his own eyes"	▪ Bargains with God from his own standpoint in order to potentially save face, secure his honor, position, and defeat the Ammon by offering what would meet him upon his return from victory (30-31)
13 " Be careful that you do not offer your burnt offerings in every *cultic* place you see, 14 but in the place which the Lord chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you"	▪ Potentially at Ammon, a cultic place, he called to God to exchange victory for a burnt offering as a vow that he did not intend to break (31-35)
31 "You shall not behave thus toward the LORD your God, for every abominable act which the LORD hates they have done for	▪ Fulfills his promise to give a burnt offering of his one child to God (39) — a cultic practice.

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Deuteronomy 12: The Test	How did Jephthah React? (Judg. 11, NASB)
their gods; for they even burn their sons and daughters in the fire to their gods"	
32 " 'Whatever I command you, you shall be careful to do; you shall not add to nor take away from it'"	▪ Added to his situation by unnecessarily bargaining with God for a victory (30) ▪ Took away God's blessing of a child by offering her as burnt offering (39)

The second demand-response within Jephthah's story is between Gilead and the Ammonites. Culturally speaking, migratory patterns cannot be excluded as considerations for the conflicts that surround the territory contested in Judges 11 (Mehlman 1995, 76). This is true of the exchange that occurs between Jephthah and the king of Ammon. There is a structure that follows the exchange in Judges 11 (NASB) as follows: (a) a question, why are you seeking conflict? (12), (b) an answer from the king of Ammon (13), (c) a reply from Jephthah (14), and (d) no reply from the king of Ammon (28). An argument is put forth by Jephthah that is convincing, in order to either avoid or continue the conflict that might ensue. Webb (1987) indicates that his intention in the dialogue is to lay out a position for war (58). Webb also indicates that it is unknown whether Jephthah was truly acting in the interests of the Israelites or if he was acting in his own self-interest (60). It is the postulate of this author based upon the text, that he may have been doing both, in order to satisfy a sense of belonging in the family unit and greater tribe as someone who followed the cultural claims of the time, as well as rise to respected leadership temporarily.

Robbins (1996) asserts that interchanges amongst people could take on a variety of shapes, but in general the people engaged in a "clan-based system" for services (p. 83). Deuteronomy 12 lays a foundation for exchange within the clan and tribal system between God and the people. One example of such reciprocity is in Deuteronomy 12: 10-12 (NASB) where the writer indicates that God will give the people sanctuary and safekeeping from enemies, and in return, offerings, oaths, and exultation for the blessings given to the people will take place. Another example of service exchange occurs again, when Jephthah offers his services to fight the Ammonites (Judges 11: 8-9 NASB). Because it is likely that the half-brothers of Jephthah did not believe in the lawfulness of his adoption as a true son of Gilead (Marcus 1990, 113), the social exchange that occurred here appears to be "asymmetrical exchange" (Crook 2006, 91). Crook indicates that this type of exchange mechanism was not based upon familial association, and that the exchange could be based upon an agreement, between individuals of imbalanced social standing (91). Based upon the treatment of Jephthah by his supposed family and tribe, it is not unanticipated that this type of exchange might be seen as absent from familial associations. One is not astonished that because there is this questionable divide between familial players that Jephthah's past plays a role directly in his future as a leader from the standpoint of purity.

The role of the natural imperative of life was a part of the "purity codes" of ancient Israel (deSilva 2011, 145; Robbins 1996, 85). An example of this in Deuternomy 12 (NASB) is the practice of slaughtering meat (15-17) and the abolishment of idolatry to have a clean place of haven (2-7). Practices and circumstances that veered from this

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natural order were deemed impure, as is the situation with prostitution or sodomy (Leviticus 18 NASB). In the case of Jephthah, the natural order and purpose of the family unit, clan, and tribe would have been disrupted by a potentially illegitimate child of a prostitute. Jephthah's half-brothers would have probably seen his existence in their family as impure and therefore took steps to nullify his existence within the group (Smith 2005, 286). Smith indicates that Jephthah wasn't the first and wouldn't be the last to be the product of an unstable familial unit, and given to the hands of grave sin. Smith writes, "to destroy the family would be to destroy Israel" (284). Indeed, the family of Gilead was in upheaval at the beginning of the passage, and this trend continues with Jephthah potentially destroyed his own offspring as well (Judges 11: 39 NASB). Smith continues, "…while not purposefully passing on the faith by planning for a Godly heritage, they were destroying not only their own families but Israel as well. Problems in the home ultimately impacted the nation"(298). Based upon the impurities associated with Jephthah and his background, Jephthah's cultural position within the dominant culture would have made him a social outcast (Judges 11: 3 NASB) who was given a second chance.

IV. CULTURAL POSITION

Jephthah rose from a leadership position from a cultural position of denigration, once a man who was taken as a part of family, only to have been removed by his own kin (Judges 11: 1-4 NASB). The prevailing culture (Robbins 1996) of the time would have attempted to make the impure, pure (deSilva 2011). However, the problem with this situation is that in doing so, the family unit and the individual characteristics of Jephthah created a leader whose social needs as a part of the prevailing culture potentially outweighed a wisdom that could have been fostered by his family unit, clan, and tribe. In other words, if the story showed that due to the nature of the situation, the units nurtured Jephthah as a valid member, would he have emerged to produce better decisions for the tribe and his own daughter later? Or would ritual have an override over reason?

From a cultural anthropology stance, DeMaris and Leeb (2006) suggest that Jephthah should not necessarily be considered a negative character, because he was participating in the rituals of the period from the cultural stance he was given. In particular, DeMaris and Leeb point to the end of the passage in particular, "in parlance to ritual theory, the daughter's rite references or indexes the social crisis and ritual negotiation that Jephthah has gone through…" (190). DeMaris and Leeb indicate that rituals provided a change in cultural positioning within the greater social network, as with the mourning of Jephthah's daughters virginity and that of the Jephthah's return as a victorious warrior (190). Envisioning Jephthah in the context of the rituals of the time may not be as different as the 21st century cultural hurdles that face leaders today, including, illegitimacy, prostitution, disintegration of family units, and lack of accountability to the existence of the most basic commandments and ethics.

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V. CULTURAL APPLICATION IN A CONTEMPORARY LEADERSHIP CONTEXT

Can cultural anthropological considerations have an impact on leadership decision making? Further, can Blickensopp's (1997) concentric circles fit into the contemporary context for leadership? Arguably, in the contemporary period, the outer concentric circles (Blickensopp 1997) are disintegrating, at minimum, within the United States, as the number of two parent, married households declines (Federal Interagency Forum on Child and Family Statistics 2011). If this is the case, then how can contemporary society learn from the leadership of the Old Testament in order to develop leaders who can provide stability and morality, especially if the leader was never taught morality in the family unit? It is the intent of this analysis to demonstrate that, indeed, societal structures at large might be able to form leaders that can have great stamina and stealth, not unlike, Jephthah, yet lack the essential components of trust, and wisdom required to lead with precision confidence in decision making. In addition, these same leaders may lack the stability of a familial tree that could have once sponsored their development as individuals (to trust, seek wisdom, and seek morality) and as stable leaders over the longer term.

Certain case studies demonstrate that there are organizations realizing the importance of good spiritual basis in leader decision making and are implementing such structures for leadership development based on Christian perspective (Brinkmann & O'Brien 2010, 656). Older cultural case studies, such as Miller (1965) give ethnological information that may be replicated and reanalyzed from an anthropological standpoint in the contemporary period. Miller found that,

> leadership, decision-making, and social control are processes of maintenance which also serve to modify a culture. Both individuals and the community make decisions under the guidance of leaders who are supported by mechanisms of social control which encourage development of consensus about issues and adherence to agreements which have been reached (65)

Additional contemporary models of leadership are not devoid of the consideration of personal background. In fact, Gardner, Avolio, Luthans, May, and Walumbwa (2005) indicate in their conceptual model paper of authentic leadership that,

> for authentic leaders, one or more positive role models (e.g., a parent, teacher, sibling, coach or mentor) who demonstrated high levels of integrity, transparency, and trustworthiness are likely to have served as pivotal forces in the leader's personal growth and resulting self-awareness (348).

The latter theoretical examination is no stranger to the societal influences of the contemporary period. In essence, culture and background may have an influence upon leader decision making and behavior in the contemporary age, just as the highlighted influence of this analysis of Old Testament ancient Israel in Judges and Deuteronomy. The story of Jephthah allows the examination of cultural situation and influence upon leadership decision making. However, this is not to say that leaders who come from challenging social backgrounds cannot rise above them, and that there are exceptions to this notion. The contemporary age demonstrates that some leaders undeniably do rise above challenging situations to wisdom, with positive familial influences and fortitude (Carson and Murphey 1990). Such leaders may particularly have an affinity for self-determination behavior (Deci and Ryan 1985), perhaps nurtured by important family

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members or influential mentors acting in the place of familial influence, rising above societal and cultural limitations for the greater good (Romans 8: 28 NASB).

VI. LIMITATIONS AND FUTURE DIRECTIONS

As par for exegetical examination, there are subject limitations to analysis, as well as the limitations of evidence from cultural anthropological circles. For example, where did Jephthah really make his vow? Did Jephthah really kill his daughter, or did he simply send her to some location to lament? Although there are holes within the literature regarding such evidence, Judges 11 and Deuteronomy 12 still have potential relevancy exegetically to our contemporary age from a position of understanding the forces that drive leader development and decision making. Future studies might ethnologically or historically follow several leaders over the course of their career to examine the influence of familial background and cultural influences upon their leadership with the Old Testament as parallel of analysis for similar leadership decision making. This methodology might also include cross-cultural qualitative comparisons, as differences in cultural values may skew what is deemed a leadership decision flaw or success. Furthermore, generational differences as a result of declining familial commitment and moral relativism may also display stark differences in what constitutes positive and negative decision making in leaders. In conclusion, culture, as existent in Old Testament clans, tribes, and family units was as important in ancient Israel, as it may be of paralleled importance in the current global era.

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CHRISTIAN LEADERSHIP AND THE CRIPPLING EFFECT OF NARCISSISM: A HISTORICAL INTERTEXTURE ANALYSIS OF JUDGES 13-16

ROBERT BALL

The biblical story of Samson presents mysteries that men have for centuries tried to understand and unravel. The story presents the picture of a God-called leader who squandered perhaps one of the greatest opportunities ever afforded a man by God to be a true leader, hero, and deliverer of his own people. Yet, Samson wasted and squandered his potential by living out narcissistic characteristics in the majority of his life decisions. Samson's failure is epic in the annals of history. One finds in the story of Samson a clear presentation of the crippling effect of narcissism in the life of one who is called to serve God by serving others. The same crippling effects are still evident in the lives of Christian leaders who succumb to narcissistic behavior today.

Throughout history, God has called men and women to places of leadership in the accomplishment of His sovereign plans and purposes. A cursory survey of scripture reveals many examples one might consider. Noah was called by God in his generation to lead in the preservation of humanity by the building of an ark. Noah served as God's man through preaching, building the ark, and leading his family to enter into God's salvation (Gen. 6-8).[1] The reader's attention might then be drawn to a man named Abraham (Gen. 12.1). Abraham was called by God to be the father of the Jewish nation, the people through whom the Savior, Jesus Christ, would be born into the world. After Abraham came men and women like Joseph, Samuel, David, Solomon, Daniel,

[1] The King James version of the Bible is used throughout.

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Deborah, Samson, and many others. Many, if not all, of these leaders are considered successful for the cause of God and admired for their service and example.

It is here one might pause and reflect on what scripture has to say concerning these biblical leaders. The reader is reminded fairly quickly how these leaders, with the possible exception of Daniel, all had some recorded failure in their service as leaders. For example, Noah became drunk after the flood. Abraham lied about Sarah, his wife, on two separate occasions, almost causing his wife to be defiled by another man. David's sin with Bathsheba is renowned as is Solomon's propensity with the women, some 700 wives and 300 concubines (1 Kings 11:3). As one reads the Bible, it seems failure in the lives of biblical leaders was a fairly common occurrence.

This naturally leads one to ask the question, is this pattern of failure among Godly leaders any different in the church today? Do God-called leaders still fail? There are many examples in history and contemporary news reports of leaders who purport high levels of religious, moral, and ethical standards who have failed or are failing.[2] The worst failures seem to be against those who are most vulnerable.[3] In recent history, the scandals of religious leaders involved in illicit sexual activity have been most prominent.[4] These types of moral failures among those who are considered Godly leaders reveal there is a danger for those who are called of God to lead. The danger for God-called leaders could easily be categorized as the negative effect of narcissistic departure from the moral and ethical standards of God.

This paper examines the danger of narcissistic behavior in the lives of God's leaders with an in-depth socio-historical examination of the life of Samson. The lessons gleaned from this examination of Samson's life and leadership history will serve to instruct and warn Christian leaders today concerning the danger and harm of narcissistic tendencies in leadership. Just how crippling and dangerous is narcissistic leadership behavior? Samson's story sheds light on that very question.

Narcissism

Before examining the historical account of Samson, it is profitable to define the term narcissism. Narcissism can been defined by specific characteristics exhibited in the life of an individual.[5] The first narcissistic characteristic is defined as an exaggerated sense of self importance, thinking more highly of self than is proper. Secondly, a narcissist has an inflated or fantasy expectation of great success and power. These characteristics are followed by an elevated view of one's social and mental status, limiting the narcissist's interaction to people of perceived like stature. Fourthly, the narcissist looks for and expects the admiration of others. Along with these

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[2] Jennifer Pop, Geoffrey Sutton, and Grant Jones, "Restoring Pastors Following a Moral Failure: The Effects of Self-Interest and Group Influence," *Pastoral Psychology, 57*, no. 5-6 (2009): 275.

[3] I. John Razu, "'Let Them Come' – 'Let Them Work': Receiving/Using Children in a Globalized World," *Studies in World Christianity, 12*, no. 3 (2006): 252.

[4] Dermot Groome. "The Church Abuse Scandal: Were Crimes Against Humanity Committed?" *Chicago Journal of International Law, 11,* no. 2 (2011): 477.

[5] Aaron Pincus, Emily Ansell, Claudia Pimentel, Nicole Cain, Aidan Wright, and Kenneth Levy, "Initial Construction and Validation of the Pathological Narcissism Inventory," *Pathological Assessment, 21,* no. 3 (2009): 365.

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is a sense of entitlement, an expectation of deserving the best. A sixth characteristic of the narcissist is the use of others to achieve personal expectations or goals. This use of others is accompanied by a complete lack of empathy. The final two characteristics of a narcissist are envy and an arrogant or patronizing attitude toward others. In the spiritual realm, narcissistic behavior has been compared to the effects of original sin.[6] The love of self has alienated man from his source, spiritual narcissism has alienated man from God the creator.

For the biblical leader, any one of these narcissistic characteristics and certainly any combination thereof are detrimental to principles of biblical leadership. Not only is narcissism detrimental to biblical leadership, it is detrimental in the business world as well. Studies have examined narcissistic behavior in business and group settings and found copious negative effects.[7] The same research revealed a narcissist will garner positive support early in a group or business relationship based on the apparent success of the individual. However, short term success often gives way to long term problems which often cause others to reverse their initial positive opinions. It has been shown that narcissists lack good listening skills, are quick to point out the faults of others, have trouble focusing on problems, possess no true empathy for others, and seldom have positive contributions to the end goal of a group or work environment.[8] A preoccupation with self, personal goals, personal desires, and an inflated ego often cause great tension in the group environment. These findings and observations are certainly categorized as negative or problematic for one in a leadership role and or serving as part of a team or group effort. With this general understanding of basic narcissistic behavior, this work now turns to a historical intertexture examination of Judges 13-16 along with the application to Samson's leadership example.

I. HISTORICAL INTERTEXTURE OF JUDGES 13-16

Vernon Robbins identified historical intertexture analysis as a tool whereby one might answer historical and theological questions concerning biblical characters and then make application concerning Christianity and the church today.[9] This synthesis of historical information is drawn from real life characters and events as recorded in the Bible. Samson is just such a character. Born in the time of the judges, Samson was a pivotal character in the deliverance of Israel from the oppression of the Philistines. In a time when Israel vacillated between obedience and disobedience to God's law, Samson had great opportunity to lead the nation for good.

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[6] Craydon McDonald, "Clarifying Several Nuances of Narcissism and their Implications for Pastoral Care." *Journal of Pastoral Care, 45,* no. 2 (1991): 150.

[7] Marjorie Cooper and Chris Pullig, (2013). "I'm Number One! Does Narcissism Impair Ethical Judgment Even for the Highly Religious?" *Journal of Business Ethics, 112,* no. 1 (2013): 172.

[8] Ibid., 169.

[9] Vernon Robbins, *The Tapestry of Early Christian Discourse Rhetoric, Society, and Ideology*. New York, NY: Routledge, 1996, 6.

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A Good Beginning

The historical account of Samson is set in a time when Israel was led by judges. The recorded pattern of conduct in Israel included rebellion against God, judgment from God, a cry for deliverance from the people, and God's response by sending a judge or hero to deliver them. The story of Samson is actually a break from the pattern or norm. In the account of Samson's call to leadership there is no record of the people calling out for deliverance. God simply took the initiative to send a deliverer.[10] Furthermore, the deliverer, Samson, did not ask to be a deliverer, he was chosen by God before his birth. It is with the birth announcement of Samson that the story begins.

The birth announcement of Samson is recorded in Judges 13 as being delivered by an angel who took on human form and appeared to Samson's mother. Samson's mother had previously been barren therefore enhancing the power and excitement of the angelic announcement.[11] Furthermore, along with the birth announcement, it was revealed that the child would be a Nazarite from birth. The Nazarite vow required total abstinence from wine or any strong drink as well as from anything considered unclean.[12] A key element of the vow with relation to the narrative regards Samson's hair. Samson was to refrain from cutting his hair, no razor was to touch his head. The unique nature of this vow is seen in that God pronounced the vow before the child was born. A Nazarite vow was usually entered into voluntarily and for a specific period of time. The historical case under consideration reveals God's sovereign design in designating the child as a Nazarite from birth, thus making the vow permanent and lifelong. Furthermore, the vow was binding on the mother during pregnancy as well. Samson's mother was to refrain from anything in her life that would defile the child she was carrying.

The first appearance of an angel with the birth announcement was presented to Samson's mother when she was alone. It is customary in hero stories, particularly where the woman has been barren, to make the mother appear to be the stronger parent or partner in the marriage.[13] The husband in this story was a man named Manoah. Manoah is presented here as passive while his wife appears to be receiving direct revelation from God while interpreting it as well. One might commend Manoah's wife in this instance for she went immediately to her husband and reported all to him. Perhaps Menoah's wife was not as dominate as has been presumed.[14] The narrative reveals the wife finding and revealing all to her husband. Furthermore, one sees where Menoah began to pray for God to reveal the same information to him. God answered Menoah's prayer, the angel returned a second time, and Menoah was privileged to receive God's message first hand.

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[10] Robert Chisholm, "What's Wrong with this Picture? Stylistic Variation as a Rhetorical Technique in Judges." *Journal for the Study of the Old Testament, 34,* no. 2 (2009): 171.

[11] Fred Blumenthal, "Samson and Samuel: Two Styles of Leadership." *Jewish Bible Quarterly, 33,* no. 2 (2005): 109.

[12] Charles Simeon. *Horae Homoleticae, Vol. 3: Judges to 2 Kings.* London: Samuel Holdsworth, 1836, 74.

[13] Susan Niditch, "Samson as Culture Hero, Tricksters, and Bandit: The Empowerment of the Weak." *Catholic Biblical Quarterly, 52,* no. 4 (1990).

[14] Ibid.

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The birth account ends with the physical birth of Samson. The Bible records, "And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol" (Judges 13.25). The value of this verse is seen in the confirmation of God's call on Samson's life. The intervening months between the announcement, the actual birth, and the growing of the young lad would no doubt have caused anxious anticipation as to what God had planned for their son. The stirring of the Spirit in Samson's life clearly identifies God's hand in moving Samson toward his destiny of serving as the deliverer of Israel.[15] There is a notable absence of any details concerning the early years of Samson's life, even the details of how the Spirit moved in his life are missing.[16] One is left to wonder at the degree of the Spirit's moving and the kinds of events that began to manifest themselves in Samson's life as he grew to be God's deliverer. One might make the connection here that those whom God sovereignly calls to serve are in all ways prepared and equipped by Him to serve. God's call on Samson's life was not without its special equipping as a cursory reading of the narrative reveals. All that remained for success was Samson's willingness to live and lead in accord with God's will for his life. This kind of willing surrender to God was succinctly stated by Schafer, "A yieldedness to the will of God is not demonstrated by some one particular issue: it is rather a matter of having taken the will of God as the rule of one's life."[17] Samson could have and should have taken God's will for his life as the rule of his life.

Knowing Right, Doing Wrong

The historical account of Samson's life takes on greater detail in chapter 14 of Judges with the record of Samson's desire for a wife. Rabbinical law required Samson to choose a wife from among the young maidens of Israel, he was directed by the law to marry only a Jewish woman. Yet, the story unfolds with Samson travelling to the Philistine city of Timnah where he took particular notice of a Philistine maiden he wished to marry. Samson told his father and mother of the Philistine maiden and asked them to make the necessary arrangements to pay the dowry and secure her as his wife. Menoah and his wife resisted Samson's proposal to marry the Philistine maiden, noting it was against God's law. Samson responded with a classic narcissistic answer, "Get her for me for she pleaseth me well" (Judges 14.3b). Samson was literally saying that she was right in his eyes regardless of whether God or anyone else agreed.[18] Samson's determination to marry outside of God's will for his life is a classic example of the narcissist's closed loop system, caring only for what is important for self-satisfaction or advancement.[19]

The marriage request and terms set forth by Samson give the reader a first glimpse into the conflict between the will of God for Samson and the will of Samson for Samson. As a Nazarite, Samson was called by God to a level of holiness that would serve to mark him as set apart for special service. The paradox is found in that

[15] Alfred Edersheim. *Bible History: Old Testament*. Oak Harbor, WA.: Logos, 1997, 173.
[16] Shimon Bakon. "Samson: A Tragedy In Three Acts." *The Jewish Bible Quarterly, 35,* no. 1 (2007): 35.
[17] Lewis Schafer, *He That Is Spiritual.* Grand Rapids, MI.: Zondervan, 1918, 51.
[18] Bakon, "Samson: A Tragedy In Three Acts," 36.
[19] McDonald, "Clarifying Several Nuances of Narcissism and their Implications for Pastoral Care." 153.

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Samson's disobedience would be used by God to precipitate conflict with the Philistines which would ultimately result in the accomplishment of God's purpose to deliver Israel.[20] The lesson one may glean here is that God can and will accomplish His sovereign plan regardless of how cooperative the called man or woman may or may not be. Samson's choice of wife in this passage is a classic example of a God-called leader making decisions based on personal preference with no empathy for the concerns or cares of others, most importantly a lack of concern for God's instruction concerning the matter.

The account of Samson's selfish choices did not end with the selection of a wife. On one of Samson's journeys to Timnah he was attacked by a young lion (Judges 14.5). The Spirit of God came upon Samson and he killed the lion with his bare hands. Sometime later, Samson passed by the same way again and turned aside to see the carcass of the lion he had slain. Honey bees had taken up residence in the carcass of the slain lion and created a honey comb. Samson took up some of the honey from the carcass of the lion and ate it as he continued his journey. Not only did Samson eat of the honey, he gave some to his parents and did not tell them where it came from.

Downward Spiral

The remainder of Judges 14 and 15 describe a progressively worsening condition of Samson's disobedience before God. The irony seems to be that the Spirit came upon Samson with great effectiveness, and yet Samson retained the ability to make volitional choices of disobedience.[21] The narrative describes a riddle given by Samson to a group of Philistine young men with a wager attached. The young men threatened Samson's prospective bride to gain the answer to the riddle. When Samson discovered the answer to his riddle was coerced from the prospective bride, Samson's temper took control and his unbridled rage led to his murder of thirty men and the burning of entire fields of Philistine crops. The conflict escalated with the execution of Samson's prospective bride and her entire family by the vengeful Philistines. By the time the reader reaches Judges 15, Samson had been arrested, had broken free of his bonds, and, in the power of the Spirit, slew some 3,000 Philistines single handedly with the jaw bone of a donkey that happened to be nearby. After slaying the Philistines, Samson seemed to enter a state of depression, perfectly in line with narcissistic behavior.[22] The Bible records that Samson was thirsty, thought he might die from exhaustion, and actually prayed for God's help. Perhaps in a moment of need, Samson was given an opportunity by God to pause and consider his life's circumstances? Perhaps there was some degree of remorse in Samson's heart?[23]

Ultimate Cost of Sin

The ultimate cost of Samson's narcissistic behavior and open indulgence in sin becomes clear in chapter 16. The story of Delilah is given in typical economic style for

[20] Bakon, "Samson: A Tragedy In Three Acts," 36.
[21] Lee Roy Martin, "Power to Save!?: The Role of the Spirit of the Lord in the Book of Judges." *Journal of Pentecostal Theology, 16*,no. 2 (2008): 43-44.
[22] McDonald, "Clarifying Several Nuances of Narcissism and their Implications for Pastoral Care." 155.
[23] Ibid., 155.

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literature of this type and period.[24] Samson was again involved in a sinful relationship with a woman of hostile moral and ethical standards. Samson's complete lack of respect for the spiritual danger of sin would eventually lead to his demise.[25] Delilah pressed Samson over and over to divulge the source of his great power. What Samson did not know was that this woman, with whom he was smitten, was aligned with his enemy. Delilah was both a spiritual enemy as well as a physical enemy. The intrigue of the narrative is heavy with deception and counter deception as each party negotiated for personal gain. Samson was driven by his narcissistic lust and the desires of his flesh. Samson's self-will and self-centeredness is glaringly evident throughout the entire narrative.[26] The reader discovers Delilah was motivated by her own self-preservation and advancement as well.

By the end of the story, Samson had been persuaded by the persistent Delilah to divulge the source of his power. Samson told Delilah he was a Nazarite and that no razor was allowed to touch his head. With the secret out, Delilah betrayed Samson and cut his hair, resulting in his arrest, humiliation, and permanent incarceration. Two important questions might be asked at this point of the narrative.[27] First, did Samson really understand the significance of his Nazarite vow? The obvious answer is no. Secondly, did Samson truly believe his power came from having long hair? Regardless of what Samson believed concerning the connection between his hair and his power, Judges 16.20 reveals his power came from the Lord.

The Final Act

The final act of Samson was bittersweet. The Philistines had put out Samson's eyes; he was blind. The ultimate act of humiliation took place when some 3,000 Philistine lords brought Samson from the dungeon to the temple of Dagon to celebrate and make sport of him. The reader finds Samson being reconciled to God as he made his final request.[28] Samson asked God for supernatural strength one last time which would enable him to push out the pillars that held up the building they were in. In this final event of his life, Samson realized where his strength had come from all along.[29] Samson pushed out the main pillars of the temple causing the building to collapse and kill everyone inside, including himself. The Bible records, "So the dead whom he slew at his death were more than they whom he slew in his life" (Judges 16.30b).

II. SAMSON AND NARCISSISM

As previously noted, narcissism has been identified by a number of specific personality and character traits. One can glean from the narrative that Samson demonstrated many of these characteristics in the choices he made as a leader.

[24] Niditch, "Samson as Culture Hero, Tricksters, and Bandit: The Empowerment of the Weak."
[25] Ibid.
[26] Martin, "Power to Save!?: The Role of the Spirit of the Lord in the Book of Judges." 44.
[27] Bakon, "Samson: A Tragedy In Three Acts," 39.
[28] Ibid., 39.
[29] Ibid., 39.

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Narcissism is often characterized by an exaggerated sense of self-importance.[30] Samson's choices as a leader revealed his selfish motives and the priority of personal desires over the call of God upon his life. Furthermore, Samson's inflated self-importance took precedence over what was best for others, including his own parents and kinsmen who were under bondage to the Philistines. Samson demonstrated he cared more for satisfying his base sexual appetite than being the man God called him to be as a judge and deliverer of the nation. Samson was more determined to marry a woman outside the covenant of Israel than he was to deliver the covenant people of God. Displaying the full range of narcissistic behavior, Samson was determined to live life on his terms rather than bring himself under the leadership of God's Word for the sake of Israel and the name of the God who called him.

Of all the narcissistic characteristics, perhaps the manipulation of others for personal advancement is the most heinous. Samson's most despicable leadership characteristic was his willingness to manipulate people and situations for his own benefit or the advancement of his own personal agenda.[31] Samson made a wager with the young men of Temnah so he might be enriched at their expense. Samson willingly took advantage of the marriage gathering to increase his personal wealth with a wager he was sure he would win. Samson's manipulation of others reached a crescendo when he murdered thirty men in another town to pay his debt after losing the wager.

Finally, Samson demonstrated a level of arrogance that is completely in line with how a narcissistic leader would interact with others.[32] Samson took revenge on the Philistines by burning their crops, thus destroying a vital food supply that affected the entire Philistine civilization. Through Samson's retaliation over personal injury, many innocent people were injured and caused to suffer. One might consider the effect of his actions upon women, children, and even the elderly. Samson's pride drove him to have the last word or to make sure he had the last blow in the contest.

With regard to Samson's narcissism as a leader, it has been observed that God's special call on his life may have caused a degree of alienation from others which Samson struggled to deal with.[33] Samson may have felt a degree of loneliness or even the inability to fit in with the rest of his kinsmen. After all, Samson was under a Nazarite vow from birth which, by its very design, was meant to set him apart unto God's service. Perhaps Samson's propensity for intimate relationships with many women was an unconscious expression of his desire to have an emotional connection with others? Gerson has well said, "The mantle of specialness, regardless of how bestowed, is an inheritance never easily worn."[34]

It has been said that Samson's view of his own vulnerability, or lack thereof, led more to his downfall than any other element of his personality.[35] Samson never thought of himself as a vulnerable person either emotionally or physically. Samson solaced himself with women, never considering the vulnerability of such liaisons. Whenever

[30] Pincus, and others, "Initial construction and validation of the Pathological Narcissism Inventory," 365.
[31] Ibid., 365.
[32] Ibid., 365.
[33] Sam Gerson, "The Myth of Samson: Omnipotence, Alienation, and Destructive Narcissism." *Studies in Gender & Sexuality, 12,* no. 2 (2011): 93.
[34] Ibid., 89.
[35] Ibid., 94.

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Samson's life was in peril, the Bible records how he simply "shook" himself as he was accustom to do and vanquished any and all danger. The narcissistic view of invulnerability was ultimately Samson's undoing.

III. CHRISTIAN LEADERS AND NARCISSISM

Most Christian leaders will most likely never be as overtly narcissistic as Samson. However, there are some personal values that, when constantly reflected upon, tend to create a personal atmosphere conducive to narcissistic thinking.[36] A constant personal requirement to be original, unique, and self-fulfilling can lead a person to self-centeredness which, in turn, can produce narcissistic behavior. Christian leaders, particularly those in vocational ministry, are often driven or motivated by the desire to be original in their teaching, unique in their personal style, and or self-fulfilled in doing God's work. The Christian leader must ever be mindful that the ministry is about obedience to God, not personal exaltation, advancement, or recognition for being unique or original. The emphasis in the contemporary church to be cutting edge all the time falls into the danger zone warned of here.

Another danger Christian leaders face is making the mistake of replacing God's Word or God's plan with one's own word and agenda.[37] The worship of self is a very real danger when a leader begins to taste what appears to be success, either genuine or perceived. The Christian leader must be ever mindful that narcissism, no matter how slight, is the direct antithesis to the Christian virtue of humility.[38] A Christian leader who lives, ministers, or operates from personal motives, no matter how small, has allowed pride to enter and cloud their judgment. There are two important things the Christian leader is admonished to remember concerning pride; (1) God hates pride (Proverbs 6.17), and (2) Pride is that thing which comes before a fall (Proverbs 16.18). Healthy humility comes when a person recognizes two things, "first, that he or she is loveable; second, that he or she is loved by God. Anything else is intellectual and emotional greed, and stands between the individual and a true understanding of self."[39] Humility before God is the key.

Finally, leaders who espouse strong Christian beliefs and ethics are more negatively affected by narcissism than those with less profound Christian beliefs.[40] In other words, the negative effect of narcissism has been shown in a quantitative study to overcome and negatively influence even the most devout believer if allowed to go unchecked. Here again one sees the importance of the Apostle Paul's admonition to be conformed to the image of Christ by a continual renewing of the mind in God's Word (Roman 12.1-2).

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[36] Hassel J. Zondag, "Narcissism and Motivation for the Pastorate." *Journal of Empirical Theology, 19,* no. 2 (2006): 228.

[37] Phyllis Zagano, "Spiritual Wisdom, Narcissism, and 'Healthy Humility.'" *Journal of Pastoral Counseling, 39* (2004): 20.

[38] Ibid., 22.

[39] Ibid., 29.

[40] Cooper and Pullig. "I'm Number One! Does Narcissism Impair Ethical Judgment Even for the Highly Religious?" 173.

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IV. CONCLUSION

Samson's life serves as a biblical example of one who had tremendous potential, by the grace of God, to bring much glory to God. Christian leadership is leadership under a unique umbrella. The man or woman called to serve God is called to serve on God's terms for His glory and His alone. There are various aspects of Christian leadership that serve to make it unique.[41] No Christian leader can justifiably claim a position of superiority, a natural feeling for one who is narcissistic, because there is only one superior person in the Christian faith, that person being Jesus Christ. Christian leaders realize Jesus is in control and willingly submit to His leadership in their lives. In the same way Samson was called of God to serve his generation, Christian leaders of every generation are called to serve those whom God places under their care. Serving Jesus rather than self takes precedence in the Christian leader's life which ultimately brings great honor and glory to the Lord.

Christian leadership is also distinctive in its character.[42] Christian character is clearly expressed in 1 Timothy 3:2 where the apostle Paul told Timothy an elder or leader in the church is to be a man who is above reproach. The idea is one of blameless character, a man upon whom there is no handle of accusation.[43] This kind of character comes from the lordship of Jesus over a man's life. Character is always realized by a consistency between what is said, what is intended, and what is actually done in life.[44] The leader who allows narcissistic tendencies to enter life decisions and actions will fail in the area of character. The manipulation of others for personal gain by nature creates a dichotomy between intention, what is said, and ultimately what is done.

Finally, Christian leadership is distinctive in its power source.[45] According to Romans 12:1-8, spiritual gifts come from God. The call to Christian leadership as well as the power, authority, and ability to carry out Christian leadership finds its source in God. The Christian leader operates as a steward over the abilities and resources God has placed in one's care. The very people a Christian leader exercises leadership over belong to God and are to be cared for with the utmost love and concern. The lack of empathy present in a narcissistic leader is completely contrary to the model of biblical leadership. Proper stewardship, proper care, and proper concern for God's people is erased or consumed by the narcissist's preoccupation with self.

God was involved in every part of Samson's life.[46] The one thing God continually worked around, if it can be stated in those terms, was Samson's unwillingness to obey and do things the easy way. Samson's unwillingness was due to his narcissistic nature which demanded that he experience life on his own terms. The answer for the Christian leader is found in the statement of the Apostle Paul where he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live

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[41] William Lawrence, "Distinctives of Christian Leadership." *Bibliotheca sacra, 144*, no. 575 (1987): 317.
[42] Ibid., 318.
[43] William Hendriksen and Simon Kistemaker, *New Testament Commentary, Thessalonians, the Pastorals, and Hebrews.* Grand Rapids, MI.: Baker Books, 2004: 120.
[44] Lawrence, "Distinctives of Christian Leadership," 320.
[45] Ibid., 320.
[46] Cheryl Exum, "The Theological Dimensions of the Samson Saga." *Vetus testamentum, 33,* no. 1 (1983): 36.

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in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2.20). May this ever be the prayer and attitude of those who lead for Jesus.

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CHARISMATIC AND SERVANT LEADERSHIP AS SEEN IN KING SAUL AND YOUNG DAVID: AN INNER TEXTURE ANALYSIS OF 1 SAMUEL 17:1-58

CARLO SERRANO

This article employs an inner texture analysis of 1 Samuel 17:1-58 in order to extrapolate connections between charismatic leadership and servant leadership as discovered in the story of David and Goliath. Attention is given to the structural, repetitive-progressive, narrational, opening-middle-closing, and sensory-aesthetic textures of the pericope. This article discusses the differences between charismatic leadership and servant leadership and proposes the continued use of socio-rhetorical criticism as a valid tool for leadership research and practice.

Although there are several studies on the various manifestations of leadership (moral, spiritual, servant, transformational, authentic, etc.), a significant gap exists in the literature connecting biblical principles to the aforementioned theories.[1] Thankfully, publications such as the *Journal of Biblical Perspectives in Leadership* are currently acknowledging the significance of the Bible's relevance regarding contemporary organizational leadership theory. Scholars are frequently torn as to the concept of an "ideal" organizational leadership theory. The selfless motivational aspects of servant leadership theory appeal to both ecclesial and corporate leadership concepts. The high profile moral and ethical failure of executive leaders seems to have ushered in an increased interest in ethical leadership models.[2] However, this renewed interest in

[1] Whittington, J. Lee et al., "Legacy leadership: The leadership wisdom of the Apostle Paul." *Leadership Quarterly* 16, 5. 2005, 749-750.

[2] Steven Crowther. *Peter on leadership: A contemporary exegetical analysis*, (North Carolina: Steven Crowther, 2012, Loc 128).

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ethical leadership has not necessarily produced a new wave of servant leaders. One could argue that in the ecclesial context, the advent of the "mega-church" has brought about a new generation of high-profile charismatic leaders.[3] History proves that when left unchecked, charismatic leadership can lead to political, spiritual, economical, and organizational corruption.[4] Since significant overlap exists between leadership theories, it seems appropriate to investigate the mediating factors between servant leadership and charismatic leadership.[5]

The Old Testament is full of examples of effective and ineffective and moral and immoral leadership. One of the strongest examples of leadership theory overlap in the Old Testament is found in the juxtaposition of Israel's first two Kings: David and Saul. A specific "turning" point in the Israelite leadership narrative occurs in 1 Samuel 17:1-58. The narrative of 1 Samuel 17:1-58, better known as the story of David and Goliath, connects to a variety of topics. Some argue that the narrative is a story about a place.[6] Others argue that the narrative is about the development of identity.[7] The aforementioned pericope is often treated as nothing more than a story about a young boy and a giant. However, a deeper look at the passage reveals themes such as: vision casting, communication style, value congruence, influence, emulation, strategic thinking, and selflessness. Each of these themes interacts with charismatic and servant leadership theory respectively.

Rather than jumping into qualitative or quantitative studies on the interplay between leadership theories, this paper seeks to use the Sacred Text as a launching point for future research into charismatic and servant leadership. Robbins' socio-rhetorical criticism offers scholars a balanced, yet in-depth methodology for exegesis and hermeneutic application. This methodology examines the Sacred Text from various semantic, rhetorical, historical, social, and cultural angles.[8] Thus, an exegetical analysis of 1 Samuel 17:1-58 may offer insight into how the traits of servant leadership, when manifested in a charismatic leader, may produce positive outcomes for both the leader and the organization. The results of this analysis may advance the study of organizational leadership theory while also providing a way forward for biblical leadership.

I. METHODOLOGY

Socio-rhetorical criticism is a hermeneutical methodology that moves beyond the limits of linguistics (basic word study) and instead examines the multiple historical, cultural, semantic, and ideological layers of the Scriptures.[9] This multi-faceted approach

[3] Roger Heuser and Byron D. Klaus. "Charismatic Leadership Theory: A Shadow Side Confessed." Pneuma, 20, 2. 1998, 161-174.
[4] Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 317).
[5] Ibid, 309-310.
[6] John Beck. "David and Goliath, a story of place: the narrative-geographical shaping of 1 Samuel 17." *Westminster Theological Journal*, 2006, 329.
[7] Mark K. George. "Constructing Identity in 1 Samuel 17." *Biblical Interpretation* 7,4. 1999, 389-412.
[8] Vernon K Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. (Pennsylvania: Trinity Press, 1996, 1-3).
[9] Ibid.

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to exegesis guards the scholar from the perils of proof-texting by engaging the Sacred Text and then working toward modern application instead of trying to force modern principles into the biblical context.

Socio-rhetorical criticism involves five critical elements: inner textual analysis, intertexture analysis, social/cultural analysis, ideological analysis, and sacred texture analysis.[10] Inner texture analysis involves examining the semantic layers of a text such as the repetitive, narrational, progressive, opening-middle-closing, and argumentative textures of the text.[11] Intertexture analysis involves examining the oral/scribal, socio-cultural, and historical elements that impact the text.[12] Social/Cultural analysis involves looking at the sociological and anthropological background of the text and how those backgrounds influence the interpretation of the text.[13] Ideological analysis examines the beliefs, customs, practices, and other intangible aspects that interact with the text. [14] Finally, sacred texture analysis focuses on the divine nature of the text and how that divine nature impacts humanity.[15] Each aspect of socio-rhetorical criticism peels back a certain layer of the Sacred Text. However, in order to narrow the scope of research, it is often prudent to focus on one aspect of socio-rhetorical criticism. This article focuses on the use of inner texture analysis in examine the narrative of 1 Samuel 17:1-58.

II. INNER TEXTURE ANALYSIS OF 1 SAMUEL 17:1-58

The narrative of 1 Samuel 17:1-58 is full of character development, symbolism, and many of the facets found in modern day literature. Although the pericope is found within the historical portion of the Hebrew Scriptures, one could argue that its action filled storyline could easily fit within the fictional accounts of 21st century literature. One could also argue that because the pericope follows the traditional sequence of common storytelling, that it is easy to miss the subtleties of the narrative due to storyline familiarity. An inner texture analysis of the narrational, repetitive-progress, opening-middle-closing, and argumentative textures of the text may offer the reader greater insight into the pericope.

Structure

It appears that there are three major sections in 1 Samuel 17:1-58, which are divided into 10 scenes. The first section begins with the narrator describing the battlefield and the Israelite dilemma in v. 1. The second section begins with the introduction of David and progresses toward a possible solution to the Israelite dilemma in v. 12. The third section begins with a summary of the resolution to the Israelite dilemma in v. 50. Table 1 depicts the 3 major sections and 10 scenes 1 Samuel 17:1-58.

[10] Ibid.
[11] Ibid, 7.
[12] Ibid, 40.
[13] Ibid, 71.
[14] Ibid, 95.
[15] Ibid, 120.

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Table 1. Structure of 1 Samuel 17:1-58 (ESV)

Introduction (Scene 1)
1 Now the Philistines gathered their armies for battle. And they were gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephes-dammim.
2 And Saul and the men of Israel were gathered, and encamped in the Valley of Elah, and drew up in line of battle against the Philistines.
3 And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them.
4 And there came out from the camp of the Philistines a champion named Goliath of Gath, whose height was six cubits and a span.
5 He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze.
6 And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders.
7 The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. And his shield-bearer went before him.
8 He stood and shouted to the ranks of Israel, “Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me.
9 If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us.”
10 And the Philistine said, “I defy the ranks of Israel this day. Give me a man, that we may fight together.”
11 When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.
Body (Scene 2-9)
12 Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years.
13 The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah.
14 David was the youngest. The three eldest followed Saul,
15 but David went back and forth from Saul to feed his father's sheep at Bethlehem.
16 For forty days the Philistine came forward and took his stand, morning and evening.
17 And Jesse said to David his son, “Take for your brothers an ephah[e] of this parched grain, and these ten loaves, and carry them quickly to the camp to your

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brothers.

18 Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token from them."

19 Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines.

20 And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to the encampment as the host was going out to the battle line, shouting the war cry.

21 And Israel and the Philistines drew up for battle, army against army.

22 And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers.

23 As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him.

24 All the men of Israel, when they saw the man, fled from him and were much afraid.

25 And the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel."

26 And David said to the men who stood by him, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

27 And the people answered him in the same way, "So shall it be done to the man who kills him."

28 Now Eliab his eldest brother heard when he spoke to the men. And Eliab's anger was kindled against David, and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle."

29 And David said, "What have I done now? Was it not but a word?"

30 And he turned away from him toward another, and spoke in the same way, and the people answered him again as before.

31 When the words that David spoke were heard, they repeated them before Saul, and he sent for him.

32 And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."

33 And Saul said to David, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth."

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34 But David said to Saul, “Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock,

35 I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him.

36 Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God.”

37 And David said, “The Lord who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and the Lord be with you!”

38 Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail,

39 and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, “I cannot go with these, for I have not tested them.” So David put them off.

40 Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he approached the Philistine.

41 And the Philistine moved forward and came near to David, with his shield-bearer in front of him.

42 And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance.

43 And the Philistine said to David, “Am I a dog, that you come to me with sticks?” And the Philistine cursed David by his gods.

44 The Philistine said to David, “Come to me, and I will give your flesh to the birds of the air and to the beasts of the field.”

45 Then David said to the Philistine, “You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.

46 This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel,

47 and that all this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand.”

48 When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.

49 And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.

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Conclusion (Scene 10)

50 So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. There was no sword in the hand of David.

51 Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled.

52 And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath[f] and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.

53 And the people of Israel came back from chasing the Philistines, and they plundered their camp.

54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?” And Abner said, “As your soul lives, O king, I do not know.”

56 And the king said, “Inquire whose son the boy is.”

57 And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, “Whose son are you, young man?” And David answered, “I am the son of your servant Jesse the Bethlehemite.”

Repetitive and Progressive Texture

The repetitive texture of a pericope refers to the multiple uses of words or phrases within a passage, which may offer insight into the meaning and progression of the text.[16] For example, in 1 Samuel 17:1-59, the Lord is mentioned five times, the Philistines are mentioned by name nine times, the Israelites are mentioned nine times, King Saul is referred to 18 times, Goliath is referred to 29 times, and David is mentioned 33 times. This repetition not only signifies the key people in the pericope, it also demonstrates the progressive nature of character development within the pericope. Table 2 depicts the repetitive and progressive use of characters in 1 Samuel 17:1-58.

Table 2. Repetitive and Progressive Use of Characters in 1 Samuel 17:1-58 (ESV)

1:	Philistines		
2:	Philistines	Saul	
3:	Philistines	Israel	
4:	Philistines		Goliath

[16] Ibid, 8.

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5:				he		
6:				his		
7:				he		
8:	Philistines	Saul		he		
9:				me		
10:			Israel	Philistine		
11:		Saul	Israel	Philistine		
12:					David	
13:		Saul				
14:					David	
15:		Saul			David	
16:				Philistine		
17:					David	
19:	Philistines	Saul				
20:					David	
21:	Philistines		Israel			
22:					David	
23:				Goliath	David	
24:			Israel	the man		
25:		king	Israel			
26:				Philistine	David	God
28:					David	
29:					David	
30:			people			
31:		Saul			David	
32:		Saul		Philistine	David	
33:		Saul		Philistine	David	
34:		Saul			David	
35:						
36:				Philistine	servant	
37:		Saul		Philistine	David	Lord
38:		Saul			David	

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39:		Saul			David	
40:				Philistine	he	
41:				Philistine	David	
42:				Philistine	David	
43:				Philistine	David	
44:				Philistine	David	
45:				Philistine	David	Lord
46:						Lord
47:						Lord
48:				Philistine	David	
49:				Philistine	David	
50:				Philistine	David	
51:				Philistine	David	
52:	Philistines		Israel			
53:	Philistines		Israel			
54:				Philistine	David	
55:		Saul		Philistine	David	
56:		king			boy	
57:		Saul		Philistine	David	
58:		Saul			David	

Narrational Texture

There are several narrative voices in 1 Samuel 17:1-58. The author serves as the overall narrator of the story by introducing each section and major scene transition (v. 1, 12, 17, 19, 24, 28, 31, 38, 41, 48, 50, 55). However, Goliath, David, and King Saul account for much of the dialogue used in the pericope:

Goliath – v. 8-10, 43-44
David – v. 26, 29, 32, 34-37, 39, 45-47, 58
King Saul – v. 33, 37, 55-56, 58

Opening-Middle-Closing Texture

A unique aspect of 1 Samuel 17:1-58 is that the progressive nature of the narrative lends itself to sever “micro” stories within the story. Each of these individual stories has an opening-middle-closing that complements the overall structure of the

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pericope as illustrated by Table 1. Table 3 depicts the opening-middle-closing texture of 1 Samuel 17:1-58.

Table 3. Opening-middle-closing Texture of 1 Samuel 17:1-58

Introduction 1 Samuel 17:1-11
Scene 1 v. 1-11
Opening v.1 Narrative description of setting
Middle v. 4 Narrative introduction and description of Goliath
Closing v. 11 Narrative statement of Saul and Israel's response to their dilemma (Goliath)
Body 1 Samuel 17:12-49
Scene 2 v. 12-16
Opening v. 12 Narrative introduction of David
Middle v. 15. Narrative description of David's behavior
Closing v. 16 Narrative statement of Goliath's behavior
Scene 3 v. 17-18
Opening v. 17 Instructions from Jesse to David
Closing v. 18 Instructions from Jesse to David
Scene 4 v. 19-23
Opening v. 19 Narrative description of the Israelite posture
Middle v. 21 Narrative description of David's location
Closing v. 23 Narrative statement that David "heard" Goliath
Scene 5 v. 24-27
Opening v. 24 Narrative description of Israelite behavior
Middle v. 26 David counters the Israelite behavior
Closing v. 27 The Israelites respond to David
Scene 6 v. 28-30
Opening v. David's brother rebukes David
Middle v. David counters his brother's rebuke
Closing v. David maintains his defiant posture toward Goliath
Scene 7 v. 31-37
Opening v. 31 Narrative transition from David to King Saul
Middle v.32 King Saul and David engage in dialogue
Closing v. 37 King Saul affirms David

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Scene 8 v. 38-40
Opening v. 38 Narrative description of King Saul's giving David armor
Middle v. 39 David declines King Saul's Armor
Closing v. 40. Narrative description of David's preferred weaponry
Scene 9 v. 41-49
Opening v. 41 Narrative description of Goliath's posture
Middle v. 45 David confronts Goliath
Closing v. 49 Narrative description of David killing Goliath
Conclusion 1 Samuel 17:50-58
Scene 10 v. 50-58
Opening v. 50 Narrative summation of David's victory over Goliath
Middle v. 55 Narrative description of King Saul's response to David's victory
Closing v. 58 David formally introduces himself to King Saul

Argumentative Texture

The argumentative texture of a text refers to the way in which a passage uses reasoning, metaphors, or logic in order to persuade the reader.[17] One could argue that he best example of argumentation within 1 Samuel 17 occurs during the scene 7 discourse between Saul and David:

> *Thesis*: David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine." (v. 31)
> *Counter Thesis*: Saul said to David, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth." (v. 32)
> *Rationale:* David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him." (v. 34-35)
> *Restatement of rationale*: "Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living" (v. 36)
> *Restatement of Thesis:* The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." (v. 37a)
> *Conclusion*: And Saul said to David, "Go, and the LORD be with you!" (v. 37b)

[17] Ibid, 23.

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Sensory Aesthetic Texture

The sensory-aesthetic texture of 1 Samuel 17:1-58 evokes the senses of hearing (Goliath "stood and shouted" v. 8), touch (David "took his staff in his hand and chose five smooth stones from the brook v. 40), and sight ("All the men of Israel, when they saw the man, fled from him and were much afraid." v. 24) as well as the cognitive-emotive function of reflection ("David said to Saul, 'Your servant used to keep sheep for his father...'" v. 34-36). The progressive nature of the text contrasts feelings of fear and anxiety with boldness and bravery. The rapid use of conversational dialogue, especially in scenes 5-9, allows the reader to "enter" the world of the characters within the story. The author gives several geographic descriptors to enhance the aforementioned:

"Philistines gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephes-dammim." (v. 1)

"Israel were gathered, and encamped in the Valley of Elah" (v. 2)

"Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them." (v. 3)

The author also uses descriptive language to convey the magnitude of Goliath:

"…Goliath of Gath, whose height was six cubits and a span. He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders. The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron." (v. 4-7)

III. IMPLICATIONS FOR LEADERSHIP

Several leadership elements stand out in this pericope, which flow from the previous inner texture analysis. The Israelites clearly had a leader in King Saul. However, the introduction of Goliath (dilemma, stress, etc.) seems to have limited Saul's ability to lead Israel through crisis. Young David enters the story, not with a motive to lead, but to serve (v. 31, 34). David's act of selfless service not only leads Israel to victory, it places David one step closer to being the leader of the entire nation. This pericope demonstrates how servant leadership, when manifested in a charismatic leader, produces positive outcomes for both the leader and the organization.

Charismatic leaders are decisive, performance oriented communicators who possess the ability to articulate an optimistic and clear vision, which in turn garners the support of followers.[18] Charismatic leadership theory is the product of Weber's "borrowing" the biblical concept of *charis* or "a divinely inspired gift".[19] Weber used the term to describe a form of influence that is based on follower perceptions and not

[18] Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 309-312).
[19] Ibid, 309.

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specific leadership titles or position.[20] Charismatic leaders typically rise to the occasion during times of crisis or extreme emotional vulnerability.[21] Although it is not within the scope of this article to examine the life of King Saul, it is important to note that Saul came to power under the aforementioned conditions and clearly demonstrated some of the traits of charismatic leadership (ideological influence, effective communication, self-risk, etc.).[22] Young David took on the characteristics of charismatic leadership by rising to the occasion during a time of difficulty (v. 26), employing decisive and persuasive argumentation and confidence (v. 31-37), and making great self-sacrifice by facing the giant "alone" (v. 40). David appears as one "endowed with charismatic military leadership".[23] This leads to an important question regarding charismatic leadership and its effectiveness/applicability in the pericope: Why did David succeed where King Saul failed? The answer may be found in the servant leadership traits of David.

Scholars agree that the primary difference between servant leadership and other forms of leadership is motivation.[24] Charismatic leaders are likely to have a high need for power (self-focus) while servant leaders are driven by altruistic motives to serve (others-focus).[25] According to Patterson, servant leaders are characterized by the qualitative characteristics of agapao love, humility, altruism, vision, trust, service, and empowerment.[26] It seems that David demonstrated altruism, service, and vision by his willingness to fight the giant at great personal risk. In fact, David referred to himself as "your servant" several multiple times in the pericope. David's victory also empowered the Israelites to move forward and attack the Philistines. Thus, it appears that King Saul was content to hold onto power via disengagement while David was willing to risk everything in order to resolve the Israelite dilemma with no ulterior motive. The aforementioned is an example of servant leadership enhancing charismatic leadership.

While there is no such thing as a "perfect" leadership style, history proves that charismatic leadership, when devoid of any type of an others-focus, can often lead to abuse.[27] Some argue that once David became King, he ceased to utilize the "servant" aspects of his leadership and transitioned towards more autocratic and self-serving forms of leadership.[28] Again, it is beyond the scope of this pericope to engage David's life beyond the 1 Samuel 17 narrative. However, it seems clear that his selfless service during the Battle in the Valley Elah set in motion a new direction for leadership in Israel.

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[20] Ivana Milosevic and A. Erin Bass. "Revisiting Weber's charismatic leadership: Learning from the past and looking to the future." *Journal of Management History*, 20, 2. 2014, 226.

[21] Ibid.

[22] Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 310-311). 1 Samuel 10:17-25.

[23] Richard D. Israel. "Three seasons of charismatic leadership: a literary-critical and theological interpretation of the narrative of Saul, David and Solomon." *Pneuma* 30, 1. 2008, 152.

[24] Stone, Gregory et al., "Transformational versus servant leadership: A difference in leader focus." *Leadership & Organization Development Journal*, 25(3). 2004, 349-361.

[25] Ibid; Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 312).

[26] Robert. S. Dennis and Mihai Bocarnea. "Development of the servant leadership assessment instrument." *Leadership & Organization Development Journal*, 26,7. 2005, 601-602.

[27] Roger Heuser and Byron D. Klaus. "Charismatic Leadership Theory: A Shadow Side Confessed." *Pneuma* 20, 2 .. 1998, 166.

[28] Richard D. Israel. "Three seasons of charismatic leadership: a literary-critical and theological interpretation of the narrative of Saul, David and Solomon." *Pneuma* 30, 1. 2008, 152.

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IV. CONCLUSION

This article has employed an inner texture analysis of 1 Samuel 17:1-58. The results of this analysis demonstrate the effectiveness of clear communication, strong vision, decisive action, and altruism as demonstrated by a leader during times of crisis. More than that, this article demonstrates the effectiveness of exegetical analysis as a tool for organizational research. Several leadership theories have a conceptual base that is built upon the Sacred Text.[29]Although limited research exists regarding the relationship of the Hebrew Scriptures to leadership theory, it seems that socio-rhetorical criticism, when applied to the Hebrew Scriptures, may further advance the intersection of theology and leadership studies. Future research may benefit from continuing to explore the interplay between servant leadership and other leadership theories via biblical exegesis.

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[29] Steven Crowther. *Peter on leadership: A contemporary exegetical analysis*, (North Carolina: Steven Crowther, 2012, Loc 120).

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INSIGHTS INTO THE LEADERSHIP DYNAMIC OF 2 JOHN AS INFORMED BY SITUATIONAL, CHARISMATIC, AND TRANSFORMATIONAL LEADERSHIP THEORIES

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The text of 2 John is one of the shortest documents in the New Testament, relative in length to 3 John, Philemon, and Jude. It compares favorably in form to private letters of the first century. The author identifies himself as the Presbyter (verse 1) and addresses his correspondence to the "Chosen Lady" (verse 1), a probable reference for a local church. The central concerns of this letter are clarifications concerning correct doctrine (verse 7) and a boycott policy concerning the acceptance and recognition of traveling missionaries who do not adhere to correct doctrine (verse 10).

The writing of 2 John may be viewed as an act of leadership. An analysis of 2 John reveals much about the Presbyter's exercise of leadership and the phenomenon of leadership itself. The specific foci of analysis here are the ways in which the Presbyter addresses and interacts with adherents, the manner in which he refers to his opponents, the ways in which he legitimates the distinction between adherents and opponents, and his evident literary and rhetorical strategy. These analyses contribute to an overall assessment of leadership reflected in 2 John.

I. Adherents

Adherents are identified and analyzed on the basis of explicit or implicit references to names, titles, labels, indications of status, character, or behavioral characteristics. The following categories are discussed: (a) chosen lady, chosen sister, and children; (b) knowers of truth; (c) recipients of grace, mercy, and peace; (d) commandment keepers; and (e) possessors of God. The English translation employed throughout this article is the *New American Bible* (1986).

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Chosen Lady, Chosen Sister, and Children

2 John is framed by references to the chosen lady (verse 1), the chosen sister (verse 13), and their children (verses 1, 13). Interpretations of these references were debated in the early church (cf. Westcott, 1966, pp. 223-24) and continue to be debated (cf. Brown, 1982, pp. 651-55 and Painter, 2002, p. 340). Three competitive interpretations are usually considered. These are: (a) the individual, (b) universal, and (c) local interpretations. Interpretation (a) would understand lady and sister to refer to female individuals. The children of these sisters would then be respective nieces and nephews. Interpretation (b) would understand lady and sister to function as symbols for the universal Church. Interpretation (c) understands lady and sister to function as symbols for distinct local churches. This latter interpretation is accepted here for several reasons.

The only document in the New Testament that addresses its recipient with a title, rather than with a personal name (as is the case with 3 John), or with a local designation (as is the case with many of Paul's letters), is 2 John. Hence, the individual reference (interpretation [a]) is not likely in comparison. The titles "lady," along with its descriptive adjective "chosen," are both commonly used biblical metaphors for a church. Interpretation (b) runs into the problem of understanding how greetings might be exchanged between the universal Church (chosen lady) and the universal Church (chosen sister). Interpretation (a) also runs into the problem of understanding what the author of 2 John intends by the fluctuation of the second person singular and plural pronouns.

In the English text this fluctuation is not clear, the English "you" being ambiguous (see verses 4, 5, 6, 8, 10, 12 [twice], 13). In English "you" may be taken either as singular, referring to an individual person, or plural, referring to a group. But in the Greek language this ambiguity is avoided. In Greek the singular person pronoun is indicated by *se*, or by singular verb endings. This is the case in 2 John verses 4, 5, 13. The plural personal pronoun is indicated by *hemeis*, or by plural verb endings. This is the case in 2 John verses 6, 8, 12 [twice]. In the Greek text clarity is provided by the presence of the singular '*se*' (verses 4, 5, 13) and the plural '*hemeis*' (verses 6, 8, 10, 12 [twice]). Understanding, for example, the singular reference in verses four and five to refer to an individual woman, makes little sense in the context of verse six. Why would the Presbyter be asking this woman as a single individual to "love one another" (a reciprocal pronoun)? He could, or perhaps should have stated. "love others," if this was his intended meaning. Chosen lady and chosen sister, then, make the most sense when understood as metaphors for two distinct churches. Problematic, however, is any precise location for these churches or any concrete information regarding their organizational structure. Speculation begins with the Johannine texts themselves. One is initially told that this church is "chosen" and that its members are "children."

The opening address of 2 John, therefore, communicates status. The adherents are to understand themselves as chosen children. Behind the word chosen, it seems likely, is the rich and powerful idea of election by God. This concept is developed throughout the Jewish Scriptures (e.g., Deuteronomy 4:37; 7:6-7; 1 Kings 3:8; Isaiah 44:1-2) and receives thematic development in the gospel of John, especially evident in chapters 10, 15, and 17. 2 John is too brief to allow for thematic development of this concept but the fact that the correspondence of 2 John is framed by this concept (i.e., the presence of the word "chosen" in verses 1 and 13) is an indication that the concept was important to the author. This feature of 2 John reveals a relationship-building behavior that appeals to the higher-order needs (e.g., status, esteem, purpose) of the intended readers and may be viewed as creating high expectations for the performance of the instructions of this letter.

No role differentiation is apparent among the members of this elect group. They are all children, mutually obligated by the uniform instructions of the letter. This may reflect the author's

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exercise of individual consideration, a feature of transformational leadership. Since no distinctions are evident for roles or levels of responsibility one might assume that the behavior of each and every adherent was esteemed as equally important. Transformational leadership theory suggests that effectiveness and performance of tasks are increased when all followers are treated equally, or when those with minimal roles and responsibilities are treated as having maximum importance (cf. Bass, 1990, p. 220).

The uniform instructions of 2 John appear as the obligation of the Presbyter-author as well. It is interesting how quickly the author's identity merges with that of his adherents (note the many first person plural references, verses 2, 3, 4, 5, 6, 8). Situational leadership theory would view the author's behavior here as participatory, an activity reflecting high relationship behavior but low task behavior. This style would accord a moderate to high level of maturity to adherents (cf. Hersey & Blanchard, 1977, p. 167). This suggests a sense of equality among individual members, the author here included. The fact that the children are said to be "children of the chosen lady/sister (verses 1, 4, 13) suggests that the adherents elect status, however individual and egalitarian, is a corporate reality.

Knowers of the Truth

Truth (*alētheia*) is a key concept in all four Johannine documents, the gospel and three epistles. Its fullest systematic development must be gleaned from John. As a single term it gathers together the whole of what is distinctive to the Johannine ideology. Alexander (1962) states: "Truth is the sphere in which Christians live, act, and are related" (p. 147). Knowing the truth, then, is synonymous with being a Christian. This truth, however, does not appear to be the private possession of each individual believer. The concept is personified in verse two (cf. Brown, 1982, p. 658) where it is stated, "because of the truth that dwells in *us* and will be with *us* forever" (italics added for emphasis). Truth, then, is greater than any individual Johannine believer and appears to have a corporate dimension. As a shared possession its preservation becomes the mutual obligation of all adherents. From a leadership perspective this conception of truth functions powerfully. The maturity of each individual adherent is acknowledged. Adherents appear capable of apprehending a sense of the corporate truth of the group. This may be understood to empower and motivate the adherents to discover truth in a manner consistent with the group. By this concept of the truth the author motivates his adherents, facilitates a sense of cohesiveness, and creates something of a charismatic bond between himself and the group. Authority, however legal, rational, traditional, or external to the individual or group, is also conceived as residing in the unique abilities of the adherents.

Recipients of Grace, Mercy, and Peace

The divine realities of grace, mercy, and peace (verse 3) function much in the same manner as the truth spoken of in the previous verse. The Johannine believer appears to be assisted by these realities in a manner similar to the assistance attributed to the Spirit, a reality abundantly mentioned in the gospel of John but without mention in 2 John or in 3 John. A sparing, but strategic, mention appears in 1 John (see 1 John 5:6-8). A slight personification is evident of these realities in 2 John. This perception is partially justified by the use of the preposition "with" (*meta*). *Meta*, one of several prepositions possibly translated as "with," may connote, in addition to accompaniment, assistance as well (cf. Grundmann, 1971, p. 772). The function of the divine realities of grace, mercy, and peace approximate that of the Holy Spirit in the gospel of John. Cooperation with these realities is implied by the texts in 2 John that stress responsibility (verses 5, 6, 8, 12). Bultmann (1973) perceives that "truth is not simply a possession but must be grasped anew as a gift" (p. 108). This insight underlines the notion of

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cooperation and seems to the point when considering warnings about the possible loss of truth (verse 8).

Commandment Keepers

Adherents are those who keep the commandment from the beginning (verse 5). Several insights are important here. A shift from the charismatic bond, mentioned above with regard to the concept of truth, to a traditional authority is evident here. The commandment appears to have two aspects, one ethical, the other doctrinal. The ethical aspect is specified in the exhortations to "love one another" (verse 5). The doctrinal aspect is specified in the exhortations to "walk in the truth" (verse 3) and the proper confession of Jesus (verse 7). These two aspects are distinct but inseparable. It seems that the author of 2 John struggles with his own notion, as is evident by the confusing fluctuation between the singular and the plural for the word commandment in verse six. This confusing fluctuation is a noted interpretive problem (cf. Brown, 1982, pp. 664-68). The author of 2 John is not perfectly logical with his usage of the word commandment when it is understood in conjunction with related notions. It seems that he is trying to say that adherents are obligated to one commandment, the one received from the beginning that involves both a proper confession of who Jesus is as well as a love for others who make the same confession. The ethical seems decidedly rooted in the doctrinal (cf. Kenney, 2000, p. vii). A significant argument for this is based upon the presence of the word "*hoti*" (because) in verse seven. Many translations overlook, even ignore, this conjunction, as does the NAB. Justification for this oversight may be based on the difficulty caused by the illogical thought of verses 4-6. But the presence of *hoti* necessitates a causal or logical relationship between the ethical exhortation of verses four to six and the doctrinal exhortation of verse seven. This, admittedly, is an involved discussion of a minute point. But its importance will become evident as the analysis proceeds through the remaining sections. There are yet other significant insights with regard to the notion of commandment.

The commandment is said to be from the beginning. Although several interpretations exist, the "beginning" here seems best understood as a reference to the beginning of the Jesus movement, namely, the baptism of Jesus by John the Baptist. This interpretation is justified by an appeal to the use of the similar use of the phrase "from the beginning" in John 15:27 and 1 John 1:1, 2:7, 24, and, 3:11. It also parallels Acts 1:22.

A significant difference in perspective is evident between 2 John verse 5 and a parallel passage in 1 John. In 1 John the commandment from the beginning is presented as both "old" and "new" (2:7, 8). In 2 John verse 5 there is an omission of any sense of the newness of the commandment. Brown (1982) suggests that, "emphasis upon newness was not the Presbyter's goal as he sought to alert the addresses against *progressive* teachers" (emphasis his, p. 685). The "progressive" teachers are mentioned in 2 John verse nine.

Of central concern in this study is the concept of authority. It is interesting to note that the author of 2 John does not base his authority for his commandment in his own person or office. Authority appears external to the author. It is traditional authority. The Presbyter appears to make this authority effective by means of his participatory leadership style. The Presbyter models that which he commands (verse 1) and portrays himself as being obligated by the commandment (verse 5).

Finally, all the norms indicated for adherents in 2 John, loving in truth (verse 1), knowing the truth (verse 1), walking in truth (verse 4), loving one another (verse 5), walking according to his commandments (verse 6), and proper confession of Jesus (verses 7, 9), seem to be comprehended by the concept of "commandment."

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Possessors of God

The English translation of 2 John 9 "whoever remains in the teaching *has* the Father and the Son" (emphasis added) often goes unnoticed by lay readers. The word "has" (*echein*) is significant because it is unique and evokes the covenantal mentality of Judaism (cf. Hanse, 1964, pp. 822-26). Hanse suggests that the Presbyter "takes the formula from the lips of his Gnostic opponents and uses it against them" (p. 824). Hanse's comment alerts one to possibilities about the opponents' self-understanding in 2 John. These opponents, quite plausibly, had counterclaims to a relationship with God. Hanse's use of gnostic need not imply nor commit one to any specific gnostic system. Gnostic, understood as a fluid umbrella term for various heresies, is appropriate to this context. The opponents in 2 John, as is evident from the analysis in section two (below), do have gnostic traits. Finally, the notion of *echein* underlines, compliments, and supplements the "chosen" status of adherents mentioned at the beginning of my discussion of adherents.

In summary, the text of 2 John identifies the self-understanding of the adherents. Adherents have status as elect children (verses 3, 13). This status is corporately held (verse 2). Adherents share a common knowledge of the truth (verses 1, 2, 4), a possession threatened by false teaching (verse 8). Adherents are those who benefit from the assistance of grace, mercy, and peace (verse 3). The several norms governing adherent behavior are rooted in and comprehended by the one commandment from the beginning (verse 5), a beginning that reaches back to the start of Jesus's public ministry (cf. John 15:27; Acts 1:22). Adherents, in contrast to opponents, enjoy a covenantal relationship with God.

II. Opponents

Many explicit and implicit references reveal the nature of opponents in 2 John. The following categories are discussed: (a) some of the children; (b) deceivers, those of the world, false believers, and antichrists; (c) progressives; and, (d) false missionaries.

Some of the Children

The phrase "some of your children" (verse 4) is a partitive genitive construction. Two distinct interpretations are possible, a rhetorical interpretation and a literal interpretation. The rhetorical interpretation softens the literal force of the word "some," understanding the expression to refer positively to certain members of the group without implying anything negative about other members. This view is endorsed, for example, by Bruce (1970, p. 139), Brown (1982, p. 661), and Lieu (2012, p. 249). Others, such as Dodd (1946, p. 147), Hass (1972, p. 142), Kysar (1986, p. 126), and Painter, (2002, p. 247), opt for a literal interpretation. These interpreters understand this phrase to contain an initial hint concerning the presence of opponents. Haas (1972) states, "'some of your children' refers to a part of the congregation addressed. The expression implies dissension since it is another part which does not give reasoning for rejoicing" (p. 142). A preference for a literal translation is based on two considerations: (a) verse 4 is grammatically connected to verse 7, a verse which contains several explicit references to the opponents in 2 John. This connection is made by the presence of *hoti* (because) both in verse 4 and in verse 7 but overlooked by the NAB in the translation of each verse; and (b) a suggestive parallel to this usage appears in John 6:64, "but there are *some of you* who do not believe" (emphasis added). This gospel of John passage explicitly identifies opponents. However, the parallel is not given to suggest a literary dependence of 2 John upon the gospel but, rather, to simply cite an apparent parallel. Thus, after the typical

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formulaic introduction of verses 1-3, the opponents come into immediate view at the opening of the body of the letter.

Deceivers, Those of the World, False Believers, and Antichrists

References to opponents are most heavily concentrated in verse 7. Initially, and perhaps tactically, the opponents are called deceivers (*planoi)*. This term and its cognates *planaō* (deceive) and *planē* (deception), are consistently employed in classical Greek and Jewish literature to refer to that which is opposed to the truth (cf. Braun, 1968, pp. 228-53). This word group is found in 1 John (1:8; 2:26; 3:7; and, 4:6) and in 2 John verse 7. A study of these usages indicates that they stand in clear antithesis to the truth (Braun, 1968, p. 246). The positioning of *planoi* at the beginning of verse seven, particularly when viewed as prior to stating the content of the deception (i.e. "not acknowledging Jesus Christ as coming in the flesh"), seems tactical in that the author clearly intends, by this positioning of *planoi*, to underline this denial as a deception.

The reference to the world (*kosmos)* in verse 7 is its only occurrence in 2 John. *Kosmos* is used extensively, however, in the gospel of John (79 times) and in 1 John (23 times) and is thematically developed in these two documents. *Kosmos* may generally be understood to refer to the world that God created and/or its creature inhabitants. But the negative connotation of the sphere of opposition to God seems evident. The use here in 2 John seems consistent with its predominate negative use in John and in 1 John. But not all would agree (cf. Bultmann, 1973, p. 112).

The opponents in verse 7 are characterized as false believers. They appear to be heretics by default. One is told that which they deny rather than that which they affirm. They deny Jesus Christ as coming in the flesh. This is interpreted by some commentators in a docetic sense, a denial of Jesus's true humanity (cf. Anderson, 2011, p 142). A clearer understanding of the content of this denial is gleaned from an analysis of the developments of thought in John and in 1 John. The context of 2 John seems insufficient for a full understanding. Briefly, John and 1 John suggest that the opponents saw little, if any, salvific value to the fleshly human career of Jesus. It is not as if they denied completely that Jesus was human, rather, Jesus's earthly actions, such as his teaching ministry and his death upon the cross, did not seem to have salvific significance for these opponents. In other words, salvation for the opponents was based more on Jesus's heavenly origin than upon his earthly mission.

Support for this suggestion comes from the surprising use of the Greek present participle *erchomenon* (coming) found in 2 John 7. The grammatical implications of this usage are debated. The use of the present tense suggests more than would be understood by the use of the simple past or perfect participle (e.g., having come). After all, at the time of the writing of 2 John, Jesus's birth, life, and death were past facts. It would seem more natural for the opponents to be portrayed as those denying that Jesus Christ had come in the flesh than as presently coming in the flesh. 1 John 4:2 cites this expression precisely in this manner, making 2 John's use even more surprising and raising questions about literary and chronological relationships between 1 John and 2 John. Leaving these interesting considerations aside, however, it is more useful to consider the implications of the present tense. Strecker (1996, p. 233) sees a possible eucharistic reference, one that evokes the bread of life discourse in John 6: 22-59, especially verses 52-59. Other interpreters, including Strecker, see possible ongoing or future implications in 2 John's use of the present participle. Perhaps Jesus's present priestly and heavenly intercession or his future parousia are in view here (cf. Marshall, 1978, p. 70 and Lieu, 2012, pp. 254-55). References to Jesus's heavenly intercession (1 John 2:2), the parousia (1 John 2:28), and to future judgment (1 John 4:17 and 2 John verse 8) lend plausibility to these suggestions.

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Finally, these opponents are referred to as antichrists. The only occurrences of the word antichrist in the New Testament are found here in 2 John and in 1 John 2:18 and 4:1-3. However, the concept associated with this term does appear elsewhere (e.g., "the lawless one" of 2 Thessalonians 2:3). These and other texts appear to be drawing upon Jewish apocalyptic expectations of a rival messiah who would appear at the end of the world (cf. Kauder, 1975, pp. 124-26). The author of 2 John must have seen the signaling of this event in the activities of his opponents (cf. 1 John 2:18-19). Thus, the presence of the provocative term antichrist appearing again, tactically, at the end of verse 7, appears to both anchor and culminate the other pejoratives hurled at the opponents, reinforcing the seriousness with which the author viewed their deception.

Progressives

The word progressive is used by the NAB to translate the Greek *proagō*. This translation captures well the nuance contained in *proagō* and suggested by the context. *Proagō*, a compound of *pro*, meaning before, and *agō*, meaning to go, simply means to go before or to go ahead. Perhaps the opponents thought of themselves as advanced Christians. They, likely, could have understood themselves to enjoy a spiritual understanding of Christ beyond that of the ordinary Christian. Analogies abound in gnostic literature of the second century. If so, all that can be gleaned from 2 John is that this understanding depreciated Jesus Christ as coming in the flesh. From 1 John a fuller picture off the opponents' "progressiveness" may be drawn.

False Missionaries

The alleged advanced teaching of the opponents may be understood as the basis for the missionary activity evident in verse 10. The language of an official authorized campaign is evident in the terms that are used (e.g., *erchomai* [come], *pherō* [bring], *didache* [doctrine]). These terms suggest that the opponents had some semblance of organization. Unfortunately, no identifiable primary sources from the opponents have survived. A reconstruction of their views is based upon attempts to reconcile biblical texts with the 1945 Nag Hammadai texts and echoes of gnostic teaching in the literature of the church fathers.

In summary, the author of 2 John has carefully contrasted the portraits of adherents and opponents. The opponents are evident, even if only hinted at, in verse 4, the opening verse of the body of this letter. It is implied in verse 4 that these opponents were at one time adherents. 1 John 2:19 makes this explicit. The opponents are described as deceivers, those operating in the sphere of the anti-God world, deniers of the salvific value of the essential humanity of Jesus, antichrists who signal the end of the world. They understood themselves as advanced believers with a message and a purpose and an organized campaign. A probing beneath the surface of the differences between adherents and opponents uncovers issues of authority that are considered to legitimate these differences. The focus of this study now shifts to these issues.

III. Legitimation

Multiple references to authority are evident in 2 John. Although the bedrock of the authority of God and Jesus Christ (verse 3) may be assumed, the manner of the diffusion, location, and mediation of this ultimate authority is not altogether apparent. Clarification is provided from an analysis of the following categories: (a) the titles lady, sister, and Presbyter; (b) truth and religious experience; (c) the commandment from the beginning; (d) a confessional formula; and (e) the teaching of Christ.

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The Titles Lady, Sister, and Presbyter

No personal names appear in 2 John, only titles. If, as was suggested above (section one), lady and sister are titles for distinct local churches, then these congregations, as congregations, may be understood to be locations, or occasions, for the manifestation of authority. Furthermore, if truth's individual apprehension exists in tension with its corporate apprehension then the appeals to lady and to her sister, appeals which frame 2 John, underline a communal notion of authority. Authority resides in the group, is intrinsic to the group, and is preserved by the group (verses 1, 13). The author of 2 John legitimates his communications by appealing to a collective authority, mutually recognized by these two churches. This initial statement is refined in the remainder of this section. But, first, it needs to be asked, Who is the Presbyter? What authority is conveyed by his title? And, How does the Presbyter's authority function within the letter?

Answers to these questions are debated. The title Presbyter in early Jewish/Christian literature could possibly mean several things: (a) an old or experienced adult male; (b) a church official; (c) an apostle of Christ; (d) a disciple of Jesus; or (e) a disciple of an apostle or of a disciple of Jesus (cf. Bornkamm, 1968, pp. 651-82). One's decision for one or the other of these options prejudices a subsequent interpretation of 2 John. Several cautions are advised.

Bultmann (1973) states, "It is certain only that the title designates the dignity and authority of the writer" (p. 95). Kummel (1975) adds, "The basis of the elder's authority for issuing instructions cannot be determined" (p. 448). Kysar (1986) points out, "It is impossible from the available evidence to establish the precise nature of the office of elder and to discern the structure of the community" (p. 123). Nevertheless, in spite of these cautions, and only upon slender evidence, the view that the Presbyter refers to a disciple of an apostle or a disciple of Jesus is the view adopted here.

Prior to elaborating this view, and commenting on its slender evidence, an admission is made that speculations concerning the specific and inherent authority conveyed by the title Presbyter are not as valuable as inquiries into how the Presbyter's authority functions in the text of 2 John (cf. Lieu, 1986, p. 64 and 2012, pp. 242-43). Inquiries regarding the functional demonstration of authority by the Presbyter are pursued after the following justifications for the view taken here.

The view that understands the Presbyter to refer to an old or experienced adult male is harmonious with all subsequent views, except when understood to convey a merely individual authority. It is rejected here for this reason. It is perceived, by the presence of the first person plural pronoun in 2 John verses 8 and 12, that the Presbyter, as Presbyter, has a corporate identity. In other words, there are other such Presbyters. A corporate identity is in harmony with all other views. But the view that Presbyter refers to a church official is rejected on the assumption that 2 John, 3 John, and 1 John are written by the same person. Indications within these texts appear out of harmony with what is elsewhere known of the authority of Presbyters as church officials (e.g., the Pastoral letters). The view that understands the Presbyter as an apostle flounders against the current consensus that at least two stages, reflecting at least two distinct community crises, best explains the literary and chronological relationships between the gospel of John and the epistles of John (cf. vonWahlde, 2010, pp. 1-15 and Painter, 2002, pp. 339-40). Hence, though admitting slender evidence, the view that the Presbyter refers to a disciple of an apostle or even a disciple of a disciple of an apostle is preferred. The authority of the Presbyter, then, would be a representative authority, an authority that represents continuity with previous tradition.

Brown (1982) helpfully elaborates what is understood by this view: "Presbyter was a term designating members of the second generation in a chain of witnesses to the tradition: those who were not eyewitnesses of Jesus themselves but were disciples of the eyewitness

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disciples" (p. 679). The study by van Unnik (1977) explores the range of authority enjoyed by such Presbyters. His analysis is judged compatible with the following analysis of just how the Presbyter's authority appears to function in 2 John.

First, the Presbyter does write, apparently initiating the correspondence. Second, he does write as Presbyter, rather than by personal name. Some sense of confidence is inferred by these considerations. Yet the letter addresses a church as a church (i.e., a lady) and concludes with greetings from a sister church, presumably the church of which the Presbyter is a member. The inherent authority of these churches is thus recognized and respected throughout the letter.

The Presbyter initially sets himself forth as a role model (verse 1). He issues blessings (verse 3), offers thanksgivings and commendations (verse 4), reiterates the commandment (verse 5), provides a confessional formula (verse 7), admonishes (verses 8, 12), instructs (verse 9), recommends policy (verse 10), and provides for personal relations (verses 12, 13). One significant insight attaches to these observations. The Presbyter's authority appears synonymous with, rather than independent of, the religious life and belief of the community. No appeals are made to private revelation, privileged position, superior spirituality, access to independent tradition, or specialized interpretations. The Presbyter simply brings to consciousness the authority already recognized within the group.

Consider, for example, the role modeling function evident in verse one. The Presbyter presents himself a model of what will later be commanded. He states, "whom I love in truth" (verse 1b). Note, however, that his example is not solitary: "and not only I but also all who know the truth" (verse 1c). Grammatically, both actions, that of the Presbyter, and that of others, are justified "because [*dia*] of the truth that dwells in us" (verse 2). An examination of this and several other authoritative functions indicates that the Presbyter enjoys no more authority than that which is the property of the group. This understanding lends insight to the analysis of the remaining categories in this section.

Truth and Religious Experience

Truth is a comprehensive cipher for the whole of Johannine teaching. Houlden (1973) suggests that it is a community catchphrase (p. 151). It brings together whatever may have been systematized in Johannine teaching into one word. As such, it reflects the authority of Johannine Christianity much like a prism depending upon the angle of any given context. In 2 John truth is used five times. In each occurrence it is associated with the religious experience of the adherents (e.g., loving [verse 1]; knowing [verse 1]; accommodating [verse 2]; appropriating [verse 3]; and walking [verse 4]). Hence, truth is "the sphere in which Christians live, act, and are related" (Alexander, 1962, p. 147). It conveys a mutually recognized and a mutually appropriated authority for Johannine thought and practice. It comprehends the commandment from the beginning (verse 5a), the requirement to love one another (verse 5b), and the necessity to properly acknowledge Jesus (verse 7). It is synonymous with the teaching of Christ (verse 9). It, therefore, is utilized in 2 John to legitimate the view of the author and his adherents and to make evident the illegitimacy of the view of the opponents.

The Commandment from the Beginning

The concepts of truth and commandment reinforce each other. As stated above the notion of truth would include commandment. But, surprisingly, verse 4 indicates that the exhortation to walk in truth (which includes the commandment) is itself "commanded by the Father." Two insights emerge here. First, the notion of commandment is utilized to reinforce the notion of truth just as much as the notion of truth legitimates the commandment. Second, the commandment is given "by the Father." More is involved here than a simple evocation of the

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authority of God. This last phrase, "by the Father," is better appreciated from the fuller contexts of John and 1 John. Briefly, John and 1 John suggest that the opponents, assumed present here in 2 John, questioned, not so much the authority of God (the Father) but that of Jesus. The tradition in John does indicate that the commandment under consideration (i.e., to love one another) originates from Jesus (cf. John 13:34). But it more properly originates from the Father (cf. John 15:15). The author of 2 John here tactically reminds both adherents and opponents of this perspective. He thus obviates objections that may be based on the mere authority of Jesus. Just why and how Jesus's authority may have been questioned is a concern for a subsequent article. Yet returning to the immediate context, the commandment just underscored as originating from the Father is also implied as having been mediated by Jesus. This is perceived in the phrase "from the beginning" (verse 5), understood here as referring to the beginning of Jesus's ministry.

The notion of commandment serves the purposes of legitimation in several and intricate ways. It is contained in the notion of truth. It reinforces this same notion. It stems from the Father, yet is mediated by Jesus. It links faith to love as suggested by the conjunction *hoti*. It, like truth, is common to all (note the "we" in verse 4). It, like the notion of *echein*, evokes the covenantal mentality of early Jewish Christianity (cf. vonWahlde, 1990, p. 9) and thus accents the obligations that are adjacent to the adherents' elect status.

A Confessional Formula

The confessional formula set forth in verse 7, given to specify the content of the opponents' denial, is puzzling as to its origin. There seems to be no way of telling whether the formula was invented or coined by the Presbyter to suit the occasion or if it originated within the community tradition and is simply reiterated here by the Presbyter. I am unaware if this question has ever been asked. Perkins (1979) questions it as "a sufficient confessional test" (p. 85), whereas Brown (1982) heralds it as "striking the whole range of secessionist deceit" (p. 686). Aspects of this formula have been considered earlier in this article, namely its relation to the love commandment and the use of the present participle *erchomenon*. Yet a significant aspect that remains to be considered is the phrase "in the flesh" (*en sarx*).

The meaning of flesh (*sarx*) does vary in the Johannine literature (cf. Schweizer, 1971, p. 138-41). It may refer to: (a) the physical body, having no moral or spiritual connotations; hence being considered a neutral reference; (b) that which stands in contrast to spirit and is either devoid of, or opposed to, God's influence; or (c) the earthly existence of Jesus and hence the sphere of God's revelation and salvation. Meaning (a), a bland or neutral reference, does not suit the polemical context of 2 John. Meaning (b) would be inconsistent with the author's clear affirmations of Jesus (verses 3, 9). Hence, meaning (c) is preferred. Its plausibility is enhanced by the larger context provided by John and 1 John. Suffice it here to suggest that meaning (b) may very well have been the view of the opponents. That is to say, the opponents understood the realm of the flesh, the human and earthly existence of Jesus or anyone else, to be devoid of or opposed to God's influence. After all, Jesus himself said, "the flesh counts for nothing" (John 6:63; here citing the NIV rather than the NAB). Many other supportive passages from John could be cited. Yet a case can also be made from passages in John for a positive understanding of the earthly and human as the sphere of God's revelation and the plane of His salvation. The author of 2 John may plausibly be understood here to have seized upon the ambiguity of the simple phrase "in the flesh" as a way of clearly distinguishing adherents from opponents. The legitimacy of the Presbyter's understanding of this ambiguous phrase may well have been at the center of the crisis.

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The Teaching of Christ

The appeal to the teaching (*didachē*) of Christ in verse nine clearly and explicitly legitimates the view of the adherents from that of their opponents. A few reflections on the meaning of this term and its context help refine the understanding here.

Didachē is a technical term in early Jewish/Christian literature that refers to a recognized and established body of teaching embraced by a particular school of thought. This understanding of the term is congruent with its usage in John, 1 John, and is presupposed here for 2 John. Rengstorf (1964) states, "In Jn [John] didache comprehends the whole didaskein (instruction) of Jesus and does not merely denote a compendium of individual statements" (p. 164). Hence, like truth and commandment, it incorporates several notions at once, truth and commandment included. A look at John 7:16, where Jesus states, "My teaching (*didachē*) is not my own but is from the one who sent me," underlines that the source of Jesus's teaching was his Father. It has been suggested that the opponents were not questioning so much God's authority, but, perhaps, the authority or teaching (*didachē*) attributed to Jesus by the adherents. A Jesus Christ come in the flesh, in the view of the adherents, was one who both revealed *didachē* and accomplished salvation. This he did through the instrumentality of his human (*sarx*) existence. This existence consisted of teachings and actions, words and deeds. A Jesus Christ not come in the flesh, in the view of the adherents, is one whose coming, significance, and importance, is solely derived from considerations of his pre-and post-existence. After all, John 16:28 states, "I came from the Father and have come into the world. Now I am leaving the world and going back to the Father." This passage, and others, could be understood to stress the heavenly, as opposed to the earthly, identity of Jesus. But, again, a counterargument can be made from the texts of John. Publications in the not too distant past demonstrate the ambiguity of reading John (as examples compare Kasemann [1968] and Thompson [1988]).

These suggestions regarding the possible and specific adherent/opponent differences presuppose analyses of John and 1 John, analyses beyond the scope of this present article. They are offered here as a stimulus to the reader to review John and 1 John in their interpretive implications for 2 John. The consensus of scholarship is that John, 1 John, 2 John, and 3 John are very interrelated documents and reflect different crises in the stages of community development. In brief, it is my view that the Presbyter legitimates his position by distinguishing the "progressive" opinions of the opponents from the established and recognized *didachē* of Christ.

A summary of legitimation is now in order. 2 John is framed by titles suggesting the authority of two churches. The Presbyter, a member of one church and a likely disciple of one of the early disciples of Jesus, functions as a reminder to the church of its self-evident and authoritative traditions. These traditions are comprehended by the notion of truth and validated by individual and corporate religious experience. Included in these traditions are the commandment from the beginning and the teaching of Christ. One may assume that the confessional formula of verse seven, if not traditional, was understood as an accurate assessment of the tradition since no justifications for its provisions are made. And, although the opponents may have some claim for a basis in the Johannine tradition, the Presbyter neither leaves the door open nor blinks when facing the legitimacy of their views.

IV. Strategy

Much of the strategy of 2 John has already been indicated throughout the previous sections. For example, recall the tactical positioning of the words deceivers and antichrist, the framing of the correspondence with church authority, the reinforcement of one authority concept with another (e.g., truth, commandment, teaching), the balancing of individual religious

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experience with corporate religious experience, and the appeals to mutually recognized authority constructs. In this section the remainder of the evident strategy in 2 John will be looked at from a more formal perspective.

2 John is rated as coming closer to the Hellenistic private letter form than any other New Testament document, except 3 John (cf. Kummel, 1975, p. 446). 2 John follows the conventional structure of ancient letters in a relatively simple and clear-cut manner. Conventional structure for ancient letters contained: (a) an opening formula (cf. verses 1-3); (b) a thanksgiving (cf. verse 4); (c) a body or message (cf. verses 5-11); and (d) a concluding formula (cf. verses 12-13).

Some innovation, however, has been noticed. For example, in the thanksgiving of verse 4 the opponents were hinted at, even if vaguely. The expression of joy in verse 4 is considered a conventional feature that normally would not contain any hint of opposition (cf. Funk, 1967, p. 426). This, along with the thanksgiving, functions as a "compliment which puts the readers in a benevolent mood to receive a message which may contain a demand or even a warning" (Brown, 1982, p. 791). My analysis suggests that the warning is hinted at even within the conventional thanksgiving.

Verse 5 may be understood as introducing the body of the letter and characteristically begins with a petition. Funk (1967) notes that this is "an established epistolary convention employed frequently as the opening gambit in the common letter" (p. 427). The specific word used for this request reveals the character of the Presbyter. Two general words for petition were readily available, *aiteō* and *erōtaō*. The former is a generic word for request and is less polite than the specific *erōtaō*. 2 John verse 5 uses *erōtaō*. The NAB's translation "ask" does not at all capture the nuance suggested by this word. Greeven (1964) tells one that *erōtaō* "denotes a genuine request which is humble or courteous" (p. 686). Hence, the "benevolent mood" initiated by the thanksgiving and joy of verse 4 is furthered by the use of *erōtaō* here.

From the analysis of this, and the preceding sections, 2 John must be judged to be an authentic correspondence (contrary, for example, to Bultmann, 1973). The careful artistry of the letter, its departure, even if slight, from convention, its tactical positioning of words, and its sense of seriousness and urgency, all argue against understanding it as a forgery based on the content of 1 John and the form of 3 John. Further arguments are provided by Dodd (1946; pp. lxvii-lvii), Strecker (1996, p. 217), and Painter (2002, pp. 331-336).

V. Leadership

Leadership is defined in this study as the means by which authority is made effective. It is evident from the preceding analyses that authority is a key issue in 2 John. It is also evident that the author of 2 John concentrates on identity issues for both adherents and opponents. Behavior is understood to correspond to identity. One acts in accord with self-understanding. Distinctions between adherent and opponent identity and behavior are carefully legitimated in several ways. The analysis of strategy indicates that the Presbyter exerts effort in tailoring his communication to recognized convention in an arresting and persuasive manner. Hence, 2 John reflects the exercise of leadership in many ways. The Presbyter provides a model of leadership. It remains however to critically assess this leadership. This section identifies the strengths and weaknesses of the Presbyter's evident exercise of leadership through the lens of three leadership theories: (a) situational leadership; (b) charismatic leadership; and (c) transformational leadership. Six of the seven perspectives developed by Burchard (2012) in her deeper synthesis and literature review of JBPL articles are evident in this analysis.

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Situational Leadership Theory

Situational leadership theory, as presented by Hersey and Blanchard (1977), identifies the integration of task behavior and relationship behavior as central to the exercise of leadership. Task behavior is characterized is characterized as a one-way communication between leader and followers where leaders explain to followers what, when, where, and how tasks are to be done (p. 168). Relationship behavior is characterized as a two-way communication between leader and followers where socio-emotional support and facilitating behaviors are provided (p. 168). Effectiveness in leadership is understood to be the result of the leader's successful integration of task and relationship behaviors (p. 104). The requisite skill for successful leadership is understood to be the leader's diagnostic ability (p. 159). The chief object of diagnosis for a leader is the maturity of the followers (p. 165). Maturity may be measured by analyzing such variables as the achievement, motivation, willingness, ability, education, or experience of the followers (pp. 162-63). Since these variables differ from follower to follower, or from group to group, no single leadership style (i.e., a particular coordination of task and relationship behavior) is to be universally recommended. Appropriate leadership style must be determined in accord with the situation (p. 165). Hersey and Blanchard identify four distinct styles, or activities, in their theory. These are telling, selling, participating, and delegating.

On the positive side the Presbyter is to be commended for several reasons. He communicates with personal confidence but in such a way that his adherents appear as poised as he is for the current crisis. This is accomplished to a certain extent by the Presbyter's participatory leadership style, a style high in relationship behavior but low in task behavior. The Presbyter engages in relationship behavior (e.g., addressing the status, esteem, and competence of his adherents) prior to the setting forth of tasks (e.g., adhering to the commandment, properly confessing Jesus, and boycotting false missionaries). This style acknowledges a moderately high level of maturity to followers and may be viewed as a means for empowering followers for the performance of essential tasks.

He writes as one informed and respectful of the community traditions. In his writing and communication little, if any, ego intrudes. The Presbyter identifies with the group, facilitating a sense of solidarity. A respectful humility is evident in his exhortations. Essentials are in focus and pettiness is avoided. This perhaps is due to the seriousness of the issue and the concise strategy of the Presbyter. The communication of 2 John is simple and forceful, providing clear criteria for the discernment of error and clear directives for dealing with the opponents.

Charismatic Leadership Theory

Foundational to the conception of charismatic leadership is the work of Weber (1968). Weber distinguishes legal-rational authority and traditional authority from charismatic authority. Legal-rational authority is based on rules recognized in a society by leaders and followers alike. Reason or common consent is the foundation. Traditional authority is similar to legal-rational authority in that there is a mutual recognition of rules by leaders and followers but the basis of appeal is to time-honored traditions more than to the immediacy of reason or common consent. Charismatic authority, in distinction, is understood to reside in the unique attributes or abilities of a charismatic leader.

Central to the conceptualization of charismatic leadership are the issues of succession and structure. 1 John 2:18-19 makes it clear that the Johannine community was in the midst of succession. It also seems clear that the current structure of egalitarian authority was insufficient to successfully handle the crisis. To the Presbyter's credit he did the best he could with what he had. The immediacy of the crisis of 2 John, perhaps, was not the time to fight fire with fire.

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Responding to the innovations of the progressives of verse nine with his own ecclesial innovations may have not been the right move at that time. Ecclesial innovations did occur later as seems evident by the episcopal structures recommended and reflected in John 21: 15-18.

From this charismatic leadership theory perspective several criticisms are forthcoming, especially with regard to the Presbyter's criteria for error and with regard to his directives for dealing with opponents. Several questions surround the doctrinal formula of verse 7. How determinative a rule should doctrine play in Christian faith? To what extent should purity of doctrine be fought for? Does loyalty to past formulations of truth preclude new insights? Is truth static or is it dynamic? Does not our language and conceptual framework change over time, requiring new insights and reformulations of truth? What should be the relationship between tolerance and compromise? How can we maintain fidelity to truth and still maintain charity to those who oppose us?

In addition to these general and perennial questions are concerns more specific to the context of 2 John. Where did the Presbyter get his confessional formula? What was his precise understanding of the phrase "in the flesh"? And, How does he legitimate his understanding? No justifications or explanations are evident. It appears that he assumed his orthodoxy and expected adherents to do so as well. It is true that the Presbyter appeals to the teaching of Christ (verse 10). But how does one know what the teaching of Christ was? One is in a difficult position to assess the Presbyter on this point. The gospel of John, the apparent source of tradition for 2 John, is notoriously deficient in its provision of clear and explicit teaching. Infamous is Bultmann's (1955) dictum: "Jesus as the Revealer of God reveals nothing but that he is the Revealer" (p. 66). One searches in vain for a developed breadth of teaching in John similar to what can be gleaned from the Synoptics or Paul. One finds only the exhortation to believe in the person of Jesus and the sole ethical command of reciprocal love. This deficiency in the John could very well have been a contributing factor to the crises present in the Johannine epistles. But this narrow presentation of *didachē* in John does have its appeal.

Kysar (1986) comments: "Just as official leadership developed to protect the church from being misguided (e.g., 1 Tim 3) so too did the definition of proper doctrine (e.g., Tit 2:1). In the process, something of the dynamic quality of faith as trust is lost when it is reduced to sound doctrine" (p. 131). Classic in philosophical discussions is the problem of personal versus propositional revelation (cf. Hick, 1983, pp. 57-55). In the developments from John to 2 John one may see a transition from a personal to a propositional notion of revelation. Each view of revelation has its advantages and disadvantages. The history of Christian theology has witnessed several attempts at a synthesis of these views and it is a noted problem (cf. Dulles, 1983, pp. 36-52). 2 John, perhaps, lends insight to this problem.

It has been noted that the opponents were viewed as and likely presented themselves as progressives. The deficiency of *didachē* in John suggests that there was need for progress or development in the doctrinal breadth of Johannine teaching. The opponents, quite likely, had responded to this deficiency albeit in the wrong direction. Perhaps the adherents were lax. Perhaps the response initiated by the opponents provided the catalyst needed in the Johannine community to develop more articulately its theology and to respond to its deficiencies. For that the opponents should be thanked. But it is a matter of discernment as to whether or not their response was in continuity with the original message of Jesus. And it is also a matter of judgment as to how the Presbyter treats his opponents. Dodd (1946) suggests that, "the writer has incautiously expressed himself in terms which might seem to stigmatize any kind of 'advance' as disloyalty to the faith and so to condemn Christian theology to lasting sterility" (p. 150). Perhaps it would have been better for the Presbyter to admit to himself and to his opponents that some sort of reformulation or development of the tradition was needed. It appears from the confessional formula of verse 7 that sanction was given to a particular interpretation of the Johannine tradition. One can only speculate as to how this sanction was

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established. Was a committee involved? What were the deliberations? Were the opponents consulted or even heard out? These questions suggest that the Johannine community was not only doctrinally deficient but also lacked the organizational constitution to deal adequately with such problems.

Transformational Leadership Theory

According to Burns (1978) transformational leadership theory is a process where "leaders and followers raise one another to higher levels of morality and motivation" (p. 20). Transformational leadership is understood as appealing to the higher order needs of followers. Higher-order needs, such as the need for status, esteem, and self-actualization, are contrasted with lower-level needs, such as the need for safety, security, and survival necessities. Transformational leadership is usually contrasted with transactional leadership, a mode of leadership that operates within the framework of lower-level needs. Transformational leadership, by focusing upon the individual's deepest needs, is understood as paradoxically motivating the individual to see beyond one's personal needs to the needs of others and of society at large. Two main components of transformational leadership are individual consideration and intellectual stimulation. Individuals are treated as important as the group. Intellectual stimulation is provided by enabling followers to see problems or crises from fresh and helpful perspectives.

Transactional leadership, in contrast, may blandly be defined as an exchange between leader and follower based upon basic self-interest (e.g., work for pay). The two main components of transactional leadership are contingent reward and management by exception (cf. Bass, 1990, p. 220). Contingent reward simply refers to the basic exchange between leader and follower where reward is contingent upon the performance of a task. Management by exception refers to the lack of interference in task performance by a leader except when the basic task is not being accomplished.

These features of transformational and transactional leadership theory can now be applied to 2 John.

The policy established in verse 10, mandating a boycott on the missionary enterprise of the opponents, is subject to criticism. A consideration of the context of verse 10 aids an understanding of subsequent criticism. 2 John 10 states, "If anyone comes to you and does not bring this doctrine, do not receive him in your house or even greet him." The word "house" (*oikos*) needs clarification. It should be understood to refer not so much to an individual's private dwelling, as to the place where the church met for liturgy (cf. Michel, 1967, pp. 131-32). The reception and greeting of opponents would be considered a tacit admission that they were brothers or sisters in Christ.

Was the Presbyter attempting to protect adherents from contamination? Do not policies of isolation, insulation, and indoctrination tend to breed narrow-mindedness? Is not a boycott policy an admission of weakness, a failure of courageous nerve to meet lovingly and tolerantly with those who differ? Dodd (1946) suggests, "We may similarly decline to accept the Presbyter's ruling here as a sufficient guide to Christian conduct" (p. 152). The history of religion indicates that what in one situation begins as a boycott may in another situation, especially in light of newly acquired temporal power, lend itself to persecution (cf. Nigosian, 1990, p. 509). Holland (1990) provides a timely consideration to the discussion here: "There is a time to preserve tradition, a time for reform, and a time for basic transformation. But which time is it in the history of our social system? This question is one of discernment" (p. 45).

It is difficult to discern, given the required amount of speculation needed to reconstruct the particulars of the Johannine community, if the Presbyter's advice was timely and appropriate, transformational or transactional. Nevertheless, the analysis here suggests a need

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for caution to those who would simply lift off the page, so to speak, a boycott policy whenever conflict arises.

In summary, 2 John as a case study contributes to an understanding of leadership. The contrasting portraits of adherents and opponents set boundaries for self-identity, adherence to group norms, and ongoing development. The bases for adherent/opponent distinctions were carefully legitimated in terms of the primary authorities referred to. A conscious strategy was identified. The Presbyter of 2 John intended, by the calculations of his strategy, to make his notion of authority effective for his adherents. In his exercise of leadership there is much to recommend and to emulate. Yet there are also reasons for pause, reflection and discernment. Situational, charismatic, and transformational leadership theories illumine the activities of the Presbyter yet further study and refinement is anticipated from this pioneering study.

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DANIEL AS AN EXAMPLE OF EXCEPTIONAL CROSS-CULTURAL LEADERSHIP

DEBBY THOMAS

This paper presents Daniel as a prototypical model of an excellent cross-cultural Christian leader. The GLOBE project research on cross-cultural leaders is consulted and five cross-cultural leadership qualities are identified based on their acceptance in all cultures studied: integrity, performance oriented, visionary, inspirational, and team builder as found in Dorfman's research originating from the GLOBE project.[1] God's intervention in Daniel's leadership is also considered as a significant factor in Daniel's cross-cultural success as a leader. Exegetical analysis of Daniel 1 and 2 verifies that Daniel meets the criteria of an excellent cross-cultural leader as proposed by Dorfman. Daniel presents a strong model of a cross-cultural Christian leader who keeps his identity while respecting and embracing the host culture, staying in a vital relationship with God, and practicing exemplary cross-cultural leadership qualities.

The first two chapters of Daniel present a story of a boy who is captured from Jerusalem and taken to Babylon. Despite his captive status and cross-cultural nature, he rises into a position of power in Babylon in a relatively short period of time. This paper explores the reason for Daniel's success as a cross-cultural leader who rises to leadership from a position of youth and captivity through the exegetical study of the first two chapters of the book of Daniel, and presents relevant leadership material on cross-cultural leadership.

[1] Dorfman, Javidan, Hanges, Dastmalchian, and House, "GLOBE: A Twenty Year Journey Into the Intriguing World of Culture and Leadership."

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I. HISTORICAL CONTEXT OF DANIEL CHAPTERS 1 AND 2

Daniel is a book of prophesy, and the second half (which is not studied here) is apocalyptic.[2] Daniel 1 and 2 are prophetic in nature, but are written in narrative style. Nebuchadnezzar takes Daniel captive from his home in Jerusalem (1:6) in 605 B.C.[3] This is the first of three attacks that Nebuchadnezzar makes on Jerusalem over the course of his reign, ending in the destruction of Jerusalem.[4] Daniel is taken as a spoil of war. Historical research indicates that Daniel was no more than 14 years old at the time of his captivity.[5] Daniel is of royal birth, "without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight, and competent to serve in the king's palace" (1:4) as were his three friends who were captured with him. The purpose of Daniel's captivity is to teach him "the literature and language of the Chaldeans" (1:4) and train him to serve in Nebuchadnezzar's court. Many fellow Jews were taken into Babylon with Daniel, and many more in the following two attacks on Jerusalem, but not all of them were to be trained for the court of the king. The Jews see Nebuchadnezzar's destruction of Jerusalem as God's judgment on them for not following God (2 Kings 24–25; 2 Chronicles 36; Daniel 1:2). For the Jews, this time of destruction and captivity was a trial almost beyond bearing. God placed Daniel in the king's court to encourage the Jews and to assure them of God's continued presence.

Daniel 1 and 2 consists of two main parts: the introduction of Daniel and his surroundings, and the interpretation of the king's dream. Daniel begins with a description Nebuchadnezzar taking Daniel and his friends (along with many others) captive. It quickly moves to Daniel being renamed and refusing the king's rich food, Daniel and his friends applying themselves to their studies, and finally, the king finding them ten times superior to all other students in every way (1:1-20). The second scene features the king having a dream and insisting that the magicians recall the dream to him and interpret it. The magicians deny the possibility of such a deed and the king quickly escalates to threatening to kill all magicians if they do not comply. On the day of execution, Daniel becomes aware of the situation and asks the king for time to interpret the dream. Upon recruiting his friends to prayer, God reveals the dream and the interpretation to Daniel, which Daniel shares with the king, giving God the glory. The king immediately promotes Daniel and his friends to positions of leadership in Babylon.

II. CROSS-CULTURALLY EFFECTIVE LEADERSHIP TRAITS

Research on cross-cultural leadership has identified qualities of leaders that are appreciated and express exceptional leadership in all cultures. Whereas literature on cross-cultural leadership normally focuses on differences in leadership in different

[2] Richard D. Patterson, "Holding on to Daniel's Court Tales," *Journal of the Evangelical Theological Society* 36 (1993): 445–445.
[3] Lawrence Richards and Larry Richards, *The Teacher's Commentary*, (David C. Cook, 1987), 437.
[4] R. Jamieson, D. Brown, and A. R. Fausset, *Commentary Critical and Explanatory on the Whole Bible*, (Oak Harbor, WA: Logos Research Systems, Inc., 1997).
[5] Johann Peter Lange, William Greenough Thayer Shedd, and Philip Schaff, *A Commentary on the Holy Scriptures: Daniel*, (Logos Bible Software, 2008); Jamieson, Brown, and Fausset, *Commentary Critical and Explanatory on the Whole Bible*.

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cultures, there are also universal similarities.[6] This paper focuses on those similarities. The GLOBE Project, an ambitious study of 62 nations evaluating leadership cross-culturally, identified two domains of leadership that were universally endorsed in all cultures studied: charismatic/value based leadership (includes visionary, inspirational, self-sacrifice, integrity, decisive and performance oriented), and team oriented leadership (includes collaborative, team orientation, team integrator, diplomatic and malevolent (reverse scored)).[7] Jarvis authors a paper offering practical application of the GLOBE research on cross-cultural leadership and further defines effective cross-cultural leadership as: integrity (trustworthy, just and honest), visionary (foresight and planning), inspirational (positive, dynamic, encouraging, motivating and building confidence), and team builder (communicative, informed, a coordinator and team integrator).[8] Grisham and Walker present five main attributes of an effective cross-cultural leader that emerged out of a doctoral thesis on cross-cultural leadership: "trust, empathy, transformation, power, and communications."[9] From these sources and for the purpose of studying Daniel as a cross-cultural leader, the categories of universally accepted leadership that will be considered are: integrity, performance oriented, visionary, inspirational, and team builder as found in Dorfman's research originating from the GLOBE project. [10] Each of these five attributes was rated very highly in all cultures. In affirmation of these as primary cross-cultural leadership qualities Dorfman quips, "Perhaps to state the obvious, ideal leaders are expected to develop a vision, inspire others, and create a successful performance oriented team within their organizations while behaving with honesty and integrity – easier said than done." [11] In addition, because God has an obvious and vital role in Daniel's success as a cross-cultural leader, God's role in effective cross-cultural leadership will also be considered. This is not a comprehensive list of universally endorsed leadership qualities, but since these qualities have a broad base of support, and fit into the limited scope of this paper, they will be the backbone of the study of Daniel's successful cross-cultural leadership.

Integrity

Dorfman finds integrity to be one of the most highly rated leadership qualities across all cultures according to the GLOBE project.[12] The components of integrity in the

[6] Peter Jarvis, "The Church and the Learning Society," *Journal of Adult Theological Education* 14, no. 2 (2004): 75.
[7] Felix C. Brodbeck, Jagdeep S. Chhokar, and Robert J. House, eds., *Culture and Leadership Across the World: the Globe Book of in-Depth Studies of 25 Societies*, Kindle Edition. (New Jersey: Lawrence Erlbaum Associates, 2007).
[8] Jarvis, "The Church and the Learning Society."
[9] Thomas Grisham and Derek H. T. Walker, "Cross-Cultural Leadership," *International Journal of Managing Projects in Business* 1, no. 3 (2008): 440, doi:10.1108/17538370810883873; Thomas Grisham, "Metaphor, Poetry, Storytelling and Cross-Cultural Leadership," *Management Decision* 44, no. 4 (2006): 486–503.
[10] "GLOBE: A Twenty Year Journey Into the Intriguing World of Culture and Leadership," *Journal of World Business* (February 16, 2012): 1–15, doi:10.1016/j.jwb.2012.01.004.
[11] ibid., 4-5.
[12] ibid.

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GLOBE project consist of a leader being trustworthy, just and honest.[13] Integrity was rated by 95 percent of countries as higher than a 5 on a 7-point scale[14], showing the significant agreement among countries that quality of integrity indicates an excellent cross-cultural leader. Grishim's quality of 'trust' is located at the hub of the wheel of successful cross-cultural leadership showing its importance.[15] Trust, for Grisham (2006), is the ability for a leader to be vulnerable enough to build trusting relationships.[16] Grisham's view of trust will be included in the definition of leader integrity since trustworthiness has already been established to be a component of integrity.[17]

In the Old Testament scriptures, outside of the book of Daniel, Daniel is recognized as a man of righteousness and integrity (Ez. 14:14, 14:20) and as a wise man (Ez. 28:3). Also in the book of Daniel, when his enemies are looking for a way to accuse him, Daniel 6:4 reports that "they could find no grounds for complaint or any corruption, because he was faithful, and no negligence or corruption could be found in him." These scriptures point to Daniel as a man of integrity. One way that Daniel shows his integrity in the first two chapters is by refusing to eat the king's rich food. As a captive, being offered the best and richest food of the king was a great privilege that not many received.[18] Rather, Daniel chose a diet of vegetables, which upheld the purity laws that God had given to the Israelites.[19] More importantly, since the act of eating royal food involved giving a portion to the gods, by partaking in the king's feasts, Daniel would be taking part in idol worship, or worse, devil worship.[20] Daniel showed his deep, personal integrity in this vital and pivotal decision not to defile himself with the king's food. Emanating trustworthiness and creating a bond of trust with others is also mark of a leader with integrity. [21] When Daniel initiates a conversation with the palace master over the issue of not eating the king's food, he is artful in building trust and respect. Rather than making demands or outright refusing it, he dialogues with the palace master and devises a way to take on the responsibility for his actions and to absolve the palace master from any responsibility for the change in diet (1:8-16). Through these actions, Daniel shows himself to be trustworthy and full of integrity.

The episode of Daniel interpreting the king's dream also reveals Daniel's integrity. After receiving the dream and interpretation, Daniel breaks into a beautiful song crediting God for his awesome powers. He concludes, "You have given me wisdom and power, and have now revealed to me what we asked of you, for you have revealed to us what the king ordered" (Daniel 1:20). In his integrity, he gives credit to God and acknowledges that the revelation of the dream and interpretation was from God. Although this psalm of thanks is spoken with only his friends to hear, when he reveals the dream and interpretation to the king, he opens with the acknowledgment of his own inability and gives credit to God, outright telling the king that God has disclosed

[13] ibid., 4.
[14] ibid., 4.
[15] Grisham and Walker, "Cross-Cultural Leadership."
[16] Grisham, "Metaphor, Poetry, Storytelling and Cross-Cultural Leadership," 297.
[17] Jarvis, "The Church and the Learning Society."
[18] James Midwinter Freeman, *New Manners and Customs of the Bible*, (Bridge Logos Fndtn, 1998), 383.
[19] Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, 1989, 539.
[20] Jamieson, Brown, and Fausset, *Commentary Critical and Explanatory on the Whole Bible*.
[21] Grisham, "Metaphor, Poetry, Storytelling and Cross-Cultural Leadership," 497.

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this information (2:27:28). Daniel acts in complete integrity in private and in public concerning God's role and his role in the interpretation of the dream.

Performance Oriented

Dorfman found that performance orientation is an integral part of all cross cultural leadership.[22] Performance orientation is marked by a leader who recurrently strives for continuously improved performance.[23]The GLOBE project identified improvement, excellence, and performance orientation as marks of an excellent global leader.[24] Daniel's performance orientation is evident in a number of ways in the first two chapters of Daniel. In the way Daniel studied he applied himself, and strove continuously for high performance in his studies. This was coupled with the fact that "God gave knowledge and skill in every aspect of literature and wisdom" (1:17) to produce a student who excelled ten times more than all his fellow students. Achieving a ten-fold advantage over all magicians in the kingdom was certainly a performance-oriented task in which Daniel and God both took part. Also, in Daniel's request to eat vegetables, he convinced the palace master to allow his request by setting performance standards: "then compare our appearance with the appearance of the young men who eat the royal rations, and deal with your servants according to what you observe" (1:13). Only after these performance standards were met was the guard willing to continue to replace the king's food with vegetables. Daniel's performance oriented nature is seen in his quickness to apply a standard in this situation.

Visionary

Similar to integrity, Dorfman found that being visionary is a leadership quality that is highly endorsed in all cultures studied by the GLOBE project.[25] The GLOBE study measured eight qualities that contribute to visionary leadership: "visionary, foresight, anticipatory, prepared, intellectually stimulating, future oriented, plans ahead, inspirational."[26] A visionary leader creates an appropriate vision for the future of the organization that produces motivation in followers and has the planning and inspirational skills to make the vision become a reality.

Daniel's prophetic nature places him strongly in the domain of being a visionary leader. Daniel not only articulated the dream to the King and interpreted it, but he added to the end of the interpretation God's vision to be spoken to his people in exile: "And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall this kingdom be left to another people. It shall crush all these

[22] Dorfman, Javidan, Hanges, Dastmalchian, and House, "GLOBE: A Twenty Year Journey Into the Intriguing World of Culture and Leadership," 3.
[23] ibid., table 7.
[24] Brodbeck, Chhokar, and House, *Culture and Leadership Across the World: the Globe Book of in-Depth Studies of 25 Societies*, loc. 32499.
[25] Dorfman, Javidan, Hanges, Dastmalchian, and House, "GLOBE: a Twenty Year Journey Into the Intriguing World of Culture and Leadership," 4.
[26] Brodbeck, Chhokar, and House, *Culture and Leadership Across the World: the Globe Book of in-Depth Studies of 25 Societies*, loc. 32487.

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kingdoms and bring them to an end, and it shall stand forever." (2:44-45) Daniel demonstrates the ability to articulate a vision for God's kingdom and this vision that elevated hope for God's people is pivotal to the theme of the book. The theme of Daniel is for Daniel to encourage the Jews in Babylon, to show that God's kingdom will ultimately reign, to be 'God's man' on the inside of Babylon while in captivity along with God's people.[27] Daniel's message reminded them that although believers now face persecution and may never be promoted on the earth, the servants of God belong to another kingdom where they will be promoted, and God's kingdom will be the one that lasts.[28] Bruce see's this vision as reflecting Daniel's purpose:

> Daniel's overall purpose, obviously reflecting God's purpose in giving him these revelations, was to strengthen the faith of the people of God against the prospects of future events. Instead this section was given to encourage God's people to live within terrifying earthly kingdoms by remaining confident that only God's kingdom will last forever, for only He is truly sovereign. [29]

Daniel's vision encompasses the purpose that God set forth for Daniel, and gives hope and encouragement to God's people while they were enduring a horrifying exile experience. Daniel skillfully articulated this message during the interpretation of the king's dream ensuring that the audience would be large and that the message would be heard by all Israelites in captivity. The later chapters of Daniel (not covered in this paper) show Daniel's ability to follow through with the vision.

Inspirational (Charismatic)

Inspirational leadership, according to Dorfman, is one of the highest rated qualities for leaders cross culturally and Javidan concurs.[30] [31] Grisham's attribute of communication follows along the lines of an inspirational leader since he acknowledges the need for a leader to listen and communicate to be effective, both of which form a basis for inspirational leadership. [32]

The way that Daniel comported himself and the way he communicated in captivity were inspirational to his friends, but also to the greater Jewish community. Daniel applied himself to studying and at the same time refused royal food; helping his fellow Israelites realize that they could remain faithful to God in a pagan culture while still finding acceptance and even advancement. [33] Daniel's courage to live a pure life before God while preforming well in the king's court was an inspiration to all Israelites to live through an excruciatingly difficult captivity together with God. Daniel showed his ability to listen and communicate in the interpretation of the dream. Daniel listened to

[27] Les P. Bruce and Leslie P. Bruce, "Discourse Theme and the Narratives of Daniel," *Bibliotheca Sacra* 160 (2003): 182.
[28] ibid., 183.
[29] ibid., 182.
[30] Dorfman, Javidan, Hanges, Dastmalchian, and House, "GLOBE: A Twenty Year Journey Into the Intriguing World of Culture and Leadership," 4.
[31] M. Javidan et al., "Cross-Border Transfer of Knowledge: Cultural Lessons From Project GLOBE," *The Academy of Management Executive (1993-2005)* (2005): 75.
[32] Grisham, "Metaphor, Poetry, Storytelling and Cross-Cultural Leadership."
[33] Richards and Richards, *The Teacher's Commentary*, 439.

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and understood the king's need to have the dream interpreted. His extremely articulate interpretation of the dream to the king showcases Daniel as an excellent interpreter. Daniel also listed to the plight of his people, he knew their pain and knew they needed encouragement and hope. He artfully weaved God's vision of an eternal, everlasting kingdom into the interpretation of the dream and in so doing articulated a vision that met God's people in their place of greatest need. Daniel was an inspirational leader to Israelites in captivity.

Team Builder

A team builder is seen by Dorfman as a leader who is capable of "building and implementing a common purpose or goal among team members." [34] GLOBE measures team building through five leadership dimensions: "(a) collaborative team orientation, (b) team integrator, (c) diplomatic, (d) malevolent (reverse scored), and (e) administratively competent."[35]

When Daniel and his friends were renamed, the king intended to strip their Jewish identity from them in the renaming and gave them wholly pagan names.[36] Daniel, 'God will Judge', was named Belteshazzar, taken from the name of the chief God of the Babylonians.[37] Daniel, by not eating the royal food, and by continuing to serve God began to build a team spirit in his friends and eventually in his fellow captive Israelites. He acted as leader for his three friends, and rather than acting alone, included his three companions in his quest for purity before God, and to retain his identify while also serving in the king's court.

When Daniel asks the king for time to interpret his dream, his first action is to enlist his friends in prayer. Daniel does not presume to be able to accomplish this huge task on his own, but builds a team of intercessors to accomplish the task. In Daniel's thanksgiving prayer to God after he has received the interpretation, he acknowledges the work of his team by using the words 'we' and 'us': "and [you] have now revealed to me what *we* asked of you, for you have revealed to *us* what the king ordered." (2:23) When Daniel delivers the revelation from God to the king, the king "promoted Daniel, gave him many great gifts, and made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon." (2:48) However, Daniel's first response is to request the same for his teammates, and the king promotes them as well. Daniel is a team builder among his closest friends, but he also works at building a 'team spirit' amongst the Israelites who are captive in Babylon. Although not directly connected with the Israelite community in this passage, Daniel leverages all of his leadership capabilities to continue to offer hope to his fellow Israelites.

[34] Dorfman, Javidan, Hanges, Dastmalchian, and House, "GLOBE: A Twenty Year Journey Into the Intriguing World of Culture and Leadership," 3.
[35] ibid., 3.
[36] Keil and Delitzsch, *Commentary on the Old Testament*, 539.
[37] ibid., 539.

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God's Role in Effective Cross-Cultural Leadership

The story of Daniel is a delicate balance between Daniel's exceptional character and leadership qualities and direct intervention from God. Although Daniel's cross-cultural leadership qualities are amply evident, without God's intervention Daniel would not have been able to reach such heights. God's intervention in the first two chapters of Daniel begins with God allowing the defeat of Jerusalem. (1:2) God, therefore, intervenes on behalf of his children, the Israelites, for their good, which in this case involves disciplining them. Next, God gave Daniel and his friends "knowledge and skill in every aspect of literature and wisdom; Daniel also had insight into all visions and dreams." (1:17) In addition to Daniel's acceptance of and personal application to learning the Babylonian language and literature is a specific and unique gift from God. God provided Daniel the means to excel academically, in practical skill, and gave him the special and unique gift of having insight into all visions and dreams. Daniel's ten-fold success over his colleagues was in large part due to God's gift of knowledge and wisdom. (1:19) It is presumed that God gave Nebuchadnezzar the dream (2:1), and apparently it was God who did not allow the king to rest until he knew the interpretation. God revealed the dream and the interpretation to Daniel. (2:17-18) God caused the King to worship him as a result of the interpretation (2:47) rather than rejecting God's signs as Pharaoh did. God's intervention in this story of a young boy rising to power in a cross-cultural situation is undeniable. The chapter begins with God allowing Jerusalem to be destroyed because of King Jehoiakim's poor character and leadership, and it ends with God elevating Daniel to a place of leadership because of his strong character and leadership to encourage and uphold his people in their difficult circumstances. Daniel could not have risen to power with out God, but God also did not choose to place in power those with poor character and leadership (such as Jehoiakim).

The cross-cultural leadership research that was consulted in this paper does not take into account God's part in cross-cultural leadership. However, God's consistent and clear intervention cannot be ignored in the story of Daniel. Christian cross-cultural leaders need to embrace exceptional cross-cultural leadership methods, Godly character and God's intervention in their lives and work.

III.CONCLUSION

Daniel exemplified the universally accepted leadership traits of a cross-cultural leader: integrity, performance oriented, visionary, inspirational, and team builder. If this study were expanded to the first six chapters of Daniel, and expanded to include more of the universally acceptable traits of a cross-cultural leader more evidence would be found. This paper offers Daniel as a practical example of a God fearing man who, in desperate circumstances, embraced relationship with God *and* living well in a cross-cultural context, displaying qualities of an excellent leader. Daniel's heart was wholly committed to loving and honoring God throughout the story. God used Daniel in nearly impossible circumstances to encourage and uplift the people of Israel. God chose to

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work through Daniel because of his outstanding character, and yet the success of Daniel's leadership relied heavily on God's intervention. Daniel found a balance between keeping his own identity, honoring God, and respecting and embracing the new culture. An over emphasis on any one of these to the exclusion of the other could have been disastrous.

Christian cross cultural workers today need to find ways to keep their identity while respecting and embracing their host culture, all while staying in a vital relationship with God. Studying, understanding and exemplifying the qualities of an exceptional cross-cultural leader is necessary for successful cross-cultural leadership. Cross-cultural Christian leaders need to strive for excellence in their leadership while at the same time fully relying on God to intervene. Daniel was a genius at balancing all the elements of excellent cross-cultural Christian leadership; he is a prototypical example to Christian leaders today.

Further Research

There are multiple articles pertaining to servant leadership as a cross-cultural model for an excellent leader. [38] [39] [40] [41] [42] Some of these also take into account a Christian perspective, which would include the addition of God's intervention. Daniel's rise to power in a cross-cultural context could be measured against cross-cultural servant leadership, with rewarding results that could further the study of servant leadership in a cross-cultural and Christian context.

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[38] Maureen Hannay, "The Cross-Cultural Leader: the Application of Servant Leadership Theory in the International Context," *Journal of International Business & Cultural Studies* 1 (2009): 59–69.
[39] B. E. Winston and B. Ryan, "Servant Leadership as a Humane Orientation: Using the GLOBE Study Construct of Humane Orientation to Show That Servant Leadership Is More Global Than Western," *International Journal of Leadership Studies* 3, no. 2 (2008): 212–222.
[40] E. E. Joseph and B. E. Winston, "A Correlation of Servant Leadership, Leader Trust, and Organizational Trust," *Leadership & Organization Development Journal* 26, no. 1 (2005): 6–22.
[41] Rakesh Mittal and Peter W Dorfman, "Servant Leadership Across Cultures," *Journal of World Business* 47, no. 4 (October 1, 2012): 555–570, doi:10.1016/j.jwb.2012.01.009.
[42] Duane Elmer, *Cross-Cultural Servanthood*, (IVP Books, 2006).

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AN IDEOLOGICAL INVESTIGATION OF THE CONTEXTS OF LEADERSHIP AND LORDSHIP: A STUDY OF DANIEL AND NEBUCHADNEZZAR IN PRAXIS

G. R. BUD WEST

For over the past sixty or more years, much of the leadership and organizational literature has continued to present largely similar arguments. These arguments have tended to suggest that all efforts made to elicit desired behaviors from people, represent leadership, to greater or lesser extents. This study provides a review and ideological analysis of the behavioral artifacts exhibited by Daniel and Nebuchadnezzar, as recorded in the first chapter of the book of Daniel. The results of this analysis suggest that: (a) differences actually exist between several different types of providing direction; (b) those differences primarily relate to whether or not, known, standard procedures exist to help guide the required efforts, and who the directors primarily intendeds to benefit from the associated outcomes; and (c) most of the current literature actually addresses desired organizational culture, rather than desired behaviors unique to leadership. The study also includes recommendations for future research, based on these results and the associated conclusions.

What context leadership? Some people have seemed to suggest or imply that leadership serves or should serve as the end all to meet all--the panacea that will solve all of the world's problems and lead humanity into a utopian-like stage of existence. Cries like "we lack leadership" and "we need leaders" have routinely echoed in classrooms, boardrooms, and in halls of government. While speaking at Regent University during a graduation commissioning ceremony in 2010, then a successful business owner and candidate for the U.S. House of Representatives, the Honorable Scott Rigell suggested that America lacks both leaders and leadership and that if left unchecked, these shortcomings would ultimately lead to the county's

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demise. However, others have suggested that leadership does and should exist in every group at every level. While speaking at a luncheon at Regent University in 2008, former U.S. Chief of Naval Operations Admiral Vern Clark explained that he expected members of every rank and rate in the U.S. Navy to demonstrate leadership; regardless of their formal or informal roles, tasks, or functions. Although some might argue some amount of bias in Mr. Rigell's comments, differences nonetheless appear to exist between how Admiral Clark and he contextualized both leaders and leadership.

Through the years, scholars and others have defined leadership in both simple and complex terms. In a personal discussion in 2007 with the famed leadership author, John Maxwell intimated that leadership only amounts to influence and that most all of the other constructs presented in the literature more aptly reflect types or facets of management. In his seminal work on servant leadership, Robert Greenleaf (1977) presented a similarly simple, general definition of leadership as related to going before others and showing the way. Conversely, in their meta-analysis of leadership, Bruce Winston and Kathleen Patterson (2006) identified over 90 constructs that scholars have suggested contribute to leadership. These include factors ranging from the support and development of those who work with and for leaders to the identification and development of processes to accomplish missions. Even if the constructs influence, going before, and showing the way, as presented in the Maxwell and Greenleaf definitions, prove more complex than they appear at face value; the 90-plus constructs presented by Winston and Patterson would likely prove, *a priori*, at least 30 times more complex. From the disparities presented between these definitions, it further appears that scholars, as well as others, generally view leadership in different ways. In that regard, on a group page in an on-line, professional networking site, early in 2010, a member asked fellow members to identify the differences between management and leadership. The request generated over 2000 responses. A review of these responses indicated that the participants perceived the existence of three general categories of leadership and management. These three categories included leadership or management by hierarchical positions; by formal, operational roles; and by functional behaviors, otherwise informal roles.

It also appears that some scholars have attributed to leadership any types or sets of directing behaviors, regardless of the context or nature of the given situations. Bennis and Goldsmith (1997) suggested that management consists of doing things right while leadership consists of doing right things (4). While some people might argue that this statement presents an overly simplistic view of both management and leadership, the basic conclusions appear to suggest premises that hold true upon closer inspection. To do things right or correctly implies that procedures and standards exist for the performance of tasks, objectives, and goals. By most definitions, managers first weigh particular requirements, including the desired levels of quality, efficiency, and effectiveness for particular jobs. They then implement the use of procedures, based on given requirements, usually in accordance with cultural norms, through the use of standard decision making techniques (regardless of whether learned or intuitive). They then provide direction and apply accountability to any other members involved in accomplishing the selected procedures; thereby fulfilling desired outcomes. By observation, in praxis, management has presented as collections of standardized techniques, methods, and procedures employed to achieve contextual objectives and supporting tasks at specified levels of efficiency and effectiveness. Organizations have typically developed, adopted, and maintained these techniques, methods, and procedures to allow managers to control the order or flow of work in order to achieve desired outcomes to given standards. Conversely, the imposition or limitation of only doing right or correct things implies that those tasked with providing direction might possess only general standards, procedures, or rules to apply in particular, given situations. Since, if they possessed validated, standardized procedures, then

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arguably, no need for leadership would exist. The one providing direction could simply apply standardized management techniques to achieve their desired outcomes.

I. DEFINITIONS

Based on these premises and arguments, it seems that, as applied to organizations, the following definitions generally reflect the meanings of the words management and leadership, when considering behaviors associated with directing, in praxis:

1. Management consists of answering non-emergent opportunities, contextual to particular objectives where, in given situations, representatives of organization exercise authority in directing activities, with the behavioral intentions of maximizing effectiveness and efficiency in achieving organizational outcomes, as defined by relevant stakeholders; and
2. Leadership consists of answering emergent opportunities, contextual to particular goals where, in given situations, experts in subject matter or process exercise authority, assumes personal responsibility, and submit to accountability in and for creating processes and directing activities, with the behavioral intentions of mitigating loss or maximizing success in achieving organizational outcomes, as defined by relevant stakeholders.

By these definitions, the term non-emergent associates with answering given opportunities with standard, validated, known, and agreed upon procedures and rules. Therefore, those who follow standard operating procedures to provide direction or otherwise supervise, in both routine and otherwise non-routine, emergency situations, actually employ management behaviors to reach their desired outcomes. Conversely, those who discover, create, or develop and utilize new or otherwise untested, non-validated, or non-standardized methods to reach their desired outcomes, appropriately do so by employing leadership behaviors. Additionally, by this definition, members would *only* provide actual leadership in one of three instances: (a) when no validated, standardized procedures exist; (b) when choosing validated, standardized procedures to use; and when validated, standardized procedures currently in use, no longer meet the quality levels required by the relevant stakeholders (West, 2014).

At this point a rub presents, however, in that beyond management and leadership, authors through the ages have also described other forms of directing, even if they or other people referred to those collective behaviors as leadership. Specifically, it appears that people have sometimes directed others by methods that present as either non-contextual (for lack of a better term), at least in relation to the desired outcomes of other stakeholders; or multi-contextual. For example, according to one translator and biographer, some people have generally vilified Machiavelli (1961) as they inferred that he had suggested that leaders should employ certain behaviors they (the readers) found repugnant. However, incongruence exists, in that Machiavelli clearly stated that he wrote directly to and in regard of one or more feudal lords or princes with his recommendations. He never suggested or implied that the behaviors he recommended should extend to captains of business, democratically elected representatives, or people assigned to direct the efforts of team members trying to reach goals, with or without the use of standard procedures. This suggests the probable existence of a third category of directing, beyond management and leadership: that of lordship or ruler-ship. Like other writers have suggested that standardized procedures and rules, as well as concerns for efficiency and effectiveness relate to management, Machiavelli suggested that these likewise, relate to lordship. However, lordship arguably did not appear to present with the same contextual focus as has management or leadership.

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II. FORMS OF DIRECTION

Whether they serve as antecedents or as supporting constructs, some behaviors have appeared to overlap between all forms of directing. Adjudicating, empowering, influencing, planning, and supervising, to name just a few, have seemed to correlate with or apply to the directing of behaviors, no matter the context or application. However, it also seems, *a priori* that some specific behaviors, groups of behaviors, or priorities in the applications of behaviors must have related uniquely to management, leadership, lordship, and a forth category, coined dictatorship (emergent, person-centric), as represented in the figure.

	Non-Emergent	Emergent
Organization-centric	Management	Leadership
Person-centric	Lordship	Dictatorship?

In that regard, two questions present: (a) What behavioral artifacts uniquely support each of the categories; and (b) does context define the differences between the sets of Management and Leadership, and Lordship and Dictatorship.

III. METHOD

When examining rhetoric, researchers have several options that pertain to different levels within the text. Specifically, these levels include inner texture, inter-texture, social and cultural texture, and ideological texture, among others (Robbins, 1992). Inner texture refers to the actual vernacular usage; including type, positioning, and repetition. Intertexture refers to how other passages within a given work comments and informs the object passage and often the subjects within. Both social and cultural and ideological textures refer to assumptions, values, and artifacts shared by or compared between people. Researchers can readily observe physical and behavioral artifacts and they can discern values by observation and interviews and by the reviews of accurate accounts of history, including the review of historical documents. However, Schein (1992) suggested that investigators can only identify deep-seated cultural assumptions through the use of data triangulation of the observed artifacts and values. The major difference between social and cultural texture and ideological texture mainly exists in the level of analysis. Where social and cultural analyses focus on the social aspects of why certain events took place, ideological analyses focus more on political and social-psychological dynamics – or how subjects moved, both individually and in groups, to achieve particular ends.

As noted by West & Bocârnea (2008), Robbins described that ideology essentially consists of moral beliefs ascribed to by a person or a group. In this regard, ideology represents the surface values that reflect widely-held, deep-seated cultural assumptions and it informs the behaviors and other artifacts selected by a given individual or group. Where assumptions present as the cultural level of analysis and answer why questions; ideology (a set of collective values) presents as the political level of analysis and answers how questions; and behaviors and relics present as artifacts and answer what questions (Schein, 1984, 1992). As such, ideology contributes directly to choice-making processes and to the resulting choices selected. Typically, as significant emotional events affect individuals or groups, their assumptions can change (Massey, 1979) and this can contribute to ideological change. However, as West and

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Bocârnea also noted, the values represented by a given ideology can also remain intact long after the disappearance of the initial cultural and behavioral reasons or criteria for adopting that ideology. For the purposes of this investigation, I chose to investigate from an ideological perspective.

IV. RESULTS

Examples exist in scripture of how both Daniel and Nebuchadnezzar directed others. The aims of this present study include: (a) to categorically compare Daniel and Nebuchadnezzar's methods of directing (how they directed self and others, as applicable) and (b) to establish, beyond the constructs of emergence and measurements of success, the construct of direction that relate to center of focus.

Daniel:

1. "… Resolved that he would not defile himself with the king's rich food, or with the wine which he drank…" (Daniel 1:8, Revised Standard Version).
2. "… Asked the chief of the eunuchs to allow him not to defile himself" (Daniel 1:8).
3. Suggested to the steward who feared for his own life, "…Test your servants for ten days; let us be given vegetables to eat and water to drink" (Daniel 1:12).

In this example, Daniel suggested the incorporation of processes created and developed to answer specific opportunities. He possessed expertise in the knowledge of God's standards. However, he did not possess or ascribe to rules or procedures previously standardized and validated in order to achieve the goals and objectives associated with the given situations in which he and his kinsmen found themselves. He also directed his concerns toward success – maximizing gain and mitigating loss, rather than toward determining levels of efficiency and effectiveness. These behaviors generally suggest that in these opportunities he employed values and resulting behaviors associated with emergence. Additionally, his behaviors also appear to represent the stated goals and objectives of Nebuchadnezzar, Nebuchadnezzar's servants, and Daniel's own kinsmen. Therefore, from a contextual perspective, his behaviors represent values that align with the given definition of leadership.

Nebuchadnezzar:

1. "… Commanded Ashpenaz… to bring some of the people of Israel, both of the royal family and of the nobility, [4]youths without blemish, handsome and skilful in all wisdom, endowed with knowledge, understanding learning, and competent to *serve in the king's palace*" (Daniel 1:3-4).
2. "… Assigned them a daily portion of the rich food which the king ate, and of the wine which he drank (Daniel 1:5)
3. Directed that they receive education "… for three years, and at the end of that time they were to stand before the king" (Daniel 1:5)

Clearly, Nebuchadnezzar presented requirements to follow standardized rules and procedures meant to affect and generally apply to the Israelites as a people. It also appears that he exhibited concern for levels of efficiency and effectiveness, rather than opting for measurements of success that would merely identify the mitigation of loss or maximization of gain. These behaviors generally suggest that in these opportunities Nebuchadnezzar employed values associated with non-emergence. Some might categorize Nebuchadnezzar's behaviors as a type of leadership, but as described, his behaviors appear to more closely align with the given definition of management. Additionally, his behaviors also appear to not represent the stated goals and objectives of Daniel and his kinsmen, the ministers who carried out Nebuchadnezzar's directives or any other sub-group of the kingdom; otherwise, the organization; but rather, they appear to represent Nebuchadnezzar's own, personal goals and supporting agenda. This presents similarly to the general warning about kings, provided in 1 Samuel 8:11-18. In that passage, God through Samuel said:

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> These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; and he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive orchards and give them to his servants. He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants. He will take your menservants and maidservants, and the best of your cattle[b] and your asses, and put them to his work. He will take the tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves; but the Lord will not answer you in that day.

Therefore, from a contextual perspective, Nebuchadnezzar's behaviors represent values that fail to align with the given definitions of either management or leadership. The resulting definition of his demonstrated behaviors might include that of *lordship*. Therefore:

> Lordship consists of answering non-emergent opportunities, contextual to particular objectives where, in given situations, representatives of organizations exercise authority in directing activities, with the behavioral intentions of maximizing effectiveness and efficiency in achieving outcomes that will primarily benefit them or other individuals or groups that they choose to benefit.

V. DISCUSSION

At the 2010 Biblical Perspectives in Leadership Roundtable conference, at Regent University, some people categorized Daniel's behaviors, in the focal passages, as leadership, regardless of Daniel's young age (a teenager), the fact that he lacked any positional authority, and that the initial application of his resolve only affected him – regardless of the stated definitions. Some others also argued that Nebuchadnezzar's behaviors represent leadership, as well. In fact, one participant's stated perception included that no differences existed between the general behaviors of Daniel and those of Nebuchadnezzar, from a leadership perspective. This participant implied that both examples represent two facets or categories of leadership. Additionally, another conference participant seemed to suggest that management ultimately amounts to nothing more than one tool in a set that effective leaders should have at their disposals.

The fact that different people understood these disparate examples as falling under types of broad "leadership umbrellas" could suggest one of at least three things; that: (a) no substantive differences actually exist between leadership, management, and lordship; (b) leadership and lordship serve as constructs of management or vice versa; or (c) authors of leadership definitions and explanations have so diluted the concept of leadership that people have started acknowledging as leadership, practically anything that a person does, as long as that person serves in an authoritative position or role. Choice (a) seems unlikely, since some leadership authors have spent decades describing and explaining how leadership differs from management. Even theorists and researchers like McGregor (1960) and Mescon (1958), active in the discussion of leadership more than a half-century ago, suggested and implied that leadership differs from management. Choice (b) seems more likely than choice (a), in that even the Academy of Management has traditionally referred to leadership as a sub-category of organizational behavior and organizational behavior as a category of management. Therefore,

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choice (c) seems most likely, as suggested by the previously noted, 90 constructs that theorists and researchers have collectively identified as factors of leadership (Winston & Patterson, 2006).

The Dilution of the Concept of Leadership

To dilute a concept (or theory) means to reduce the concentration of the effect of that concept. Concept dilution can occur by partially disproving the given concept; by adding one or more competing, valid theories to explain the associated phenomenon; or by adding to the explanation of the given concept one or more constructs beyond the minimum necessary to support its generally accepted definition. When considering the 90-plus constructs that theorists have regarded as necessary ingredients of leadership, in light of concept dilution, it seems easy to understand why Burns (1978) found leadership: "… one of the most observed, yet least understood, phenomena on earth" (3) and Bennis (1989) found leadership: "… like beauty… hard to define, but you know it when you see it" (1).

Greenleaf (1977) offered that going before and showing the way represents the dictionary definition of leadership (109). The vast majority of attributes, skills, and other characteristics to which the authors identified by Winston and Patterson (2006) have ascribed to leadership, do not actually reflect the constructs that define, describe, or otherwise explain leadership, in terms of *what* it takes to go before and show the way. Rather, they describe leadership in terms of *how* leaders should lead. After all, that the people who go before and show the way do so with concern for their subordinates and for their own good manners, primarily represents the authors' stated perceptions of desired ideological ends. With all other things equal, applying any or all of those 90-plus constructs might result in more affectively committed and satisfied subordinates, who work at higher levels of productivity. However, because those constructs represent values-based ideology (how), rather than behavior and other artifacts-based, technical implementation (what), they would likely yield similar results when applied to any members of any organizations, by any other members of those same organizations, regardless of the variances of positions between the given members. In other words, regardless if a boss, a peer, or a subordinate interfaces with a member, by using any of those 90+ constructs, the results might vary by degree, but those efforts will yield about the same types of affective impact. The fact that perceived organizational support has mediated and moderated the relationships between leadership and the organizational outcomes of affective organizational commitment and job satisfaction (Bang, 2007, West, 2010; Woodcock, 2010) supports this notion. In fact, the constructs through which researchers have typically measured perceived organizational support, may actually better define, describe, and explain the technical (what) aspects of leadership, than do any of the constructs cited by Winston and Patterson. Either way, however, it seems unlikely, in light of these considerations, if any objective evaluation of Nebuchadnezzar's behaviors, cited in the study, actually represent leadership, per se.

VI. LEADERSHIP CHARACTERISTICS OR CULTURAL NORMS

Based on these conclusions, it also appears that what some people have recognized as leadership really represents the type of culture that they desire for their organizations to adopt or maintain. From experience, some of these people have primarily acknowledged hierarchical heads of organizations as leaders and they have identified the various desired organizational values as leadership constructs. Arguably, they have done this because they have perceived (consciously or subconsciously) that these leaders possess higher levels of authority than they do, as subordinates; and that because of those higher levels of authority the leaders also,

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necessarily possess the power to transform and maintain the desired cultural norms within their organizations. They have acknowledged, through interviews and questionnaires that they desire for their leaders to prove honest, caring, trustworthy, and to exhibit great communication skills, among many others, in order to realize the best organizational outcomes (Winston & Patterson, 2006; Yukl, Gordon, & Taber, 2002). However, researchers have seldom asked what would happen if subordinates failed to prove just as honest, just as caring, just as trustworthy, and just as adept at applying every other ideologically based attribute, behavior, characteristic, skill, or trait with which theorists have typically defined, described, and explained those constructs required of leaders. If they did, it seems likely that members throughout organizations would desire for all other members to exhibit the same value-based behaviors that they desire from those whom they have designated as leaders. Either way, those who occupy hierarchical positions of authority, only possess the power that subordinates and others have yielded to them through their social contracts together. Anyone, in any organization, at any level can reclaim their power, at any time (Terry, 1993; West, 2008). West (2008) also implied that any member can grasp authority, at will and that those who grasp authority face the associated existential risks.

Given that the level of value alignment between members, within organizations, correlate positively with organizational effectiveness (Cram, 2012; Jehn, Chadwick, & Thatcher, 1997) and organizational effectiveness serves as a desired organizational outcome; then organizations should work to align the values and assumptions of every member, regardless of rank or station. Certainly, the requirement to align values should apply to leaders (whether acknowledged through permanent position or through long-term or temporary role), but it should also apply to all other members of the given organizations, as well (Schein, 1992). Similarly, in establishing, changing, and maintaining organizational cultures, those who work in leadership positions and roles *and everyone else in the given organizations*, should model desired behaviors for others, both within and outside of their organizations. In order to best accomplish this modeling, every member should first understand and embrace the factors and dynamics of not only the relatively surface, value-based, ideological questions of how; but they should also understand and embrace the factors and dynamics associated with the deep-seated, taken-for-granted, assumption-based, cultural questions of why (Schein, 1992). For example, regarding servant leadership, Greenleaf (1977) suggested that servant leaders should be servants first. Two relatively obscure, value-based implications from that statement include that for servant leadership to work best--and maybe to work at all: (a) entire organizations should embrace servant-hood as a cultural norm and (b) members of those organizations should initiate and continue to implement the behaviors associated with the values and assumptions related to servant-hood; regardless of whether or not they ever become leaders in their organizations. Greenleaf further supported this position, when he acknowledged that people would face challenges, if they had to transition from other lifestyles, into cultures that involve servant-hood as a primary component, while also transitioning into servant-led positions of hierarchical authority. Making lifestyle transformations, alone, might prove difficult for some people; but entering higher profile positions and roles, with greater levels of authority, responsibility, and accountability, all while trying to adapt to new assumptions and values could jeopardize the success of realizing desired outcomes.

VII. LEADERSHIP, LORDSHIP, AND MANAGEMENT

If the constructs listed in the Winston and Patterson (2006) work actually represent operational behaviors required from some members (designated as leaders), in order for them to go before others to show the way; and those constructs do not present as equally important for every member to implement across entire, given organizations, in order to maximize

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efficiency and success of those organizations; and if the operational behaviors required to lord over others do not relate to the maintenance of systems, whether primarily established for the overall benefit of the organizations or of the given lords; then leadership and lordship might present as the same construct as lordship, especially as described by theorists like Machiavelli (1961) and generally presenting as "bad" leadership, at least from a non-axiomatic perspective.

Conversely, if the constructs listed in Winston and Patterson (2006) represent prescribed ideological behaviors, rather than required operational behaviors; and if the operational behaviors required for members to lead, relate to going before others to show the way, for the overall effectiveness or success of given organizations; and if the operational behaviors required to lord over others relate to the maintenance of systems primarily established for the overall benefit of the given lord; then leadership and lordship necessarily differ.

Similarly, if the constructs listed in Winston and Patterson (2006) represent prescribed ideological behaviors, rather than required operational behaviors; and if the operational behaviors required for members to lead, relate to going before others to show the way, for the overall effectiveness or success of given organizations; and if the operational behaviors required to manage relate to the maintenance of systems primarily established for the overall benefit of given organizations; then leadership and management necessarily differ.

VIII. IMPLICATIONS FOR FURTHER RESEARCH

The time has long past for members of the academy to agree upon a general definition of leadership. I posit that leadership likely exists as a universal, process-type concept that consists of one general set of constructs and that it requires its users to possess the antecedents of job-task content knowledge and cultural adaptation, in adequate levels for given contexts, in order for them to achieve successful outcomes. If this proves true, the potential implications associated with this position include that people who have once learned the actual leadership process should only have to master the job-task contents related to the new assignments, as well as the cultural norms of the associated organizations, in order to achieve successes. Therefore, this agreed upon definition should lend itself to the development of measurable, behavior-based constructs.

Additional research should include an investigation to determine if existing constructs, designated as contributing to leadership and designed by theorists to measure ideological perspectives through the perceptions of followers, and that relate to leadership types (e.g., servant leadership, transformational leadership, etc.), should generally apply to measuring cultural values within and throughout organizations, as indices that can identify both the perceived levels of desired values and the alignment of those values and their supporting, latent assumptions.

Finally, researchers should further investigate if theoretical and empirical differences exist between the concepts of leadership, lordship, management, and the forth form of directing that I have, in this present study, labeled *dictatorship*. Rather than serving permanently in any of these roles, researchers should determine if the utilization of these roles should last only as long as the associated requirement that precipitated their use. For example, could directors lead in a given project, then later in the same project could they manage or even follow, all based on their (and other members') technical preparation and cultural alignment? If so, then even if supervisors possessing positional authority might retain the responsibilities for the associated outcomes, might they also ideally delegate their authority to direct to other, better prepared members of their organizations?

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IX. CONCLUSION

Leadership exists as a concept that people should appropriately apply in emergent situations that require organization-centric solutions. Conversely, lordship exists as a concept that people should appropriately apply in non-emergent situations that require person-centric solutions. Up until now, authors of academic literature have generally obfuscated these differences, primarily by having diluted the concept of leadership. This dilution has taken place as theorists have identified, as leadership constructs, attributes, behaviors, skill sets, traits, and other characteristics that more appropriately represent ideological and cultural values, rather than leadership attributes, and that all members of given organizations should embrace and display, regardless of their positions or roles within those organizations.

After removing the ideological factors from the concepts of leadership and lordship, these concepts appear to apply primarily to roles, rather than to positions. For example, directors (regardless of rank or station) would appropriately apply leadership, when emergent situations require the use of leadership; and then they might appropriately shift to other forms of directing when the circumstances or situations change. In other words, the same people, working on the same projects, might lead during one period, manage during another period, and even follow during yet another period; all based on their and other members' technical preparations and cultural alignments. In organizations that employ hierarchical structures, the primary responsibilities for resulting outcomes would likely remain with the people who hold positional authority. However, those possessing positional authority would ideally delegate their authority to lead or otherwise direct, to those other members within their organizations who have proven themselves technically or culturally better equipped to provide the required direction.

Theorists need to develop uniform definitions of leadership, lordship, and other types of directing. These definitions should describe, in general terms, what people actually have to do to employ the different types of directing, rather than focusing on answering the ideological questions of how. Researchers also need to investigate to confirm that the ideological constructs that authors have associated with leadership actually represent cultural norms that organizations desire that all members display. Finally, researchers should conclude if leadership, lordship, and other forms of directing would provide better representations of long-term positions or short-term roles, regarding the people who employ these concepts.

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NEW WINE SKINS: THEOLOGICAL ANALYSIS APPLIED TO LEADERSHIP AND ORGANIZATIONAL CHANGE

DANIEL M. COLLINS

The Luke-Acts narrative uses parables to communicate the message of the gospel, inviting ideological change concerning outsiders and insiders within the kingdom of God. Using socio-rhetorical criticism to build on the work of other religious scholars, this article focuses on the historical cultural, intertextual, and ideological analysis of Luke 5:33-39. The exegesis includes the cultural historical contexts of Jesus as protagonist, of Jewish religious leaders as antagonists, of Luke as author and early church leader, and comparisons of the *chreia* within the synoptic gospels. The cultural symbols of fasting, weddings, and wine, along with the ideological message of insiders and outsiders emerged as key interpretive themes. Jesus' proclamation of a spiritual kingdom that included the excluded by offering forgiveness to the unclean was a revolutionary and conversionist message. Luke's narrative gave security to Gentile believers and hope to religious leaders through the message of redemption through Jesus the Messiah. Combining the fields of theology and leadership research, the hermeneutic is applied using three organizational constructs: field theory, learning organizations, and storytelling.

As the only Gentile author between the four gospel accounts (DeSilva 2004), Luke's narrative in Luke-Acts provides a unique perspective concerning the life of Jesus and the early church. As Paul's travel companion, Luke experienced the growing communities of Gentile believers in Asia Minor and also the ensuing tensions from Pharisaical Jews and Christians (Acts 8, 9, 11, 15, English Standard Version). Luke's books present Jesus as a revolutionary protagonist who included those thought to be outsiders by the religious leaders and broke socio-religious rules by forgiving sins (Luke

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5:20-25), eating with tax collectors (Luke 5:27-32), and healing on the Sabbath (Luke 6:1-11). When questioned by the religious leaders about his actions, Jesus replied indirectly through a series of parables about fasting, a wedding celebration, garments, and new wine, each symbolizing old and new religious systems (Luke 5:33-39). The Luke-Acts narrative utilizes parables, inviting readers toward a changed ideological view where outsiders become insiders within God's kingdom community (Luke 4:43, 8:1, 16:16). Jesus' proclamation of a spiritual kingdom that offered forgiveness to the unclean is a revolutionary and conversionist message, yet Luke's narrative gives security and hope to Gentile believers through the message of redemption for all God's people through faith.

This article combines the fields of theological and leadership research in order to search for convergences within organizational leadership constructs. As Ayers (2006) proposed, "the fusion of the two fields may possess elucidatory value, providing researchers and practitioners alike better models on leadership in the world." Using socio-rhetorical criticism and the work of other religious scholars, the article focuses on the historical cultural, intertextual, and ideological analysis of Luke 5:33-39 with applications to change theories and leadership praxis. The exegesis begins with the cultural historical contexts of Jesus as protagonist, of Jewish religious leaders as antagonists, and of Luke as author and early church leader. A structure of the pericope and comparison of the *chreia* within the synoptic gospels reveals key differences in Luke's account. An intertexture analysis examines the cultural significances of wine, fasting, and Jewish *didaskalos* teachers. The ideological message of insiders and outsiders within the kingdom of God emerged as a key interpretive theme along with a two-fold conclusion in the Luke pericope. The hermeneutic is applied to three organizational change constructs – field theory, learning organizations, and storytelling – along with suggestions for further exegetical and organizational research.

I. HISTORICAL CULTURAL ANALYSIS

Though not explicitly stated in the text, scholars generally agree that Luke authored the books of Luke-Acts between AD. 60-62 (Hughes & Laney, 1990; Guthrie & Motyer, 1970). Luke was a Greek convert, a physician by training and close companion of Paul (Col. 4:14), likely joining Paul's missionary team around the time of Troas (Acts 16:8) and staying until Paul's final imprisonment in Rome (Pfeiffer & Harrison, 1962). Luke wrote to the Gentile Christian communities of Asia Minor, "for whom the message would be most relevant and the medium most pleasing" (DeSilva 2004, 308), affirming God's promises of salvation for His people, both Jewish and Gentile, not through Judaic religious codes but through faith (Luke 5:20, 7:9, 7:50, 19:19, 18:42; Acts 3:16, 15:9, 26:18).

According to DeSilva (2004), the time of Jesus included both a growing Zionist hope for a political messiah and an intensification of strict Torah obedience. Judas Maccabaeus (165 B.C.E.) began the messianic hope for political salvation with his revolt against the Greco-Syrian government including the recapture and cleansing of the Temple and the installment of his son Jonathan as high priest and political king (DeSilva, 2004). With the rebuilding of the temple after exile and the racial cleansing enforced by Ezra and Nehemiah, "many Jews regarded the intensification of attention to

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the doing of Torah and bringing every aspect of their lives into line with the law of God as the paramount strategy to attaining well-being of the nation and of individuals" (DeSilva 2004, p. 51). Though the Roman Republic recaptured Jerusalem and established their laws, the hope of political freedom through another messiah remained strong among the Jews. The Jewish religious leaders believed strict obedience to the Torah would open the way for this messiah and bring political freedom to the Jewish nation. "In sum, the religious leaders view[ed] themselves as custodians of the law and prophets and reject[ed] the preaching of the good news of God's kingdom. They came into conflict with Jesus on both accounts, for it is Jesus who fulfills the law and prophets and it is Jesus who initiates God's rule" (Powell, 1990, p. 102).

Throughout the books of Luke-Acts, Luke uses Scribes and Pharisees (Luke 5:21-30, 6:2-7, 7:30, 11:53, 15:2, 16:14; Acts 15:15, 23:6-9) to represent these self-righteousness religious leaders who opposed Jesus and his message (Powell, 1990). They "trusted in themselves that they were righteous and regarded others with contempt" (Luke 18:9). Even after Jesus' ascension and the formation of the early church, Christian Pharisees still viewed circumcision and the Mosaic law not just as Jewish cultural behaviors but as universal, God-mandated (Ex. 12:44-48, 17:3) salvific conditions (Story, 2010; Mahan, 2013). In Acts 15, the Pharisaic Christians traveled from Jerusalem to Antioch, a journey of 300 miles, to convince the Gentile believers to "be circumcised and keep the law, [or] their very salvation is at stake" (Just, 2010, p. 277). "These laws were so ingrained in Jewish, and Jewish Christian, identity that the very idea of eating with Gentiles was abhorrent" (Just, 2010, p. 277). Powell (1990) pointed out two antithetical examples of faith-filled religious leaders in Zechariah (Luke 1:59-80) and Joseph of Arimathea (Luke 23:50-53), who appeared in the opening and closing of the Luke's gospel. Through these examples, Luke showed that the conflict was "essentially one sided: the leaders reject Jesus but he does not reject them" (Powell, 1990, p. 102). Zechariah and Joseph of Arimathea represented God's invitation even to the self-righteous Jewish religious leaders to share in the celebration and joy of repentance through faith in Jesus (Powell, 1990).

I. STRUCTURE AND SYNOPTIC GOSPEL COMPARISON

Considering the genre in the pericope, parables are complex literary forms due to internal structure, external context, and figurative metaphors, with the exegetical clues being major and minor points, repetition, conclusion, listener context, reversal of expectation, kingdom eschatology, and God metaphors (Osborne, 1991; Robbins, 2007). Jesus explained the purpose of parables as "seeing they may not see, and hearing they may not understand' " (Luke 8:10), literary riddles that reveal truth only by decoding the clues and symbols of the story. Robbins (2007) cited the work of Bernard Brandon Scott (1989) where a "major feature of [parable] discourse is to reconfigure traditional expectations concerning who is securely an insider and who is certainly an outsider. Each parable in its own way uses the social map to show the unusual, unpredictable, and regularly disturbing nature of the kingdom of God" (p. 160). Luke structured the pericope in Luke 5:33-39 into five parts (Table 1.1).

Table 1.1. Structure of Luke 5:33-39

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Conflict	vs. 33	Pharisees and Scribes question Jesus
Parable #1	vss. 34-35	wedding celebration and fasting
Parable #2	vs. 36	new and old garments
Parable #3	vss. 37-38	new wine and old wineskins
Reversal of expectation	vs. 39	"no one after drinking old wine desires new, for he says, 'The old is good.' "

Through the parables in the pericope, Jesus spoke figuratively about the "old forms unable to contain new gospel dynamism" since they "bottle[d] up spirituality in forms once considered appropriate but no longer so fitting" (Quicke, 2009, p. 171).

Chreia is an interpretive term to delineate "a brief statement or action aptly attributed to a specific person or something analogous to a person" (Robbins, 1996, p. 41). All three synoptic gospels included a similar new wineskins chreia (Matthew 9:14-17; Mark 2:18-22). Though the dates are unclear, biblical scholars generally agree that the gospel of Mark formed the basis for Matthew, both written and distributed prior to the distribution of Luke-Acts (Hughes & Laney, 1990; Guthrie & Motyer, 1970). In comparison to the gospels of Matthew and Mark, Luke's later version of the chreia amplified the story in three different verses (Table 1.2). In Luke 5:33, Luke added the phrase "but yours eat and drink (*pino*)" to describe Jesus' disciples. Verse 36 clarified that the chreia is a series of parables. Verse 36 also added, "and the piece from the new will not match the old," a theme revisited at the end of the parable. Verse 39 repeated the Greek word *pino*, connecting the opening and closing sections through repetition, and added a second ending to the chreia.

Table 1.2 (chreia distinctions highlighted by the underline)

Structure	**Matthew 9**	**Mark 2**	**Luke 5**
Opening: Pharisees question Jesus about fasting	**14** Then the disciples of John came to him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?"	**18** Now John's disciples and the Pharisees were fasting. And people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"	**33** And they said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, <u>but yours eat and drink.</u>"
Middle:	**15**And Jesus said to	**19** And Jesus said to	**34** And Jesus said to

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Wedding analogy	them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.	them, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. **20** The days will come when the bridegroom is taken away from them, and then they will fast in that day.	them, “Can you make wedding guests fast while the bridegroom is with them? **35** The days will come when the bridegroom is taken away from them, and then they will fast in those days.”
Middle: New and old garments	**16** No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made.	**21** No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made.	**36** He also told them a parable: “No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old.
Closing 1: Mixing “old” and “new” paradigms are incompatible	**17** Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.”	**22** And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.”	**37** And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. **38** But new wine must be put into fresh wineskins.
Closing 2: The “old” will not desire the new kingdom	Not included	Not included	**39** And no one after drinking old wine desires new, for he says, ‘The old is good.’ ”

The logical flow of the imagery in the parables follows a predictable pattern. Fasting is not compatible with a wedding since the bridegroom is present at the celebration feast. A new patch is not compatible with an old garment because the patch

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will shrink and tear the older garment. New wine is not compatible with old wineskins since the old wineskin will burst. The new wine and garments represented Jesus' message about the kingdom of God (Luke 4:43; 8:1; 9:2; 10:9; 11:2; 13:29; 16:16; 18:16-25). As Riley (1995) commented, "the gospel is new and requires a new religious context; one must leave behind the old garment and wineskin of Pharisaic religion for the new patch and garment, new wine and wineskin, of the gospel" (p. 233). However, Luke's chreia then added a second ending, "and no one after drinking old wine desires new, for he says, 'The old is good,' " reversing the expected closing of new as better than old (Riley, 1995). This second ending will be explored further on in the article.

II. INTERTEXTURE ANALYSIS

"Intertextual analysis occurs within either implicit or explicit boundaries" (Robbins, 2007, p. 101) using cultural, social, or ideological analysis for a multifaceted exegesis of the Scriptural text (Robbins, 2007). Authors use cultural intertexture as a literary echo, "a word or phrase that evokes a cultural tradition" or heritage of the audience (Robbins, 2007, p. 110). The three parables in the pericope employed various cultural symbols. Wineskins were frequently made from tanned animal skins and used especially for travel (Freeman, 2004). "When the skin is green, it stretches by fermentation of the liquor and retains its integrity; but when it becomes old and dry, the fermentation of the new wine soon causes it to burst" (Freeman, 2004, 344–345). Wine symbolized spiritual life, celebration, and God's blessing. Grain, wine, and oil represented God's goodness and blessing within Israelite history (Jeremiah 31:12). Solomon wrote, "Bread is made for laughter, and wine gladdens life" (Ecclesiastes 10:19). The sacrifice of the first lamb included wine as a drink offering along with flour and oil (Exodus 29:40). Isaiah symbolized God's blessing and mercy with the imagery of wine (Isaiah 65:8). With this cultural background, it is not coincidence that as Jesus began his ministry to "preach the good news of the kingdom of God" (Luke 4:43), his first miracle turned water into wine in Cana (John 2). Likewise, at the Passover supper Jesus said, "For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes, …this cup that is poured out for you is the new covenant in my blood" (Luke 22:20). Luke's audience remembered this new covenant through the regular celebration of the Lord's Supper (Acts 2:46; 1 Corinthians 11:24-25).

In the Jewish tradition, "the fast was regarded as an act of self-renunciation designed to mollify God's wrath and move him to act in gracious disposition" (Elwell & Beitzel, 1988, p. 780). The Jewish people used fasting to call for God's liberation (2 Chron. 20:3; Esther 4:3), to show repentance or humility (1 Samuel 7:6; Ezra 8:21), and to accompany intense times of prayer (Daniel 9:3). By juxtaposing fasting with the celebration of a wedding feast, Jesus focuses his listeners on the purposes of spiritual disciplines. Fasting is a beneficial spiritual discipline, but not in the context of a wedding celebration. In his imagery of a Jewish wedding and fasting, Jesus symbolically "addresses the whole structure of Jewish ceremonial and the religious status quo" (Quicke, 2009, p. 170), with the purpose of showing the context of the Mosaic law as a symbolic rather than salvific religious system.

Along with the cultural textures, the social intertexture examines the social roles, institutions, codes, and relationships within the characters in the text (Robbins, 1996).

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Luke refers to Jesus as a *didaskalos*, teacher (Luke 7:40, 9:38, 10:25). The Greek term refers to a position of authority to instruct others (Louw & Nida, 1996, p. 415). The Scribes and Pharisees were *didaskalos* (Luke 2:46, 5:17), expected to both adhere to a strict interpretation of Toraic law and force other Jews to obey in order to gain the future political liberation of the Jewish nation (DeSilva, 2004). Jesus' refusal to fast and pray according to the regulations of the Scribes and Pharisees and teach his disciples to do likewise conflicted with the socially expected role of a Jewish *didaskalos*.

Throughout the chapter of Luke 5, Jesus confronted the assumptions of the *didaskalos* system of the Scribes and Pharisees. In Luke 5:1-11, Jesus called his disciples not from the aristocratic Sadducee ranks or the Pharisaic scholars but from the common working classes (DeSilva, 2004). In verses12-16, Jesus confronted the idea of clean and unclean by healing a leper, a man unfit by Mosaic law to enter the temple for worship, and afterward sending him to the priest as a "proof to them" (vs. 14). In verses 17-26, Jesus confronted assumptions about forgiveness, healing the paralytic with the phrase "your sins are forgiven you" (vs. 20). To the Scribes and Pharisees, Jesus' words were blasphemy, a violation of Mosaic law punishable by the death penalty. Jesus shared a meal with "tax collectors and sinners" (vss. 27-30), and when the Pharisees and Scribes questioned him, he replied, "those who are well have no need of a physician, but those who are made sick. I have not come to call the righteous but sinners to repentance" (vs. 32). Luke's emphasis in each event is the confrontation and incompatibility between the old and new socio-religious systems of the Scribes and Pharisees and the new kingdom of God.

III. IDEOLOGICAL ANALYSIS

Ideological texture within the Scriptures explores the "conscious or unconscious enactment of presuppositions, dispositions and values held in common with other people" (Robbins, 1996, p. 95). Using Wilson's (1969) typologies, Luke was both conversionist – the world is corrupt, needs salvation – and reformist – salvation can change present structures (Robbins, 2007). "If the structures can be changed so that the behaviors they sanction are changed, then salvation will be present in the world" (Robbins, 1996, p. 73). Jesus consistently challenged the Pharisaical Jews (Luke 5:17, 21, 30, 33) by inviting the unclean, the marginalized, and those considered as outsiders into his ministry (Luke 2:32, 5:27-32, 10:25-37, 14:12-24) (Table 1.3). By challenging the socio-religious norms, Luke presented Jesus' message of the kingdom of God (Luke 4:43, 8:1, 9:2, 14:13-24) as a redefining of "the membership requirements of the people of God" (DeSilva, 2004, p. 355).

Table 1.3 Jesus' Insiders and Outsider Message

Passage	**Context**	**Characters**	**Insider-outsider message**
Luke 5:1-11	Jesus calls the first disciples	Jesus, Simon, James, John	Insiders: fishermen (working class) as Jesus' disciples
Luke 5:12-16	Jesus cleanses a leper	Jesus, man of leprosy, priest	Insider: leper (unclean) is made clean Outsiders: the priest is no

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			longer healer or judge
Luke 5:17-26	Jesus forgives and heals the paralytic	Jesus, paralytic, Scribes and Pharisees	Insider: Paralytic forgiven and healed Outsiders: Scribes and Pharisees argue with Jesus
Luke 5:27-32	Jesus eats with Levi and other tax collectors	Jesus, Levi, tax collectors, Scribes and Pharisees	Insiders: Levi and tax collectors eat with Jesus Outsiders: Scribes and Pharisees not invited
Luke 5:33-39	Jesus questioned about fasting	Jesus, Scribes and Pharisees	Insiders: wedding guests, new garments, new wine Outsiders: old garments, old wineskins
Luke 6:1-11	Jesus questioned about the Sabbath; Jesus healed a man on the Sabbath	Jesus, disciples, man with withered hand, Pharisees	Insiders: Jesus, disciples, man with withered hand healed Outsiders: Pharisees, strict obedience to Sabbath laws
Luke 10:25-37	Parable of the good Samaritan	Traveler, robbers, priest, Levite, Samaritan	Insiders: traveler, Samaritan Outsiders: robbers, priest, Levite
Luke 14:12-24	Parable of the Great Banquet	Wealthy, poor, crippled, blind, lame, homeless	Insiders: poor, crippled, blind, lame, homeless Outsiders: Wealthy
Luke 15:11-31	Parable of the lost son	Father, oldest son, youngest son	Insider: youngest son who ran away but came home Outsiders: oldest son who stayed home but grew conceited

"Dominant culture rhetoric presents a system of attitudes, values, dispositions, and norms that the speaker either presupposes or asserts are supported by social structures vested with power to impose its goals on people in a significantly broad territorial region" (Robbins, 1996, p. 86). The diaspora (Acts 7-8) had changed the mono-cultural Jewish dynamic of the early church. Within the new multi-cultural context, like the characters in the Luke 5 pericope, Pharisaical Christians attempted to force the Mosaic law onto the new Greek believers for salvation (Acts 15:5; Galatians 2-3).

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Counterculture rhetoric uses "alternative minicultures …which are capable of influencing people over their entire life span, and which develop appropriate institutions to sustain the group in relative self-sufficiency" (Roberts, 1978, p. 113). Just as Jesus and his disciples challenged the religious assumptions of the Scribes and Pharisees, Luke-Acts voiced a counterculture, insider-outsider reversal that ran contrary to the beliefs of the Pharisaical Christians (Table 1.4).

Table 1.4 Early Church Insider/Outsider Message

Passage	**Context**	**Characters**	**Counterculture, Insider-Outsider Reversal**
Acts 1:8	"You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."	Jesus, disciples	Insiders: Jerusalem, Judea, Samaria, ends of the earth Outsiders: none
Acts 8:26-40	Conversion of the Ethiopian eunuch, unclean marginalized man from the ends of the earth (Robbins, 2007)	Philip, Ethiopian eunuch	Insider: unclean, marginalized, people from the ends of the earth Outsiders: none
Acts 10	Peter receives a vision to share the gospel with Cornelius, a gentile Centurion	Peter, Peter's friends, Cornelius, Cornelius' household, the Holy Spirit	Insider: Cornelius and his household Outsiders: none
Acts 11:19-21	Those who were scattered spoke the word to no one except the Jews. But some of them spoke to the Hellenists, "preaching the Lord Jesus Christ. And the hand of the Lord was with them, and a great number who believed turned to the Lord."	Jewish Christians, Hellenists, the Lord Jesus	Insiders: Hellenists and the Jewish Christians who shared the gospel with them Outsiders: Jewish Christians who shared the gospel only with the Jews
Acts 15	The Jerusalem Council	Apostles, elders, Peter,	Insiders: Greek Christians Outsiders: Pharisaical

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		Paul Barnabas, Pharisaical Christians	Christians

As a Gentile, Luke sought "to establish continuity – a clear succession – between the new community and the old, so that his readers [Gentiles believers] will be secure in their hope of being grafted into the people of God" (DeSilva, 2004, p. 355). From the opening of Acts "to the ends of the earth" (Acts 1:8) to the first Gentile converts in chapters 7 and 11, Luke emphasized the preordained (Acts 15:17) and secure place Gentiles had as part of God's people. "As we study the whole of Luke-Acts, we find that Luke is especially intent on confirming Gentile Christian readers in the certainty (in the sense of reliability) of the promises of God" (DeSilva, 2004, p. 310).

Returning to verse 39 of the pericope, if Luke's message was to establish the salvific confirmation for Gentile believers, why did his chreia conclude with a statement that seemed to imply that the old Pharisaic system was better than the new kingdom? A parallel passage from the Gospel of Thomas adds insight to this discussion. "And it is impossible for a servant to serve two masters: otherwise he will honor the one and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And the new wine is not put into old wineskins, lest they burst. Nor is old wine put into a new wineskin, lest it spoil it" (p. 47). According to the text in Thomas, the new wineskin parable is situated within the context of serving two masters.

In this way, Luke 5:33-39 could read as a series of parables with two conclusions for two audiences who had two different masters. To those whose master was the Jewish religious system, as in the Scribes and Pharisees, Luke relates to the difficulty of breaking entrenched patterns of older thinking since "no one after drinking old wine desires new" (Luke 5:39). But to the religious leaders who followed Jesus and his message of a new kingdom (Zechariah and Joseph of Arimathea), Luke shares that the new is not compatible with the old, and invites participation in the multicultural "to the ends of the earth" (Acts 1:8) kingdom of God. "Not all leaders are self-righteous hypocrites who reject the purpose of God. Some are righteous in God's eyes and open to the plan of his new age. In this way, Luke prepares for their role in Acts, where the possibilities of repentance and conversion for them are realized" (Powell, 1990, pp. 107–108).

IV. APPLICATIONS FOR ORGANIZATIONAL THEORY AND PRAXIS

A biblical exegesis of Luke 5:33-39 contributes to organizational leadership theory as an example of field theory, learning organizations, and storytelling. Lewin (1943; 1951) proposed field theory involving unfreezing, moving, and freezing phases. "In the unfreezing phase, people come to realize that the old ways of doing things are no longer adequate" (Yukl, 2013, p. 78). This was Jesus' message in Luke 5, Matthew 9, and Mark 2, the old was no longer adequate and the new kingdom required change from old to new understandings. Jesus understood the strong resistance to change, "no one drinking old wine desires new" (Luke 5:39). "An attempt to move directly to the

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changing phase without first unfreezing attitudes is likely to meet with apathy or strong resistance" (Yukl, 2013, pp. 78–79). Lewin (1951) described this resistance as a psychological force field. Unfreezing a field required a catharsis event, breaking "open the shell of complacency and self-righteousness, …necessary to bring about deliberately an emotional stir-up" (Lewin, 1951, Changing as Three Steps, para. 2). The multiple parables (Table 1.3) communicated over Jesus three year ministry can be seen as a purposeful catharsis in order to "break through their self-righteousness and to show them how to be justified before God instead of before humans" (Powell, 1990, p. 105).

Like Jesus, Luke also worked to unfreeze the assumptions about Gentile believers and create movement toward a unified community of uncircumcised Gentile believers and Jewish believers within the fellowship of the early church. This movement toward a new community plays a key role in sociological change. "Methods and procedures which seek to change convictions item by item are of little avail in bringing about the desired change of heart" (Lewin, 1948, Acceptance of New Values, para. 13). Lewin (1948) found a more effective means "for bringing about acceptance in re-education, …is the establishment of what is called an 'in-group,' i.e., a group in which the members feel belongingness. Under these circumstances, the individual accepts the new system of values and beliefs by accepting belongingness to a group" (Creation of an In-Group, para. 1). By focusing on God's new kingdom community in the church (Luke 4:43, 8:1, 16:16; Acts 5:11, 9:31, 14:23), both Jesus and Luke invited a change of group identity that naturally resulted in changed ideology and behaviors.

Learning organizations "emphasize increased adaptability …focused on *generative* learning, which is about creating, as well as *adaptive* learning, which is about coping" (Senge, 1990, p. 8). Generative and adaptive learning involves anticipating and preparing for change, double-loop learning, regularly testing core assumptions, and an openness to emerging, evolving organizational structures (Morgan, 2006). The Jewish religious leaders evaluated themselves only from a human perspective, a view Jesus challenged as "unacceptable and irreconcilable with the point of view of God" (Powell, 1990, p. 100). Jesus' revolutionist tone regularly tested core religious assumptions that stood in the way of establishing the kingdom of God.

Outlining the characteristics necessary for an effective learning organization, Senge (1990) redefined leaders as both stewards and teachers. Stewardship "is almost solely a matter of attitude" including an altruistic servant-minded leadership (Senge, 1990, p. 12). "Stewards …are called to exercise care and responsibility as they develop their people's potential" as "servants of the people" (Stevens, 2012, The Historical Books, para. 3). *Didaskalos* teacher-leaders challenge tacitly held mental models that no longer fit current realities and "help people *restructure their view of reality* to see beyond the superficial conditions and events into the underlying causes of problems – and therefore to see new possibilities for shaping the future" (Senge, 1990, p. 12). Leaders create movement and change through creative tension, the uncomfortable reality of the present communicated alongside a compelling vision for the future. "An accurate picture of current reality is just as important as a compelling picture of a desired future" (Senge, 1990, p. 9). Jesus as *didaskalos*, challenges the common Jewish classes as well and other *didaskalos* (Scribes and Pharisees) with the purpose of unfreezing tacit religious beliefs. He both understands the difficulty of change, while presenting a compelling vision of a new kingdom of faith, forgiveness, and life. As a

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servant leader, Jesus does not reject the Jewish religious leaders but "warns them of the dire consequences of their predicament (Luke 11:50-51; 20:15-19), he also prays for their forgiveness (Luke 23:46). He knows they reject the purpose of God because they do not know what they are doing (Luke 23:46)" (Powell, 1990, p. 102).

Finally, like Jesus' use of parables, effective leaders utilize storytelling to motivate change within their constituencies (Hatch & Cunliffe, 2013). A comic-epic story, "should provoke a combination of scorn and admiration in the listener that encourages amusement but also inspires" (Hatch & Cunliffe, 2013, p. 178). Jesus was a master storyteller, using common parables with humor and irony to communicate difficult truths in socially acceptable forms. "A master storyteller unfolds state disturbances, crises, and redress to produce a new state open to possibilities. A great tale has closure and engages the reader or listener to pursue 'what if ' speculations about the next series of events" (Nutt, 2010, p. 607). Luke's narrative in Luke-Acts is a masterful story that opened the minds of his readers to the "what if" speculations of the good news of Jesus. The parable of new wine and new wineskins in Luke 5 represented God's blessings and forgiveness available by faith to all peoples, insiders and outsiders, Jewish and Gentile, from Jerusalem to the ends of the earth.

V. CONCLUSION

The Luke-Acts narrative intentionally softens readers to receive the gospel message of Jesus, inviting change through an ideological view of God's new kingdom community, the early church. The three parables in Luke 5:33-39 pericope symbolized the incompatibility of the new kingdom of God with the existing religious systems. Employing the cultural symbols of fasting, weddings, and wine, Jesus evoked cultural emotions of religious disciplines, celebration, and new life. The entrenched beliefs of the salvific and political necessities of Mosaic Law created strong resistance in both Jesus' context as well as Luke's role as a Gentile leader in the early church. Using parables and stories, Jesus worked to expose and unfreeze the self-righteous attitudes within the socio-religious system for movement toward humility and faith. Jesus' proclamation of a spiritual kingdom that included the excluded was a revolutionary message; yet the examples of Zechariah and Joseph of Arimathea framed Luke's narrative with the possibilities of hope, religious leaders that received the message of redemption for God's people through faith in Jesus as Messiah (Luke 1:68-80).

"Jesus Christ forms the basis for the character of the leader incarnated within humanity" (Okesson, 2004, p. 30). Because the impact of Jesus' life and leadership divided history and launched the modern church age, the exegesis of the pericope in Luke was used to test validity for select leadership and organizational change theories. The pericope showed evidence of Lewin's (1951) field theory for unfreezing and movement within ideological groups. Jesus showed similarities to the steward-servant leadership style of a learning organizational environment. Parables were an effective storytelling tool exposing conflictive yet necessary change. As this study focused on one pericope in Luke, a larger comparative study between the parables in the gospels may lead to other convergences in theological and leadership research. Looking at leadership succession and change, a comparative study of Acts could explore the leadership styles of the disciples and early church leaders as they negotiated the

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dynamics of church growth within a changing environment. The convergence of theological and organizational fields of research reveals leadership concepts and that apply and empower both “scholars and Christian ministers alike” (Ayers, 2006, p. 7)

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EXEMPLIFICATION OF MARTYRIOLOGICAL AND AUTHENTIC LEADERSHIP

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The pericope of the apostles' second trial before the Sanhedrin in Acts 5:27-32 was analyzed using socio-rhetorical criticism's intertexture, social and cultural texture, and ideological texture analysis to identify the existence of possible behaviors related to the martyriological leadership theory proposed by Niewold.[1] The intertexture and social and cultural texture analysis provided an understanding on the text's background and foundational contexts. Since Avolio and Gardner contended that authentic leadership is a model that forms the basis for all other types of positive leadership models,[2] the contexts were analyzed to determine the potential applicability for authentic leadership's integration with martyriological leadership by Christian practitioners. The analysis suggests that martyriological leadership is empowered by the Holy Spirit and that there are four possible enabling behaviors. The analysis also suggests that integration of authentic leadership principles within martyriological leadership is essential.

As pointed out by Niewold, the Apostle Paul was appointed both as a servant (*Huperetes*) and as a witness (*Martus*) which constituted two equal roles.[3] Consequently, Christian leadership should probably not just be limited to servant leadership but should also include martyriological leadership, which is defined by Niewold as the "act of Christian public proclamation and witness."[4] Niewold contended that martyriological leadership consists of five characteristics: the believers witness about Christ even though they may have "no personal

[1] Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007): 118-134.
[2] Bruce J. Avolio and William L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *Leadership Quarterly* 16, no. 3 (2005): 315-338.
[3] Niewold, "Beyond Servant Leadership; Acts 26:16.
[4] Ibid., 127.

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knowledge of Jesus,"[5] personal testimony of the spiritual experience with Jesus leading to personal conversion, testimony on the application "of Jesus' saving work" for all humankind,[6] public testimony of Jesus which could lead to persecution or even death, and "a lifestyle of habitual witnessing (and suffering)."[7] Although these five characteristics provide a starting point in describing martyriological leadership, additional research is required to determine if there are a set of behaviors that may be directly related to this paradigm and if other forms of leadership, like authentic leadership,[8] are somehow interrelated with martyriological leadership.

As a result, an exegetical analysis was conducted on the pericope of the apostles' second trial before the Sanhedrin in Acts 5:27-32 to identify the existence of possible behaviors related to the martyriological leadership theory proposed by Niewold,[9] and to determine the potential applicability of authentic leadership's integration with martyriological leadership by Christian practitioners. This analysis was conducted using Robbins socio-rhetorical analysis process.[10] Socio-rhetorical interpretation illuminates multiple insights during the meticulous exegesis of Scripture.[11] It includes inner texture, intertexture, social and cultural texture, and ideological texture which provides a multi-view of the Scripture similar to the different patterns and images found in "an intricately woven tapestry."[12] Acts 5:27-32 was examined using the intertexture, and social and cultural texture analysis processes of socio-rhetorical criticism to provide an understanding of the foundational contexts of the pericope.[13] Since the main theme of the pericope is the call to witness regardless of the threat of persecution,[14] an ideological texture analysis was also conducted to identify possible behaviors related to martyriological leadership.[15] Lastly, because authentic leadership is considered the basis for other forms of positive philosophical leadership paradigms,[16] an analysis was also performed to determine its potential applicability to the martyriological leadership theory that was proposed by Niewold.[17] The results of these analyses are presented which will demonstrate that the call as both a servant and witness is not unique to the apostles, or even the first century Christians, but is applicable to contemporary Christian leaders, who should exhibit authentic leadership as they provide witness of Christ's light and love to an unethical world as illustrated in Acts 5:27-32. Lastly, the results demonstrate the potential applicability of martyriological leadership not just for those leading ecclesial related organizations, but also for Christians who lead non-ecclesial enterprises.

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[5] Ibid., 127.
[6] Ibid., 127.
[7] Ibid., 128.
[8] Avolio and Gardner, "Authentic Leadership Development."
[9] Ibid.
[10] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg: Trinity Press International, 1996).
[11] Robbins, *Exploring the Texture of Texts.*
[12] Ibid., 2.
[13] Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (New York: Routledge, 1996).
[14] Lawrence L. Mitchell, "2d Sunday after Easter," *Concordia Theological Quarterly* 46, no. 4 (1982), 330-331.
[15] Vernon K. Robbins, *Exploring the Texture of Texts.*
[16] Avolio and Gardner, "Authentic Leadership Development."
[17] Niewold, "Beyond Servant Leadership."

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I. BACKGROUND OF ACTS 5:27-32

The Book of Acts, which is a sequel to the Gospel of Luke, serves as a historical monograph of the spread of the Christianity[18] from Jerusalem to Rome in fulfillment of Jesus' instruction to not depart Jerusalem until the disciples received power after the Holy Spirit came upon them so that they can be Christ's witnesses "in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."[19] *Martus,* the Greek word for witnesses, means a legal witness or a spectator of an historical event.[20]

After being empowered with the Holy Spirit, the apostles began performing numerous thaumaturgic events (Table 1) which involved the supernatural intervention into peoples' lives.[21] Prior to the apostles' trail before the Sanhedrin in Acts 5:27-32, the thaumaturgic events included the disciples speaking in tongues at Pentecost,[22] signs and wonders through the apostles,[23] the healing of the lame beggar,[24] the heavenly judgment of Ananias and Sapphira,[25] additional apostles' signs and wonders,[26] and the apostles supernatural release from jail.[27] These events served as a "demonstration of the resurrection" of Christ that the apostles claimed to have witnessed.[28] They drew the attention of the residents and visitors in Jerusalem at the time providing the opportunity for the apostles to testify to the people about Jesus[29] using conversionist argumentation (Table 1) after being filled with the Spirit at Pentecost,[30] after healing the lame beggar[31] and after supernaturally being freed from jail.[32]

During Peter's conversionist speech (Table 1) after healing the lame beggar,[33] the apostles were arrested by the temple guard and confronted by the Sadducees who were disturbed that the apostles were claiming to be witnesses of Jesus resurrection from the dead.[34] The Sadducees were predominately from the Jewish ruling aristocracy.[35] They did not believe in the resurrection of the dead or rewards and punishment after death.[36]

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[18] David A. de Silva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, InterVarsity Press, 2004).
[19] Acts 1:8, New American Standard Bible.
[20] Thayer and Smith, "New Testament Greek Lexicon," *Theological Dictionary of the New Testament* (1999). Retrieved from http://www.biblestudytools.com/lexicons/greek/nas/martus.html
[21] Robbins, *Exploring the Texture of Texts.*
[22] Acts 2:1-13.
[23] Acts 2:43.
[24] Acts 3:1-10.
[25] Acts 5:1-11.
[26] Acts 5:12-16.
[27] Acts 5:17-20.
[28] John A. Hardon, "Miracle Narratives in the Acts of the Apostles," *Catholic Biblical Quarterly* 16, no. 3 (1954): 303-318.
[29] Thor Strandenaes, "The Missionary Speeches in the Acts of the Apostles and their Missiological Implications, *Svensk Missionstidskrift* 99, no. 3 (2011): 341-354.
[30] Acts 2:14-39.
[31] Acts 3:12-26.
[32] Acts 5:20-21.
[33] Acts 3:12-26.
[34] Acts 4:1-2.
[35] de Silva, *An Introduction to the New Testament.*
[36] Ibid.

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Table 1. Social responses to the world in the Book of Acts

Social Response	Description
Conversionist Argumentation	Includes public preaching to address corrupted humans that have corrupted the world. Corrupted humans can be changed by supernatural transformation through salvation.[37]
Thaumaturgic Argumentation	Involves supernatural intervention into peoples' lives that brings "healing, assuagement of grief, restoration after loss, reassurance, the foresight and avoidance of calamity, and the guarantee of eternal (or at least continuing) life after death".[38]

Consequently, the Sadducees were devoid of any concern about the impact of their behavior on their status in eternity. Therefore their focus was on maintaining honor and societal privilege through patronage (Table 2) which was common Hellenistic behavior in first century Mediterranean culture.[39] Additionally, the Sadducees only accepted the Torah as authoritative and viewed the prophets and writings as commentary.[40] As a result, the Sadducees completely missed the importance of repentance[41] and the messianic fulfillment of God's new covenant;[42] consequently, their view of the messianic promise was limited to just the restoration of the Kingdom of Israel.

Table 2. Common cultural topics within Acts 5:27-32

Social Response	Description
Honor and Shame	"The social values of honor and dishonor were foundational to first century culture, whether Roman, Greek, Egyptian or Jewish. . . . Honor comes from the affirmation of a person's worth by peers and society, awarded on the basis of the individual's ability to embody the virtues and attributes his or her society values."[43] These include the honor attributed by one's "birth in to a particular ethnos."[44]
Patron, Client, Broker	The ancient Mediterranean world consisted on extremes in wealth; hence it was normal for the less advantaged to seek assistance from the well positioned resulting in a client patron relationship. "A person who received such a benefit became a client to the patron, accepting obligation to publicize the favor and his or her gratitude for it, thus contributing to the patron's reputation."[45] Often an intermediary (broker) was involved in

[37] Robbins, *Exploring the Texture of Texts.*
[38] Robbins, *The Tapestry of Early Christian Discourse*, 73.
[39] Ibid.
[40] Ibid.
[41] Mark E. Biddle, "Contingency, God, and the Babylonians: Jeremiah on the Complexity of Repentance," *Review and Expositor* 111, (2004): 247-265; Jeremiah 18:7-11.
[42] Timothy M. Willis, "'I will Remember Their Sins No More:' Jeremiah 32, The New Covenant, and the Forgiveness of Sins," *Restoration Quarterly* 53, no. 1 (2011): 1-15; Jeremiah 31:31-34; Isaiah 53.
[43] de Silva, *An Introduction to the New Testament, 125.*
[44] Ibid., 125.
[45] Ibid., 130.

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> facilitating the patron client relationship.[46] "Brokerage was exceedingly common and personal in the ancient world."[47]

After the return from exile while Israel was occupied by foreign powers "the high priesthood was basically auctioned off to the person with the most affluent supporters."[48] Between "6 to 66 C.E. the high priesthood was passed between four or five of the wealthiest families whose members followed the Sadducean interpretation of faith and were distinctly pro-Roman."[49] The high priest, appointed by the Roman procurator, with a small group of supporters and Herod Antipas, the tetrarch of Galilee, met in violation of Pharisaic teaching on the eve of Passover to condemn Jesus and hand him over to Pontius Pilate to be put to death.[50]

The next day after their first arrest, the apostles were questioned by the Sanhedrin,[51] whose historical existence was spoken about by Josephus in his writings.[52] The Sanhedrin was made up of both Sadducees and Pharisees.[53] Unlike the Sadducees, the Pharisees believed in the resurrection of the dead and rewards and punishment in eternity.[54] The Apostle Peter's defense in Acts 4:8-12 included an account of God's miraculous healing of the beggar, and "a short summary of the life, death, and resurrection of Jesus.[55] Because of the miraculous public healing the apostles were released,[56] after the Sanhedrin threatened the apostles to not speak or teach in the name of Jesus in an effort to try to stop the spread of the belief that the risen Jesus is the Messiah.[57]

Later after performing many additional signs and wonders, the apostles were arrested again because of the jealousy of the high priest and the Sadducees.[58] Because of the apostles' disobedience to the high priest and the Sanhedrin, the Sadducees authority was threatened resulting in a challenge to their honor (Table 2). Honor in the 1st Century Mediterranean culture was foundational; honor represented a person's rightful place in society based on one's social standing.[59] The high priest and the Sanhedrin had honor within Judaism based on their positions of authority.[60] The high priest's and Sadducees' honor was challenged by the apostles' disobedience and divinely inspired activities performed in the name of Jesus; these were viewed as "socially disruptive behavior"[61] that served to bring shame and discredit upon the high priest and the Sanhedrin who had Jesus killed.[62]

When the Sanhedrin was convened, the court officers found the apostle's prison cells, which were under guard, locked but empty.[63] This of course puzzled the captain of the temple

[46] Ibid.
[47] Ibid., 131.
[48] Ibid., 67.
[49] Ibid., 68.
[50] Leo Michel Abrami, "Were all the Pharisees "hypocrites"?," *Journal of Ecumenical Studies* 47, no. 3 (2012): 427-435.
[51] Acts 4:5-7.
[52] Lester L. Gabbe, "Sanhedrin, Sanhedriyyot, or mere invention?," *Journal for the Study of Judaism* 39, (2008): 1-19.
[53] de Silva, *An Introduction to the New Testament.*
[54] Ibid.
[55] Strandenaes, "The Missionary Speeches in the Acts of the Apostles."
[56] Acts 4:21-22.
[57] Acts 4:5-18.
[58] Acts 5:17-18.
[59] de Silva, *An Introduction to the New Testament.*
[60] Gabbe, "Sanhedrin, Sanhedriyyot, or Mere Invention?"
[61] de Silva, *An Introduction to the New Testament*, 125.
[62] Ibid.; Acts 4:10.
[63] Acts 5:21-23.

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guard and the Sanhedrin. Shortly afterwards, it was reported that the apostles were in the temple area once again teaching the "people the full message of this new life" in obedience to the direction of the angel of the Lord.[64] The captain and the court officers, without force, brought the apostles in from the temple area to stand trial before the Sanhedrin and the full senate.[65] *Gerousia*, the Greek word for senate, means the council of elders;[66] the senate consisted of the elders who were not members of the Sanhedrin.[67] Since a trial with both the senate and the Sanhedrin was atypical, this demonstrates that the Sadducee led Judaic leadership considered the apostles messianic message and thaumaturgic events (Table 1) a significant threat to their honor and status within the Jewish culture (Table 2).[68]

II. INTERTEXTUAL, AND SOCIAL AND CULTURAL CONTEXT OF THE SECOND TRIAL BEFORE THE SANHEDRIN

The high priest's interrogation of the apostles, as outlined in the historical intertexture (Table 3), began with the statement "we gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us."[69] (Acts 5:28, New American Standard). *Paraggelia*, the Greek word for strict orders, means a command.[70] The high priest demanded an explanation on why the apostles dishonored the Sanhedrin[71] by disobeying the command to stop teaching in "this name."[72]

Table 3. Historical intertexture within Acts 5:27-32

Event	Verse	Christian Source
Peter and the apostles brought to trial before the council	27	Only biblical reference
Sanhedrin orders not to teach about Jesus	28	Acts 4:18, 5:40
Peter and apostles filled Jerusalem with teaching about Jesus	28	Acts 2, 3, 5:25, 5:42
Peter and apostles disobedience to the Sanhedrin in order to obey God rather than men	29	Acts 4:19, 4:42
Jesus Resurrection: "God of our ancestors raised up Jesus"	30	Matt 28:1-20; Mark 16:1-20; Luke 24:1-50; John 20:1-21:25; Acts 1:1-8
Jesus Crucifixion: "whom you had killed by hanging him on a tree'	30	Matt 27:27-56; Mark 15:21-38; Luke 23:26-49; John 19:16-37
Jesus Exaltation: "God exalted him [Jesus] at his right	31	Mark 16:19; Luke 24:51-52;

[64] Acts 5:20, 25, *New International Version*.
[65] Acts 5:21, 26.
[66] Thayer and Smith, "New Testament Greek Lexicon."
[67] John Gill, *Gill's Commentary* (Grand Rapids, MI: Baker, 1980).
[68] de Silva, *An Introduction to the New Testament.*
[69] Acts 5:28, *New American Standard Bible*.
[70] Thayer and Smith, "New Testament Greek Lexicon."
[71] de Silva, *An Introduction to the New Testament.*
[72] Acts 5:28, *American Standard Version Bible.*

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hand”	Acts 1:9-11; 2:33

The Apostle Peter answered the High Priest "We must obey God rather than men.”[73] *Peitharche*o, the Greek word for obey, means obey a ruler or superior.[74] Obedience is a common intertextual cultural reference (Table 4) within the Jewish religious community. God told Israel that if they obey his voice and keep his covenant that they would be God’s own possession.[75] God set a blessing and a curse before Israel; if they obey God’s commandments they will have a blessing, but disobedience brings a curse.[76] The prophet Jeremiah reminded the people of Israel of God’s promise to be their God if they only obey his voice and his commandments so that it will be well with them.[77] Sagi and Stein indicate that

> Obedience is not an unconditional obligation Prima facie, individuals are bound to comply but this obligation assumes that the sages know the Torah. If the sages are mistaken, however, one is allowed not to obey them and may even be forbidden to do so.
>
> The binding duty of a Jewish individual is first and foremost to the Torah rather than the sages whose authority rests on their knowledge rather than on an arbitrary power to command whatever they wish.[78]

Based not only on the apostles’ eye witness of the death and resurrection of Christ, but based on their Holy Spirit enabled enlightenment[79] that Jesus is the Messiah who fulfilled the prophecies in the Hebrew Scriptures, the apostles were obliged to disobey the Sadducee led Sanhedrin since their worldly temporal focus caused them to miss the nature of the new covenant.[80]

The Apostle Peter told the Sanhedrin and the senate that “the God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.”[81] This verse began with a cultural intertexture of the common Judaic phrase “God of our fathers.” This phrase identifies the apostle’s claims that these thaumaturgic events were inspired by the God of their ancestors which was commonly understood by the Jewish people to be Abraham, Isaac, and Jacob the founders of their family.[82]

[73] Acts 5:28, *American Standard Version Bible.*
[74] Thayer and Smith, “New Testament Greek Lexicon.”
[75] Exodus 19:5.
[76] Deuteronomy 11:26-28.
[77] Jeremiah 7:23.
[78] Avi Sagi and Batya Stein, “Models of Authority and the Duty of Obedience in Halakhic Literature,” *AJS Review* 20, no. 2 (1995): 5.
[79] John 16:13.
[80] Timothy M. Willis, “’I will Remember their Sins no More:’ Jeremiah 31, The New Covenant, and the Forgiveness of Sins, *Restoration Quarterly* 53, no. 1 (2011): 1-15.
[81] Acts 5:30, *American Standard Version Bible.*
[82] Exodus 3:15; Thayer and Smith, “New Testament Greek Lexicon.”

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Table 4. Cultural intertexture of Acts 5:27-32

Reference	Verse	Information
Ancestors	30	Greek definition: "generator or male ancestor" for the Jewish people the "founder of a family" Abraham, Jacob, and David.[83]
Council (Sanhedrin)	27	Greek Definition: Assembly "of magistrates, judges, ambassadors . . . convened to deliberate or pass judgement . . . deliberating or adjudicating." The Sanhedrin, the great council at Jersualem, consisting of servey one members, viz. scribes, elders, prominent members of the high priestly families and the high priest, the president of the assembly. The most important causes were brought before this tribunal, inasmuch as the Roman rulers of Judea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman procurator"[84] (Thayer & Smith, 1999). This was substantiated by Josephus statement in Antiquities (Gabbe, 2008).[85]
Forgiveness of sins	31	Psalms 32:1 "Happy are those whose transgression is forgiven, whose sin is covered," Daniel 9:9 "To the Lord our God belong mercy and forgiveness." "Jeremiah's prophecy of the 'new covenant' and forgiveness of sins contained in Jer 31:31-35.[86]
High priest	27	"In Judaism, the chief religious functionary in the Temple of Jerusalem, whose unique privilege was to enter the Holy of Holies (inner sanctum) once a year on Yom Kippur, the Day of Atonement, to burn incense and sprinkle sacrificial animal blood to expiate his own sins and those of the people of Israel. On this occasion he wore only white linen garments, forgoing the elaborate priestly vestments worn during the year whenever he chose to officiate at services. The high priest had overall charge of Temple finances and administration, and in the early period of the Second Temple he collected taxes and maintained order as the recognized political head of the nation. The high priest could not mourn the dead, had to avoid defilement incurred by proximity to the dead, and could marry only a virgin. The office, first conferred on Aaron by his brother Moses, was normally hereditary and for life.[87]
Holy Spirit	32	Psalm 51:11 "Do not cast me away from your presence, and do not take your Holy Spirit from me," Isaiah 63:10-11 "But they rebelled and grieved his Holy Spirit . . . Where is the one who put within them his Holy Spirit." Numbers 11:25 "When the spirit rested upon them, they prophesied."
Obedience	28	Obey in Hebrew means "to hear, listen to, and obey."[88] God commanded Israel to obey his commandments in the covenant.
Prince	31	Prince in Greek means "chief leader, prince, one that takes the lead in anything, pioneer, the author."[89]

[83] Thayer and Smith, "New Testament Greek Lexicon;" *Exodus 3:15.*
[84] Ibid.
[85] Gabbe, "Sanhedrin, Sanhedriyyot, or Mere Invention?"
[86] Willis, "I Will Remember Their Sins No More," 1.
[87] High Priest. In *Encyclopedia Britannica. Retrieved from http://0-www.britannica.com.library.regent.edu/EBchecked/topic/265328/high-priest*
[88] Brown, Driver, Briggs, and Gesenius, "Old Testament Hebrew Lexicon." *Theological Word Book of the Old Testament.* Retrieved from *http://www.biblestudytools.com/lexicons/hebrew/nas/ed-2.html.*
[89] Thayer and Smith, "New Testament Greek Lexicon."

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Table 4. Cultural intertexture of Acts 5:27-32 (Continued)

Reference	Verse	Information
Savior	31	Hebrew definition: "to save, be saved, be delivered" (Brown, Driver, Briggs, & Gesenius, n.d.). God was known to the Israelites as Savior (2 Sam 22:3; Psalms 17:7, 106:21; Isa 19:20, 43:3, 43:11, 45:15, 45:21, 49:26, 60:16). The Old Testament "messianic vision is a fragmented vision that becomes increasingly more cohesive as one moves towards the final stages of the formation of the Hebrew Bible."[90]
Repentance	31	Isa 30:15 For thus said the Lord GOD, the Holy One of Israel: "In returning and rest you shall be saved, In quietness and in trust shall be your strength." Jer 31:18-20 "You disciplined me, and I took the discipline; I was like a calf untrained. Bring me back, let me come back, for you are the Lord my God. For after I had turned away I repented . . ." Repentance was a well-known cultural concept to the Jewish people as outline by Jeremiah.[91]
Witness	32	"A witness in a legal sense" or "historical sense . . . who is a spectator of anything" or "in an ethical sense those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death."[92] (Thayer & Smith, 1999).

Verse 30 concludes with two recontextualizations (Table 5). The first is a recontextualization of Psalms 16:10 when King David said, "because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay." Since King David was not resurrected from the dead, this was a prophesy of the resurrection of the Messiah.[93] With the recontextualization the Apostle Peter told the high priest that Jesus, the faithful one, was raised up by the God of Abraham, Isaac, and Jacob.[94] Although disputed by the Sadducees, resurrection from death was accepted by the Pharisees based on both 1 Samuel 2:6, "The Lord kills and brings to life; he brings down to Sheol and raises up," and Isaiah 26:19, "Your dead shall live, their corpses shall rise."

The phrase "whom you had killed by hanging him on a tree"[95] is a recontextualization of Deuteronomy 21:22-23. Jesus was killed by the Sanhedrin when they refused Pilate's offer to release Jesus because he claimed to be the Son of God.[96] Jesus, the faultless and blameless Son of God, became a curse to God when he was hung on the cross as he took upon him all the sins of mankind.[97] Additionally, this phrase also included the social intertexture reference of crucifixion which was a common Mediterranean form of punishment. Crucifixion was not only a common means of capital punishment in the Roman Empire, but had been commonly used in the region since the 6th century B.C.E. by the Persians, Seleucids, Carthaginians, and Romans.[98]

[90] John Sailhamer, "The Messiah and the Hebrew Bible," *Journal of the Evangelical Theological Society,* 44, no. 1 (2001): 13.
[91] Biddle, "Contingency, God, and the Babylonians."
[92] Thayer and Smith, "New Testament Greek Lexicon."
[93] Acts 13:34-37.
[94] Acts 5:30.
[95] Acts 5:30.
[96] John 19.
[97] Torleif Elgvin, "The Messiah Who was Cursed on the Tree," *Themelios* 22, (1997):14-21.
[98] "Crucifixion," *In Encyclopoedia Britannica.* Retrieved from http://www.britannica.com.library.regent.edu/EBchecked/topic/144583/crucifixion

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Table 5. Oral-scribal intertexture within Acts 5:27-32

Verse	Recontextualization	Old Testament Scripture
30	"The God of our fathers raised up Jesus"	"Because you will not abandon me to the realm of the dead, nor let your faithful one see decay" (Psalms 16:10)
30	"Whom you had killed by hanging him on a tree"	"If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, his corpse shall not hang all night on the tree, but you shall surely burry him on the same day (for his who is hanged is accrused of God), so that you do not defile your land which the Lord your God gives you as an inheritance" (Deuteronomy 21:22-23)

The Apostle Peter continued his testimony by telling the high priest that Jesus "is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins."[99] This verse begins with the statement that the one whom the Sanhedrin had put to death was not only resurrected but also exalted to God's right hand. Isaiah predicted that God's "servant will prosper, He will be high and lifted up and greatly exalted" even though they will be astonished because they did not recognize him.[100] The apostles' statement was a significant insult to the Sanhedrin since it claimed that the Sanhedrin sacrilegiously disrespected God the Patron of Israel (Table 2). Because the ancient Mediterranean world consisted of extremes in wealth, it was normal for the less advantaged to seek assistance from the well positioned resulting in a client patron relationship.[101] "A person who received such a benefit became a client to the patron, accepting obligation to publicize the favor and his or her gratitude for it, thus contributing to the patron's reputation."[102] Often an intermediary (broker) was involved in facilitating the patron client relationship.[103] According to DeSilva Jesus is "the mediator [broker] who secures favor from God on behalf of those who have committed themselves to Jesus as client dependents"[104] In Acts 5:31 Peter made reference to this well-known patron, client, broker relationship when he told the Sanhedrin that it is Jesus that "God exalted with his right hand to be a Prince and a Saviour." Peter's announcement implied that the Sanhedrin were ungrateful to their Patron, the God of their fathers, by killing his Son the broker who provides access to God.[105] This announcement was such an insult to the Sanhedrin's honor that "they were cut to the heart, and took counsel to slay" the apostles had it not been for Gamaliel the Pharisee who was a "doctor of the law."[106]

Verse 31 also contains four common Judaic intertextural cultural references (Table 4): prince, savior, repentance and forgiveness. The Apostle Peter identified Jesus as the exalted Prince that was prophesied by Isaiah who stated that

> A child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, *Prince of Peace*. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to

[99] Acts 5:31.
[100] Isaiah 52:13-14.
[101] de Silva, *An Introduction to the New Testament.*
[102] Ibid., 130.
[103] Ibid.
[104] Ibid., 135.
[105] Ibid.
[106] Acts 4:33-34.

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> establish it and to uphold it with justice and righteousness from then on and forevermore.[107]

Oswalt posited that Isaiah's prediction pointed to the "promise of the Davidic Messiah" since it was "something more than the birth of a normal baby" as "indicated by the stupendous language used."[108] The Apostle Peter also identified Jesus as the Savior. Throughout Israel's history God was portrayed as the Savior.[109] God saved Israel by: delivering her people from Egypt,[110] providing a refuge from evil,[111] and protecting King David from violence.[112] Repentance is also another common theme within the Judaic culture based primarily on Jeremiah's message of national repentance.[113] *Shuwbah*, the Hebrew word for repentance, means withdrawal.[114] Similarly the Hebrew word for repent is *Shuwb* which means to return or turn back.[115] Consequently, Jesus is God's exalted One who grants Israel the ability to withdrawal from her sins by returning back to the God of her fathers. The last intertextual cultural concept in this verse is forgiveness of sins. Jeremiah prophesied of God's new covenant for the forgiveness of sins which will no longer be remembered.[116] As described by Isaiah, God's Righteous Servant, Jesus, grants forgiveness of sins based on the fact that he took on him the inequities of mankind enabling him to "justify the many."[117] Willis contends that through Jesus' sacrifice for the forgiveness of sins the need for the old covenant sacrifices was eliminated[118] since "God merely passed over, for the time, the sins of those who died in faith under the old order, with complete and final absolution."[119] This of course put the high priest and Sadducee supporters' positions of honor at risk since their need will have expired with the establishment and acknowledgement of the new covenant.

This pericope concludes with the Apostle Peter telling the Sanhedrin that they personally witnessed the death, resurrection and exaltation of Jesus.[120] The Apostle Peter told the Sanhedrin that the Holy Spirit also bears witness to these facts and that the Holy Spirit is given to those who obey Jesus.[121] This verse contains two additional intertextual Judaic cultural references (Table 4) of the Holy Spirit and bearing witness. Moses identified 70 elders from among the people of Israel to help him. The Lord placed his Spirit on the elders who then prophesied.[122] The prophet Joel predicted that God will pour out His Spirit on all mankind resulting in sons and daughters prophesying and old men dreaming dreams and young men seeing visions.[123] Jesus prepared his disciples during his farewell address that: the Father

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[107] Isaiah 9:6-7.
[108] John N. Oswalt, "God's Determination to Redeem his People (Isaiah 9:1-7, 11:1-11, 26:1-9, 35:1-10)," *Review & Expositor* 88, no. 2 (1991): 156.
[109] Isaiah 45:21-22; 43:3; 60:16.
[110] Psalm 106:21; Isaiah 19:20.
[111] Psalm 17:6-9.
[112] 2 Samuel 22:3.
[113] Biddle, "Contingency, God, and the Babylonians;" Jeremiah 18:7-10.
[114] Brown, Driver, Briggs, and Gesenius, "Old Testament Hebrew Lexicon," *Theological Word Book of the Old Testament.* Retrieved from http://www.biblestudytools.com/lexicons/hebrew/nas/ed-2.html
[115] Brown et al., "Old Testament Hebrew Lexicon."
[116] Willis, "I will Remember their Sins no More;" Jeremiah 31:31-34.
[117] Isaiah 53:6, 11-12.
[118] Willis, "I will Remember their Sins no More."
[119] Terry Briley, "The Old Testament "Sin Offering" and Christ's Atonement." *Stone-Campbell Journal* 3, (2000): 91.
[120] Acts 5:32.
[121] Ibid.
[122] Numbers 11:16-30.
[123] Joel 2:28.

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would have his Spirit abide with the disciples forever,[124] the Holy Spirit would teach them everything and remind them of what Jesus said,[125] and the Spirit of truth will testify on Jesus' behalf.[126] Jesus fulfilled his promise when the Holy Spirit was poured out on the apostles and believers at Pentecost after Jesus assentation into heaven.[127] Jesus' promise was fulfilled again when the community of believers were filled with the Holy Spirit while they were praying after the apostles were released from their first arrest.[128]

The second intertextual Judaic cultural reference in this verse was *ed*, the Hebrew word for witness, which means testimony or evidence of things.[129] It was common knowledge from the Torah that it was not permissible to "bear false witness against one's neighbor,"[130] and that it takes evidence presented by two or three witnesses not just one to claim that someone has committed an "iniquity or any sin."[131] It was also generally accepted that "a trustworthy witness will not lie" but saves lives, while "a false witness utters lies" and is treacherous.[132] With the apostles' witness of the exalted Jesus, many lives were saved as multitudes believed.[133]

III. MARTYRIOLOGICAL LEADERSHIP AND THE IDEOLOGICAL CONTEXT OF THE APOSTLES' DEFENSE

The pericope in Acts 5:27-32 consists of three parts: appearance of the apostles before the Sanhedrin (verse 27), interrogation by the Sanhedrin (verse 28), and the apostles response (verses 29-32). "The central thought of the text is that Christians are called to witness no matter what persecution they may face."[134] The Apostle Peter's testimony in their second appearance before the Sanhedrin was similar to the first.[135] An examination of these complementary passages reveals key enablers required to witness.

During the Apostles first testimony before the Sanhedrin, it was cited that the Apostle Peter was "filled with the Holy Spirit."[136] In this pericope Peter informs the Sanhedrin that the Holy Spirit is given by God to those who obey him.[137] Tannehill contended that this is a fulfillment of Luke 12:11-12 when Jesus taught the disciples that, "when they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say." Tannehill maintained that the apostles' two trials are a fulfilment of Jesus prediction that the disciples will be arrested and persecuted and brought before kings and governors leading to an opportunity for testimony.[138] Jesus told the disciples "not to prepare beforehand to defend" themselves since Jesus will give them the words and wisdom that cannot

[124] John 14:15-21.
[125] John 14:26.
[126] Ibid.
[127] Acts 2:1-4.
[128] Acts 4:31.
[129] Brown et al., "Old Testament Hebrew Lexicon."
[130] Deuteronomy 5:20.
[131] Deuteronomy 19:15.
[132] Proverbs 14:25:5, 25.
[133] Acts 5:14.
[134] Mitchell, "2D Sunday after Easter," 331.
[135] Robert C. Tannehill, "Acts of the Apostles and Ethics," *Interpretation: A Journal of Bible and Theology* 66, n. 3 (2012): 270-282; Strandenaes, "The Missionary Speeches in the Acts of the Apostle."
[136] Acts 4:7.
[137] Acts 5:32.
[138] Tannehill, "Acts of the Apostles and Ethics."

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be resisted or refuted.[139] *Marturion* is the Greek word for testimony, which is a derivative of *Martus* (witness).[140] These two passages imply that it is the Holy Spirit that provides irresistible wisdom for the testimony. This wisdom is derived from the understanding that is provided by the Holy Spirit.[141]

Tannehill contended that the Apostles understanding of Jesus messianic role is based not only on their witness of his death, resurrection and ascension, but an illumination on his fulfillment of the Hebrew Scriptures that came as a result of their minds being "opened by the risen Messiah,"[142] which was not realized by the Judaic religious community since they were expecting the Messiah to assume an earthly not a heavenly throne based on their interpretation of Isaiah 9:6-7.[143] It is because of the Holy Spirit inspired wisdom that was expounded by the "uneducated and untrained" apostles that the Sanhedrin stood "amazed, and began to recognize" the apostles "as having been with Jesus."[144]

Tannehill posited that the apostles' ability to witness on behalf of Jesus was based on their boldness[145] *Parrhesia*, the Greek word for boldness, means unreservedness, fearless confidence, and assurance.[146] "The Peter who speaks with boldness has been transformed from the Peter who wilted under pressure when accused of being one of Jesus' companions."[147] Tannehill pointed out that it was "by means of Scripture" that the Apostle Peter "is able to interpret both the immediate event of Spirit-inspired speaking and the whole story of Jesus as part of God's purpose, and he boldly proclaims Jesus as both Lord and Messiah."[148]

Obedience to both God's Word as well as the Holy Spirit is a behavior that enables witness. After being arrested the second time, the Apostle Peter declared to the high priest and the Sanhedrin "We must obey God rather than men."[149] This was similar to what the Apostles Peter and John told the Sanhedrin after being warned not to speak or teach about Jesus, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking about what we have seen and heard."[150] "When human authorities," like the Sanhedrin, "demand something contrary to what God requires, allegiance to God must be maintained."[151] After recognizing that Jesus was the Messiah, the apostles had to choose to obey the living risen exalted Christ rather than men in order to fulfill Jesus' command to "go into all the world and preach the gospel to all creation"[152] and testify on Christ's behalf.[153] Just prior to his ascension, Jesus told the apostles that "you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."[154] Allbee (2005) pointed out that "becoming a disciple includes obeying all of Jesus' commands and teachings. It includes

[139] Luke 21:12-15.
[140] Thayer and Smith, "New Testament Greek Lexicon."
[141] John 14:26.
[142] Tannehill, "Acts of the Apostles and Ethics," 272; Luke 24:25-27, 32, 44-49.
[143] Oswalt, "God's Determination to Redeem his People."
[144] de Silva, *An Introduction to the New Testament;* Acts 4:13.
[145] Tannehill, "Acts of the Apostles and Ethics;" Acts 4:13.
[146] Thayer and Smith, "New Testament Greek Lexicon."
[147] Tannehill, "Acts of the Apostles and Ethics," 272; Luke 22:55-62.
[148] Ibid., 272.
[149] Acts 5:29.
[150] Acts 4:19-20.
[151] Tannehill, "Acts of the Apostle and Ethics," 277.
[152] Mark 16:15; Matthew 28:18-20.
[153] John 15:27; Luke 24:48.
[154] Acts 1:8.

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obeying the mandate to witness for Christ and to make disciples throughout all the world."[155] Obedience is not a new concept within the Jewish culture, since it has historical precedent. It was highlighted in the Pentateuch's description of "Noah's greatest character traits" which were "quiet submission and obedience. He walked with God. . . He did all that God commanded of him."[156] "In Judaism," Abraham's obedience leading to "the sacrifice of Isaac is the top symbol of faith. The rabbinic literature glorifies this story and emphasizes the exemplary act of Abraham."[157]

Although only implied in the pericope, courage is also an enabling behavior for those called to obey God. During his farewell discourse prior to his arrest and crucifixion, Jesus told his disciples that, "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."[158] T*harseo*, the Greek word for courage means "to be of good courage, be of good cheer;" while *eirene*, the Greek word peace, means "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot."[159] N*ikao*, the Greek word for overcome, means "victorious over all His foes."[160] Courage is based upon faith that Jesus is victorious (*nikao*) over the world and its prince that brings death.[161] Jesus exhortation is to be *eirene* (tranquil) and have *tharseo* (courage). This implies that for Christians, who have a new covenant relationship with God through Jesus, the source of courage is based on Christ's peace that passes all understanding.[162] It is motivated by the faith that Jesus has conquered all to include death.[163]

Based on faith in the risen Christ and peace from the Holy Spirit,[164] Christians are empowered to have courage to be victorious by overcoming tribulations in the world.[165] Hauerwas pointed out Thomas Aquinas believed that "Christians are required to patiently persevere in the face of persecution,"[166] and that martyrdom is a display of ultimate courage. Because Peter and the apostles were filled with the Holy Spirit,[167] they was able to boldly standup to the Sanhedrin[168] in witness of Christ[169] which nearly resulted in their martyrdom[170] had it not been for the Pharisee Gamaliel's intervention.[171] Aquinas believed that martyrdom

[155] Richard A. Allbee, "Christ Witnessing to Culture: Toward a New Paradigm Between Christ and Culture," *Stone-Campbell Journal* 8, no. 1 (2005): 22.
[156] Graham B. Walker, "Noah and the Season of Violence: Theological Reflections on Genesis 6:5-9, 17 and the Work of Rene Girard," *Review & Expositor* 103, no. 2 (2006): 381; Genesis 6:9, 22; 7:1, 5.
[157] Shuki Ben-Ami, "The Sacrifice of Isaac," *Dialogue & Alliance* 26, no. 2 (2012): 63.
[158] John 16:33.
[159] Thayer and Smith, "New Testament Greek Lexicon."
[160] Ibid.
[161] J. Edgar Bruns, "A Note on John 16:33 and 1 John 2:13-14," *Journal of Biblical Literature* 86, no. 4 (1967): 451-453.
[162] John 14:27; Philippians 4:7.
[163] Romans 8:37-39; 1 Corinthians 15:21-28.
[164] John 14:16-28.
[165] 1 John 2:12-14.
[166] Stanley Hauerwas, "The Difference of Virtue and the Difference it Makes: Courage Exemplified," *Modern Theology* 9, no. 3 (1993): 259.
[167] Acts 4:8; 5:32.
[168] Acts 5:29.
[169] Acts 5:30-31.
[170] Acts 5:33.
[171] Acts 5:34-40.

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requires a man to cling onto his faith to be able to disregard the threat of death.[172] Faith inspired courage enables one to willingly risk the securities of life.[173]

The ideological texture analysis of this pericope suggests that martyriological leadership[174] is empowered by the infilling of the Holy Spirit.[175] The analysis also suggests that the enabling behaviors for martyriological leadership are wisdom and understanding,[176] boldness,[177] obedience,[178] and faith and peace facilitated courage.[179] These key enablers are enhanced in those who are "redeemed and indwelt by the Holy Spirit."[180] Because it is impossible to see within someone's heart and always discern how to motivate someone, Holy Spirit inspired wisdom is critical in effectively testifying for Christ. This is why Jesus told believers to "not worry about how or what you are to speak in your defense, or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say."[181] To effectively transmit God's good news to a lost world, it takes boldness and fearless confidence.[182] In order to have the greatest impact in testifying for Christ, timing is important; since it is impossible to discern the appropriate time to witness, obedience to the Holy Spirit's prompting is critical.[183] Lastly, to overcome the fear of persecution and possible physical threats associated with speaking the truth, faith and peace enabled courage is required to obey the Holy Spirit.[184]

IV. AUTHENTIC LEADERSHIP'S ROLE IN MARTYRIOLOGICAL LEADERSHIP

The popularity of the authentic leadership theory arose primarily in response to the corporate ethical debacles at the turn of the century. Avolio et al. point out that authentic leadership is not just a construct where the leader "knows who they are, what they believe and value," but it is a process where the leaders transparently interact and influence followers through collaborative relationships based on their values and beliefs.[185] Authentic leaders influence followers through personal transparent identification with them based on the leader's authenticity and commitment to doing "what is right and fair."[186] They lead from the front by setting the example through their interpersonal relationships.[187] Avolio, Luthan and Walumbwa describe authentic leaders as individuals who are optimistic and highly moral characters based

[172] Hauerwas, "The Difference of Virtue."
[173] Rosemary Radford Ruether, "Courage as a Christian Virtue," *Cross Currents* 33, no. 1 (1983): 8-16.
[174] Niewold, "Beyond Servant Leadership;" 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.
[175] Tannehill, "Acts of the Apostles and Ethics;" Luke 21:12-15; Acts 1:8, 4:7, 5:32.
[176] Tannehill, "Acts of the Apostles and Ethics;" Acts 4:13.
[177] Ibid.
[178] Walker, "Noah and the Season of Violence;" Ben-Ami, "The Sacrifice of Isaac;" Acts 5:29.
[179] Thomas Aquinas, *Summa Theologica* (Fathers of the English Dominican Province, Trans.) (New York, NY: Benzinger Brothers, Inc., 1947); Hauerwas, "The Difference of Virtue;" Ruether, "Courage as a Christian Virtue;" John 16:33.
[180] Everett L. Worthington, "A Christian Psychologist Looks at Virtue," *Bibliotheca Sacra* 170, no. 677 (2013): 3-16.
[181] Luke 12:11-12.
[182] Acts 4:13.
[183] John 15:27; Acts 4:19-20, 5:29.
[184] John 16:33.
[185] Bruce J. Avolio, William L. Gardner, Fred O. Walumbwa, Fred Luthans, and Douglas R. May, "Unlocking the Mask: A Look at the Process by which Authentic Leaders Impact Follower Attitudes and Behaviors," *Leadership Quarterly* 15, no. 6 (2004): 802.
[186] Ibid., 807.
[187] Ibid.

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on their deep awareness of how they think and behave.[188] These leaders are not motived by self-interest but by positive values and altruism.[189] Since authentic leadership forms the basis for all other types of positive leadership models,[190] pragmatically it should be able to be integrated with martyriological leadership by Christian practitioners.

Martyriological leaders must be authentic or their credibility will be undermined resulting in the loss of influence required to effectively fulfill the martyriological leadership characteristics two and three posited by Niewold: witness about Christ's personal influence on the leader's life thru conversion, and the applicability of the message of redemption and forgiveness.[191] The Apostle Paul encouraged Titus to remind his congregation that it is good and profitable for believers to engage in good deeds.[192]

The Apostle Peter's exhortation pointed to the importance of these good deeds since they provide a non-verbal message corroborating the gospel to unbelievers. In his first epistle, the Apostle Peter told believers to "keep your behavior excellent among the Gentiles" since they will glorify God at Christ's second coming because they observed your good deeds, even though they are currently slandering you for your beliefs as evildoers[193] who have abandoned loyalty to the gods and the Hellenistic community.[194] Allbee posited that in addition to demonstrating that he was the Christ, Jesus's signs and wonders served as a witnessing model for spreading the gospel by going about doing good which included miracles "to relieve suffering and oppression."[195] As a result,

> being a disciple also includes a commitment to obey Jesus' teachings and live out the loving ethic of the Kingdom of God as one learns from Christ and is transformed by the Holy Spirit (Gal 5:16) into his image (Rom 12:2). These two aspects of discipleship, Christian witness and Christian ethics, are integral and complimentary. Motivated by the ethic of Christian love for his neighbor, a disciple witnesses to and extends the kingdom of God while also living out and expressing its ethic. This ethic itself then serves as a further witness to God's kingdom by explicating its nature.[196]

Living a Godly life displaying God's love[197] that is different from the world distinguishes the believer, which will ultimately provide opportunities to witness.[198] Consequently, the Apostle Paul exhorted believers that they no longer live as the Gentiles live in ignorance, sensuality, impurity and greed.[199] He encouraged them to lay aside their old self, by renewing the spirit of their minds and putting on the new self, which is holy and righteous in the likeness of God, so that they do not grieve the Holy Spirit[200] who empowers them to witness.[201] To avoid grieving

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[188] Bruce J. Avolio, William L. Gardner, and Fred O. Walumba, "Authentic Leadership: Theory Building for Veritable Sustained Performance," Working Paper, Gallup Leadership Institute, University of Nebraska-Lincoln (2004).

[189] Michael E. Brown and Linda K. Trevino, "Ethical Leadership: A Review and Future Directions," *Leadership Quarterly* 17, no. 6 (2006): 595-616.

[190] Avolio and Gardner, "Authentic Leadership Development."

[191] Niewold, "Beyond Servant Leadership."

[192] Titus 3:8.

[193] 1 Peter 2:12.

[194] de Silva, *An Introduction to the New Testament.*

[195] Allbee, "Christ Witnessing to Culture,"21; John 5:1-9, 6:2, 9:1-8.

[196] Allbee, "Christ Witnessing to Culture," 23.

[197] 1 John 4:17-21.

[198] Allbee, "Christ Witnessing to Culture."

[199] Ephesians 4:17-19.

[200] Ephesians 4:20-30.

[201] Acts 4:7, 5:32.

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the Holy Spirit the Christian leader must walk the Christian life based on biblical ethical principles outlined by the Apostle Paul in Ephesians 4:17-5:20.

Since martyriological leadership is dependent upon being empowered by the Holy Spirit, it is essential that the Christian leaders be both martyriological and authentic. Since the actions of authentic leaders "are based on their values and convictions," they do not try to "please an audience, gain popularity or advance some personal or narrow political interest.[202] Consequently, "what they say is consistent with what they believe, and their actions are consistent with both their talk and their beliefs."[203] The difference between secular and Christian authentic leaders are their motivational beliefs. Secular authentic leaders are motivated by a positive altruistic philosophy,[204] while authentic Christian leaders' motivation comes from their true core character that has been transformed by the renewal of their spirit through the Word of God.[205]

The Apostle James pointed out that one's heart, true core character, serves as the source of ultimate motivation for one's behavior and works. If it is based on bitter envy or self-seeking ambition,[206] then it will ultimately result in temptation leading to sin and death.[207] James maintains that bitter envy occurs when selfish ambition is unfilled. These two vices are the sources of poor (egoistically motivated) ethics that lead to personal and organizational destruction which grieves the Holy Spirit. For the Christian, one's true core character has been transformed by the infilling of the Holy Spirit[208] and the renewing of one's mind[209] through the Word of God.[210]

The Apostle James in the thematic peak pericope of his epistle[211] challenges leaders to show their genuine manner of life that emanates from their core character, through their habitual good works and by gently imparting skills and knowledge to their followers. He points out that they must impart this wisdom based on pure [faultless], peaceable, suitable and equitable, cooperative, forgiving, unwavering, genuine hearts (true core character) that bears the fruit of the Spirit which will result in fruitful just relationships and harmonious collaborative environments.[212]

Niewold posited that "martyriological leadership is limited to those who stand on the boundaries of two worlds, often endangering their own lives or welfare in the process."[213] Similarly, Allbee (2005) maintained that "Christian disciples must continue to 'remain in the world' and continue to not be 'of the world,'. . . part of what it means to be a follower of Christ is to be in the world as he was in order to witness as he did."[214] However, unlike Niewold who contended that martyriological leadership is an "activity that is carried on by a special class of

[202] Boas Shamir and Galit Eilam, "What's Your Story? A Life-Stories Approach to Authentic Leadership Development," *Leadership Quarterly* 16, (2005): 397.
[203] Ibid., 397.
[204] Brown and Trevino, "Ethical Leadership."
[205] Ephesians 4:23.
[206] James 3:14.
[207] James 1:13-15.
[208] Everett E. Worthington, "A Christian Psychologist Looks at Virtue," *Bibliotheca Sacra* 170, no. 677 (2013): 3-16.
[209] Romans 12:2.
[210] John 1:1; John 2:14.
[211] James 3:13-18.
[212] James 3:13, 17-18.
[213] Jack W. Niewold, "Set Theory and Leadership: Reflections on Missional Communities in the Light of Ephesians 4:11-12," *Journal of Leadership* Perspectives 2, no. 1 (2008): *58*.
[214] Allbee, "Christ Witnessing to Culture," 31.

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individuals that John calls 'prophets,'"[215] Allbee (2005) maintained that loving commitments to neighbors[216] by Christian leaders, puts them "in a position to respond to inquiries about their loving practices with evangelistic intentions and have even more opportunity to witness by fervently reaching out and evangelizing."[217] Although ecclesiastical leadership is important, Niewold overlooks the fact that most contemporary Christians have vocations that are outside the church.[218] As a result, these Christians, who are leaders in the community and in non-ecclesiastically related enterprises, often have more opportunities to portray martyriological leadership than prophets. Christian leaders of secular organizations and enterprises have numerous opportunities to display God's love and concern to their employees, peers, clients, and customers[219] many of whom will never enter the doors of a church or evangelistic outreach. Allbee pointed out that such displays of love may include

> Being an inexpensive Christian doctor in a world of rising health care costs, . . . being satisfied with developing a Christian business where one can make a living profit rather than only opting for business investments that will maximize one's profit, and being committed to providing full-time employment or more equitable wages for one's employees.[220]

Winston refers to this as *agapao* leadership. *Agapao*, the Greek word for love, means "a moral love, doing the right thing at the right time for the right reason"[221] which has some similarities with authentic leadership that is committed to doing "what is right and fair."[222] *Agapao* leaders deeply care about their employees.[223] This includes not only care about the professional welfare of the employee through "individualized consideration,"[224] but also includes care for the personal wellbeing of employees by ensuring they have such things as a "minimum living wage"[225] or safe working conditions. Courageous Christian leaders must be committed to righteousness[226] by refusing to compromise their biblically inspired ethical principles[227] by standing up for what is right, to include witnessing for Christ, regardless of the potential cost to their careers or livelihood.[228] This suggests that Christian leaders require the courage to be authentic martyriological leaders[229] who lead by example through pure hearts regardless of the organizational context.[230]

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[215] Niewold, "Set Theory and Leadership," 58.
[216] Galatians 5:14; James 2:8.
[217] Allbee, "Christ Witnessing to Culture," 32.
[218] Niewold, "Set Theory and Leadership."
[219] Allbee, "Christ Witnessing to Culture."
[220] Ibid., 32.
[221] Bruce E. Winston, *Be a Leader for God's Sake,* (Virginia Beach, Regent University School of Leadership Studies 2002), 5.
[222] Avolio et al, "Unlocking the Mask," 807.
[223] Winston, *Be a Leader for God's Sake*.
[224] Bernard M. Bass and Paul Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," *Leadership Quarterly* 10, no. 2 (1999): para. 22-28.
[225] Winston, *Be a leader for God's Sake*, 35.
[226] Ibid.
[227] Bruce E. Winston and Paula A. Tucker, "The Beatitudes as Leadership Virtues," *The Journal of Virtues & Leadership* 2, no. 1 (2011): 15-29.
[228] Reuther, "Courage as a Christian Virtue;" Gus Lee and Diane Elliott-Lee, *Courage: The Backbone of Leadership* (San Francisco, Jossey Bass, 2006); Patrick Clark, "Is Martyrdom Virtuous? An Occasion for Rethinking the Relation of Christ and Virtue in Aquinas," *Journal of the Society of Christian Ethics* 30, no. 1 (2010): 141-159.
[229] Avolio et al., "Unlocking the Mask;" Niewold, "Beyond Servant Leadership."
[230] Winston and Tucker, "The Beatitudes as Leadership Virtues."

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V. DISCUSSION

The pericope in Acts 5:27-32 is initially focused on the Holy Spirit filled apostles refusal to obey a mistaken command, to not speak and teach about the resurrected Christ, from the Sadducee led first century Judaic religious leadership that was motivated to maintain their temporal honor and privileges within the Jewish society. Consequently, the Sadducees were trying to stop the spreading belief of Jesus as the Messiah. The pericope transitions to the Apostle Peter's defense by providing a witness to the Christ, who though he was accursed by his murder when he was hung on a tree, was raised by God to a position of exaltation as Prince and Savior to grant Israel repentance and forgiveness of sins. In their testimony, the apostles accused the Sanhedrin of being ungrateful to Israel's Patron and Jesus his Broker Son.[231] Consequently, not only was the apostles' disobedience, but their accusatory testimony such an insult to the Sanhedrin's honor that they almost killed the apostles if Gamaliel had not intervened. An ideological texture analysis of the pericope and complementary passages within the Book of Acts suggests that martyriological leadership, as depicted in figure 1, is empowered by the Holy Spirit to enable the leader to obey the Holy Spirit prodding to boldly and courageously testify about what the risen Savior has done and can do using the Holy Spirit inspired wisdom and guidance. Although the secular authentic leadership theory was developed in response to the major ethical debacles at the beginning of the 21st Century, the results of this analysis suggests that the integration of authentic leadership principles within martyriological leadership is essential. Since martyriological leadership is dependent upon being empowered by the Holy Spirit, living an authentic Christ centered life based on biblically oriented ethical principles is essential to avoid grieving the Holy Spirit resulting in the disempowerment of the martyriological leader. The creditability and effectiveness in influencing others through one's testimony requires authenticity since the leader's behavior must be consistent with their speech. Living an authentic life, that emanates from one's core character that has been transformed by the infilling of the Holy Spirit and the renewal of one's mind through the Word of God, enables the leader to display God's *agapao* love to peers, employees, clients and customers. This ultimately provides opportunities to witness (*martus*) about the gospel of repentance, forgiveness and salvation[232] by non-ecclesiastical authentic martyriological leaders to a contemporary world that typically shuns religious establishments.

[231] DeSilva, *An Introduction to the New Testament.*
[232] Acts 5:30-31.

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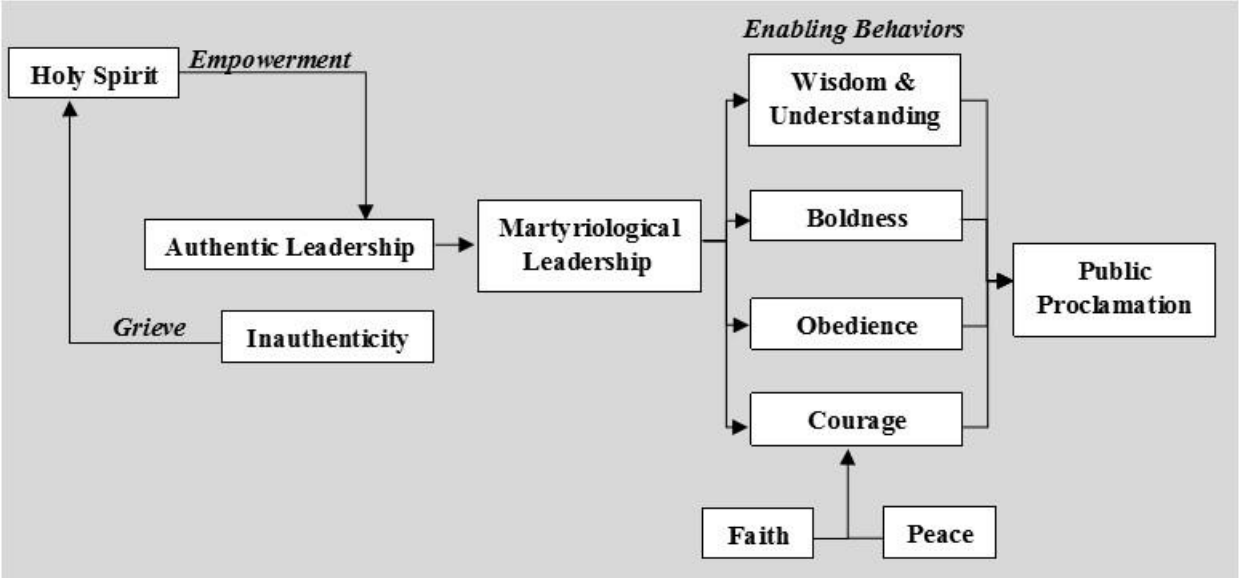

Figure 1. Martyriological leadership model

Limitations

Even though a socio-rhetorical criticism was conducted on this pericope, it did not include an inner texture or sacred texture analysis. Although the analysis suggests that there are four martyriological leadership enabling behaviors, this list may not be complete since only this pericope was analyzed. This analysis included only examination of the martyriological related literature associated with the pericope. Although this analysis suggests that authentic leadership principles should be incorporated into the martyriological leadership paradigm, more analysis is required on the interrelationships between the authentic leadership principals and martyriological enabling behaviors.

Conclusion

The socio-rhetorical analysis highlighted that the impact of the social and cultural context, cultural references and oral-scribal recontextualization was significant on this pericope. It provided an understanding of the extensive resistance that the apostles received from the first century Judaic religious establishment which almost led to their early martyrdom. The interpretive context of the pericope revealed the Holy Spirit's empowerment role within martyriological leadership and the existence of four possible enabling leadership behaviors. The results of the analysis also suggest that authentic leadership principles should be integrated into the martyriological leadership paradigm.

Based on the limitations of this study, more work is required to validate these recommendations. Specifically, an exhaustive literature review is required as well as a socio-rhetorical analysis of all of the martyriological leadership related biblical passages to identify not only any additional enabling leadership behaviors but their possible interrelationships and interdependencies. Furthermore, a detailed comparative analysis is required on the complete list of enabling martyriological leader behaviors with the authentic leadership principles required to generate a more comprehensive martyriological leadership model. Lastly, this model will require empirical research with both ecclesiastical and non-ecclesiastical Christian leaders to

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validate the model's accuracy and its ability to be practically applied.

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TOWARD A MODEL OF DIVINE EMPOWERMENT: A SOCIORHETORICAL ANALYSIS OF EPHESIANS 4:1-16

J. D. BAYES

This study found that leaders are divinely empowered and authorized to participate with God mediating the relationships between God and man and among men. This study addresses the divine aspect of leadership by examining the relationship between God and leadership roles in the first-century church. Ephesians 4:1-16 was analyzed to discover the relationship between the ascension of Christ and leadership empowerment. Ephesians 4:1-16 was chosen to be examined because of the importance of Paul's epistles to the development of the church and because it specifically associates deity—the ascended Christ—with leadership functions. Addressing the research question—What is the empowering relationship between the ascended Christ and the leadership ministries in Ephesians 4:1-16?—this research found that Christ represented the Trinity in exalted form, giving gifts and authority to the church for the purpose of building maturity and unity. Sociorhetorical analysis of the text found five components that comprise divine empowerment: calling, participation, membership, authority, and mediating roles. A model of divine empowerment was suggested.

The term *empowerment* is extensively used in Christian leadership literature but often ill-defined and conceptualized. Many books on Christian leadership use the term *empower* or empowerment but often do not offer a definition or explanation of the term, assuming that the reader understands how the concept is used. Some Christian writers have used the term empowerment in the same vein as writers in organizational development. Herrington, Bonen, and Furr[1] applied Kotter's[2] change process in church

[1] Jim Herrington, Mike Boen and James H. Furr, *Leading Congregational Change.* San Francisco: Jossey-Bass, 2000.

[2] John P. Kotter, *Leading Change.* Boston: Harvard Business School Press, 1996.

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contexts. Although they write in a Christian context, their definition was based more upon organizational theory, such as force field analysis, than upon Christian ideology or biblical principles. In his book about leadership in a Christian context, Ford[3] used Bennis and Nanus'[4] four strategies for taking charge: vision, communication, trust, and empowerment. Ford adhered to Bennis and Nanus' concepts closely which uses components of psychological empowerment. In both cases, a more specific definition of empowerment would better serve their purposes.

Some writers have attempted to address the divine aspect of leadership and leadership empowerment. Elliston conceptualized empowerment in terms of authority. [5] He stated that the Holy Spirit "empowers, that is, delegates the right to use His power to influence in a variety of ways which are described in Scripture as spiritual gifts". When leaders develop new leaders, Elliston wrote that existing leaders mirror the work of the Holy Spirit empowering the new leaders by delegating authority to them to lead—to influence toward God's purposes. He defined empowerment as the process of enabling, equipping, and allowing [emerging leaders] to make a significant contribution in a situation and then recognizing that contribution. Thus, the established leader acts as moderating influence between God and the emerging leader until the emerging leader reaches maturity.

In a doctoral dissertation, Campbell attempted to develop a model of leadership development based on a theological and organizational process of empowerment viewed from a theological perspective emphasizing the Holy Spirit's role in the empowerment process[6]. Building from the Greek words for power (dunamis) and authority (exousia) and understanding that *power* is the strength, ability, or authority to exercise control over a situation, environment, or person, Campbell posited that to empower someone is to give that person the authority, ability, or strength to control or influence surrounding circumstances. He offered examples of empowerment from the Old Testament (i.e., Moses, Elijah, Elisha, prophets, and priests) and New Testament examples (i.e., Jesus, the disciples, and Paul) but offered little insight on how God empowers other than stating, "The Holy Spirit delegates His power to emerging leaders in the form of spiritual gifts".[7]

Christian leaders have acknowledged there is a divine aspect to leadership empowerment and have attempted to address this mystery. Many writers have insisted that empowerment (or receiving power) comes from closeness to God[8]. Other writers

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[3] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change.* Downers Grove, IL: InterVarsity Press, 1991.

[4] Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, 2nd ed. New York: Harper Collins, 2003.

[5] Edgar J. Elliston, *Home Grown Leaders.* Pasadena, CA: William Carey Library, 1992, 124.

[6] Lattis R. Campbell, "*Empowering Indigenous Leaders for the Alaska Context of Ministry."* D.Min. dissertation, Assemblies of God Theological Seminary, 2005.

[7] Ibid., 14.

[8] For examples see: David A. Dorman, "The Purpose of Empowerment in the Christian Life," *Pneuma: The Journal of the Society for Pentecostal Studies*, 7 no. 2 (1985): 147-165, doi: 10.1163/157007485x00111 (accessed July 22, 2012); Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul.* Peabody, MA: Hendrickson, 1994; Gordon D. Fee, *Paul, the Spirit, and the People of God.* Grand Rapids, MI: Baker Academic, 1996; Denzil R. Miller, *In Step with*

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have attributed empowerment to the work of the Holy Spirit, although they did not explain how this empowerment happens other than to use phrases such as connected to God; aligned with God; dependence on the Spirit's gifting and empowerment; being Spirit-led; and being renewed in the person, presence, and power of the Holy Spirit[9]. Other Christian writers have made general statements about being empowered by God or Christ such as "Jesus appeared to them with a word of empowerment and a directive of mission"[10]. The point is not to argue with these valid statements but to show the lack of conceptualizing the divine aspect of empowerment.

I. PURPOSE OF THIS RESEARCH

This study examines the Christological connection to leadership empowerment. Specifically, this study analyzes the relationship between the ascension/exaltation of Christ and leadership functions listed in Ephesians 4:11 (i.e., apostle, prophet, evangelist, pastor, and teacher). The findings of this study aid in the understanding of the divine aspect of leadership empowerment and assist in developing a comprehensive and integrated theory of leadership empowerment. This study addresses the critical need for leadership development and succession in the church today.

The exact form of church government and leadership in the New Testament remains obscure, yet we see the New Testament church as a powerful and organized body that was successful in planting churches and making converts throughout the Roman Empire. The key to the success of the church was the result of Pentecost. Pentecost initiated the equipping for ministry through gifts often referred to as spiritual gifts (Rom 12:6-8; 1 Cor 12:8-10, 28-30; Ephes 4:11). Every Christian is given at least one ministry gift[11]. The ministries listed in Ephesians 4:11 are often listed alongside the other lists of spiritual gifts[12]. However, the gifts listed in Ephesians 4:11 are distinct from

the Spirit: Studies in the Spirit-filled Walk. Springfield, MO: AIA Publications, 2008; and C. Gene Wilkes, *Jesus on Leadership*. Carol Stream, IL: Tyndale House, 1998.

[9] See Brian J. Dodd, *Empowered Church Leaders* (Downers Grove, IL: InterVarsity Press, 2003) and Edward H. Hammet, *Spiritual Leadership in a Secular Age.* St. Louis, Chalice Press, 2005.

[10] Ed Stetzer and Thom S. Rainer, *Transformational Church.* Nashville: B&H, 2010, 84.

[11] See Ken Hemphill, *Mirror, Mirror on the Wall.* Nashville: Broadman Press, 1992, 54; Charles C. Ryrie, *Basic Theology.* Chicago: Moody Press, 1999, 425; and C. Peter Wagner, *Your Spiritual Gift Can Help Your Church Grow.* Ventura, CA: Regal Books, 1979, 54.

[12] Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology.* Los Angeles: L.I.F.E. Bible College, 1987, 326f; Paul Enns, *The Moody Handbook of Theology.* Chicago: Moody Press, 1989, 269f; Henry C. Thiessen, *Lectures in Systematic Theology.* Grand Rapids, MI: William B. Eerdmans, 1979, 256.

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the other lists in two main ways. First, these are persons who are given to the church[13]; and these gifts of persons are given, distributed, or allotted by Jesus Christ[14].

Paul stated that these ministries or functions[15] were given by Christ who had ascended and is sitting at the right hand of God, thus indicating the direct relationship of Christ's ascension to the leadership gifts of apostle, prophet, evangelist, pastor, and teacher:

> But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "When He ascended on high, He led captive a host of captives and He gave gifts to men." (Now this *expression*, "He ascended," what does that mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.) 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; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. (Ephes 4:7-12, New American Standard)

According to scripture, Christ ascended and is now seated at the right hand of God (Ephes 1:20; Hebrews 12:2). *Session*, from the Latin word *sessio*, refers to Christ *sitting* on the right hand of the Father. "Session of Christ at the right hand of God means . . . the investment of power and authority, dominion, and rule"[16]. Session is for the sake of exercising power and authority. The basic definition of empowerment is to give power and/or authority to another; therefore, Christ's ascension (and ultimate session) is directly tied to the giving of power (empowerment) to the apostle, prophet, evangelist, pastor, and teacher in Ephesians 4:11. The relationship of Christ's ascension and session to the ministry gifts are diagramed in Figure 1.

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[13] Jack Barentsen, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus.* Eugene, OR: PICKWICK, 2011, 150; Enns, *The Moody Handbook of Theology*, 270; Millard J. Erickson, *Christian Theology*, 2nd ed. Grand Rapids, MI: Baker Academic, 1998, 891; L. Thomas Holdcroft, *The Holy Spirit: A Pentecostal Interpretation*, Revised ed. Abbotsford, Canada: CeeTeC, 1999, 142; Keith Warrington, *Pentecostal Theology: A Theology of Empowerment.* New York: t&t clark, 2008, 138.

[14] See James O. Buswell, *A Systematic Theology of the Christian Religion*, Vol. 3. Grand Rapids, MI: Zondervan Publishing House, 1962, 224; Gordon D. Fee, *Pauline Christology: An exegetical-theological study.* Peabody, MA: Hendrickson, 2007, 356; and Ryrie, "Basic Theology," 424.

[15] 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) http://www.regent.edu/acad/global/publications/jbpl/vol3no1/Bayes_JBPLV3I1_pgs113-122.pdf. Bayes found no evidence for the existence of the offices of apostle, evangelist and pastor and little evidence for the existence of the offices of prophet and teacher in the Old and New Testament and the first century writings. They are more likely ministry functions instead of ministry offices.

[16] J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective,* Vol.1, Grand Rapids, MI: Zindervan Publishing House, 1996, 403.

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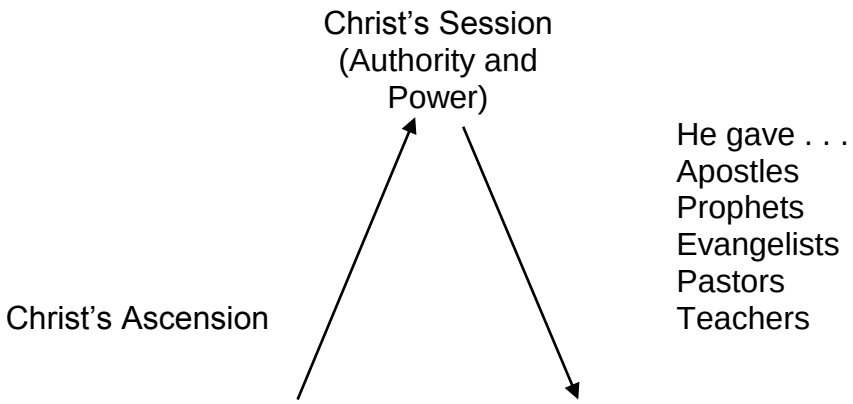

Figure 1: Ascension and empowerment—the relationship between the ascension of Christ and empowerment.

Whereas the divine or spiritual aspect of empowerment has not been studied in organizational literature and the nature of divine empowerment in scripture has not adequately addressed the Christological link, the purpose of this study is to examine the empowering aspect of the Christological event of Jesus' ascent and exaltation to the leadership ministries in Ephesians 4:11.

II. Organization of Study

To extract data from Ephesians 4:1-16, this study utilizes sociorhetorical analysis developed by Vernon K. Robbins[17]. Sociorhetorical criticism is an approach to literature that focuses on values, convictions, and beliefs both in the texts we read and in the world in which we live. Robbins stated that socio as a prefix refers to the rich resources of modern anthropology and sociology that sociorhetorical criticism brings to the interpretation of a text. The aim of good interpretation is to get at the plain meaning of the text. Sociorhetorical analysis helps the interpreter consider all aspects of the communication process, including the social aspect to arrive at the meaning of the text. Theologians do not agree upon the nature of the church or assembly. Whether scripture reveals the church as the assembly of God's people or merely an assembly of people or if the church is revealed as a formally organized structured society or an informal interpersonal community, the social aspect of scripture cannot be denied. Therefore, we need to explore how a passage orients its audiance to the world of everyday life and how it seeks to shape their relationships and interactions with one another.

The rhetorical aspect of sociorhetorical criticism refers to the way language in a text is a means of communication among people. Whether you believe that Paul's epistles were private letters, public epistles, or treatises, they are without doubt a

[17] Vernon K. Robbins developed a system of socio-rhetorical interpretation outlined in his two books both published in 1996: *Exploring the Texture of Texts.* Harrisburg, PA: Trinity Press International, 1996) and *The Tapestry of Early Christian Discourse* (New York: Routledge, 1996. Robbins' socio-rhetorical interpretation is also outlined on his website at http://www.religion.emory.edu/faculty/robbins/SPI/index.cfm

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communication tool. People use language in many ways. They use it to establish relationships, to set some people off as enemies, to negotiate with kinsmen, to pursue interests, and so forth. Sociorhetorical criticism integrates the ways people use language with the ways they live in the world. Robbins used the metaphor of tapestry to describe how sociorhetorical criticism works. He identified five levels (i.e., textures) of social and rhetorical analysis: inner texture (getting inside the text), intertexture (entering the world of a text), social and cultural texture (living with a text in the world), ideological texture (sharing interests in texts), and sacred texture (seeing the divine in the text). Specifically, this research examines the inner texture, the social and cultural textures, and sacred texture of sociorhetorical analysis as conceived by Robbins.

III. Theology and Leadership

Whereas empowerment is the distribution of resources, authority, power and building self-efficacy in others; and that Christian scripture says that God is the source of everything, this section reviews the topic of theology as it relates to empowerment. Ayers asserted that leadership literature and research does not generally embrace theology[18]. In spite of the recent interest of spiritual matters in leadership, the relationship between theology and organizational leadership in scholarly writing and research is tenuous. There has always been a strained relationship between the philosophy of the day and theology as reflected in Tertullian's famous line: What is there in common between Athens and Jerusalem? While there has not been a convergence of theology and leadership in organizational literature and research, Christian leadership literature regularly has used theology to inform leadership thought and practice[19].

Horsthuis suggested that conceptions of leadership should begin with the doctrine of the Trinity[20]. The ancient concept of *perichoresis* (can be equated to the Greek "dance around") refers to the mutual interaction of the threefold nature of God and offers a participative understanding of leadership. *Perichoresis* is not actually derived from the root of the verb "to dance around," *perichoreuo* (related to *choreia* from which the English "choreography" is derived), but the play on words illustrates the dynamic sense of *perichoresis* (Fiddes, 2000). *Perichoresis* was first used in patristic times to explain how the two natures of Christ—human and divine—function together in unity. The term was later applied to the Trinity to temper the suggestion of tri-theism. Horsthuis defined *perichoresis* as the mutual indwelling, without confusion, of the three

[18] Michale R. Ayers, "Toward a Theology of Leadership", *Journal of Biblical Perspectives in Leadership* 1 no. 1 (2006), http://www.regent.edu/acad/global/publications/jbpl/vol1no1/Ayers_JBPL_V1No1.pdf

[19] See Corné Bekker, "The Philippians Hymn (2:5-11) as an Early Mimetic Christological Model of Chiristian Leadership in Roman Philippi." paper presented at the Servant Leadership Research Roundtable, Regent University, Virginia Beach, Virginia. Retrieved from http://www.regent.edu/acad/global-old/publications/sl_proceedings/2006/bekker.pdf; Andrew D. Clarke, *A Pauline Theology of Church Leadership.* New York: t&t clark, 2008; Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership.* Eugene, OR: Wipf & Stock, 2003; and Jack W. Niewold, "Incarnational Leadership: Towards a Distinctly Christian Theory of Leadership." Ph.D. dissertation, Regent University, 2006.

[20] Jim Horsthuis, "Participants with God: A Perichoretic Theology of Leadership," *Journal of Religious Leadership* 10, No. 1 (2005), http://arl-jrl.org/Volumes/Horsthuis11.pdf.

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persons of the one God. Horsthuis pointed out that the use of *perichoresis* is not limited to early Christian usage but that Karl Barth, among many theologians, made use of the term, suggesting that the divine modes of existence condition and permeate one another mutually with such perfection and that one is as invariably in the other two as the other two are in the one. The patristic and the modern use of *perichoresis* contain two features: (a) the three persons of the Trinity mutually dwell in one another, and (b) there is no confusion of the persons of the Godhead in the mutual indwelling of divine persons. Thus, despite this mutual indwelling, the Son is never the Father, the Spirit is never the Son, and so forth.

Horsthuis wrote that the use of the well-established doctrine of *perichoresis* welcomes Christ's disciples as participants in the mutuality of Father, Son, and Spirit (as suggest by Jesus' high priestly prayer in John 17). For Horsthuis, a theology of leadership including the notion of being drawn into participation with God has profound implications.

> A cluster of scholars share a favorite image of the perichoretic union of the Father, the Son, and the Holy Spirit. This image aids us in understanding how disciples might be included in such a profound relational space. This favorite image of a dance is compelling because it incorporates both movement and participation as it provides a measure of definition to dynamics of the Triune God.[21]

Perichoresis traditionally expresses participation in the triune life and participation has been suggested to be a Trinitarian virtue.[22] The image of a dance is used to illustrate the *perichoretic* unity of the Godhead and how individuals might participate in that unity. "It roots all leading not in the leader's capabilities or techniques, but in movement of grace that begins with and in the Triune God"[23]. As a result, leaders will view their ministry as a means of participation in the mutual ministry of the Trinity.

The dynamic of entities working in harmony can also be expressed in the term *polyphony.* Polyphony is a musical term that denotes the simultaneous singing or playing of two or more melodic lines that fit together as equally important parts in the overall structure of a piece. In relation to the triune God, polyphony refers to the way in which simultaneous difference exists as a homogeneous unity.[24] The standard definition of participation is "to take part in" and usually refers to an activity in which we are joined by others but becomes a significant Trinitarian concept as we begin to think about what it might mean to dwell in, and be indwelt by, the lives of others.[25] The Trinitarian virtue of participation can come to mark our own lives as we contemplate participating with

[21] Ibid., 93.
[22] Neil Pembroke, *Renewing Pastoral Practice: Trinitarian Perspectives on Pastoral Care and Counseling.* Burlington, VA: Ashgate, 2006, 43.
[23] Horsthuis, "Participants with God," 94.
[24] Pembroke, *Renewing Pastoral Practice*, 2.
[25] David S. Cunningham, *These Three Are One: The Practice of Trinitarian Theology*. Malden, MA: Blackwell, 1998, 166.

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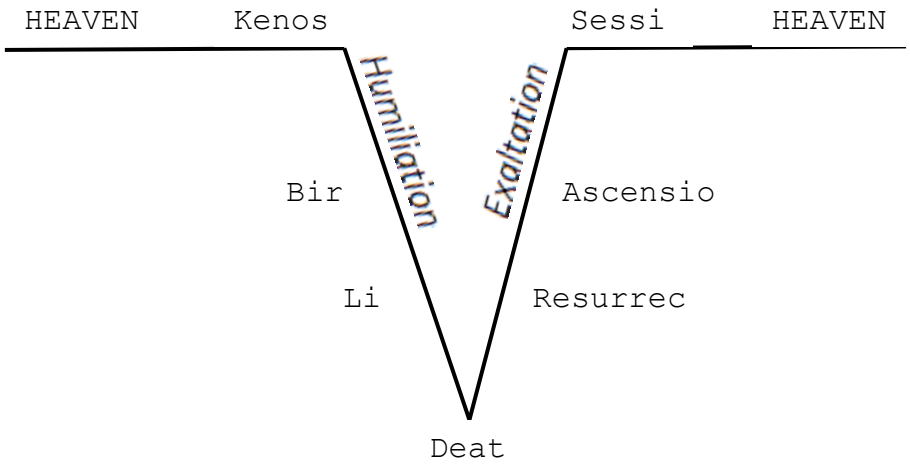
God in pastoral ministry[26] and Christian leadership.[27] *Perichoresis* and polyphony offer a limited but significant understanding of human participation in divine activity.

Christology and Leadership

Christology is the study of the person, nature and works of Jesus Christ. Early Christianity was filled with controversy surrounding the ontology of the second member of the Trinity. Orthodox Christianity has affirmed that Christ in his incarnation was at once fully God and fully human, or as Fee wrote, "The common faith of the one historic church is that, in the Jewish Messiah Jesus, God was living out a genuinely human life on planet earth".[28] Jesus, the God–man and third person of the divine Godhead, shares equally all of the attributes of God. After the nature and attributes of Christ, Christology focuses upon the acts of Christ. Most conservative theologians have agreed on the basic acts or events of Christology: preexisetence, virgin birth, sinless life and ministry on earth, atoning death and burial, resurrection from death, postresurrection ministry on earth, ascension, and session. Figure 2 diagrams the basic events of Christology.



[26] At least two works emphasizes with the Trinity in a ministry context: Paul S. Fiddes, *Participating in God.* Louiseville, KY: Westminster John Knox Press, 2000, and Pembroke, *Renewing Pastoral Practice*.

[27] Horsthuis, "Participants with God", 81-107.

[28] Gordon D. Fee, "The New Testament and Kenosis Christology," In *Exploring Kenotic Christianity: The Self-emptying of God,* ed. C. S. Evans. Vancouver British Columbia: Regent College Publishing, 2006, 25.

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Figure 2: Christological events. From *Renewal Theology: Systematic Theology From a Charismatic Perspective* (Vol., p. 381), by J. R. Williams, 1996, Grand Rapids, MI: Zondervan Publishing House. Copyright 1996 by Zondervan Publishing House.

The incarnation is the doctrine that maintains that the eternal, preexistent Son of God became human in the person of Jesus[29]. Incarnation has given Kenotic theory a special place in the field of systematic theology[30]. The word *kenosis* is taken from the Greek verb keno/w, which generally means "to empty" and is translated "emptied himself" in Philippians 2:7. Kenosis or the humiliation of Jesus includes his birth through his death, whereas the exaltation of Jesus includes his resurrection, ascension, and session in heaven[31]. Theologically, kenosis and session are bookends to the earthly ministry of Christ. Kenosis or the kenotic theory has been associated with the onological controversy regarding the nature of Christ. According to Grudem, the kenosis theory derived from Philippians 2:5-11 holds that Christ gave up some of his divine attributes while on earth as man.[32] Erickson wrote that this theory sees Jesus not as God and man simultaneously, but successively.[33] Grudem contends that the real meaning of kenosis is revealed in the context of the verse: "being found in human form he humbled himself and became obedient unto death" (Phil 2:8).[34] This emptying is equivalent to humbling himself and taking on a lowly status and position—kenosis equals humility, not relinquishing divine attributes.

Bekker eruditely explained that recent studies have attempted to escape the controvery around Philippians 2:5-11 (The Philippian Hymn) and explore the hymn as "an alternative and exemplary model . . . of ethical leadership rooted in a first-century, mimetic Christological spirituality".[35] Bekker, therefore, submitted a model of mimetic Christological leadership that is marked by (a) Christological mimesis, (b) kenosis (self-emptying), (c) servant posturing, (d) humane in its orientation, (e) active humility, and (f) missional obedience. Mimesis and kenosis (humility) are two issues addressed by this model. Mimesis is the ability to imitate someone or something in action, speech, and behavior, while the cognitive function of mimesis allows one to recognize the reality of that which is being mimicked.[36] The Philippians Hymn is a call to imitate Jesus, who is shown as divine (Phil 2:6), and is thus a call in a sense to "imitate God". Mimesis is human participation in the *perichoretic* union.[37]

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[29] Robert L. Reymond, "Incarnation," In *The Concise Evangelical Dictionary of Theology*, ed. W. A. Elwell. Grand Rapids, MI: Baker Book House, 1991, 243.

[30] Ralph P. Martin, *A Hymn of Christ.* Downers Grove IL: InterVarsity Press, 1997, vii.

[31] Williams, *Renewal Theology*, vol. 1, 381.

[32] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine.* Grand Rapids, MI: Zondervan, 1994, 549.

[33] Erickson, *Christian Theology*, 749.

[34] Grudem, *Systematic Theology*, 550.

[35] Bekker, "The Philippians Hymn"*,* 2.

[36] Steve S. Crowther, "An Examination of Leadership Principles in 1 Peter in Comparison to Authentic and Kenotic Models of Leadership." Ph.D. dissertation, Regent University, 2012.

[37] Velli-Matti Kärkkäinen, *Toward a Pneumatological Theology.* New York: University Press of America, 2002, 156 points out that the Eastern church extends the doctrine of participation to deification. However, participation should be viewed in terms of mimesis, not becoming god.

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While the humiliation of Jesus is finding its place in leadership research and literature, the exaltation aspect of Christology has been largely neglected. The exaltation of Christ includes the resurrection, ascension, and session. Christ's death, burial, resurrection, ascension, and session are each integral to the gospel, but the ascension has not aroused as much reflection and devotion as the other aspects of Christ's mission.[38] The ascension of Christ is the event by which Jesus decisively ended his time on earth in terms of his physical presence on earth by ascending—by going up to the place from where he had come.[39] Ascent is the reversal of descent.[40] The actual event of the ascension is recorded in Luke 24:50-53, Acts 1:9-11, and Mark 16:19-20 (although the Mark passage is generally thought to be a later addition to the text). Toon listed six results of Jesus' ascension: (a) the ascension follows and completes the resurrection; (b) Jesus becomes the first fruits of his people that guaranteed the final redemption and sanctification of those in union with him; (c) the ascension implies exaltation; (d) Jesus ascended to begin his heavenly ministry as high priest, making intercession for his people; (e) Jesus ascended to bestow the gift of the Holy Spirit; and (f) the ascension inaugurates a new era. The ascension of Christ is important to Christian leadership studies because Paul tied the leadership gifts of apostle, prophet, evangelist, pastor, and teacher directly to the ascension of Christ in Ephesians 4:1-16.[41]

Session is the climactic stage in the exaltation of Christ and concerns the present locus and sphere of the exalted Lord.[42] Daniel foresaw the disrupting and transforming power of the ascended Jesus and what Paul encountered on the road to Damascus:

> In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations, and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Dan 7:13-14) [43]

The earliest New Testament reference to the phase of Christ's existence following his burial cast it in terms of exaltation is found in Philippians.[44]

> Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:9-11)

The present locus of Christ's being is enthroned in heaven (Haroutunian, 1956) at the right hand of the father. The present position of Christ at the right hand of the Father is mentioned in many scriptures (Ps 110:1; Matt 22:44; Mrk 12:36, 16:19; Luk

[38] Joseph Haroutunian, "The Doctrine of the Ascension: A Study of the New Testament Teaching," *Interpretation* 10 (1956), 270, http://dx.doi.org/10.1177/002096435601000302

[39] Alistair Wilson, "Christ Ascended for Us—The Ascension:What is it and Why does it Matter?" *Evangel* 25 No. 2 (2007), 48 http://www.biblicalstudies.org/uk/pdf/evangel/25-2_wilson.pdf

[40] Douglas Farrow, *Ascension Theology.* New York, t&t clark, 2011, 20.

[41] Peter Toon, *The Ascension of Our Lord.* New York, Thomas Nelson, 1984, 17-19.

[42] Williams, *Renewal Theology*, 396.

[43] Douglas Farrow, *Ascension and Ecclesia.* Grand Rapids, MI: William B. Eerdmans, 1999, 15.

[44] Joseph A. Fritzmyer, "The Ascension of Christ and Pentecost," *Theological Studies* 45, (1984), 410. http://www.ts.mu.edu/readers/content/pdf/45/45.3/45.3.1.pdf

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20:42-43, 22:69; Rom 8:34; Ephes 1:20; Col 3:1; Hebrews 1:3-13, 8:1, 10:12, 12:2; 1 Pet 3:22). The implication is that all glory, authority, and power are shared by the Father with the Son.[45] Jesus returned to his rightful place beside the Father in a place of authority and rulership so that he could send the Holy Spirit on the day of Pentecost.

Pneumatology and Leadership

Pneumatology is the study of the Holy Spirit. The Holy Spirit is the third person of the Godhead, equal to the Father and the Son in every way, and the third parichoretic partner. Christ's ascension and Pentecost are inseparable. It was in connection with the sending of the Holy Spirit that Christ stressed the necessity of his going away from the disciples, "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor (para/klhtoj) will not come to you; but if I go, I will send him to you" (John 16:7). "This indicates that Pentecost is a primary, and not a secondary, benefit of the departure of the Lord".[46] Peter's sermon on the day of Pentecost affirms that it was the ascended Jesus who was given the promise of the Spirit and sent him on the day of Pentecost.[47] "God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:32-33).

The Holy Spirit's role as comforter (para/klhtoj) reveals much of the work he was sent to do. This Greek word can also be translated as helper, counselor, intercessor, advocate, or guide. In light of Jesus' promise to send another para/klhtoj in John 14-16, Toon (1984) made seven statements concerning the prophetic ministry of Jesus and the coming of the Holy Spirit/para/klhtoj: (a) the coming of the Holy Spirit is dependent upon the going away of Jesus; (b) the Holy Spirit comes in the name of the Son to abide with the disciples forever; (c) the Holy Spirit comes to the disciples to testify of the exalted Christ; (d) the Holy Spirit comes as the Spirit of truth to guide the disciples into all truth; (e) the Holy Spirit discloses to the disciples what Christ has received of the Father and thus what Christ offers to them now as Savior and mediator; and (f) the Holy Spirit, whom the world cannot naturally receive, nevertheless comes to the world to convince people of their need of Christ.

The importance of the Holy Spirit's role as para/klhtoj to leadership should not be underestimated; however, the Holy Spirit as giver of gifts and power more directly relates to leadership and leadership empowerment. Spiritual gifts can be defined as any ability that is empowered by the Holy Spirit and used in any ministry of the church[48] or a divine endowment of a special ability for service upon a member of the body of Christ.[49] Table 1 shows the lists of gifts in the New Testament.

[45] John F. Walvoord, "The Present Universal Lordship of Christ," *Bibliotheca Sacra* (1964) 100. http://www.walvoord.com/article198

[46] Carl Brumback, *Accent on the Ascension.* Springfield, MO: Gospel Publishing House, 1955, 97.

[47] Ben Witherington III, *The Acts of the Apostles: A Socio-rhetorical commentary.* Grand Rapids, MI: William B. Eerdmans, 1998, 147.

[48] Grudem, *Systematic Theology*, 1016.

[49] Enns, *Moody Handbook of Theology*, 270.

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These lists should not be viewed as comprehensive or exhaustive but as representative. Other gifts are mentioned in scripture; for example, 1 Peter 4:10-11 lists speaking and service as gifts[50] and 1 Corinthians 7:7 lists marriage and celibacy as gifts.[51] Attempts to categorize these gifts are tentative at best.[52] One reason is that a variety of terminology is used to describe these gifts. Three primary words are used to explain the giving of spiritual gifts: first is pneumatiko/s and means spirituals or spiritual things and is often translated "spiritual gifts," second is xa/risma that means grace gift, and third is the general word for give is di/dwmi. Each list shown in Table 5 uses different words to describe the gifts. For example, the spiritual things (pneumatikw~n) being given (di/dotai) in 1 Corinthians 12: 1-11 are called grace gifts (xarisma/twn), services (diakoniw~n), or operations (e0nerghma/twn). The word for spiritual things, pneumatikw~n, is used only in 1 Corinthians 12. Neither pneumatikw~n nor xa/risma is used to describe the ministries Christ gave (e0/dwken) in Ephesians 4:11.

Table 1: Lists of Spiritual Gifts

1 Cor 12:1-11	1 Cor 12:27-31	Rom 12:6-8	Ephes 4:11
Wisdom	Apostles	Prophesy	Apostle
Knowledge	Prophets	Serving	Prophet
Faith	Teachers	Teaching	Evangelist
Healing	Miracles	Encouraging	Shepherd
Miracles	Healing	Giving	Teacher
Prophecy	Helps	Leading	
Discernment	Administration	Mercy	
Tongues	Tongues		
Interpretation	Interpretation		

Another distinction between the three main gift lists is that each list has a different primary divine agent. In Romans 12:3b, Paul stated that "God has given" each of these gifts to the members of the body of Christ, these gifts could be properly called the gifts of the Father.[53] Ephesians 4:7 states that these gifts are given "as Christ apportioned" and are sometimes referred to as the ministry gifts of Christ. Paul referred to the manifestation of the Spirit and used the phrase "by the Spirit" throughout the list in 1 Corinthians 12—they alone can accurately be called "gifts of the Spirit". Each person of the Trinity plays a vital part in the manifestation of gifts. The persons of the Godhead have different roles, yet vitally work together, blending into a perfect unity of expression.[54] This is an example of the divine *perichoretic* partnership at work.

There has been a great controversy regarding the baptism of the Holy Spirit (often *of*, *with*, or *in* the Holy Spirit are used interchangeably). Most Pentecostals and

[50] Erickson, *Christian Theology*, 891.
[51] Grudem, *Systematic Theology*, 1020.
[52] Fee, *Paul*, 356.
[53] Miller, *In Step with the Spirit*, 184.
[54] David Lin, "Spiritual Gifts," in *Systematic Theology: A Pentecostal Perspective*, ed. Stanley M. Horton. Springfield, MO: Logion Press, 1994, 463.

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charismatics have believed that the baptism in the Holy Spirit is an experience subsequent to salvation, whereby the third person of the Godhead comes upon the believer to anoint and empower him for special service. Others have believed that the baptism with the Holy Spirit happens upon conversion and is a baptism into the body of Christ[55]. A difficulty in finding consensus of meaning is the diverse language used to explain the relationship of the Holy Spirit to man. For example, the Holy Spirit has been said to be "poured out" (Isa 44:2-3; Ezek 39:29; Joel 2:16-18; Acts 2:33, 10:45), "fallen on" (Acts 10:44, 11:15), "coming upon" (Acts 1:8, 19:6), "baptizing with" (Acts 1:5, 11:16; 1 Cor 12:13), and believers are "filled with" or "full of" the Holy Spirit (Acts 2:4, 6:5, 7:55; Ephes 5:18). Grudem wrote that the phrase "baptism in the Holy Spirit" is divisive and suggests that Pentecostals and Charismatics use terms such as "fullness of the Holy Spirit" or "new empowering for ministry." Different phraseology will not settle the "subsequence" issue or having two categories of Christians—"Spirit-filled Christian" and "ordinary Christian." There is, however, a commonly held belief among evangelicals of subsequent and additional "fillings" of the spirit separate from what they view as baptism by the Holy Spirit into the body of Christ[56]. This may provide some common ground.

Gordon Anderson, in a major Pentecostal journal, stated that believers who have not experienced the baptism in the Holy Spirit can still minister with supernatural signs following. Yet, Anderson stated that the Spirit-baptized believer will have more power for ministry[57]. A more thorough examination of the controversy over the baptism of the Holy Spirit is beyond the scope of this paper. Nevertheless, even with disagreements regarding an experience with the Holy Spirit subsequent to salvation and an enduement of additional power, there are several areas regarding the Holy Spirit where evangelical Christians and Pentecostals can agree: (a) the Holy Spirit indwells all Christians; (b) the Holy Spirit is the paraclete that comes alongside the Christian to counsel, help, teach, and guide; (c) the Holy Spirit gives gifts to Christians; (d) the Holy Spirit empowers Christians by his presence and empowering gifts.

***Sociorhetorical Analysis*.** Ephesians 4:1-16 is examined using sociorhetorical analysis to gain insight into the relationship between the historical event of Jesus' ascension and the leadership ministries of apostle, prophet, evangelist, pastor, and teacher. The research question that guides this study follows: What is the relationship between the ascension of Christ and leadership empowerment in Ephesians 4:1-16? The purpose of this study is to conduct a multifaceted hermeneutical analysis of a portion of Paul's epistle to the Ephesian church to discover the relationship and affects that Christ's ascension had upon leadership. This study explains the intent of Paul, the author, in connecting the ascension event to giving the leadership gifts of apostle,

[55] See Gruden, *Systematic Theology,* and Thiessen, *Lectures in Systematic Theology* for example.

[56] Enns, *The Moody Handbook of Theology*, Ryrie, *Basic Theology*, and Thiessen, *Lectures in Systematic Theology* expound this view of the baptism in the Holy Spirit.

[57] Gordon L. Anderson, "Baptism in the Holy Spirit, Initial Evidence, and a New Model," *Enrichment* 10 No. 1 (2005), 77. Anderson is addressing the fact that non-Pentecostals have accomplished great things without the baptism in the Holy Spirit according to the traditional Pentecostal prescription.

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prophet, evangelist, pastor, and teacher. This study intends to be introductory into the examination of divine empowerment for leaders.

Sociorhetorical analysis draws a number of temporary boundaries around a text for the purpose of close examination from one point in time. This approach presupposes that what is discovered within one bounded area will be put in dialogue with discoveries in other bounded areas.[58] It can be compared to piecing together patterned squares that have been sewn separately; only when the squares are placed in right relation to each other does the overall design emerge. Robbins referred to these bounded areas as textures. By changing the interpreter's angle a number of times, the interpreter is able to bring multiple textures of the text into view. Sociorhetorical analysis, as developed by Robbins, exhibits five different angles to explore multiple textures within texts: (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture. Robbins' systematic approach asks the interpreter to develop a conscious strategy of reading and rereading a text from different angles. This study analyzes the inner texture, the social and cultural texture, and the sacred texture of Ephesians 4:1-16.

III. Sociorhetorical Analysis of Ephesians 4:1-16

The goal of sociorhetorical analysis is to bring skills we use on a daily basis into an environment of interpretation that is both intricately sensitive to details and perceptively attentive to large fields of meanings in the world in which we live. It describes a set of integrated strategies that moves coherently through inner literary and rhetorical features of a text into a social and cultural interpretation of its discourse in the context of the Mediterranean world. Sociorhetorical analysis is first concerned with rhetoric. Rhetoric is the faculty (power) of discovering, in the particular case, the available means of persuasion according to Aristotle and in Paul's day, it is referred to as the art of persuasion. Rhetorical analysis concerns the interrelationship between language and human actions and how language attempts to create effects on an audience. All language is a social possession that is an instrument of communication and influence. Therefore, rhetorical discourse is always situational, is generated to change reality, and is functionally a socially motivated mode of action. Thus, sociorhetorical analysis is interested in how language is used to communicate within the social and cultural context of the text. Many methods can be utilized for sociorhetorical analysis. However, this study uses the method of sociorhetorical analysis developed by Robbins. His method of sociorhetorical analysis is highly structured, dividing the analysis into divisions and subdivisions (he called textures). Robbins examined the rhetorical style by dividing the textual analysis into inner texture and intertexture and examines the social–cultural aspect of the text by dividing the textual analysis into cultural/social texture, ideological texture, and sacred texture. This study analyzes the inner, cultural/social, and sacred textures of Ephesians 4:1-16.

[58] Mary E. Snodderly, *"A Socio-rhetorical Investigation of the Johannine Understanding of the 'Works of the Devil' in John 3:8,"* D. Litt. et Phil. Dissertation, University of South Africa, 2008, 1. Retrieved from http://uir.unisa.ac.za/handle/10500/2843

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Inner Texture Analysis

Inner texture focuses on words as tools for communication and concerns relationships among word–phrase and narrational patterns that produce argumentative and aesthetic patterns in texts. At this stage, the interpreter assigns only basic lexical meanings to the words in the text and withholds fuller meanings to allow sign and sound patterns to emerge. The emphasis is on the relations of the signs and sounds rather than the content and meanings. According to Robbins, sociorhetorical inner texture includes (a) repetitive–progressive, (b) opening–middle–closing, and (c) argumentative textures.

Repetitive–Progressive Analysis. Repetitive texture resides in the occurrence of words, phrases, or concepts occurring more than once in a unit. Progressive texture resides in sequences or progressions of words, phrases, or concepts throughout the unit. Ephesians 4:1-16 contains repetitive words, phrases, or concepts as shown in Table 2. A cursory look at the table reveals themes developing in the elementary structure of the text through the repetitive words, phrases, and concepts the author use to communicate his message.

Table 2: Repetitive Words, Phrases, and Concepts

Word	*Verse*	*Concept*
Calling	1	calling you have been called
	4	hope of your calling
Love	2	forbearance to one another in love
	15	speaking truth in love
	16	building up of [the body] in love
Unity	3	unity of spirit
	13	unity of the faith
	16	fitted and held together
Body	4	one body
	12	body of Christ
	16	whole body/causes the growth of the body
One	4	one body, one Spirit, one hope
	5	one Lord, one faith, one baptism
	6	one God
Authority	6	who is over all and through all and in all
(Power)	10	ascended far above all heavens
	15	him, who is the head
Gifts	7	grace was given according to the measure of Christ's gift
	8	he gave gifts to men
	11	and he gave
Maturity	12	building up
	13	mature man

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Word	*Verse*	*Concept*
	15	grow up in all aspects
	16	growth of the body / building up
Ascend	8	he ascended
	9	he ascended
	10	he who ascended
Descend	9	he who also descended
	10	he who descended

The most obvious use of repetitive texture is the repeated use of "one" in verses 4-6. The word translated as one comes from the Greek word e9/n (hen); is the neuter primary numeral one; and precedes the words body, Spirit, hope, Lord, faith, baptism, and God, which asserts God's oneness and unity with the body. This crescendo of nouns is used to preserve the unity of those belonging to Christ and unity in God.[59] Some have seen a logical sequence to this series of seven acclamations of oneness.[60] However, Lincoln wrote that the precise sequence is dictated more by compositional and rhetorical factors than by any deliberate preference for experiential rather than logical order in creedal formation.[61] The repetitive words, however, are grouped around the three members of the Trinity: verse 4—one body, one Spirit, one hope; verse 5—one Lord, one faith, one baptism; and verse 6—one God and Father of all who is over all and through all and in all, which indicates not only the unity of the Godhead but also the unity with God and the body. This string of nouns, unconnected by conjunctions, has rhetorical force, adding to the weight of the exhortation to unity, which is a theme throughout the pericope.[62] The effect of the repeated use of one is to drive home the central theme of unity.[63] Significantly, the creedal tone of verses 4-6 establishes Trinitarian structure for a monotheistic Jewish audience living in a polytheistic Roman world. For Diaspora Jews accustomed to reading and hearing the Septuagint, the confession of "one Lord" would echo their daily confession of the Shema (Deut 6:4-9) where Yahweh is worshipped as the one Lord in the very same language.[64]

A second theme emerging from this textual analysis is calling. The references to calling are echoes from the introductory prayer in Ephesians 1:18 ("I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His

[59] A. Skevington Wood, "Ephesians," in *The Expositor's Bible Commentary*, Vol. 11, ed. Frank E. Gaebeien and J. D. Douglas. Grand Rapids, MI: Zondervan Publishing House, 1978, 55.
[60] D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16*. Grand Rapids, MI: Baker Books, 1980, 82.
[61] Andrew T. Lincoln, "Ephesians," in *Word Biblical Commentary*, Vol.42. Dallas, TX: Word Books, 1990, 82.
[62] Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-rhetorical Commentary on the Captivity Epistles*.Grand Rapids, MI: William B. Eerdmans, 2007, 279.
[63] Clinton E. Arnold, "Ephesians," in *Zondervan Exegetical Commentary on the New Testament,* Kindle edition, ed. C. E. Arnold. Grand Rapids, MI: Zondervan, 2010, location 6167.
[64] Ibid., location 6247.

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calling") and helps connect the first division (theological) to the second paraenetic (exhortive) division of Ephesians. The redundancy in Ephesians 4:1 ("I . . . implore you to walk in a manner worthy of the calling with which you have been called") emphasizes the importance of this call. The concept of calling is important in biblical thought.[65] Writers have identified three biblical calls. The first is the universal call for an individual to come into relationship with God. The second is a general call to Christian service. The third is to a specific call to a ministry or vocation.[66] This calling is primarily the first calling—the universal call to relationship with God—but may also include the others. The author addressed those who "were dead in [their] trespasses and sin in which [they] formerly walked according to this world" (Ephes 2:1) but now are a part of the community of God. This exhortation is directed toward all "the saints" in Asia, especially the converted Gentiles. The Jewish believer would be accustomed to the concept of "called" and "chosen," but this concept would be of great significance for the Gentile believers who are being told that they have full access to God and the Christian community. The expression "hope of your calling (1:18 & 4:4) does not just refer to a future life; it is a reference to the present life of the believer that foreshadows a future life.

As with calling, a macro view of Ephesians reveals that power and authority are themes for the entire book as well. Ultimate power and authority are implicit in the phrases "who is over all and through all and in all" (Ephes 4:6) and "ascended far above all heavens" (v. 10). The headship (lordship) of Christ over the church is specified in Ephesians 4:15: "we are to grow up in all aspects into him who is the head, even Christ." Each of these phrases harken back to the prayer Paul offered in Ephesians 1 where the authority and headship of Christ is firmly established:

> I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the age to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all. (Ephes 1:18-23)

Ultimate authority and power is also implied in the repetition (and progression) of "descended" and "ascended" in verses 9-10; especially verse 10: "He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things." Ascension also hearkens back to the prayer in Ephesians 1. The repetition of these phrases points directly to the authority and power of the ascended Christ that Paul had previously explicated.

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[65] Arthur G. Patzia, "Ephesians, Colossians, Philemon," in *The New International Biblical Commentary*, Vol. 10, ed. W. Ward Gasque. Peabody, MA: Hendrickson, 1990, 229.

[66] Jeff Iorg, *Is God Calling?* Kindle edition. Nashville, TN: B & H, 2008, location 141; Derek Prime and Alistar Begg, *On Being a Pastor: Understanding Our Calling and Work*, Kindle Edition. Chicago: Moody, 2004, 19.

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Opening-Middle-Closing Analysis

Opening–middle–closing texture resides in the nature of the beginning, the body, and the conclusion of a section of discourse. Other textures regularly work together to create the opening, middle, and closing of a unit of text. The opening, middle, and closing of our pericope becomes evident by examining the repetitive and progressive words in the text shown in Table 3, which reveals a distinct beginning, middle, and closing for this pericope and begins to reveal the theme for the paraenetic portion of Ephesians and reinforces the theme of the entire book of Ephesians.

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Table 3: Opening–Middle–Closing Inner Texture

Verse	Calling	Love	Unity	One	Maturity	Body	Authority	Gifting	Ascend	Descend
1	Calling/called									
2		love								
3			Unity of spirit							
4	Called/calling			One…one…one		One body				
5				One…one…one						
6				One…			Who is over all			
7								Grace was given / Christ's gift		
8								Gave gifts to men	He ascended	
9									He ascended	He had also descended
10							Above all heavens		He who ascended	He who descended
11								And he gave		
12					Building up	Body of Christ				
13			Unity of the faith		Mature man					
15		Speaking the truth in love			Grow up in all aspects		Him who is head			
16		Building up…in love	Fitted and held together		Growth of the body & building up	Whole body & of the body				

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The repetition of the phrases or words “calling,” “love,” “unity,” and “body” and the seven-fold use of “one” combine to reveal the beginning of this text is the author’s call or appeal for unity within the body of Christ (Ephes 4:1-6). “Unity,” “love,” and “body” are found in the opening and closing. The middle portion of the text is clear through the repetition of “give” and “gift” (vv. 7-11). These gifts are directly linked to the exaltation of Christ through the repetition and progression of the “descent” and “ascent” of Christ (vv. 12-16). This equipping and appeal for unity culminates with an indication that unity and maturity in the body of Christ is the natural byproduct of empowered Christian living or service. The repetition of “love” in the beginning verses and the closing verses indicates that love is an important ingredient for accomplishing the unity desired. It is also noteworthy that the concept of authority appears in the opening, the middle, and the closing section signified by the use of the phrases “who is over all,” “above all heavens,” and “him who is the head.” The author’s inclusion of phrases that indicate divine power and authority throughout this portion of text is most likely a sign that authority and power is foundational and integral to the additional points the author made.

Repetitive–progressive and beginning–middle–closing inner textural analysis is preliminary to our overall sociorhetorical analysis; however, a major theme is emerging: Believers are called to grow in maturity and maintain unity in the body of believers as the ascended Christ with all power and authority empowers them.

Argumentative Analysis

Argumentative texture is interested in the rhetorical style as much as the words themselves. Study of argumentative texture investigates various kinds of inner reasoning in a discourse. Argumentative texture analysis integrates the tools of both ancient and modern rhetorical criticism into sociorhetorical analysis of the text. Argumentative texture looks for the logical reasoning in the text. Ephesians is a mixture of exhortation and argumentation. Ephesians 4:1-16 begins the section that is largely argumentation.

Rhetoric played a powerful role in the everyday life in the Roman Empire from the official courts to the marketplace. Traditional rhetoric is generally divided into three kinds or branches: (a) forensic, (b) deliberative, and (c) epideictic. Forensic and deliberative rhetoric looks for judgments or verdicts, forensic rhetoric looks for judgments on past happenings as in judicial courts, and deliberative rhetoric looks for judgments in the future such as the legislature making laws. Epideictic rhetoric is ceremonial speech of praise (or blame) and does not look for a judgment. Its purpose is to inspire and motivate. Every Greco–Roman speech falls into one of these three branches, and identifying the branch of rhetoric scriptural text falls under gives the interpreter an important clue to understanding the intent of the author.

A biblical interpreter should be careful not to force rhetorical conventions upon a text that the author did not intend. However, whereas the art of rhetoric was well known in Paul’s day, it is no surprise that typical rhetorical devices can be identified in New Testament writings. Ephesians 4:1-16 can be easily divided into three sections: (a) introduction and presentation of his argument (vv. 1-6), (b) the main part of the argument or body (vv. 7-13), and (c) the conclusion of his argument (vv. 14-16). Ephesians 4:1-3 includes a brief *exordium* or introduction (I, the prisoner of the Lord),

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Paul then moved directly into his argument, “Therefore, I . . . implore you to walk worthy of the calling with which you have been called” The directive could end there, but in Pauline fashion, he offered an extended description of how to walk out this calling—with humility, gentleness, patience, tolerance in love, and unity. Verses 4-6 (an almost parenthetical description of unity) lists seven proofs for unity—one body, one Spirit, one hope of calling, one Lord, one faith, one baptism, and one God—supporting his admonition to strive for Christian unity.

Verses 7-13 include the main part of his argument—the *confirmatio* or the logical argument. The basic argument is that Christ gave the gifts of apostle, prophet, evangelist, pastor, and teacher to help in the walk that believers are called to and be mature believers. These gifts are people with special abilities: leading, prophesying, proclaiming the good news, shepherding, and teaching. The author tied the giving of these gifted individuals directly to the ascension (and by implication the session) of Christ. Again, this harkens back to Ephesians 1 where Christ is revealed as being resurrected and ascended to heavenly places: “[God] raised [Christ] from the dead and seated Him at His right hand in heavenly places” (Ephes 1:20b). These gifts of gifted individual are given for the specific purpose for maturing and unifying the body (vv. 12-13). To strengthen his argument, the author used the intertexture recitation of Psalm 68:18. This verse is quoted (if taken from Coptic translations, Targumic readings, or most Syriac Peshitta texts) or used in a similar context (if taken from the Masoretic text or the Greek Septuagint) to support the notion of Christ giving gifts. Psalm 68 is notoriously hard to interpret, but the key to understanding this verse is to recognize its original use as a liturgical text accompanying a ritual.[67] This psalm, governed primarily by ritual factors and not simply by literary and thematic considerations, is basically a psalm of military triumph (Boice, 1996). Boice explained Paul’s logic in reciting Psalm 68:18:

> It is not so strange that Paul would take a verse that in the Old Testament refers to the arrival of the Ark of the Covenant at Mount Zion and refer it to Jesus who, in a similar way, ascended to the heavenly tabernacle after his resurrection to reign over the church.[68]

The use of Psalm 68:18 to strengthen the concept of God giving gifts and also for the potential of every Christian to receive a gift from God would have been significant to the Jewish and Gentile believer alike.

Verses 14-16 are the *peroratio* or the conclusion. This conclusion is identified by the words “as a result.” This indicates that the previous argument, when fulfilled, will accomplish or result in a desired state. This state includes maturity (no longer being children), confidence in the faith (not being carried about by every wind of doctrine, trickery of men, or deceitful scheming), and unity in the body of Christ (caused growth of the body for the building up of itself in love).

[67] Craig G. Broyles, “Psalms,” in *The New International Biblical Commentary*, Vol. 2, ed. Robert L. Hubbard and Robert K. Johnson. Peabody, MA: Hendrickson, 1999, 281.
[68] James M. Boice, *Psalms*, Vol. 2. Grand Rapids, MI: Baker Books, 1996, 558.

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Summary of Inner Texture Analysis

However preliminary in our investigation, themes can be seen developing that aid our understanding of the relationship between Christ's ascension to leadership empowerment. The first theme, calling, is evident in the repetitive texture in the opening portion of our pericope. Calling is also seen in the opening of the theological portion of Ephesians (i.e., Ephes 1-3) as well as in the opening of the exhortive section of Ephesians (i.e., Ephes 4-6). The second theme beginning to emerge is equipping through the gifts given by the authority and power of the ascended and seated Christ. The mediatorial role of the gifts of apostle, prophet, evangelist, pastor, and teacher are also beginning to form.

Cultural and Social Textural Analysis. After rhetorical and textual considerations, the social and cultural aspects of the text are analyzed. What is significant here is the social and cultural nature or location of the text. The use of anthropological and social theory helps the interpreter understand the social and cultural voices in the text. Robbins' taxonomy of social and cultural texture considered specific topics, common topics, and final topics.

Specific Categories Analysis

Specific social topics in the text reveal the religious responses to the world in its discourse. How the writer and audience of the text react to the world is of primary interest in specific topics. Robbins wrote that people set themselves apart from others in the world. There are different ways in which people set themselves apart from others, and sociologists and anthropologists have given us language to describe different ways in which people do this. Robbins referred to the typology of sects developed by Bryan Wilson who conceptualized seven types of religious responses to the world: (a) conversionist, (b) revolutionist, (c) introversionist, (d) gnostic–manipulation, (e) thaumaturgical, (f) reformist, and (g) utopian. Each describes a possible reaction or response to the world from changing society by changing individuals to total destruction and reconstruction of society. Social and religious differences in the text are examined and then applied to social identity theory.

Ephesians 4:1-16 is the opening of the paraenetic portion of the book. Paul is exhorting the Saints of Asia to live their lives worthy of their calling. The next verses read:

> So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. (Ephes 4:17-19)

This suggests a conversionist reaction to the world. The conversionist response to society is characterized by a view that the world is corrupt because the people are corrupt; and if the people can be changed, the world will be changed. Paul's main

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concern is for individual change whether or not society changes. The Greek word for Gentile is ethnā from which we get the English word ethnic. In scripture, it can also be translated as nations, non-Jew, pagan, heathen, or unbeliever. Paul addressed this discourse to "the Saints who are at Ephesus." The reference to Saints did not distinguish between ethnic identities but is an address to any believer in Christ regardless of his or her political or racial identity. The use of ágiois and ethnikoí suggest a division between believer and nonbeliever, not a social distinction. The indication is that a Gentile believer is no longer part of the ethnikoí but is now a ágiois.

Ephesians, as with all of Paul's writings, represents the intersection of three worldviews: Roman, Jewish, and the emerging Christian worldview. Roman society[69] in the first century was very structured with distinct class stratification. At the very top of the society were the emperors. Becoming an emperor was by heredity. Emperors were not selected based on ability or honesty but because they were born in the right family—a divine right to rule. The Patricians comprised the privileged class with most of the wealth and power. Most Patricians came from families of wealth and land, but this class was open to a few who had been promoted by the emperor. Below them was the Equestrian class. They were the business class. Wealth could be achieved in this class as well. This class was made up of tax collectors, bankers, miners, traders, and so forth. Below the business class were the Plebeians. The Plebeians were the working class with jobs such as farming, baking, construction, or craftsmanship. Some Plebeians could eventually work themselves into the Equestrian class, but most lived the difficult life supporting their families and paying their taxes. At the bottom of the social structure were the slaves and freedmen. Slavery was common in the ancient world, and the Roman world was no exception. All slaves and their families were considered the property of their owners. Roman society practiced manumission or the practice of allowing slaves to be freed. Many freedmen became plebeians and worked the same job for their owners. Freedmen, although free, did not enjoy rights that other citizens enjoyed. For example, they were not considered citizens, could not own land, and any possessions went to their previous owner when they died.

Religion in the Roman Empire in the first century was polytheistic and very syncretistic. A typical household would have private gods like Janus and the goddess Vesta that watched out for their home and fields. Romans also had national gods like Zeus and Jupiter (Diana or Artemis was the dominant god in the region of Ephesus). Durant wrote that some of the divinities (*di novensiles*) were not conquered but conquering; they seeped into Roman worship through commercial, military, and cultural contracts with Greek civilization. Thus, Roman gods became associated with Greek gods—Cronus with Saturn, Poseidon with Neptune, Artemis with Diana, Hades with Pluto, and so on. Religion permeated life in the Roman Empire. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public life or of private life; and it seemed impossible to escape the observance of them without renouncing the commerce of mankind and all the offices and amusements of society (Gibbon, 1845). Roman gods rewarded ritual and formulas, not goodness. Roman religion (heathenism) is a deification of the rational and irrational

[69] Will Durant, "Caesar and Christ," in *The Story of Civilization*, Vol.3. New York: MJF Books, 1971, gives a good account of Roman life in the first century.

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creative and a corresponding corruption of the moral sense, giving the sanction of religion to natural and unnatural vices—heathenism was a religion groping after the unknown god.[70]

Jewish life in the time of Paul was similar to that of the surrounding culture. They were involved in local commerce as shepherds, fishermen, carpenters, and so on. Yet, the theocentric nature of the Jews made them particularly stand out from society. Wherever a Roman or a Greek might travel, he could take his gods with him or find rites kindred to his own. It was far otherwise with the Jew. He had only one temple and only one God. The Assyrian and Babylonian captivities once caused the Jew to live away from their capital and temple, but by Paul's day living away from Jerusalem and the temple were entirely voluntary. Edersheim described the Jew as being dispersed over the whole inhabited earth and become a world–nation, yet its heart still beat in Jerusalem. [71] Edward Gibbon described the diaspora Jews as being multiplied to a surprising degree in the East, and afterwards in the West, and soon exciting the curiosity and wonder of other nations and explained Jewish disposition toward Gentile cultures:

> The sullen obstinacy with which they maintained their peculiar rites and unsocial manners, seemed to mark them out as a distinct species of men, who boldly professed, or who faintly disguised, their implacable habits to the rest of human kind. Neither the violence of Antiochus, nor the arts of Herod, nor the example of the circumjacent nations, could ever persuade the Jews to associate the institutions of Moses [with] the elegant mythology of the Greeks.[72]

Gibbon described the attitude of diaspora Jews as a narrow and unsocial spirit, which instead of inviting had deterred the Gentiles from embracing the Law of Moses. Jews, even in their disadvantaged state, still asserted their lofty and exclusive privileges, shunned, instead of courting the Gentiles. They still insisted with inflexible vigor to practice the parts of the law still in their power to practice with their distinction of days, of meats, and observances that probably seemed trivial and burdensome to Gentile neighbors. Gibbon suggested that even the rite of circumcision was alone capable of repelling a willing proselyte from the door of the synagogue. Jews adhered most tenaciously to the letter of the law and to their traditions and ceremonies, cherished a bigoted horror of the heathen, and were therefore despised and hated by them as misanthropic. Thus, a strong line of demarcation between the Jews and Gentiles ran through the whole of the Roman Empire. The "middle wall" of partition was built up by diligent hands on both sides. [73]

Under these circumstances, Christianity spread through Asia. At the time of Paul, the Christian worldview was emerging but was seen as a branch of Judaism. Soon Christians grew in number. Gibbon wrote that Christians had a similar inflexible and

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[70] Philip Shaff, "Apostolic Christianity," in *History of the Christian Church,* Vol. 1, 3rd ed. Peabody, MA: Hendrickson, 1996, 55.

[71] Alfred Edershiem, *The Life and Times of Jesus the Messiah.* Christian Classic Ethereal Library, 1890, 31, accessed from http://www.ccel.org/ccel/edersheim/lifetimes.

[72] Edward Gibbon, *The History of the Decline and Fall of the Roman Empire.* Christian Classics Ethereal Library, Vol. 1, 1845, 318, accessed from http://ccel.org/ccel/gibbon/decline.

[73] W. J. Conybear and J. S. Howson, *The Life and Epistles of St. Paul.* Grand Rapids, MI: Wm. B. Eerdmans, 1980, 161.

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intolerant zeal as the Jew, but their zeal was "purified from the narrow and unsocial spirit" of Jewish zeal.[74] It was this purified zeal, however, that helped Christianity to become influential. Doctrine of a future life, miraculous powers, Christian morality, and the unity and discipline of the Christian community were also influential, according to Gibbon. The enfranchisement of the Christian church from the synagogue was a work of some time and difficulty. Jewish believers tended to adhere to the customs of the law they were accustomed to and even desired to impose them upon Gentile converts. It was into this setting that Paul wrote his epistles, including Ephesians.

Application of social identity theory aids in the understanding of the conversionist disposition of our text. According to social identity theory, people tend to classify themselves and others into various social categories such as organizational membership, religious affiliation, gender, and age cohort.[75] Group or group affiliation gives a sense of identity and belonging to the social world. People can belong to several groups depending on various factors such as ethnicity, location, belief, age, and gender. People have a tendency to divide themselves into us and them groups (labeled in-groups and out-groups). Tajfel and Turner identified three processes in distinguishing in-groups and out-groups.[76] The first, social categorization is the simple process of deciding which group you and others belong to based on a variety of distinguishing factors. The second is social identification whereby individuals adopt the identity of the group they have categorized themselves with. The third process is social comparison. After identifying with a particular group (in-group), we have a tendency to compare our group with other groups (out-groups). Social comparison between groups is a decisive element in the process by which social categorization can turn into the creation of positive in-group distinctiveness. Social classification serves two functions: (a) it cognitively segments and orders the social environment, providing a systematic means of defining others, and (b) social classification enables the individual to locate or define himself or herself in the social environment.

Social identity is the perception of oneness with or belonging to some human aggregate.[77] Ashforth and Mael identified three factors besides the typical factors for group formation (similarity, proximity, shared goals, etc.) that are most likely to increase the tendency to identify with a group: (a) group distinctiveness—values and practices in relation to the values and practices of other groups, (b) group prestige—individuals often cognitively identify themselves with winners, and (c) group salience (standing out relative to neighboring groups)—awareness of other groups tend to increase group homogeneity, reinforce boundaries, and underscore values.[78] They also stated that group cohesion, cooperation, altruism, and positive evaluation of the group are results of an individual identifying with a group. Another result of group identification is that individuals tend to choose activities congruent with the salient aspects of the group identity, and they support the institutions embodying those identities.

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[74] Gibbon, *History of the Decline and Fall*, 318.

[75] Blake E. Ashforth and Fred Mael, "Social Identity Theory and the Organization," *Academy of Management Review* 14 no. 1 (1989), 20, doi:10.2307/258189.

[76] Henri Tajfel and John C. Turner, "The Social Identity Theory of Ingroup Behavior," in S. Worchel and J. T. McMahon (Eds.), *Psychology of Intergroup Relations*, 2nd ed. Chicago: Nelson-Hall, 1985, 7.

[77] Ashforth and Mael, "Social Identity Theory and the Organization," 21.

[78] Ibid., 24-25.

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Although there are three distinct worldviews, Paul drew the boundaries between two groups, the ágioi and the ethnikoí—the Saints (believers) and Gentiles (unbelievers). The implication is that Jew and Gentile believers should identify with the Christian community. The first three chapters of Ephesians draw the boundaries for the Christian in-group and also help define the distinctiveness, prestige, and the salience of this in-group. The results of social identity as a saint will be group cohesion (unity), altruism (love), cooperation, and other activities congruent with the Christian identity—all of which are the ultimate goals of Paul's exhortation in Ephesians 4:1-16. So that Paul's message is clear, he listed behaviors or attitudes of their past that they should no longer associate with such as falsehood, anger, wrath, stealing, unwholesome speech, bitterness, clamor, slander, malice, immorality, greed, filthiness, silly talk, course jesting, and immorality. On the other hand, Paul listed in-group attitudes and behavior such as speaking words of edification, kindness, tenderheartedness, forgiveness, thankfulness, and being imitators of God. These behaviors clearly differentiate the groups. Drawing a comparison between the in-group ágioi and the out-group ethnikoí, as Paul did in Ephesians, helps increase their unity and strengthen their Christian values and behavior.

Common Categories Analysis

Culture is a common or shared system of patterned values, meanings, and beliefs that give cognitive structure to the world, provide a basis for coordinating and controlling human interactions, and constitute a link as the system is transmitted from one generation to the next. Common social and cultural topics are instinctively learned. They are the overall environment for the specific social topics in a text. Knowing the common social and cultural topics in a text can help an interpreter to avoid ethnocentric and anachronistic interpretation. The emerging theme of Ephesians 4:1-16 is that Paul is exhorting Christians to walk worthy of their calling in maturity with altruistic behavior pursuing unity with other Christians. After this exhortation, Paul described the results as maturity and unity in the body of Christ. In verses 11-13, Paul introduced five gifts (or individuals with ministry gifts) that mediate the process of maturity and unity. These gifted individuals (apostle, prophet, evangelist, pastor, and teacher) are given by the ascended Christ specifically to help in the walk of maturity and unity. These gifts are culturally significant to the text.

For understanding the significance of giving in the first century, an examination of giving and the exchange of goods is examined. The world of the authors and the readers of the New Testament was one in which personal patronage was an essential means of acquiring access to goods, protection, or opportunities for employment and advancement.[79] Patronage is the giving and receiving of favors to relations and friends. In modern culture, patronage is seen as unfair advantage and despairingly called nepotism, but in the first century it was essential, expected, and even advertised. One particular kind of patronage was called benefaction. This relationship is where the wealthy person is the benefactor and there was a clearly articulated code that guided the noble exchange of graces. God is presented in the New Testament as the source of

[79] David a. deSilva, *Honor, Patronage, Kinship & Purity.* Downers Grove, IL: IVP Academc, 2000, 96.

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many gifts. God's patronage of the church is evidenced in the growth and building up of the churches and members. Benefaction within the church is a specific gift of God (Rom 12:6-8; Ephes 4:7, 11-12). It is a manifestation of God's patronage of the community, mediated through its members. DeSilva wrote,

> Alongside and among spiritual endowments and edifying services like prophesying, tongues, teaching and words of knowledge, God also bestows the gift of giving to achieve God's purposes in the family of God. God supplies all things, so that Christians are called to share on the basis of their kinship responsibly toward one another in the church rather than use gifts of money and hospitality to build up their client base (the source of local prestige and power).[80]

Thus, God's purpose in patronage (giving graces) is to mature and build the body of Christ through the mediation of gifts given to individual members. These gifts for the building up of the body would include the apostle, prophet, evangelist, pastor, and teacher.

The disparity between the texts of Ephesians 4:8 and Paul's use of Psalm 68:18 to enforce the notion of the ascended Christ giving gifts may be understood in the context of patronage. Psalm 68:18 reads, "You have ascended on high, you have led captive your captives; you have received gifts among men," while Ephesians 4:8 reads, "When he ascended on high, he led captive a host of captives, and he gave gifts to men." This use of the Old Testament text seems to change or reverse the meaning of the text. However, patronage is seen as a reciprocal relationship where the more wealthy or powerful person or entity bestows gifts in return for services or even worship. At a time when patronage is the cultural norm, it would likely be understood that a conquering king would receive gifts from and also give gifts to their loyal subjects. One implies the other in Paul's world where patronage is the custom.

The gifts of apostle, prophet, evangelist, pastor, and teacher are common cultural topics. They each would have had a role in the life of a believer and a particular reason for Paul to list them as being important to the maturity of the church and establishing unity in the body of Christ. There has been, however, some disagreement whether Paul intended to list pastor and teacher as two separate gifts or as the combined gift of pastor/teacher. This disagreement comes from the anarthrous listing of teacher. Each of the gifts in the list is preceded by a definite article except for teacher, leading some to believe that Paul intended that pastor and teacher fulfill one function—that of a pastor/teacher. Ephesians 4:11 in the Greek reads kai\ au0to\j e0/dwken tou\j me\n a0posto/louj, tou\j de\ profh/taj, tou\j de\ eu0aggelistaj, tou\j de\ poime/naj, kai\ didaska/louj. Note the use of a particle (me\n) and the use of two different conjunctions (de\ and kai\). The author used de\ before listing apostle, prophet, evangelist, and pastor, but he used kai\ before teacher. The use of two different conjunctions could be a mere stylistic choice but may be an indication that the two functions of pastor and teacher were intended to be combined. The particle (me\n) is hard to translate and many English versions leave the particle untranslated. The UBS Greek New Testament (4th revised edition) indicates that when me\n and de\ are used together, it is an indication of contrast or emphasis. With these factors in mind, Ephesians 4:11 could be translated "and he gave on the one hand apostles, and on the other hand prophets, and

[80] Ibid., 153.

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on the other hand evangelists, and on the other hand pastors and teachers." This has caused many (perhaps most) commentators to combine pastor and teacher into one role. However**,** it should be noted that the gifts listed in our text are individuals who operate in a particular function or functions, and most of the other gifts that are listed are functions (teaching, prophesy, serving, miracles, discernment, etc.), not people or offices. Also, the list in 1 Corinthians 12:27 includes teacher separately with no mention of pastor, indicating that pastor and teacher are two distinct gifts. Regardless of whether Paul intended for teacher and pastor to be two gifts or one, they are two distinct functions—teaching and shepherding.

The ministry functions in Ephesians 4:11 provide a mediatorial role. God's expressed state for believers and his church is unity and maturity, according to his messenger Paul. The past state of his audience is implied in Ephesians 4 but made explicit in Ephesian 2:1, "And you were dead in your trespasses and sins." Ephesians 4:1-16 conveys that the past state of believers and the desired state of the church is mediated by the gifts (functions or ministries) of apostle, prophet, evangelist, pastor, and teacher (see Figure 3).

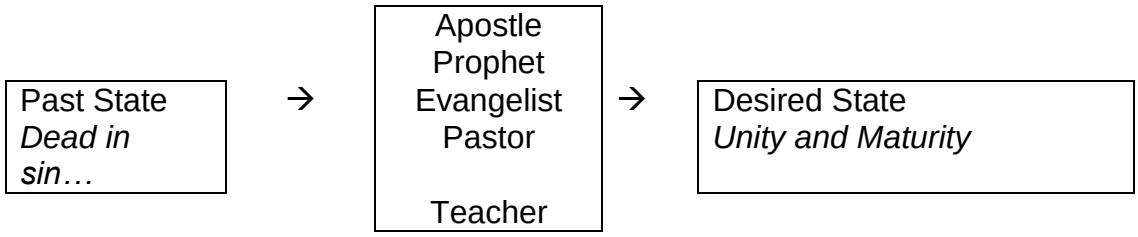

Figure 3: Mediatorial roles (leadership).

These mediatorial roles are indications of leadership. Each gift of apostle, prophet, evangelist, pastor, and teacher fulfills a leadership role in the church. Northouse defined leadership as a process whereby an individual influences a group of individuals to achieve a common goal.[81] The apostle, prophet, evangelist, pastor, and teacher each assert different influences upon saints and unbelievers to achieve a common goal. Each gift functions differently, but they have the shared goal of unity and maturity in the body of believers.

The first cultural item and leadership gift listed in Ephesians 4:11 is the apostle. Many scholars and commentary writers have believed that the office of the apostle has ended with the death of the last apostle. Numerous authors have followed the lead of Calvin who wrote in his commentaries of 1 Corinthians and Ephesians that only the "offices" of pastor and teacher were still functioning in the church in his day.[82] Yet, Harnack, pointing out that the term apostle is confined to the 12 only twice in Paul (1 Cor 9:5 and Gal 1:7), wrote,

[81] Peter G. Northouse, *Leadership: Theory and Practice,* 4th ed. Thousand Oaks, CA: SAGE, 2007, 3.
[82] John Calvin, *Commentary on Galatians and Ephesians*. Christian Classic Ethereal Library, 1548, accessed from http://www.ccel.org/ccel/calvin/calcom41.

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> The term [apostle] cannot be sharply restricted at all; for God appoints prophets and teachers in the church, so also does he appoint apostles to be the front rank therein, and since such charismatic callings depend upon the church's needs, which are known to God alone, their numbers are not fixed.[83]

Apostle is the transliteration of the Greek word *apostolos*, meaning "a messenger" or "one sent on a mission." Apostles were literally commissioned messengers fulfilling their sender's mission and were backed by the sender's authority to the extent that they accurately represented that commission.[84] "Being sent" was known to the Jewish and ancient world, but Paul's use of a0posto/louj had a distinct meaning for the first-century believer. The New Testament used a0posto/louj in the general sense as an apostle or sent one (Rom 16:7; 1 Thess 2:6), but in the majority of the approximately 80 times the word a0posto/louj is used, it is in reference to the original 12 apostles. However, Paul used this term to describe himself and his calling and used a0posto/louj to describe a gifting for ministry (1 Cor 12:27; Ephes 4:11).

Much has been written about the criteria and function of apostleship. The concrete duties of an apostle are not clear, though they surely follow the example of the 12 and Paul. Although the apostolic functions are unclear, apostles have commonly been associated with authority to some extent. For centuries, apostleship has been held in high esteem and ascribed only to the original 12, Paul, and Matthias. J. B. Lightfoot and other scholars have concluded that direct commissioning from Jesus did not apply to Paul and Matthias; this raised theological problems about the significance of the derivation of apostle from the Jewish practice of legal representation and about the authority of apostles in general.[85] If those in the New Testament called apostles (namely Paul and Matthias) were not directly commissioned by Jesus, then where does their authority lie, and can others be named apostle as well? This raises questions about the continuation of the ministry or gift of apostle that Paul listed in Ephesians 4 and 1 Corinthians 12.

It is difficult to know what apostolic authority is and how it functioned in the New Testament. The modern perception of authority, as with patronage, is not the perception of authority in the first-century Roman Empire. Authority in modern writing is placed upon an implicit source alone; modern authority rests within the social organization and is constantly being underwritten by those who command and those who obey, presumably because the goals of the social organization benefit, and are shared by both. Authority in ancient times was more explicit. Authority should derive from an *auctor*. Schütz cited B. de Jouvenel:

> The *auctor* is, in ordinary speech, creator of a work, father or ancestor, founder of a family or a city, the Creator of the universe. This is the crudest meaning; more subtle meanings have become incorporated with it. The *auctor* is the man whose advice is followed, he instigates, he promotes. He inspires others with . . . his own purpose, which now becomes that of those others as well—the very

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[83] Adolf Harnack, *The Mission and Expansion of Christianity in the First Century.* Christian Classic Ethereal Library, 1548, 281, accessed from http://www.ccel.org/ccel/harnack/mission.

[84] Craig S. Keener, *The IVP Bible Background Commentary.* Downers Grove, IL: InverVarsity Press, 1993, 547.

[85] John P. Schütz, *Paul and the Anatomy of Apostolic Authority.* Louisville, KY: Westminster John Knox Press, 2007, 25.

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> principle of the actions which they freely do. In this way the notion of father and creator is illuminated and amplified: he is the father of actions and creator is illuminated and amplified: he is the father of actions freely undertaken whose source is in him through their seat in others.[86]

For Schütz, the *auctor* of apostolic authority is the power of the gospel (i.e., the news of the person and work of Jesus Christ). Nothing is more closely associated with the apostle Paul than the gospel ("Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God" [Rom 1:1]). The one who knows himself to be sent, knows himself to be sent for the purpose of the gospel. (The distinction between the gift of apostle and Paul's own apostleship is not one that he made.) For the Jew, the ultimate source of authority is God through the law (i.e., Torah); for the first-century Roman, the ultimate source of authority is the Roman emperor through Roman law; for the Christian, the ultimate source of authority is God through the work of Christ. In the language of Schütz, the *auctor* or source of apostolic authority is the ascended and exalted Christ.

Whereas the specific role and function of an apostle is difficult to determine, the mediatorial leadership function of prophet, evangelist, pastor, and teacher are easier to recognize. The reason these roles are easier to determine is that they are known in the cultural and social context of the first century. It should be understood, first, that because each of the other ministry gifts share the mediatorial function with the apostle, they logically share in the authority given to them by the ascended Christ.

The English word prophet comes from the Greek profh/taj, which signifies, in classical Greek, one who speaks for another, especially one who speaks for a god, and so interprets his will to man.[87] Prophesy and soothsaying were known in antiquity throughout the ancient Near East.[88] During the intertestamental times, the Jews recognized that prophecy had ceased, but they looked forward to a revival of prophecy during the messianic age.[89] Certainly, prophets were known in Jesus' time: John the Baptist (Matt 11:9-14; Mrk 11:32), Jesus (Matt 21:11; John 4:19), Anna (Luk 2:36); Josephus reported that the first-century Essenes possessed the gift of prophesy, and the warning against false prophets presupposes the existence of authentic prophets (Matt 7:15; Acts 13:7; 2 Pet 2:1; 1 John 4:1). Whereas apostles, evangelists (those who deliver good news), shepherds, and teachers had a secular equivalent, prophets were distinctly religious whether Jewish, Christian, or heathen such as the well-known Oracle of Delphi said to be inspired by Apollo. Prophets were divinely inspired to communicate God's will to the people and to disclose the future to them (Unger, 1998). The mediatorial role for the prophet is to communicate God's message to his people.

Paul listed evangelists as the third mediatorial leader. In the literal sense, an evangelist is "one announcing the good news."[90] This could be any person announcing

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[86] Ibib., 12.

[87] William Smith, *Smith's Bible Dictionary.* Christian Classic Ethereal Library, n.d., 819, accessed from http://www.ccel.org/ccel/smith_w/bibledict.

[88] Hobart E. Freeman, *An Introduction to the Old Testament Prophets*. Chicago: Moody Press, 1968, 19.

[89] Gary V. Smith, "Prophet," in *The New International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, Vol. 3. Grand Rapids, MI: William B. Eerdmans, 1986, 1003.

[90] D. B. Knox, "Evangelist," in *New Bible Dictionary*, ed. J. D. Douglas. Leicestor, England: Inter-Varsity Press, 1962, 356.

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any good news, but usually it refers to a Christian telling others about the person and work of Jesus Christ. The role of evangelist is not well defined in scripture, and there are only three references to evangelists in the New Testament (Acts 2:18; Ephes 5:11; 2 Tim 4:5). Harnack wrote that any distinction between apostles and evangelists was rarely drawn in the early ages of the church[91] and many church fathers referred to the 12 apostles and the gospel writers as evangelists (e.g., Irenaeus). Although apostles preached the good news, there seems to be a distinction of roles. As with the sparse mention of evangelists in scripture, pastors, the fourth mediatorial leader, has only one mentioned in the New Testament (Ephes 4:11). The role of pastor is not well defined as well. The Greek word for pastor is poime/naj and literally means shepherd. Shepherding evokes a mental image from the Old Testament (e.g., Pslm 23) and would be culturally familiar to the first-century Greco–Roman world. Pastor/shepherd seems to indicate the basic functioning of ministry: love, compassion, care, protection, and provision.[92] Eusebius (circa A.D. 260-339) gave us insight into the operation of the evangelist and the pastor:

> For indeed most of the disciples of that time, animated by the divine word with more ardent love for philosophy, had already fulfilled the command of the Savior, and had distributed their goods to the needy. Then started out upon long journeys they performed the office of evangelists, being filled with the desire to preach Christ to those who had not yet heard the word of faith, and to deliver them the divine gospels.
>
> And when they had only laid the foundations with of the faith in foreign places, they appointed others as pastors, and entrusted them with the nurture of those that had recently been brought in, while they themselves went on again to other countries and nations, with the grace and the co-operation of God. (*Church History*, 3.37.2-3)

This insight into the roles of first-century evangelists and pastors reveals that the mediatorial role of the evangelist is delivering the gospel message to unbelievers and the role of the pastor is to care for the needs of the new converts.

The final mediatorial leader is the teacher. Harnack wrote that teachers were respected with very high esteem in Judaism[93] and is indicated by Jesus' rebuke of them, "The teachers of the law and the Pharisees sit on Moses' seat. So you must obey them and do everything they tell you. But do not do what they do for they do not practice what they preach" (Matt 23:1b-3). Rabbis held a high position with those of the Pharisees. Teachers in the first-century church no doubt enjoyed a similar respect, especially of following the example of Christ or of Paul. If the mediatorial role of the evangelist is to preach and persuade non-Christians to become Christians and the role of the pastor is caring for new converts, then the mediatorial roles of teachers would be to teach new converts the gospel in fuller detail.

Role theory concerns one of the most important characteristics of social behavior—the fact that human beings behave in ways that are different and predictable

[91] Harnack, *The Mission and Expansion," 297.*
[92] Bayes, "Five-fold Ministry," 120.
[93] Harnack, *The Mission and Expansion,"* 285.

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depending on their respective social identities and the situation.[94] Our analysis of specific social categories revealed how Paul drew the boundaries between the in-group (the body of believers) and the out-group (Jewish and Gentile unbelievers). Common cultural topics revealed the leadership roles that mediate the state of the immature Christian or unbeliever and the desired state of maturity and unity in the body. Role theory helps us see how the leadership roles can help to get individuals from the out-group to the in-group.

There is some confusion and incongruity in role theories, but Biddle's terminology is used. Role theory began as a theatrical metaphor that concerns itself with concepts such as patterned and characteristic social behavior, identities that are assumed by social participants, and scripts for behavior that are understood and adhered to by all participants. Role theories are organized around the notion that individuals occupy a variety of social roles or positions, each of which specifies certain normative behaviors and attitudes.[95] Role theory fell out of use after the mid-20th century, but the concept of role remains a basic tool for sociological understanding. Because there is so much diversity and confusion as to terms and definitions posited by role theorists, only two role theory concepts are employed; role and expectation. In functional role theory, roles are conceived as the shared, normative expectations that prescribe and explain these behaviors. Actors in the social system have presumably been taught these norms and may be counted upon to conform to norms for their own conduct and to sanction others for conformity to norms applying to the latter.[96]

A loose application of role theory to Ephesians 4:1-16 reveals that Paul listed five roles that aid in bringing the body to unity and maturity. Theoretically, each role of an apostle, prophet, evangelist, pastor, or teacher would be specific to the individual, and his or her behavior would be normative. Although roles may overlap one another, an individual may exchange one role for another, or at times an individual may occupy a role on a temporary base, an individual will better meet his or her expectations when the role is clearly defined. To meet expectations (or "stay on script" to continue the theatrical metaphor), each actor should know what the other actors are doing and trust them to do it. The apostle depends on the prophet to hear from God and deliver the message, the evangelist must depend upon the pastor to care for new converts, and the pastor depends upon the teacher to educate them. Each actor must know his or her role and the script (expectations).

Final Categories Analysis

Cultural location concerns the manner in which people present their propositions, reasons, and arguments both to themselves and to other people through the rhetoric they use. Discovering the cultural location (in contrast to the social location) of readers or writers reveals their dispositions, prepositions, and values, which influence the writing and reading of a text. To aid in finding the cultural location of a text, V. K. Robbins

[94] B. J. Biddle, "Recent Developments in Role Theory," *Annals Review of Study* 12 (1986): 68, doi: 10.1146/annurev.soc.12.1.67

[95] Jeanne Jackson, "Contemporary Criticisms of Role Theory," 5, no. 2 (1998): 50, doi:10.1080/14427591.1998.9686433.

[96] Biddle, "Recent Developments," 70.

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developed a typology of culture through study of the sociology of culture. His typology separates people into a dominant culture, subculture, counterculture (alternate), contra-culture (oppositional), or liminal (outlier) culture. Paul's exhortation to the saints in Asia is clearly separatist rhetoric, indicating a separate culture—a subculture. A subculture rhetoric imitates the dominate culture and claims to enact them better than the members of the dominant society. The most prominent feature of a conceptual subculture is their basic assumptions of life, the world, and nature. Subcultures differ from one another according to the prominence of one of three characteristics: (a) a network of communication and loyalty, (b) a conceptual system, and (c) ethnic heritage and identity. Each of these was evident in the first-century church.

One characteristic of a subculture, according to Robbins, is a network of communication and loyalty. Christianity exists not merely as a power or principle in this world but also as an institutional and organized form, which is intended to preserve and protect it.[97] Though the church is a spiritual entity, it is also visible with apostles, teachers, leaders, structure, sacred rites, and (for better or worse) traditions. The church had everything it needed for an organization to operate and flourish. The church had zealous leaders, members, a message, and a divine commission. Although a subculture to the Roman Empire, Christianity was established and expanded by taking advantage of the structure and relative peace that Rome provided. From Rome, a network of highways extended to bring the most distant provinces into intimate connection with the great city. Europe at the beginning of this century enjoyed no better means of communication by land than were provided in the major part of the Roman Empire.[98] Rome's land routes were second only to their sea routes. Every great city in the Roman Empire was connected by either a land or sea route. It is no accident that a significant body of believers was established in every major city in Asia.

Paul is the first missionary of record and was the vanguard for the spread of Christianity setting the pace and missionary example. Paul's primary mission was to the Jew. Considering that the Jew had a prior claim to the gospel and that synagogues throughout the empire were pioneer stations for Christian missions, Paul naturally addressed himself to the Jews and proselytes.[99] However, Paul almost always found that the proselytes were more open to the gospel than his own brethren. This missionary method produced the nucleus of new congregations and provided a natural bridge for preaching to the gentiles. Paul's new churches were generally composed of a mix of Jew and Gentile believers. Paul's influence over the church remained high, even over the churches that he did not personally establish. Church leaders also took advantage of the ease of communication the Roman Empire provided. Documents (sermons or letters) from the disciples (Peter, Paul, James, and John) were circulated to the churches in Asia for exhortation, teaching, and correction.

A second characteristic of a subculture is a conceptual system. Christianity is not merely a system of beliefs and doctrines but life. Christianity does not begin with religious views and notions, though it includes these, but it comes as new life as

[97] Schaff, "Apostolic Christianity," 408.
[98] Henry C. Sheldon, "The Early Church," *History of the Christian Church*, Vol. 1. Peabody, MA: Hendrickson, 1988, 10.
[99] Schaff, "Apostolic Christianity," 272.

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regeneration, conversion, and sanctification.[100] Persecution of Christians in the first century hindered the establishment of written dogma, however the apostolic letters, the gospels, and book of Acts were (and are still) the foundation of Christian belief. Although not dating to the first century and having been adapted through the years to adjust for theological clarity, the Apostle's creed is the best summary of early Christian belief:

> I believe in God the Father, Almighty, Maker of heaven and earth; And in Jesus Christ, his only begotten Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; Suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead; I believe in the Holy Ghost; I believe in the holy catholic church; the communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.[101]

This so-called Apostle's creed is the earliest Christian creed and covers the basic beliefs of the first-century church. It has remarkably held up for almost two millennia and offers every Christian group, from Paul until today, a starting point for dialogue. This creed provides the nucleus of the Christian conceptual system.

A third characteristic of a subculture is ethnic heritage and identity. Christians are not centered on an ethnic identity, geographic center, or political system—Christians are centered on the person and work of Jesus Christ. Christ is the center of their lives and their message. The ancient epistle of Mathetes to Diognetus (A.D. 130) sums up the spiritual heritage and identity of Christians:

> Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers.[102]

This epistle gives a good description of the Christian of the first century (before the establishment of the Roman Church). Identity for first-century Christians is not geographical or racial; their identity comes from the shared belief of and devotion to Jesus Christ. If the geographical center for the Jew is Jerusalem, and the geographical

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[100] Ibid., 434.

[101] Philip Schaff, "The History of Creeds," in *The Creeds of Christendom*, Vol. 1. Grand Rapids, MI: Baker Book House, 1990, 21.

[102] Philip Schaff, "The Epistle of Mathetes to Diognetus," in *Ante-Nicene Fathers*, Vol. 1. Christian Classic Ethereal Library, 1885, 80, accessed from http://www.ccel.org/ccel/schaff/anf01.pdf.

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center for the Roman is Rome, then the geographical center for the first-century Christian is heaven where Christ is seated on his throne.

Summary of Cultural and Social Texture Analysis

The specific, common, and final categories of cultural and social texture analysis reveal a conversionist reaction or rhetoric toward the world. Paul drew a distinction between two groups—unbelievers and believers. These two groups are referred to as in-groups and out-groups in social identity theory. Social identity theory states that a sense of identity and belonging is revealed within a social group. Categorizing or deciding which group to associate with, identifying with that particular group, and comparing that group to other groups brings a defined identity, cohesion, and clarity to the group. Also revealed were the five mediatorial roles with a leadership capacity—the apostle, prophet, evangelist, pastor, and teacher. These leaders are given to the church for the maturing of the members with unity within the body as a primary goal. These roles mediate Paul's desired states of believers to their current state, working toward the unity of the body. Authority was also revealed to be explicit in the ascended Lord (and ultimately in the Trinity). The Christian subculture was also revealed with a unique network of communication taking advantage of Roman infrastructure. Christians also share in a common conceptual system and in a common identity—the Christian subculture.

Sacred Texture Analysis. As themes emerge through the analysis of inner texture and cultural and social texture, the sacred texture is examined. Sacred texture reveals human and divine relations in the text. Those who study the New Testament are interested in finding insights into how human life relates to the divine. The purpose of sacred texture analysis is to locate the ways a text speaks about God or realms of religious life. Robbins suggested a method of analysis that will guide the interpreter in a programmatic search for sacred aspects of a text (whether or not the text is scripture). His guide includes aspects of texture that includes references to deity, holy persons, and religious community. Sacred textural analysis gives insight into what the text is saying about how believers are intended to relate to the divine, to each other, to opponents, and how to live holy lives and emerges through a study of the other textures. The current study's purpose for examining sacred texture is to discover aspects concerning the relationship of Christ's ascension to Christian leadership.

Deity Analysis

Identifying God's presence and describing the nature of God provides a starting point for analyzing and interpreting the sacred texture of a text. Inner texture analysis reveals deity in the text through repetitive word and phrases. The reference to "one God and Father," the repeated reference to the Spirit, and the repetitive references to Christ indicate the presence of all three members of the Trinity (*perichoretic* partners). Verses 4-5 particularly reveal the Trinity (one Spirit, one Lord, one God).

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Table 4: Deity

Verse	Repetitive word
3	unity of the Spirit
4	one Spirit
5	one Lord
6	one God and Father
7	Christ's gift
8	He [Christ] ascended
	He [Christ] led
	He [Christ] gave
9	He [Christ] ascended
	He [Christ] also had descended
10	He [Christ] who descended
	Is Himself [Christ]
	also He [Christ] who ascended
11	and He [Christ] gave
15	Him who is the head, even Christ

If this portion of scripture was a narrative, the main character would be Jesus Christ. The text is centered on him; however, Paul stressed unity not only within the Godhead, but also within God's church. Verses 8-10 are a reference to Christ's incarnation and exaltation. The defining doctrine of Christology is the incarnation—God coming to earth in the form of man. The incarnation is Paul's point in the Philippians hymn:

> Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those on earth and under the earth and that every tongue will confess that Jesus Christ is Lord, to the glory of the Father. (Phil 2:5-11)

Martin wrote that this passage allows us to see it as setting Christ before us as the example that guides the Christian in his or her conduct toward others.[103] However, Martin stated that the exaltation and authority of the Lord is the basis of Paul's paraenetic appeal in Philippians and that the lordship of Christ is the hymn's central thought. The same is true in Ephesians 4. While the incarnation can be seen in the "descend" references, Paul's greater purpose is in showing the lordship and authority of Christ. It is also the reason for Paul's use of Psalm 68:18, which references a victorious

[103] Martin, *A Hymn of Christ,* xiii.

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king receiving gifts[104] and his argument for Christ's authority and ability to give the gifts of apostle, prophet, evangelist, pastor, and teacher to the church.

The first-century writings (not including the New Testament canon) are characterized by a certain meagerness and a want of definiteness, and there was no clear concept of the Trinity,[105] but the belief in the Trinity is affirmed in their writings.[106] In the first two centuries A.D., there was little conscious attempt to formulate theological and philosophical issues like the Trinity. We do find the use of the triadic formula (Father, Son, and Holy Spirit) but little attempt to explain it. The doctrine of the Trinity was finally given a definite form at the Council of Constantinople (A.D. 381) in a statement in which the church made explicit the beliefs previously held implicit.[107] It took almost 300 years to formulate Paul's teaching about the Trinity into doctrinal form.

Ephesians 4:1-16 reveals the Trinity, not just Christ, at work in the church. The ancient concept of the *perichoresis* describing the Trinity refers to the mutual indwelling (oneness) without confusion (or with distinction). According to David Cunningham, both concepts are necessary to describe the Trinity.[108] It has been a difficult task for theologians to give equal space to "oneness" and "difference." Cunningham suggested that most theologians have chosen to travel down one road and offer a "tip of the hat" to the other to avoid the criticism that they have overemphasized singularity and neglected difference or overemphasized difference and neglected singularity. Our pericope reveals both the oneness (vv. 4-6) of the godhead and the distinction of Christ (vv. 7-11).

Two attributes of Christ are revealed in Ephesian 4:1-16. The first is Christ's exalted status to the right hand of God (implicit in Ephes 4 but stated explicitly in Ephes 1). Being ascended far above all the heavens (v. 10) clearly establishes Christ as equal to the Father in all authority and power. The second is, because of the authority and power that Christ yields, he has the power to give gifts to the church. Also implicit in the giving is the empowering or the enabling of the apostle, prophet, evangelist, pastor, and teacher to fulfill their calling and function to bring unity and maturity to the body of believers. Thus, the deity our pericope reveals is Christ—second *perichoretic* partner—and the relationship of deity to man is Lord and benefactor.

Holy Persons Analysis

Regularly, texts feature one or more people who have a special relation to God or to divine powers—holy persons. Robbins stated that Jesus is the holy person par excellence[109], but I argue Jesus should be viewed as deity more than a holy person in this text. Christian doctrine views Jesus as 100% human and 100% God. References to Jesus as Son of Man in the gospels are to stress the human aspect of Christ's nature and identification with humanity. Paul, in Ephesians 4:1-16, stressed the divine aspect of Christ's nature to show his ability and authority to bestow gifts upon people. This

[104] See previous discussions regarding Psalms 68.
[105] Louis Berkhof, *The History of Christian Doctrined.* Grand Rapids, MI: Baker Book House, 1937, 83.
[106] Enns, *Moody Handbook of Theology*, 410.
[107] Erickson, *Christian Theology*, 361.
[108] Cunningham, *These Three Are One*, 321.
[109] Robbins, *Exploring the Texture of Texts*, 121.

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portion of scripture does, however, include holy persons in the person of Paul the apostle and in the five gifted leaders listed in verse 11.

Paul introduced himself in Ephesians 1:1 as an "apostle of Christ Jesus by the will of God." Having already introduced himself in Chapter 1, Paul again referred to himself using the first-person pronoun "I" and described himself this time as "the prisoner of the Lord." Paul's reference to himself as an apostle by the will of God connects himself to God and establishes his authority as God's messenger or "sent one" to deliver God's message to the churches. Witherington suggested that Paul's reference to his imprisonment and chains suggests that the audience needs to realize the seriousness and possible consequences of behaving in a Christian manner in a non-Christian world and to also stir the deeper emotions of the audience so they will be more ready to receive the wisdom imparted.[110]

Paul was an example for the first-century Christian. Castelli posited that *mimesis* (example) was an aspect of Paul's apostolic authority.[111] Paul referred to *mimesis* five times in his letters in the context of urging the audience to follow his example for Christian behavior. This example is usually in conjunction with the example of Christ (see Table 5).

Table 5: Paul's Example (*Mimesis*)

Verse	*Reference to Pauline Mimesis*
1 Thess 1:6	You also became imitators of us and the Lord, having received the word in much tribulation with joy of the Holy Spirit.
1 Thess 2:14	For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea.
Phil 3:17	Brethren, join in following my example, and observe those who walk according to the pattern you have in us.
1 Cor 4:16	Therefore, I exhort you, be imitators of me.
1 Cor 11:1	Be imitators of me, just as I also am of Christ.

The notion of mimesis is common in antiquity. A survey of ancient discourses reveals some generalizations about the idea of imitation that Paul inherited from the Greco–Roman culture: (a) mimesis is always articulated as a hierarchical relationship, whereby the "copy" is but a derivation of the "model" and cannot aspire to the privileged status of the model, (b) mimesis presupposes a valorization of sameness over against difference—unity and harmony are associated with sameness while differences are attributed characteristics of diffusion, disorder, and discord—and (c) the notion of the authority of the model plays a fundamental role in the mimetic relationship.[112] A holy person (onCe separated unto God for a particular purpose) is naturally set up to be an example for early Christians.

[110] Witherington, *The Letters to Philemon, the Colossians, and the Ephesians*, 284.
[111] Elizabeth A. Castelli, *Imitating Paul: A Discourse of Power*. Louisville, KY: Westminster/John Knox Press, 1991, 119.
[112] Ibid., 16.

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In addition to Paul, the gifted people referred to in verse 11—the apostle, prophet, evangelist, pastor, and teacher—are also holy persons. These persons are called and gifted to perform specific functions in and for the body of Christ. The word *holy* comes from the Greek adjective hagios that means set apart to or by God, consecrated, or holy. Used as a noun, ágios is translated Saint and refers to Christians. A *holy person* is a saint or a Christian who has been separated by God from the world. Apostles, prophets, evangelists, pastors, and teachers are first saints, but they have been equipped by God with a special set of skills and given the authority to accomplish God's purposes. In the context of Ephesians, this purpose is to bring the church to maturity and unity.

Religious Community Analysis

The gospel is not a purely personal matter, it has a social dimension—it is a communal affair.[113] A relationship with God assumes a relationship with other Christians that, in Paul's language, are the "church" or the "body of Christ." The community of God is revealed in the inner texture repetitive use of "body" images.[114] This is a theme for the entire book of Ephesians and the "body" or "body of Christ" is the focus of our text (4:1-16). The body imagery is unique to Paul.[115] Table 6 lists all of the references to body in Ephesians.

Table 6: References to Body in Ephesians

Verse	*Reference*
1:23	which is His body, the fullness of Him who fills all in all.
2:16	and might reconcile them both in one body to God through the cross, by it having put to death the enemy.
3:6	to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.
4:4	There is one body and one Spirit, just also you were called in one hope of your calling;
4:12	for the equipping of the saints for the work of service, to the building up of the body of Christ;
4:15	but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ
4:16	from whom the whole body, being fit and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

[113] Robert J. Banks, *Paul's Idea of Community*. Peabody, MA: Hendrickson, 1994, 26.

[114] Modern interpreters should keep in mind that 21st-century understanding of the human body is far advanced than Paul's and should avoid anachronistic interpretations.

[115] Paul S. Minear, *Images of the Church in the New Testament.* Louisville, KY: Westminster/John Knox Press, 2004, 173.

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5:23	For the husband is the head of the wife, as Christ also is the head of the Church, He Himself being Savior of the body.
5:29-30	for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church because we are members of His body.

Paul's conception of the church as a body expresses fundamental ideas important to the identity and function of the church. The body and members illustrate the unity and diversity of the church (especially seen in Paul's description of the church as a body in 1 Cor. 12). Many scholars have acknowledged that the primary theme of Ephesians 4 is unity. In the whole section of Ephesians 4:1-16, the Christian community is seen as a living organism. The body grows as the individual parts each contribute to the developing maturity and growth of the whole, the ultimate goal being the fullness of Christ himself. The distinction of the five leadership gifts in verse 11 shows that diversity among the members does not hinder unity; on the contrary, diversity of the members aids the unity of the body. The body metaphor reveals a second important concept that is essential for the understanding of the church—headship. Christ has been revealed as the head of the church. Ultimate power and authority is attributed to God the Father in verse 6, but Christ is specifically named the head over the whole body in verse 15.

Body may be Paul's most descriptive label for the church, but his most common term for the church is ***ekklēsia***. Although the English word *church* is not used in Ephesians 4:1-16, it is used throughout the rest of the book and requires mentioning. ***Ekklēsia*** is a difficult word to translate because it is a common Greek word for assembly that is used in more than one way by the apostolic writers. The exact meaning must be interpreted by the context in which it is found and the overall thinking of the writer.[116] The Greek root suggests a "calling out" or "setting apart" of a particular group, indicating a kind of distinction between members of the particular assembly and the wider culture.[117] Assembly is the general translation for ***ekklēsia***, but in Paul, the background of the word is the Old Testament (LXX) use of the ***ekklēsia*** as the people of God. Implicit in the word is the claim that the church stands in direct continuity with the Old Testament people of God.[118] Paul used the two terms, body and ***ekklēsia***, in Ephesians 5:22-28 (especially v. 23) to urge husbands to love their wives with the same love that God has toward his church, picturing the relationship between God and his church.

Ephesians 4:1-16 says more specifically about the church than any other part of Ephesians. It also reveals how some of the members of the community function and help the body to grow. Verse 12 reveals the purpose of the five leadership functions with three prepositional phrases: (a) for the equipping (completing or perfecting) of the saints, (b) for the work of service, and (c) to the building up of (edifying) the body of Christ. There has been much discussion around the interpretation of verse 12. The Revised Standard Version translates the three prepositional phrases as if the designated leaders were given by Christ for the equipping of the saints, work of service,

[116] Kevin Giles, *What on Earth is the Church?* Downers Grove, IL: InterVarsity Press, 1995, 23.
[117] Cunningham, *These Three Are One,* 321.
[118] George E. Ladd, *A Theology of the New Testament*, revised ed. Grand Rapids, MI: William B. Eerdmans, 1974, 582.

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and building up of the body of Christ. This translation makes these three matters the sole responsibility of the leaders listed in verse 11 (see Figure 4).

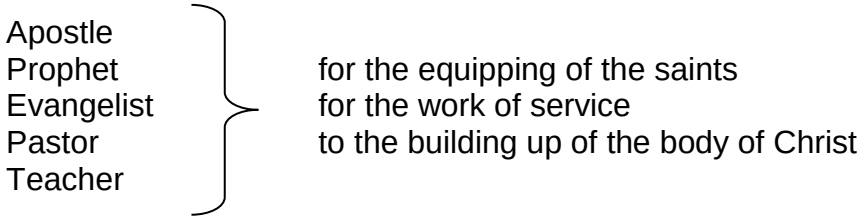

Figure 4: Ephesians 4:12 (functions of the leaders).

In this option, the leaders listed in verse 11 bear all of the responsibility for the ultimate goal of building up the body of Christ. The New Revised Standard Version, on the other hand, considers the second and third prepositional phrases dependent upon the first (see Figure 5).

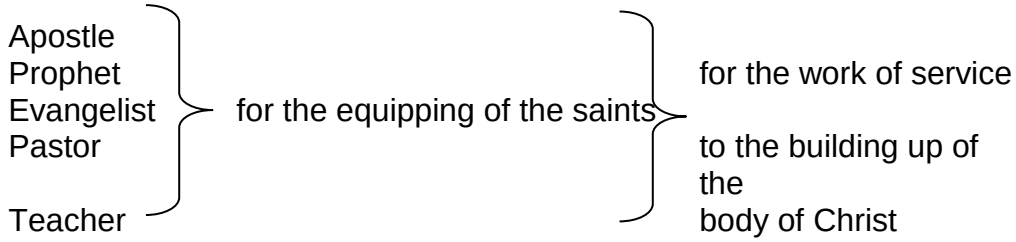

Figure 5: Ephesians 4:12 (functions of the saints).

In the second option, the leaders of the church listed in verse 11 have only the task of equipping the saints so that they in turn can fulfill the work of service and the building up of the body of Christ. Both translations are possible. In recent times, the latter has been preferred because it highlights the ministry of the whole church.[119] The issue has also been raised whether the apostle, prophet, evangelist, pastor, and teacher should be interpreted as offices or as individuals with a specific function. Bayes concluded that there may be some evidence for the existence of an office of prophet and teacher in the first-century church, but there is little evidence for the offices of apostle, evangelist, and pastor.[120] While this can be argued, the apostle, prophet, evangelist, pastor, and teacher definitely represent functions that edify and build the church. The logical interpretation is that these gifted leaders equip other believers so they might use their gifts to bring the body of Christ to maturity and unity. Each member

[119] Giles, *What on Earth is the Church?* 140. Giles gives a good explanation of the textual issues regarding the function of the ministry gifts.

[120] Bayes, "Five-fold Ministry." 113. Bayes' assumption is that if apostles, prophets, evangelists, pastors and teachers are offices, there would be Old Testament precedent and first century evidence. There is some evidence for the offices of prophet and teacher, but little or no evidence for the offices of apostle, evangelist, and pastor.

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of the Christian community has a vital role in the development and health of the community.

A sense of community has been defined as a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together.[121] This definition has four elements that seem to be present in a mature Christian community: membership (or a sense of belonging or connection to the group), influence and participation (the feeling that you matter to the group and make the group better), integration and fulfillment of needs (reciprocal relationships where individual needs are shared and met), and shared emotional connection (identifying with the community and the feeling that experiences and situations in life are commonly understood by the group). Paul's body metaphor for the functioning of the church allows believers to achieve a sense of community and have an active role in the development of the community.

Ethics Analysis

Ethics concerns the responsibility of humans to think and act in special ways in both ordinary and extraordinary circumstances. Ethical refers to behavior considered right or wrong according to our own beliefs—no matter the culture or society. Ethical failure usually falls into one of three areas: deceiving, stealing, or harming.[122] Each is forbidden in the Decalogue and Paul associates this aberrant behavior with Gentile or un-Christian behavior. The general purpose of Ephesians is to remind Christians of their identity and to encourage them to pursue the values and behaviors that characterize them. Ephesians has several interrelated themes: the power of God over all other principalities, powers, and authorities; the unity of Jew and Gentile into one body in Christ; and the appeal for maturity and holy living. In Ephesians 4:1, Paul implored the saints to walk worthy of their calling. Paul later described the Gentile life as a life of "sensuality for the practice of every kind of impurity with greediness" (4:19) and urged the saints to "put on the new self, which is in the likeness of God has been created in righteousness and holiness in truth" (4:24) and listed some behaviors to avoid (stealing, unwholesome speech, bitterness, anger, and malice) and replaced them with good behaviors (hard work, speak edifying words, kindness, tenderness, and forgiveness). Paul described the Christian's past state and God's desired states for the church in ethical terms.

Summary of Sacred Texture

Sacred texture analysis leads the interpreter to examine relationships between the human and divine in a text. The relationship of human and divine in Ephesians 4:1-16 is described in terms of power and authority. God (in Trinitarian form), having all power

[121] David W. McMillan and David M. Chavis, "Sense of Community: A Definition and theory," *Journal of Community Psychology* 14 (1986), 9, doi: 10.1002/15206629(198601)14:1<6::AID-JCOP2290140103<3.0.CO;2-I

[122] Ronald A. Howard and Clinton D. Korver, *Ethics for the Real World.* Boston, MA: Harvard Business Press, 2008, 13.

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and authority gives gifts (i.e., people separated by calling and gifted for a special function) by the ascended and seated Christ (the second *perichoretic* partner) to mediate the process of ministry to bring Christians to maturity and of building up of the body of Christ (the Christian church).

Summary of Findings. Robbins' method of sociorhetorical analysis was applied to Ephesians 4:1-16 to address the research question: What is the empowering relationship between the ascended Christ and the leadership ministries? Specifically, the inner texture, cultural and social texture, and sacred texture of the text were analyzed. The findings reveal multiple aspects to the relationship between the exalted Christ and leaders. Inner texture analyzes the words of the text for emerging themes, arguments, and relevant information. The repetitive words and phrases and the opening–middle–ending of the inner texture reveals several themes in the text: calling, unity, authority, and maturity. Each theme was present in Paul's argument for the Saints to live right. Inner texture analysis can be summed up: Christ gave the gifts of apostle, prophet, evangelists, pastor, and teacher to help the saints walk worthy of their calling and become mature as believes and live in unity.

Cultural and social texture analysis in particular reveals information relevant to the research question. Specific topics show that the text points toward a conversionist attitude toward the world. Paul drew a distinction between believers and Gentiles as two distinct groups and exhorted the saints to be mature and live in unity with the body. Common cultural topics analysis reveals that the exalted Christ gave gifted individuals (apostle, prophet, evangelist, pastor, and teacher), with authority directly from God, as a mediator between the past sinful state of the saint and the desired state of maturity and unity in the body. Final cultural topics revealed a subculture with a unique network of communication. Paul's pioneering missionary method and communication through circular epistles took advantage of the Roman infrastructure. The Christian community had a common conceptual system that united the churches. They also shared in a common identity with the person of Christ whom they exemplified.

Sacred texture analysis is particularly important for the examination of human and divine relationships. This analysis reveals the presence of each member of the Trinity, yet the text focuses upon Jesus Christ as deity and ultimate authority. Holy persons were present in Paul and the five gifted leaders listed in Ephesians 4:11. These holy persons were revealed to have been given for the specific purpose of equipping the saints, ministering to the body, and building up the community of believers that are identified, not by race or place, but in Christ.

A summary of the information reveals several points leading toward a model of divine empowerment:

1. Divine empowerment is participation with the Trinity in the context of calling and membership in a common community.
2. Divine empowerment focuses on desired behavior and relationships.
3. Divinely empowered agents mediate the old or present state of being and the desired state of maturity and unity of the saints. Mediators have at least five possible functions:
    a. Mediators are authorized by God as envoys.
    b. Mediators speak for God.

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c. Mediators speak about God.
d. Mediators show the care and love of God.
e. Mediators inspire and instruct the saints.

III. DISCUSSION

Divine empowerment for leaders comes through calling, membership, and participation. The call in Ephesians comes from an explicit source—the God of the Bible. A call has been defined as a profound impression from God that establishes parameters for your life and can be altered only by a subsequent, superseding impression from God.[123] In the nonreligious context of workplace spirituality, calling has been defined as the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life.[124] This experience of transcendence, according to this concept, is by choice where individuals acknowledge a creator, supreme-being, higher power, a god of love, or Allah, Jehovah, Buddha, or any other transcendent being.[125] Central to the many Christian interpretations of calling is the idea that there is something that God has called me to do with my life, and my life has meaning and purpose at least in part because I am fulfilling my calling.[126] This meaning and purpose is what proponents of workplace spirituality refer to as transcendence. Paul often reminded the churches of their calling: called to be saints (Rom 1:7), being sanctified by their calling (1 Cor 1:2), and to be faithful to God who called them (1 Cor 1:9). For Paul, calling is an act of God that initiates membership into the body of Christ by those who hear and act upon the calling. Calling then initiates participation with God.

Paul was clear in Ephesians 4:4 that there is only one body, one community of believers whose membership is attained by embracing the gospel,[127] specifically membership by the "blood of Christ" (Ephes 2:13). Paul distinguished between the Gentiles (whom he equated with sin and lostness) and saints. Individuals tend to categorize themselves and identify with groups based upon common variables. To be a part of the body of Christ, they are categorized by their belief in the good news of Jesus Christ. This is what they identify with and by which comparisons are drawn with other groups. Members of the body of Christ are also identified by common behaviors. In the first three chapters of Paul's Ephesian sermon, he identified the boundaries of the body to which the saints belong. The last three chapters of Ephesians identify behaviors and attitudes that are common to the body. There are two basic concepts that make up "membership." First is the means by which individuals are categorized and identified for inclusion to a certain group. Second are the feeling and the advantages of belonging to a group. Fry wrote that membership encompasses the cultural and social structures we

[123] Iorg, *Is God Calling?* Kindle location 63.
[124] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14 (2003): 703, doi: 10.1016.j.leaqua.2003.09.001
[125] Louis W. Fry, Laura L. Matherly and J. Robert Ouimet, "The Spiritual Leadership Balanced Scorecard Business Model: The Case of Cordon Blue-Tomasso Corporation," *Journal of Management, Spirituality, and Religion* 7 no. 4 (2010): 296, doi: 10.1080/14766086.2010.524983
[126] William C. Placher, *Callings*, Kindle ed. Grand Rapids, MI: William B. Eerdmans, 2005, 2.
[127] Banks, *Paul's Idea of Community*, 58f.

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are immersed in and through which we seek to be understood and appreciated.[128] Membership has been defined as the feeling of belonging or of sharing a sense of personal relatedness—a feeling that one has invested part of oneself to become a member and has a right to be a member.[129] Membership is the first step to the process of developing a sense of community and conveys upon people a set of rights and responsibilities that are always characterized by belonging to the community.[130] There may be a conceptual link between sense of community and empowerment. A sense of community may give community members the sense of control and social support necessary for development.[131] Membership or identifying with a particular group (in-groups) provides a sense of being understood and accepted. Membership promotes unity and cohesion within the group and strengthens relationships.

Ephesians 4:1-16 suggests participation between God and man in the process of unifying the community of believers and the development of individual members into mature saints. A major theme, if not the main theme, of the book of Ephesians is unity, and unity is the dominant theme of 4:1-16. Paul was clear that unity is a vital aspect of God's desired behavior for the body, explicitly instructing the saints to "keep the unity of the Spirit" (v. 3) until we all "come to the unity of the faith" (v. 13). The believer's example for unity is the divine Trinity that is revealed in verses 4-6. The terms *perichoresis* and polyphony allow for participation between God and man by "joining in the dance" and "joining in harmonically" with God's actions for the accomplishing of his will. Paul expressed God's instructions to the churches in Asia to live in unity as mature saints. Paul strengthened this argument by revealing that God has facilitated this process by giving equipped and empowered leaders to aid in the process of building maturity and unity. This is the very example of *perichoresis* and polyphony—participation with the divine.

Analysis of our text reveals the distinction of authority in the relationship between deity and leaders. Divine authority is implicit in Christ's giving leaders to the church (apostle, prophet, evangelist, pastor, and teacher). The divine authority that accompanies the function of apostle and prophet as legates of God was known in first-century Judea, and we can safely assume that the same divine authority was extended to the evangelist, pastor, and teacher as well. Authority is a central feature of the structure of formal organizations and is derived from implicit or explicit contracts concerning the individual's position or knowledge.[132] The modern concept of authority (especially in organizations) is almost entirely based upon implicit sources.[133] This

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[128] Fry, "Toward a Theory of Spiritual Leadership," 704.

[129] McMillan and Chavis, "Sense of Community," 9.

[130] Kimberly D. Bess, Adrian T. Fisher, Christopher C. Sonn and Brian J. Bishop, "Psychological Sense of Community," in *Psychological Sense of Community: Research, Applications and Implications*, ed. Adrian T. Fisher, Christopher C. Sonn and Brian J. Bishop. New York: Kluwer Academic/Plenum, 2002, 7.

[131] Ron Miers and Adrian T. Fisher, "Being Church and Community," in *Psychological Sense of Community: Research, Applications and Implications*, ed. Adrian T. Fisher, Christopher C. Sonn and Brian J. Bishop. New York: Kluwer Academic/Plenum, 2002, 144.

[132] Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research and Managerial Application*, 4th ed., Kindle ed. New York: Free Press, 2008, 354.

[133] Schütz, *Paul and the Anatomy of Apostolic Authority*, 12.

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contemporary view of authority exists within social organizations and is constantly being endorsed and supported by the leaders and their followers. This implicit source of authority exists because of shared goals and for the benefit of the organization. In the past, sources of authority were more explicit. Historically, authority had a divine origin. In ancient times, dynastic rulers and Roman emperors felt they had a divine right to rule. Authority was a family inheritance, but it was divinely given. The source of authority must be more than merely implicit. Paul clearly stated that Christ is seated in "heavenly places above all rule and authority and power and dominion, and every name" (Ephes 1:21) and reiterated this fact in Ephesians 4:8-10, directly connecting this ultimate authority and power to the gift of leaders in verse 11 showing a direct and explicit source of authority for these leaders.

In Ephesians 4:1-16, Paul revealed God's concern for the churches in Asia for individual maturity and unity in the body. Therefore, God gave the gifts of apostle, prophet, evangelist, pastor, and teacher for equipping the members, serving, and strengthening the body. These leaders or leadership functions were given to the body for the ultimate purpose of building up believers until they are united and developed. They mediate the unifying and maturing process in at least five ways. Generalizing the functions of the apostle, prophet, evangelist, pastor, and teacher may reveal how they would function in organizations and churches today. The day-to-day function of the apostle is difficult to discern. What is known about apostles in the New Testament and the cultural equivalent of ambassadors or envoys is that they were authorized to take a message to another group of people. While working in the capacity of apostle, they acted with the full authority of their sender to the extent that they accurately represented the sender's message.[134] Apostles in the first century were sent out to take a specific message to another sovereign body. Apostleship assumes a relationship with and knowledge of the sending sovereign. Apostles then were given by Christ, according to Ephesians 4:11, to represent God as the author of the directive of unifying the body and becoming mature.

The role of the apostle and prophet are similar—both speak for God—but apostle seems to have an overseeing function that prophets do not have.[135] Prophets speak forth God's message by divine inspiration. Some Old Testament prophets were commissioned with special authority to oversee prophetic awakenings (e.g., Elisha or Jeremiah) or to judge Israel (e.g., Deborah or Samuel). The function of an evangelist (which is unique to the New Testament and early church) is also a speaking function. Whereas the apostle and prophet speak for God, the evangelist speaks about God. Specifically, the evangelist tells about the person and work of Christ Jesus primarily to those who do not already have knowledge or a relationship with him.

While the pastor and teacher may be one role, there are two separate functions—shepherding and teaching. Pastor is only found once in the New Testament, yet the function of a shepherd is well known. Shepherding is a metaphor, and metaphors assume some cultural competence.[136] There are three critical functions of

[134] Keener, *The IVP Bible Backgrounds Commentary*, 547.
[135] Ibid., 822.
[136] Timothy S. Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*. Downers Grove, IL: InterVarsity Press, 2006, 31f.

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shepherds: providing, protecting, and guiding. Teaching presumes the transfer of knowledge from one individual to another. In the biblical sense, teaching is the process of educating the people of God about God and the things of God. The roles of shepherd and teacher are much more personal than the roles of apostle, prophet, and evangelist. The function of the shepherd then is to show the love and care of God in tangible ways, and the function of the teacher is to instruct about God and to inspire people to live godly lives. Each leader enters the divine dance with God by fulfilling the roles that God has designated for them.

Leaders are empowered by participating with God through calling and membership (identification with God and other saints). Being authorized directly by God, they in turn empower others in their mediatorial roles that connect them to God and to the body of saints. Simply stated, leaders are empowered when they participate with God for the purpose of facilitating individual maturity and unifying relationships. Leadership empowerment comes by participating with God through a divine call and identification with the group for the purpose of building up of the body. Empowered leaders then are authorized by God to mediate these relationships. The focus of divine empowerment is on relationships and individual development. Figure 6 shows the relationships of the components of divine empowerment and does not depict a process of empowerment.

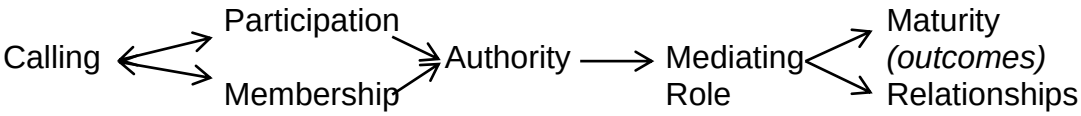

Figure 6: Components of divine wempowerment.

Implications for Ecclesial Leadership

Empowerment is an important topic for the church. However, it is a concept that has numerous connotations, depending upon the theological context of the person or group using the term. Spiritual empowerment for the Pentecostal or Charismatic has very different implications from those of a Reformed tradition. Empowerment in organizational leadership means something quite different from empowerment in a Christian context. However, Christian leaders have begun using constructs from organizational empowerment as components in church transformational and leadership development models, and some have combined the organizational construct of empowerment with Holy Spirit empowerment with some success. There has been a need for a model of divine empowerment that can be integrated with theories of organizational empowerment. This divine empowerment model was developed from the examination of Ephesians 4:1-16 where leadership roles are directly connected to God. This empowerment model has five interrelated components: (a) calling is a profound impression from God that establishes parameters for your life; (b) participation is joining the divine dance with the Trinity to participate in God's plan; (c) membership is the feeling of belonging to a group and a sense of relatedness and purpose; (d) authority is power conferred by a superior being—in this case it is power from the seated Christ;

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and (e) mediatorial roles of leading, speaking for God, speaking about God, showing God's love and care, or instructing and inspiring the saints.

Limitations of This Study

Pentecostal and Charismatic readers may feel that the role of the Holy Spirit in this model of divine empowerment has been minimized. However, the purpose of this study was to focus on the role of Christ and the Trinity in leadership empowerment. While the role of the Spirit is integral to divine empowerment, a fuller exploration into the Spirit's role in empowering leaders is beyond the scope of this study.

The analysis of Ephesians 4:1-16 was extensive but not exhaustive. There are several limitations to this study. The most obvious limitation of this study was that it only analyzed 16 verses in the book of Ephesians. This study sought to discover the relationship between the ascension of Christ and leader empowerment in Ephesians 4:1-16. Whereas this pericope was chosen because of the direct link between the ascension and leadership roles, there are other texts that show links between the exalted Christ or God and leadership that may shed further light upon this question. Additionally, this study required some examination of other texts in Ephesians as they directly weighed upon the findings, but it was done briefly and only to the extent that it was necessary to gain understanding. A full analysis of Ephesians would have added greatly but was beyond the scope of this study.

Another limitation of this study was in the method of analysis itself. This study utilized sociorhetorical analysis as developed by Vernon. K. Robbins. This research only analyzed the inner texture, social and cultural texture, and sacred textures. It would be nearly impossible to exhaust sociorhetorical analysis. While many social and cultural aspects relevant to the research question were examined, there may be more social or cultural features still in need of investigation that may impact directly upon the relationships this study examined. Additionally, the ideological texture was not considered.

Future Research

The limitations of this study also revealed areas of further investigation. The first suggestion for additional study is the analysis of the other ascension texts in scripture. The analysis of these ascension scriptures may bring greater understanding to our research question. There are several other texts that explicitly or implicitly connect Christ's ascension, exaltation, or authority to leadership or divine mandate. This study considered only one of the lists of gifts in relationship to leadership. Additional analysis of the gifts listed in 1 Corinthians 12 and 14 and Romans 12 promises to inform our understanding of the relationship between the members of the Trinity and leadership empowerment.

This study considered intertexture only to the extent it was necessary to understand the rhetorical aspects of Ephesians 4:1-16. A more in-depth analysis of intertexture may reveal more insights to this study. This study also did not analyze the ideological texture. Future research into the ideological texture may be the most important next step in the final analysis of the text. Leadership empowerment has to do

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with the use of divine power. A full analysis of the ideology of power (as outlined by Robbins[137]) will bring fuller understanding of divine empowerment.

Further examination of the proposed divine leadership models is warranted. Sociorhetorical analysis of Ephesians 4:1-16 revealed five aspects to divine empowerment (i.e., calling, participation, membership, authority, and mediating roles). These aspects along with the suggested empowerment models should be examined closer for generalizability. Additionally, a fuller application of the proposed divine empowerment model should be expounded upon and tested.

Perichoresis in relation to leadership should studied. The use of *perichoresis* (divine dance) was used to describe the possibility of men participating with God. Whereas there has been renewed interest in the doctrine of the Trinity[138] and the Trinity has been examined in relationship to pastoral practice,[139] additional study into the Trinity and leadership is needed with special attention to the role of the Holy Spirit and leadership.

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[137] Robbins, *Exploring the Texture of Texts*, 113-115.
[138] Cunningham, *These Three Are One*, ix.
[139] See Fiddes, *Participating in God*, and Pembroke, *Renewing Pastoral Practice.*

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LEADERSHIP IN CORINTH: RECIPROCITY AND LEADER-MEMBER EXCHANGE IN 2 CORINTHIANS 6:11-13

TRULS ÅKERLUND

The present article provides insight to the emerging field of Christian leadership by exploring the relationship between leader and followers in 2 Corinthians through the lens of leader-member exchange (LMX) theory. In contrast to the cultural norms of the first century and the universal principle of reciprocity explored in contemporary leadership research, the church in Corinth resists withholding a reciprocal relationship with the apostle Paul despite his sacrifices for the community. By investigating the community's reluctance to enter into the kind of relationship one should expect, the article pinpoints diverging views on leadership as a hindrance for the development of reciprocity and exchange, proposing that implicit leadership theories (ILT) may moderate the effect of benevolence on relationships in dyads and groups. Suggestions for further research are provided.

This article aims at providing new insight to the emerging field of Christian leadership by exploring the relationship between leadership and followership in Paul's second letter to the church in Corinth, more specifically what seems to be a lack of reciprocity between Paul and the community despite the apostle's sacrifices for its members. Although the study touches on several parts of the Corinthian correspondence, the pericope under investigation is 2 Corinthians 6:11-13. Despite the growing interest in employing methods and theories from the social sciences in studies of the Bible, little or no research has been done to link the construct of leader-member exchange (LMX) with leadership in the Pauline corpus. This organizational leadership theory suggests that benevolence on part of the leader evokes positive response from

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the follower.[1] The apparent absence of such outcomes in Corinth raises the question of what hinders the community of believers to respond in a manner one should expect. By investigating the Corinthian community's reluctance to enter into the kind of reciprocal relationship that Paul expected and the culture anticipated, the article seeks to point out dynamics or structures that may hinder the development of healthy exchange and reciprocity in dyadic and group relationships, thus providing knowledge that is relevant for all organizations—religious as well as non-religious.

I. THE CITY, THE COMMUNITY, AND THE CULTURE

When Paul arrived in Corinth in the fall of A.D. 50, the city was a buzzing Roman colony built on the ruins of the classical city destroyed in 146 B.C.[2] Truly one of the great cities of the empire, the vast amount of inscriptions found within its borders witness a growing civic and individual pride at the time of Paul: "Corinth was a city where public boasting and self-promotion had become an art form."[3] The church in Corinth was not unaffected of these tendencies, and Paul's correspondence with the community is partly a response to issues originating from social and cultural factors in Corinth. Thus, "without denying the importance of ideas or the life of the mind, we must take more seriously the dialectic between ideas and social structures."[4] Prior to the analysis of the pericope in 2 Corinthians 6:11-13, it is hence necessary to highlight some of the socio-cultural dynamics that may have been influential in the Corinthian church relevant for this study, especially that of honor/shame and patronage/reciprocity.

Honor and Shame

In the Roman society, honor was an important status-oriented ordering principle.[5] Although the definitions of honorable and shameful behavior varies over time and space, the social values of honor and dishonor were central to all cultures inhabiting the Mediterranean rim in the first century A.D.[6] Because honor "is a claim to worth *and* the social acknowledgement of that worth,"[7] there is a constant dialectic between the norms of society and the ways individuals reproduce these norms in specific behaviors. Honor, then, understood as "the affirmation of a person's worth by peers and society awarded on the basis of the individual's ability to embody the virtues and attributes his or her

[1] See Randall P. Settoon, Nathan Bennett, and Robert C. Liden, «Social exchange in organizations: Perceived organizational support, leader–member exchange, and employee reciprocity», *Journal of Applied Psychology* 81, nr. 3 (1996): 219–227, doi:10.1037/0021-9010.81.3.219.
[2] Paul Barnett, *The Second Epistle to the Corinthians* (Grand Rapids, Mich.: W.B. Eerdmans Publishing Company, 1997), 1–5.
[3] Ben Witherington, *Conflict and Community in Corinth: a Socio-rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids, Mich.: W.B. Eerdmans, 1995), 8.
[4] Ibid., xv.
[5] J. Brian Tucker, *You belong to Christ: Paul and the Formation of Social Identity in 1 Corinthians 1-4* (Eugene, Or.: Pickwick, 2010).
[6] F Taylor Jr Walter, «Reciprocity, Siblings, and Paul: Why Act Ethically?», *Lutheran Theological Journal* 39, nr. 2/3 (December 2005): 181–195,106.
[7] Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology* (Louisville, Ky.: Westminster John Knox Press, 2001), 31.

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society values,"[8] results in conformity because individuals or groups who do not stay within the perimeters of accepted values will be written off by the group as shameless or errant. As a person's worth was based on the recognition of others, the self-promoting inscriptions flourishing in Corinth served to boost a person's credit in the public eye.[9] This system of honor and shame were supported by the structures of the Roman notion of patronage, studied next.

Patronage and Reciprocity

The Greco-Roman world was fundamentally a patronal society made up by an infrastructure of networks based on favor and loyalty in an ongoing exchange, where bonds of indebtedness functioned as glue to ensure social cohesion.[10] In a world where the majority of the population experienced lack of monetary and social wealth, many people found themselves in need of help in one area or another. This need was meet primarily through the relationships between patrons and clients, the former providing some sort of benefit in exchange for gratitude, loyalty, and service that, in turn, would contribute to the patron's status and power.[11] Hence, prestations that seemed to be disinterested and voluntary, was in fact based on economic self-interest.[12] In contrast to regular friendships, patron-client relations were asymmetrical and particularistic with the patron being the one in power due to access to limited resources. Failure to return gratitude for favor was a great offense and would result in a breach of the relationship.[13]

Chow holds that some of the behavioral problems in the Corinthian church stemmed from the way the wealthy elite in its midst brought with them the accustomed mindset of patron-client relationships into church relationships.[14] Although Paul remarks that there were "not many wise according to the flesh, not many mighty, not many noble" (1 Cor 1:26) in the Corinthian church, it is likely that the community drew a number of its members from the wealthy Greco-Roman elite. This insight emerged in the 1970s as Theissen brought the sociological studies of the early Christianity to new prominence,[15] arguing that the church in Corinth was marked by internal social stratification, with a few members coming from the upper strata while the majority from

[8] David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, Ill.: IVP Academic, 2004), 125.
[9] Witherington, *Conflict and Community in Corinth*, 8.
[10] deSilva, *An Introduction to the New Testament*, 130.
[11] Halvor Moxnes, «Patron-client Relations and the New Community in Luke-Acts», i *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey (Peabody, Mass.: Hendrickson Publ., 1991), 242.
[12] Marcel Mauss, *The Gift: the Form and Reason for Exchange in Aarchaic Societies* (Mansfield, Conn.: Martino publishing, 2011), 1.
[13] Walter, «Reciprocity, Siblings, and Paul: Why Act Ethically?», 193.
[14] John K. Chow, *Patronage and Power: a Study of Social Networks in Corinth*, (Sheffield: JSOT Press, 1992).
[15] James D. G. Dunn, «Reconstructions of Corinthian Christianity and the Interpretation of 1 Corinthians», in *Christianity at Corinth: the Quest for the Pauline Church*, Ed. Edward Adams and David G. Horrell (Louisville, Ky.: Westminster John Knox Press, 2004), 302–303.

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the lower stratum.[16] Although only a minority came from the upper classes in Corinth, this group seems to have been very dominant,[17] even to the point that the most active and important members came from the rich and socially powerful classes. Also, it is probable that most of the problems Paul addresses in Corinth originate from this group of people.[18] With this socio-cultural context explored, the study now turns to the text under investigation.

II. THE TEXT: 2 CORINTHIANS 6:11-13

Paul writes 2 Corinthians prior to his third visit in Corinth (2 Cor 13:1). Although problems associated with Paul's relationship with and leadership over the Corinthian church is evident even through a surface reading of the epistle, the text has shown itself to be notoriously hard to interpret due to the critical problems regarding its integrity, especially as it relates to the multiple partition theories suggested by commentators of the letter. Based on the notion that 2 Corinthians reflects very different circumstances, many scholars regard the text as a composite letter, though there is no consensus on the reconstruction of the text or the chronology of the different fragments.[19] Witherington holds that most of these theories build on wrong assumptions, because "there is not a shred of textual evidence to support the view that any part of the letter as we have it did not originally belong where it now is."[20] The fallacy of the commentators clinging to the composite hypothesis is, according to Witherington, that they have not taken Paul's use of ancient rhetorical conventions sufficiently into consideration. Consequently, they are failing to identify the apostle's digressions in the argument throughout the letter as such, reflecting how historical methods have their limitations as they were not developed to examine the inner nature of texts as written discourse. In order to more fully integrate the study of texts as they interact with phenomena outside the text, some scholars have therefore proposed socio-rhetorical criticism as "a systematic approach that sets multiple contexts of interpretation in dialogue with one another."[21] Witherington holds that Paul deliberately used rhetorical forms and devices to get his message through to the Corinthians. In the case of 2 Corinthians, this article concurs with Witherington's claim that the epistle is a piece of forensic rhetoric, emphasizing the apostle's need to reconcile the community to himself (in contrast to 1 Corinthians were the purpose is to

[16] See Gerd Theissen, «Social Stratification in the Corinthian community: A Contribution to the Sociology of Early Hellenistic Christianity», in *Christianity at Corinth: the quest for the Pauline church*, ed. Edward Adams and David G. Horrell (Louisville, Ky.: Westminster John Knox Press, 2004), 97–106.
[17] See David W. J. Gill, «In Search of the Social Elite in the Corinthian Church», *Tyndale Bulletin* 44, nr. 2 (1993): 323–337.
[18] Bent Holmberg, «The Methods of Historical Reconstruction in the Scholarly 'Recovery' of Corinthian Christianity», i *Christianity at Corinth: the Quest for the Pauline Church*, ed. Edward Adams and David G. Horrell (Louisville, Ky.: Westminster John Knox Press, 2004), 261.
[19] See Nicholas H. Taylor, «The Composition and Chronology of Second Corinthians», *Journal for the Study of the New Testament* nr. 44 (1991): 67–87.
[20] Witherington, *Conflict and Community in Corinth*, 329–330.
[21] Vernon K. Robbins, *The Tapestry of Early Christian Discourse*, Kindle Edition (Taylor & Francis e-Library, 2003), 9.

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reconcile the community with each other) by means of a powerful argument for his ministry among them and his relationship with them.[22]

In 2 Corinthians 6:11-13 this culminates in an emotional appeal to the Corinthian community to give him and co-workers the rightful place in their hearts: "We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us. As a fair exchange—I speak as to my children—open wide your hearts also."[23] As evident from the use of the pronoun "you" in this passage, Paul addresses the community directly as he did earlier in 5:20 and 6:1, only this time the focus is on the Corinthians' relationship with Paul, not God. The two appeals are clearly interconnected, however, as to be reconciled with God involves getting reconciled with Paul, his servant.[24] The apostle points out the stark contrast between his own affections towards the Corinthians and their feelings towards him: His heart is open and they are not restrained by him. They, on the other side, are restrained in their own affections and have closed their hearts for him. The placement of the passage in the overall argument of the letter makes this lack of commitment to Paul even more bizarre, as it follows one of four "hardship lists" found in the Corinthian correspondence (2 Cor 6:5-10. Cf. 1 Cor 4:9-13; 2 Cor 4:7-12; 11:23-28). It is likely that Paul uses these vivid descriptions of suffering and hardship in 2 Corinthians to strengthen the case of his leadership, especially as he connects the afflictions he endures directly with the benefit of the church: "If we are afflicted, it is for your comfort and salvation" (2 Cor 1:6, cf. 4:12, 15; 5:13; 11:7). The multiple occurrences of hardship lists indicate that Paul expects the community to grant him loyalty based on the sacrifices he has done for them. Paul wants reciprocity, a recompense (gr. *antimisthia*) for his afflictions, expressed in terms of loyalty and open hearts in the Corinthian church.

As mentioned above, part of the internal problems in Corinth stemmed from behaviors associated with patronage. Some of Paul's issues with the community may have come from the same root as Paul refused to accept their patronage by insisting on working with his hands to support himself (1 Cor 9:3-15; 2 Cor 11:7-9), thus identifying with the lower classes.[25] Though he rejects to submit to any form of patronage from the Corinthian elite and strongly exhorts them to turn away from their habitual ways of interaction based on social standing, Paul does not discard the notion of reciprocity in general. On the contrary, 2 Corinthians 8-9 reveals how Paul was seeking to develop reciprocal relationships between the churches he had planted so that beneficence between Christians could span the Mediterranean.[26] Also, the apostle was not hesitant to accept economic support from churches elsewhere (Phil 4:15-18; 2 Cor 11:8-9). Paul did undermine the status-ridden notions of leadership found among the Corinthian elite and the "super-apostles" contesting his leadership by providing images of servanthood (2 Cor 1:24; 2:6; 4:5), stewardship (1 Cor 4:1), and strength through weakness (2 Cor 11:30-12:13). Yet, it is not evident that he let go of the idea of reciprocity in the same

[22] Witherington, *Conflict and Community in Corinth*, 328–337.
[23] All Scriptural references are from NASB
[24] Barnett, *The Second Epistle to the Corinthians*, 334.
[25] Witherington, *Conflict and Community in Corinth*, 208–209, 448.
[26] deSilva, *An Introduction to the New Testament*, 136; Stephan Joubert, *Paul as Benefactor: Reciprocity, Strategy and Theological Reflection in Paul's Collection* (Tübingen: Mohr Siebeck, 2000).

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token. As seen above, there is a pattern of cause and effect throughout the Corinthian correspondence in which Paul makes a connection between his own affections and the well-being of the community, and it is on this basis that the appeal in 2 Corinthians 6:11-13 should be understood. Paul does not break with the principle of patronage and reciprocity, but redefines it in light of the Gospel and envisions a radical change in relationships between leaders and followers in the churches of God: "Patrons within the church are acting as stewards of God's gifts (2 Cor 9:8-10), so that the concept of stewardship … replaces notions of patronage and beneficence (with the potentially divisive claims to power and loyalty that accompany them) in the earliest churches."[27] Consequently, for leadership the reciprocal relation is inverted: The leader does provide resources to his followers, yet such benefits are provided from below, from a posture of weakness and service, with the goal of the strengthening the community. This is in line with the findings of Wheatley's study on patronage in early Christianity, suggesting that while patronage was not abolished by Christ and the early church, the concept was radically transformed and the traditional honor-game inverted. [28] Concerning the dispute of leadership in the Corinthian church, the question is who is the best example of Christ-like values and behaviors, and for the time being, Paul is the prime candidate. Consequently, the community is to imitate him (1 Cor 4:16), although the ultimate allegiance is to Christ (1 Cor 4:3-5).

As mentioned above, the codes for honorable and disgraceful behavior vary in time and space, thus different groups may define piety quite differently. Hence, a conflict of loyalty may develop if a group or leader promotes values divergent from those held by the majority culture, forcing members of the minority culture to change in order to ignore the opinion of nonmembers about their behavior. In other words, "adherence to the group's values and ideals will only remain strong if that person redefines his or her circle of significant others."[29] This is exactly what is going on in Corinth, as Paul's work among the community stands and falls on the acceptance of his leadership. The discourse on holiness and separation from evil succeeding Paul's plea for reciprocity (2 Cor 6:14-7:1), often held to be an insertion,[30] fits into this picture because Paul as a leader of a minority group in a pagan majority culture, needs to counter the external pressure for conformity and the internal erosion of commitment through the establishment of shaming tactics and honor discourses.[31] Paul endorses and advocates values contrary to that of his surroundings because he believes that the social skeleton of the Corinthian society is ill-suited for the formation of the people of God. If his work is to succeed, he must be seen and embraced as the social architect and the most significant other in the Corinthian church. Building on a social identity theory of leadership, Barentsen suggests that leaders influence primarily through their ability to

[27] deSilva, *An Introduction to the New Testament*, 136.
[28] Alan B. Wheatley, *Patronage in early Christianity: Its Use and Transformation from Jesus to Paul of Samosata* (Pickwick Publications, 2011).
[29] deSilva, *An Introduction to the New Testament*, 128.
[30] Paul Brooks Duff, «The Mind of the Redactor : 2 Cor 6:14-7:1 in Its Secondary Context», *Novum testamentum* 35, nr. 2 (1. april 1993): 160–180; Joseph A. Fitzmyer, «Qumrân and the Interpolated Paragraph in 2 Cor 6:14-7:1», *Catholic Biblical Quarterly* 23, nr. 3 (1. juli 1961): 271–280.
[31] deSilva, *An Introduction to the New Testament*, 128–129.

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direct the social identification process of other community members, thus aligning values, beliefs, and behaviors of the group.[32] Whether they will succeed or not, depends among other things on the existence of other alternatives offered by competing leaders. Applied on 2 Corinthians, the letter reveals intense competition for leadership. Witherington is thus right in the assertion that "social and practical matters are more to the fore than theological and ethical matters at the close of 2 Corinthians. The fundamental problem is the Corinthians' image of Christian leadership."[33] The Pauline letters in general and the Corinthian correspondence in particular not only describe Paul's leadership but are leadership[34] because they aim at altering the understandings and behaviors of the addressee.[35]

In the defense of his leadership, Paul argues that he is not merely one among the Corinthians' "ten thousand guardians in Christ" (1 Cor 4:15) but their father in the faith, thus functioning as a mediator in their relationship with God even to the point that their bond with Christ stands and falls upon their relationship with him.[36] The contractual nature of this relationship is evident in the kinship language found throughout the correspondence (1 Cor 3:1-2, 4:14-15; 2 Cor 6:13; 12:14). The sibling metaphor (3:1), so rich with connotations to reciprocity and obligation,[37] underscores the way the community belongs to each other and to Paul. The father analogy carries the same meaning[38] as first century conventions held that children owe a debt of gratitude to their parents.[39] Also, the imagery indicates that Paul assumes a pedagogical stance toward the Corinthians.[40] Paul goes out of the way to assure that he is not to be associated with the kind of father figure the emperor or the other teachers might be (1 Cor 4:9-13), yet he expects them to submit to his authority and leadership because it is demonstrated by, not derived from, his words, deeds, and converts. He is their instructor and facilitator, the agent of Christ, as he is "trying to transform patronal relationships in Corinth in order to better socialize his converts."[41] To question Paul's authority is thus to question Christ. In summary, the dominant concern in 2 Corinthians deals with the leadership contest, since the winner would have the right to define what it means to be a Christian and what practices this identity involves.[42] In other words, the message is dependent upon the credibility of the messenger. In order to more fully investigate the Corinthian community's reluctance to enter into the kind of reciprocal relationship that

[32] Jack Barentsen, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus* (Eugene, Oregon: Pickwick Publications, 2011).
[33] Witherington, *Conflict and Community in Corinth*, 348.
[34] Efrain Agosto, *Servant Leadership: Jesus & Paul* (St. Louis, Missouri: Chalice Press, 2005), 106–109.
[35] See Anders Klostergaard Petersen, «Påtvungen gavmildhed i 2. Korinterbrev: udveksling og kontraktuel tænkning som bærende struktur hos Paulus», *Dansk teologisk tidsskrift* 74, nr. 1 (1. januar 2011): 43–58.
[36] Ibid.
[37] Walter, «Reciprocity, Siblings, and Paul: Why Act Ethically?», 189–192.
[38] M. K. Birge, *The Language of Belonging: A Rhetorical Analysis of Kinship Language in First Corinthians* (Leuven: Peeters, 2002), 33–35.
[39] G.W. Peterman, *Paul's Gift from Philippi: Conventions of Gift-exchange and Christian Giving*, (Cambridge: Cambridge University Press., 1997), 172–174.
[40] Witherington, *Conflict and Community in Corinth*, 400–401.
[41] Ibid., 457.
[42] Cf. Barentsen, *Emerging Leadership in the Pauline Mission*, 211.

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Paul expected and the culture anticipated, the article now turns to LMX-theory in search for answers to what may hinder the development of healthy exchange and reciprocity in dyadic relationships.

III. THE THEORY: LMX

Succeeding leadership studies that emphasized leadership traits and leadership behaviors in the middle of the 20th century, the relationship between leaders and follower became the locus of interest in the last decades of second millennium. One prominent example of such dyadic theories is the Leader-Member Exchange theory: "The distinguishing feature of LMX theory is the examination of relationships, as opposed to the behavior or traits of either follower or leaders."[43] LMX is consistently correlated with positive organizational outcomes such as satisfaction, member job performance, commitment,[44] perceived organizational support, and altruism,[45] and goes beyond the material transaction to include social exchange as well (e.g., approval, trust, esteem), thus encompassing both transactional and transformational forms of leadership.[46]

It is the emphasis on relationships between leader and follower that makes the LMX theory a promising starting point for exploration into the possible reasons for the lack of a reciprocal relationship between Paul and the Corinthian community. One downside about using LMX-theory to make sense of leader-follower relationships in the first century, however, is that this theory is based upon the idea that leaders develop exchange relationships with each follower as they together define the role of the subordinate. The focus is on what happens within a single relationship.[47] Such perspective makes sense in individualistic Western societies, but the culture of Corinth at the time of Paul was a highly collectivistic one,[48] implying that people naturally would place great emphasis on loyalty in forms of support for the members of the exchange relationship.[49]Although LMX has developed to include studies on group and network levels,[50] it still focuses on leadership relationships among individuals and may thus

[43] Robert J. House og Ram N. Aditya, «The Social Scientific Study of Leadership: Quo Vadis?», *Journal of Management* 23, nr. 3 (1997): 430.
[44] Charlotte R Gerstner og David V. Day, «Meta-Analytic Review of Leader-Member Exchange Theory: Correlates and Construct Issues», *Journal of Applied Psychology* 82, nr. 6 (1997): 827–844.
[45] M. Uhl-Bien and J. M. Maslyn, «Reciprocity in manager-subordinate relationships: Components, configurations, and outcomes», *Journal of Management* 29, nr. 4 (1. august 2003): 511–532, doi:10.1016/S0149-2063_03_00023-0.
[46] Gerstner and Day, «Meta-Analytic Review of Leader-Member Exchange Theory: Correlates and Construct Issues»; Uhl-Bien and Maslyn, «Reciprocity in Manager-Subordinate Relationships».
[47] Peter Guy Northouse, *Leadership: Theory and Practice*, 4. ed. (Thousand Oaks, Calif.: Sage, 2007), 147; Gary A. Yukl, *Leadership in Organizations*, Global Edition (Boston, MA: Pearson Education, 2013), 222.
[48] Malina, *The New Testament World*, 60–67.
[49] See Diane M. Sullivan, Marie S. Mitchell, and Mary Uhl-Bien, «The New Conduct of Business: How LMX Can Help Capitalize on Cultural Diversity», in *Dealing with Diversity*, ed. George B. Graen (Information Age Pulishing, 2003), 183–218.
[50] See G. B. Graen and M Uhl-Bien, «Relationship-based Approach to Leadership: Development of Leader-member Exchange (LMX) Theory of Leadership over 25 years: Applying a Multi-level Multi-domain Perspective.», *Leadership Quarterly* 6, nr. 2 (1995): 219–247.

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show itself inadequate to address problems between the leader and a group, such as the relational breach between Paul and the church in Corinth. In order to avoid theoretical mismatch, the article now draws the attention to the theories underpinning LMX, that is, Social Exchange Theory (SET).

Social Exchange Theory and the Norm of Reciprocity

LMX-theory is usually derived from Social Exchange Theory,[51] suggesting that when individuals are treated well by another, they build an obligation to return the benevolence.[52] Put differently, "the norm of reciprocity" puts one party under obligation when benefitted by another, the recipient being indebted to the donor until he repays.[53] The reciprocity norm generates a sense of goodwill so that *quid pro quo* imitation over time results in commitment and trusting relationship. It is not surprising, then, that research demonstrates that high quality LMX relationships include higher levels of respect, trust, and loyalty.[54] Gouldner holds that the underlying principle of reciprocity is essential to the stability of social systems and is likely to be found across time and culture: "A norm of reciprocity is, I suspect, no less universal and important an element of culture than the incest taboo, although, similarly, its concrete formulations may vary with time and place."[55] The notion of reciprocity evident in the Roman custom of patronage, Paul's plea in 2 Corinthians 6:11-13, and in LMX-theory are arguably expressions of the same underlying principle or norm. Consequently, the fissure between the ancient text and the modern theory is perhaps not as large as one should expect.

IV. THE TEXT AND THE THEORY: ANY NEW INSIGHTS?

Having briefly outlined tenets of LMX and SET important for this study, it is time to return to the Corinthian correspondence and the question of what hinders the development of a reciprocal relationship between and the Christian community in the city. As reciprocity is the norm in human relations (Gouldner, 1960) and "the basis of human cooperation,"[56] recipients of positive actions would naturally experience some sense of indebtedness that only can be reduced through reciprocation. This principle was fundamental to the mechanisms of patronage and honor in the time of Paul, hence

[51] R. Cropanzano, «Social Exchange Theory: An Interdisciplinary Review», *Journal of Management* 31, nr. 6 (1. desember 2005): 874–900, doi:10.1177/0149206305279602; Sullivan, Mitchell, and Uhl-Bien, «The New Conduct of Business: How LMX Can Help Capitalize on Cultural Diversity»; S. J. Wayne, L. M. Shore, and R. C. Liden, «Perceived Organizational Support and Leader-Member Exchange: a Social Exchange Perspective.», *Academy of Management Journal* 40, nr. 1 (1997): 82–111, doi:10.2307/257021.

[52] Settoon, Bennett, and Liden, «Social Exchange in Organizations», 220.

[53] Alvin W. Gouldner, «The Norm of Reciprocity: A Preliminary Statement», *American Sociological Review* 25, nr. 2 (1. april 1960): 161–178, doi:10.2307/2092623.

[54] See Sullivan, Mitchell, and Uhl-Bien, «The New Conduct of Business: How LMX Can Help Capitalize on Cultural Diversity».

[55] Gouldner, «The Norm of Reciprocity», 171.

[56] Martin A. Nowak og Kart Sigmund, «Shrewd investments», *Science* 288, nr. 5467 (5. mai 2000): 819.

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he as the spiritual patron of the community's new faith could expect that the community would return his sufferings on their behalf with loyalty and open hearts. 2 Corinthians reveals that this is not the case.

In order to address the enmity in Corinth through the lenses of LMX-theory, it is vital to see how the construct relates to the situation at hand. As briefly hinted above, there are several points of convergence between the two. Firstly, the universal principle of reciprocity and exchange provides the foundation for LMX as it does for giving and receiving around the Mediterranean basin in the first century. Notably, in both cases reciprocity goes beyond the mere exchange of material goods to include social exchange such as respect and loyalty. Secondly, both 2 Corinthians and LMX-theory center on the relationship between leaders and followers. In this matter the construct is quite unique as other approaches to leadership typically address characteristics of leaders, followers, or contexts, making it a promising point of departure for the investigation of what goes on in Corinth. Finally, the development of LMX-theory has gone from being merely descriptive to be both descriptive and prescriptive,[57] thus making it more in line with the highly prescriptive norms of giving and receiving that were woven into the societal fabric in the time of the New Testament. In sum, this article proposes that a cautious use of LMX is appropriate for studies of the biblical texts.

This being said, however, the LMX-theory is not designed to address the most important relationship in ecclesial leadership. While the focus of the LMX-construct is on the relationship between leader and follower, the crux of Paul's leadership deals with people's relationship to Christ. Paul's ultimate goal is to "present every man complete in Christ" (Col 1:28), hence he is "in labor until Christ is formed in you" (Gal 4:19) and fears that his followers' minds will be led astray from "the simplicity and purity of devotion to Christ" (2 Cor 11:3). As seen above, LMX-theory sheds some light on the interaction going on between Paul and the Corinthians, but it falls short because it fails to address the theological convictions driving Paul's attitudes and behaviors toward the community. It should be clear by now that the apostle and the churches he planted by no means were unaffected by the habits and values of the larger society, yet to uphold honorary codes is not the driving motive behind Paul's plea in 2 Corinthians 6:11-13. On the contrary, the apostle alters and redefines the cultural conventions of his day in several aspects. Wheatley suggests that beginning with the example of Christ the authors of the New Testament developed the idea that the God of Israel is the supreme patron who alone is the giver of all benefits and the receiver of all credit.[58] Consequently, the *cursus honorum* as motivation for human benefactors should be abandoned so that individuals who emerged as leaders or people of authority within the Christian community were not to receive exalted titles or privileges, but to draw their designations from the lower estates. Paul's emphasis on sufferings and his own shortcomings should be understood in this light.

In a study on Paul's gift from Philippi, Peterman shows that the mechanisms of social reciprocity did not have the power to take prominence over the gospel in the life and ministry of Paul, a fact made clearly in his refusal to accept support from the church

[57] Northouse, *Leadership*, 147–153.
[58] Wheatley, *Patronage in Early Christianity*, 40–42.

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albeit it would bring him in conflict with the more prominent members of the church.[59] This leads Peterman to contend that the apostle does not "repudiate social reciprocity or its language."[60] While it is clear that the gospel had the upper hand in the Pauline dealing with his communities, Peterman's conclusion in dubious because Paul in fact does rely on reciprocal language in his plea to the community. It is true that Paul refused to accept material support from the church in Corinth because it would place him in a position of obligation to the upper strata of the community, but he did know the power of social reciprocity and made sacrifices in terms of personal pain in order to win over the Corinthians. The apostle exceeds and redefines the dynamics of his society but he does not nullify the idea of reciprocity evident in the mechanics of patronage and benevolence. On the contrary, he drives home is argument by utilizing both reciprocity and kinship language to address the lacking and expected return from the community in Corinth. In sum, it is clear that while Paul builds his argument on material provided by the wider society, he radically redefines the system of patronage both in content and direction. By insisting that the weakest members in the community deserve the greatest honor (1 Cor 12:22-24) and emphasizing his weakness as a proof of his leadership abilities, he is seriously out of sync with the cultural conventions of his days. Precisely this breach with cultural conventions caused the turmoil in Corinth. Hence, this article argues that divergent views on leadership is what constitutes the relational break described in 2 Corinthians.

Put in empirical language, conflicting perspectives of leadership may moderate the effect of benevolence on the relationship, hence undermining some of the results one should expect to find based on LMX research. Settoon et al. report that individuals engage in different levels of reciprocation depending on the exchange partner.[61] This may be due to the fact that despite the dyadic nature of LMX, different parties in the relationship may perceive the relation differently.[62] Such differences in leader-member agreement may influence the reciprocal relationship in several ways. For example, the amount of equality in exchanges may vary with relational qualities, so that individuals who trust and respect one another and are committed to the relationship will not be as concerned about making sure that their exchanges are of equal value as will people in lower quality exchanges. Further, if the two parties of the exchange aim at obtaining mutual benefits, interest are likely to move from a focus on self-interest to a focus on mutual interest.[63] Research also demonstrates that the extent of agreement in leader-member exchange increases as the length of intensity of dyadic interaction and relationship tenure increases.[64]

While SET may sufficiently explain the dynamics behind the development of high or low LMX, it remains an enigma as to why the parties of a dyad may rate the same

[59] Peterman, *Paul's gift from Philippi*.
[60] Ibid., 8.
[61] Settoon, Bennett, og Liden, «Social Exchange in Organizations».
[62] Hock-Peng Sin, Jennifer D. Nahrgang, og Frederick P. Morgeson, «Understanding Why They Don't See Eye to Eye: An Examination of Leader-member exchange (LMX) agreement», *Journal of Applied Psychology* 94, nr. 4 (2009): 1048, doi:10.1037/a0014827.
[63] See Sullivan, Mitchell, and Uhl-Bien, «The New Conduct of Business: How LMX Can Help Capitalize on Cultural Diversity».
[64] Sin, Nahrgang, og Morgeson, «Understanding Why They Don't See Eye To Eye», 149–151.

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relationship differently. This raises the question of LMX disagreement.[65] Gils, Quaquebeke, and Knippenberg suggest that perception discrepancy within the dyad may be explained through the implicit theories of leadership and followership the parties bring to the relationship. In case of the leader, a follower is inclined to evaluate him according to the expectation the individual has to a person in a leadership role.[66] This is referred to as leadership categorization theory, of which Implicit Leadership Theories (ILT) is derived.[67] At its core, this theory holds that followers evaluate their leaders according to schemas of what constitutes good and bad leadership, hence "recognizing someone as a leader ultimately depends on the match between a target's features and the follower's mental representation of a leader."[68] The more the leader displays what the follower perceives to be characteristics of good leadership, the more likely the follower is to subordinate. This applies to reciprocation as well, as the follower's impression of the leader's contribution to the joint relationship affects how this contribution should be reciprocated.[69] Although prototypes and schemas of effective leadership are shaped by the social factors such as the past relationships and interactions with close others,[70] the international GLOBE study demonstrates that leadership prototypes also exist on the cultural level.[71] Thus, leaders whose behavior is congruent with cultural norms and society's expectations of their leaders are thus more prone to do well than those who violate cultural expectations. Returning to the turmoil in Corinth with this in mind, it is likely that the break in relationship between the apostle and the community he established comes from deviating views on leadership. As discussed above, Paul does not want to conform his leadership along the lines of neither Jewish nor Greco-Roman ideologies, and are thus at conflict with both the majority culture in Corinth and the "super-apostles" influencing the Christian community in the city. Because of this intentional break with the expectations of most, if not all, members of the congregation had to its leader, Paul was not perceived as such and the lack of exchange in form of open hearts (2 Cor 6:11-13) was a result thereof. In sum, the reciprocation one should expect on the basis of cultural norms in the first century and reflected in the dynamics of social exchange described in current leadership theories was moderated by the diverging views on leadership between Paul and the community.

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[65] Gerstner and Day, «Meta-Analytic Review of Leader-Member Exchange Theory: Correlates and Construct Issues»; Sin, Nahrgang, and Morgeson, «Understanding Why They Don't See Eye To Eye».
[66] S. van Gils, N. van Quaquebeke, and D. L. van Knippenberg, «The X-Factor: On The Relevance of Implicit Leadership and Followership Theories for Leader-member Exchange (LMX) Agreement», *ERIM report series research in management Erasmus Research Institute of Management*, ERS-2009-055-ORG (November 2009): 56.
[67] Sara J. Shondrick, Jessica E. Dinh, og Robert G. Lord, «Developments in Implicit Leadership Theory and Cognitive Science: Applications to Improving Measurement and Understanding Alternatives To Hierarchical Leadership», *The Leadership Quarterly* 21, nr. 6 (2010): 961–962, doi:10.1016/j.leaqua.2010.10.004.
[68] Ibid., 962.
[69] Gils, Quaquebeke, og Knippenberg, «The X-Factor».
[70] Shondrick, Dinh, og Lord, « Developments in Implicit Leadership Theory and Cognitive Science », 963.
[71] Peter Dorfman mfl., «GLOBE: A Twenty Year Journey into the Intriguing World of Culture and Leadership», *Journal of World Business* 47, nr. 4 (October 2012): 504–518, doi:10.1016/j.jwb.2012.01.004.

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V. CONCLUSION AND SUGGESTIONS FOR FURTHER RESEARCH

The textual analysis above revealed that the conflict going on between Paul and the church is Corinth is more about leadership than it is about theology, although the two are closely connected as Paul's countercultural view and praxis of leadership is theologically informed. There is no way that Paul will adhere to the expectations of the community as the crux of his message and ministry is the crucified Messiah (1 Cor 1:17-25; 2:1-2; 2 Cor 4:7-18, 13:4). His success in Corinth thus depends upon his ability to render the church' perception of what Christian leadership entails. A first question for further research then arises: Should Christian leadership be implemented from the top (i.e., the leader transforms the perceptions of Christian leadership) or from below (i.e., a transformation in the perceptions of leadership paves the way for the Christian leader)? Applied to the conflict in Corinth, two scenarios emerge: (a) by accepting Paul as their leader the community will eventually come to accept his countercultural notions of leadership because he takes the role as the prime social architect; or (b) by accepting his views on leadership the community will also accept Paul as their leader because he is the prime example of Christ-like leadership and thus worthy to imitate (1 Cor 4:9-15). It is outside the scope of this article to discuss which comes first, yet it should be stated that neither LMX nor ILT alone has the explanatory power to point the way because neither addresses the transformation of schemas people use to perceive and evaluate effective leadership. This task cannot be left unnoticed, however, as Christian leadership regularly comes in conflict with ideologies of leadership in the wider society. Barentsen convincingly shows that a social identity perspective on leadership may address some of these challenges,[72] although it does not take sufficiently into consideration the phenomenon of reciprocity and exchange pivotal to the argument in the present article. Future research must thus deal with the constant tension within the Christian faith of being in the world, yet not of the world. More precisely, there is a need to investigate the extent to which Christian leadership should exclude or embrace secular notions of leadership.

Second, future research needs to address how the massive focus on reciprocity in the ancient world relates to Christian leadership. Even though this article shows that Paul transforms and inverts the conventional expectations of giving and receiving in the first century, the basic principle of reciprocity remains even to the point that it is a central aspect of Christian ethics.[73] It is thus pertinent to ask whether Christian leadership ever goes beyond the universal norm of reciprocity. If not, there is no such thing as a free lunch even among the people of God and put bluntly, all the sacrifice Paul boasts about in the Corinthian correspondence is nothing less than selfish acts performed to attract their loyalty. More research is hence needed to investigate if Mauss' (2011) maxim that all human exchange is "based on obligation and economic self-interest"[74] holds true for Christian leadership as well. Finally, empirical studies are

[72] See Barentsen, *Emerging Leadership in the Pauline Mission*.
[73] See Alan Kirk, «'Love Your Enemies,' The Golden Rule, and Ancient Reciprocity (Luke 6:27-35)», *Journal of Biblical Literature* 122, nr. 4 (Winter2003 2003): 667–686; Walter, «Reciprocity, Siblings, and Paul: Why Act Ethically?».
[74] Mauss, *The gift*, 1.

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necessary to test some of the observations in this article. One study could examine how ILT moderates reciprocity in leader-follower relations in dyads and groups. Another study could investigate the effects of mutual role expectation communication on LMX agreement.[75] Although more knowledge on the dynamics of reciprocity is crucial for the emerging field of Christian leadership, the current article reveals that Paul believed that only the leader who sacrifices for the community is worthy to be followed. A lot of hard work lies ahead to more fully understand how exchange relates to leadership —both for the scholar and the leader—yet the apostle will remind them both that hardship, though sometimes misunderstood, is at the core of Christian ministry and formation.

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[75] Such an approach is proposed by Gils, Quaquebeke, and Knippenberg, «The X-Factor».

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GETTING GOD'S HOUSE IN ORDER: AN INTERTEXTURE ANALYSIS OF TITUS 1

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Citing the need to explore the nature of ecclesial leadership and building upon the sacred texture analysis of 1 Timothy 3, the author sought to examine the role of ecclesial leadership within the paradigm of the household of God; specifically in relation to opposition. The passage identified two sources of opposition in Crete: Judaizers and the Cretans. One of the significant themes of Titus 1 was truth and honesty. The line between the believer and the unbeliever was identified as the submission to or rejection of the truth. Church leaders were tasked with being living examples of this truth through which the unbelieving world might repent. The analysis yielded information regarding the biblical application of group dynamics, conflict resolution, spiritual leadership, and authentic leadership in the field of ecclesial leadership.

Twenty years ago, Marsha Witten wrote of her concern that the American pulpit had become a platform for a message of accommodation rather than that of resistance: a failure to preserve the distinctive Christian message in the midst of an increasingly secularized American society.[1] Further, in a subsequent discussion of her findings, Witten concluded: "the analysis shows that when the sermons discuss ideas of the secular world, the world is usually not pictured as providing a threat or even a challenge to believing Christians…simply a realm in which one might explore enriching options,

[1] Marsha G. Witten, *All is forgiven: The secular message in American Protestantism* (Princeton, NJ: Princeton University Press, 1993).

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employing the offerings of the world for one's own enjoyment."[2] If this was a matter of concern two decades ago, one must consider its relevance for the American church today.

These comments are emblematic of a great concern among theologians and practitioners alike: How are the principles of Scripture to be applied and communicated in the contemporary church? Michael Root described the process of comparing the New Testament with present practice as "most difficult;" especially within ministerial offices.[3] Though interpreting Scripture in light of the contemporary church culture may be a difficult task, it is still necessary. Gerald Bray asserts that the Bible belongs in the Church being read and used among the people, yet contemporary scholars have muddied the waters of biblical interpretation through their "well-defined agendas."[4] There is no better example of this than the Pastoral Epistles.

Given that the Pastoral Epistles address many difficult theological and cultural matters, there are many doctrinal and practical implications at stake as it relates to the nature and praxis of the Church. These oft-called *church manuals* have the potential to leave the interpreter with more questions than answers making the difficult matter of applying New Testament truths to contemporary church contexts even more complex.[5] Though convoluted and highly situational, through careful exegesis, the Pastoral Epistles provide a wealth of data regarding the nature of leadership in the *ekklesia*.

There is a need for exegetical research balanced with social-scientific research that examines the biblical qualities of leadership as applied to contemporary leadership theory. As the church struggles to impact an increasingly secularized society, the answer to changing the current trend of Christianity throughout the world, and especially in America, may lie in rediscovering the biblical nature, values, and purpose of leadership in the Church. The book of Titus is a fertile source of data for ecclesial leadership scholars. Ray Van Neste wrote of Titus: "This is a short epistle, but a model of Christian doctrine, in which is comprehended in a masterful way all that is necessary for a Christian to know and to live."[6] Further, Van Neste described the letter to Titus as a "discourse on church health."[7] This identity is summarized in Paul's purpose statement for his letter to Titus: "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you."[8]

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[2] Marsha G. Witten, "Accommodation to secular norms in preaching: findings of a study of sermons from the Presbyterian Church (USA) and the Southern Baptist Convention," *Homiletic 19*, no. 2 (1994) 2, accessed August 3, 2013.

[3] Michael Root, "Called to the office of ministry: the New Testament and today," *Currents In Theology And Mission* 12, no. 3 (1985) 157. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 5, 2013).

[4] Gerald Bray, *Biblical Interpretation: Past and Present* (Downers Grove, IL: InterVarsity Press, 1996), 8.

[5] Gordon D. Fee, "Reflections on church order in the Pastoral Epistles, with further reflection on the hermeneutics of ad hoc documents." *Journal Of The Evangelical Theological Society* 28, no. 2 (1985): 141. *ATLA Religion Database with ATLASerials*, EBSCO*host* (Accessed May 27, 2013).

[6] Ray Van Neste, "The message of Titus: on overview," *Southern Baptist Journal Of Theology* 7, no. 3 (2003): 18. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 3, 2013).

[7] Ibid.

[8] Titus 1:5, NKJV. All Scripture passages will be quoted in the New King James Version unless otherwise stated.

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Thus, the purpose of this paper is to discover the role of leadership in getting God's house in order.

Recognizing that no single article can bring clarity to the matter of leadership in the Church, this article builds upon *Leading the Household of God*, a Sacred Texture analysis of 1 Timothy 3.[9] deSilva asserts that 1 Timothy is strikingly similar to Titus; specifically chapters three and one, respectively.[10] Though similar, there are also significant differences. Whereas 1 Timothy addresses leadership in the established churches of Ephesus, Titus "was clearly in charge of a very young church in a very unpromising situation."[11] The list in 1 Timothy 3 included bishops and deacons whereas the list in Titus interchanges the terms bishop and elder. Paul sets the list in 1 Timothy 3 within the context of the plan of salvation as revealed through Jesus Christ.[12] Conversely, the description of leadership in Titus 1 is contrasted with a longer description of the opposition surrounding the churches in Crete. The similarity of the two passages coupled with their unique contributions to the New Testament canon warrants further study of the interaction between the two texts. Further, Aldred Genade asserts that the Pastorals, and Titus doubly, has been generally neglected in the area of New Testament studies.[13] Given this, this study provides an opportunity for greater insight into the role of church leadership in the Pastoral Epistles.

I. THE BOOKS

Socio-rhetorical criticism is "an approach to literature that focuses on values, convictions, and beliefs both in the texts we read and in the world which we live."[14] The socio-rhetorical approach perceives texts as a thick tapestry with texture and depth rather than windows or mirrors.[15] There are five textures of socio-rhetorical interpretation: inner texture, intertexture, socio-cultural texture, ideological texture, and sacred texture.[16] For ecclesial leadership scholars, Scripture serves as the primary source of examination. Building upon the sacred texture analysis of 1 Timothy 3, the examination of Titus 1 will be conducted through an intertexture analysis. It is necessary to better understand the two source letters: 1 Timothy and Titus. These two letters are intimately connected through their content, their style, and the debate regarding their date, provenance, and authorship.

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[9] Joshua Henson, "Leading the Household of God," (Doctoral Paper, Regent University School of Business and Leadership, 2013).
[10] David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: Intervarsity press, 2004), 735.
[11] D.A. Carson and Douglas J. Moo, *An Introduction to the New Testament,* 2nd Ed. (Grand Rapids, MI: Zondervan Publishing, 2005), 583.
[12] 1 Timothy 3:14-16.
[13] Aldred A. Genade, "The Letter to Titus in Recent Scholarship: A Critical Overview." *Currents in Biblical Research*, *9*, no. 1 (2010): 50.
[14] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*, 1996, reprint, (Harrisburg, PA: Trinity Press International, 2012), 1.
[15] Vernon K. Robbins, *The Tapestry of Early Christian Discourse: rhetoric, society, and ideology* (New York, NY: Routledge, 1996), 19.
[16] Vernon K. Robbins, "Dictionary of Socio-Rhetorical Terms," *Emory University,* 1996, http://www.religion.emory.edu/faculty/robbins/SRI/defns/ (Accessed June 13, 2013).

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Though there is much debate regarding authorship and the succeeding discussions of date and provenance, most scholars place 1 and 2 Timothy and Titus together using the term Pastoral Epistles[17] especially given their unique vocabulary and syntax.[18] For those who support Pauline authorship, this connection between the three letters is paramount as 2 Timothy is similar to other Pauline epistles.[19] This coupled with each text's inherent claim to Pauline authorship and the recognition of said authorship among the Early Church Fathers provides ample evidence for Pauline authorship.[20] deSilva argues that the contrasting features of 1 Timothy and Titus may be due the context which led Paul to pen the epistles.[21] Accepting Pauline authorship, scholars place the writing of the Pastoral Epistles between A.D. 62 and 66: the last years of Paul's ministry between the end of the book of Acts and his martyrdom in Rome.[22]

deSilva identifies 1 Timothy and Titus as a version of the *mandata principis*: "the orders given by a superior to a delegate to be carried out in that delegate's sphere of authority."[23] As he neared the end of his life and ministry, the Apostle Paul uses this subgenre of ancient letters to provide Timothy and Titus with instructions on how to establish order in the churches in their cities and how to address difficult situations that had arisen in their churches.[24]

The First Letter to Timothy

Paul wrote his first letter to Timothy for two reasons: to exhort Timothy to continue to provide resistance against false teachers who were influencing Ephesian Christians and to encourage the Ephesian Christians to conduct themselves in a matter worthy of being named of the household of God.[25] Paul and Timothy had been in Ephesus together; however, at the time of the writing, Paul had left Timothy behind as he continued his journey.[26] Though Paul's letter was most likely shared with the entire congregation, his words were intended to have great impact on his protégé and to minister to his needs.[27]

The Letter to Titus

In Titus 1:5 Paul states his purpose for writing his letter to Titus: "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint

[17] deSilva, *Introduction to the New Testament*, 733.
[18] Carson and Moo, *An Introduction to the New Testament*, 555.
[19] Ibid.
[20] Ibid, 463-464.
[21] Ibid, 746.
[22] Thomas D. Lea and David Allen Black, *The New Testament: Its Background and Message*, 2nd ed. (Nashville, TN: B&H Publishing Group, 2003), 472.
[23] deSilva, *Introduction to the New Testament,* 746.
[24] Ibid., 746.
[25] Lea and Black, *The New Testament,* 473.
[26] Ibid, 474.
[27] Ibid, 474.

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elders in every city as I commanded you."[28] In the letter Paul outlines his expectations for Christian conduct. Further, he takes a considerable amount of the first chapter to describe the opposition facing the Cretan churches and encourages Titus to rebuke those who contradicted sound doctrine. This description is contrasted by a short, but compact list of qualifications of leaders in the Cretan church. As chapter one of the letter to Titus is the main focus of this study, the recontextualization of the lists in 1 Timothy 3 and Titus 1 will be one of the main focuses of the study.

II. THE METHODOLOGY

Conducting an intertexture analysis of a text extends past an examination of the text in question to analyze how other phenomena interact with the main text. Robbins describes the purpose of intertexture analysis: "While analysis of the intertexture of a text requires an exploration of other texts, the object of the analysis is, nevertheless, to interpret aspects internal to the text under consideration."[29] Further, the main 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."[30] The intertexture analysis of Titus 1 will be conducted using four sub-textures of the text's intertexture: (1) oral-scribal, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture.

The two passages in question are connected to one another based on their language, their use of lists, and the general purpose of the letters. Yet, the contexts of the two passages are strikingly different. Both passages include a discussion of the qualifications of the elder/bishop; however, as depicted in Figure 1 the surrounding discussion is dissimilar. In 1 Timothy 3, Paul spends the majority of the passage discussing the qualifications of bishops and deacons and ends his discussion with a three-verse exhortation for people to live as children of the household of God. He ends by describing the foundation of the church as the revelation of Jesus Christ.

In the letter to Titus, Paul begins with a salutation to Titus and then spends five verses describing the qualifications of a bishop. Paul continues by giving the reason for these qualifications: that church leaders could teach sound doctrine and refute "rebellious people."[31] Therefore, the lists for church leaders have two significantly different backdrops. In 1 Timothy the list is accompanied with the elevation and glorification of Christ. In Titus the list is accompanied with a rebuke of rebellious opposition.

The study of 1 Timothy 3, *Leading the Household of God*, was guided by three questions. First, what are the ways in which leaders in the household of God should conduct themselves? Second, how does the conduct of leadership relate to the truth of God and the gospel of Jesus Christ? Third, what is the relationship between character and conduct?

As illustrated in Figure 1, the purpose of this study is to examine the nature of ecclesial leadership as it relates to opposition. In order to do this, an intertexture analysis of Titus 1 will be conducted to answer the following questions. First, what was the purpose of appointing elders in

[28] Titus 1:5.
[29] Robbins, *The Tapestry of Early Christian Discourse*, 96.
[30] Robbins, *Exploring the Texture of Texts*, 40.
[31] Titus 1:10, NIV.

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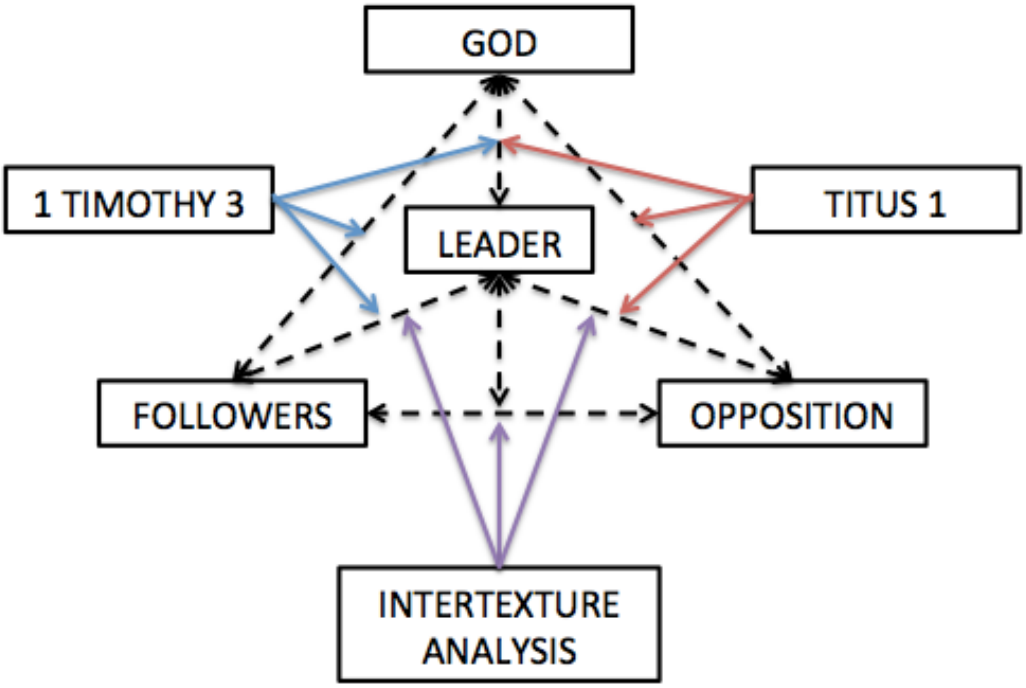
the churches of Crete? Second, how does the list of qualifications in Titus compare and contrast to 1 Timothy? Third, what is the nature of the opposition described in Titus 1? Fourth, what do the two passages tell us about the overall nature of leadership in the Church: especially the leader-follower relationship and how leaders and followers must conduct themselves in the midst of opposition?

Figure 1
The Relationship between 1 Timothy 3 and Titus 1



III. INTERTEXTURE ANALYSIS

An intertextual interpretation of a text involves a spectrum of sub-texture analyses including: (1) oral-scribal intertexture, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture.[32] Robbins recognizes that it is not possible for any intertexture analysis to fully examine every intertextual phenomenon, as one could never know every relation a text has with the outside world.[33] The limited reality of intertexture analysis coupled with its potentially endless possibilities is emblematic of the study of ecclesial leadership. While recognizing that no single study or series of studies can fully research the myriad of ecclesial contexts, the potentially infinite depth of the mystery of the *ekklesia* and the contribution of the Pastoral Epistles provide a great opportunity for exploration.

[32] Robbins, *The Tapestry of Early Christian Discourse*, 96.
[33] Ibid.

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Oral-Scribal

The oral-scribal sub-texture examines the way in which a text configures and reconfigures language from other texts. There are five basic ways in which language in a text uses language that exists in another text: recitation, recontextualization, reconfiguration, narrative amplification, and thematic elaboration.[34] In Titus 1, Paul utilizes recitation, recontextualization, and thematic elaboration.

Recitation. Paul's letter to Titus stands apart from the rest of the Pauline corpus as the letter is filled with unique language and phrases not necessarily found in other texts. Even though Titus 1 is closely linked to 1 Timothy 3, Paul does not recite any verses from his first letter to Timothy. In fact, the only recitation contained in the passage is Titus 1:12: "One of them, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.'"[35] Though the text does not directly identify the *prophet* of Crete from which the quote came, scholars attribute the quote to Epimenides, a sixth century B.C.E. Cretan seer and poet who was identified by Clement of Alexandria.[36]

John Chrysostom further clarified the original message of Epidmenides' statement explaining that the poet ridiculed the inscription from the Tomb of Jupiter writing: "For even a tomb, O King, of thee They made, who never diedst, but aye shalt be."[37]According to Chrysostrom, the Apostle Paul used Epidmenides' mockery of the Cretans assertion that the god Jupiter was dead even though Roman mythology asserted that Jupiter was immortal. While not addressing the validity of their religious beliefs, Paul applied their habit of falsehood within their own religious context as evidence of their propensity to lie and reject religious truth.[38]

Paul follows the recitation of the quote with his own assertion that Epidmenides' statement is true: "This testimony is true."[39]. The recitation and subsequent support of the testimony was used by Paul to support his exhortation to Titus to rebuke his opposition. This recitation serves the purpose of identifying and describing the opposition.

Recontextualization. Robbins identifies recontextualization as "wording from biblical texts without explicit statement or implication that the words 'stand written' anywhere else."[40] Paul's virtue list of church leaders serves as a recontextualization of the virtue list contained in1 Timothy 3. As illustrated in Table 1, the lists in 1 Timothy 3 and Titus 1 are very similar. There are, however, multiple differences that must be reconciled.

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[34] Robbins, "Dictionary of Socio-Rhetorical Terms".
[35] Titus 1:12.
[36] Reggie M. Kidd, " Titus as Apologia: Grace for Liars, Beasts, and Bellies," *Horizons in Biblical Theology* 21, no. 2 (1999): 185-209.
[37] John Chrysostom in Philip Schaff, Ed., *Nicene and Post-Nicene Fathers,* Series 1, Vol. 13, www.ccel.org/ccel/schaff/npnf113.html, 920. (accessed August 4, 2013).
[38] Ibid.
[39] Titus 1:13.
[40] Ibid, 48.

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The list in Titus 1 is missing five characteristics from the list in 1 Timothy 3: temperate, gentle, not quarrelsome, not covetous, and not a novice. Two of these values are found in another list in Titus: Titus 3:2-3. Paul encourages Titus to remind the congregation to be gentle and peaceable. The absence of novice is likely due to the fact that the congregation in Crete was young and may be forced to have new Christians lead the church.[41] The characteristic of temperance is carried over in another list in Titus 2:2.

The list in 1 Timothy 3, conversely, is missing six values from the list in Titus 1: holy, just, self-controlled, holding fast the faithful word, not self-willed, and not quick-tempered. Though some of the six characteristics contained in Titus 1 are found in the Pastorals, none are contained in any list specifically relating to bishops or elders. This causes one to wonder why Paul included so many additional virtues in his list to Titus. Could it have been due to the severe threat of influential false teachers in Crete? Paul was further elevating the requirements of leadership in Crete as every use of the word *holy* or *hosios* outside of the Pastorals, six times to be exact, directly describes the Holy One: Jesus Christ. Further, the term *just* is translated in other places as righteous. Hence, the Apostle seemed to be calling the leadership to become more like Jesus: only then could they convince the gainsayers and convert the wicked.

Cleary, the Apostle Paul sought to differentiate between the believer and the unbeliever. He was challenging Titus, as well as the Cretan congregation, to choose leaders and live lifestyles where the revelry of their sinful pasts were truly in the past. Lopez asserted: “Clearly this vice list describes what used to characterize believers before they became Christians…and it serves to motivate believers to avoid sin.”[42] Therefore, the Apostle Paul, through the lists in 1 Timothy 3 and Titus 1 has drawn the proverbial line-in-the-sand: the only way to confront the false teachers in Ephesus and Crete was through church leaders with a level of authenticity that can only come through lifestyles that match their message.

Table 1
Recontextualization of 1 Timothy 3 in Titus 1

	1 Timothy 3		**Titus 1**	
Argument Structure	**Scripture Reference**	**Scripture**	**Scripture Reference**	**Scripture**
Reputation	3:2	Must be blameless	1:6	If a man is blameless
	3:7	Moreover he must have a good testimony among those who are	1:7	Must be blameless as a steward of God

[41]deSilva, *An Introduction to the New Testament*.
[42] René A. López, "A Study of Pauline Passages with Vice Lists," *Bibliotheca Sacra* 168, no. 671 (2011): 316.

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		outside, lest he fall into reproach and the snare of the devil		
Marriage	3:2	Husband of one wife	1:6	Husband of one wife
Family	3:4 3:5	One who rules his own house well, having *his* children in submission with all reverence (For if a man does not know how to rule his own house, how will he take care of the church of God?)	1:6	Having faithful children not accused of dissipation or insubordination Just
Affirmative	3:2	Temperate		
	3:2	Sober-minded	1:8	Sober-minded
	3:2	Of good behavior	1:8	A lover of what is good
	3:2	Hospitable	1:8	Hospitable
			1:8	Just
			1:8	Holy
			1:8	Self-Controlled
			1:9	Holding fast the faithful word as he has been taught
	3:2	Able to teach	1:9	That he may be able by sound doctrine, both to exhort and convict those who contradict
	3:3	Gentle		
Prohibitive			1:7	Not self-willed
			1:7	Not quick-tempered

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3:3	Not given to wine	1:7	Not given to wine
3:3	Not violent	1:7	Not violent
3:3	Not greedy for money	1:7	Not greedy for money
3:3	Not quarrelsome		
3:3	Not covetous		
3:6	Not a novice, lest being puffed up with pride he fall into the same condemnation as the devil		

Thematic Elaboration. On some levels, the passage contains reconfiguration and recontextualization; however, upon further examination, the passage is a thematic elaboration. Another possible configuration in the oral-scribal sub-texture is the narrative amplification. The narrative amplification is an "extended composition containing recitation, recontextualization, and reconfiguration."[43] The passage in many ways operates as a narrative amplification.

First, the passage contains the recitation of Epidmenides. Second, the list of qualifications for elders is similar to the list contained in 1 Timothy 3. Last, Paul's statement "as I commanded you"[44] eludes to a previous *event* in which he explained the appointment of elders; however, his orders to Titus purposefully prepared the leaders in the Cretan churches to "exhort and convict those who contradict."[45] Titus 1, however, is not a narrative amplification. It is a thematic elaboration. Thematic elaboration is similar to narrative amplification but moves further by developing a theme that emerges "in the form of a thesis or chreia near the beginning of a unit, and meanings and meaning-effects of this theme or issue unfold through argumentation as the unit progress."[46] Central to the concept of thematic elaboration is the development of an argument. Robbins identifies five parts of the "perfect argument:" the proposition, the reason, the proof, the embellishment, and the resume.[47] Further, Robbins identifies four "argument figures" in the embellishment phase of the argument: (a) argument from the opposite, (b) argument from analogy, (c) argument from example, and (d) argument from ancient testimony.[48]

[43] Vernon Robbins, *Exploring the Texture of Texts,* 51.
[44] Titus 1:5.
[45] Titus 1:9.
[46] Robbins, *Exploring the Texture of Texts,* 52.
[47] Ibid, 53.
[48] Ibid, 54.

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There are multiple perspectives regarding the composition of Titus. One point of disagreement is regarding the argument structure of chapters one and two. Classen divided the first two chapters into three sections including a third section, 1:13b through 2:15, giving instruction for Titus to address Cretan unbelief.[49] Miller divided the letter into ten sections with the first chapter being divided into four sections: salutation, motive, qualities of a good leader, and polemical warning.[50] Van Neste differs from both Classen and Miller by asserting that the transitions present in the letter distinguish the literary unit 1:10-16 from 2:1-15; however, Van Neste observes a lexical cohesion between the sections.[51] Given this, the argument in the first chapter provides a foundation from which the rest of the letter is built.

As illustrated in Table 2, the Apostle Paul utilizes the thematic elaboration argument structure to discuss Titus' purpose in Crete. The purpose of Paul's letter to Titus is found in verse 9 as Paul describes the purpose of the office of the elder/bishop: to exhort and convict those who contradict. The need to establish leadership in the churches in Crete who could oppose those who subverted the Gospel served as the occasion for Paul's letter: "for this reason I left you in Crete, that you should set in order the things that are lacking."[52] Paul then elaborates on the qualifications of the office of the elder/bishop. These qualifications were set forth as a stark contrast to the life and character of those who opposed sound doctrine in Crete.[53] John Chrysostom wrote of the purpose of godly teachers: "Do you not see that Paul put to flight the whole world, that he was more powerful than Plato and all the rest? But it was by miracles, you say. Not by miracles only, for if you peruse the Acts of the Apostles, you will find him often prevailing by his teaching previously to his miracles."[54] The bishop was a congregational leader entrusted with overseeing funds, providing hospitality, and guarding the congregation against false teaching.[55] Paul proceeds to argue the importance of godly instructors by describing the opposition and by arguing from the contrary, from ancient testimony, and from example.

Paul begins his description of the opposition by describing how they contradict sound doctrine: they are insubordinate, idle talkers, and deceivers. Lea and Black pose that the Cretan church needed "upright, mature leaders because of the deceitful, stubborn opponents they faced among the false teachers."[56] The Apostle specifically called out "those of the circumcision."[57] This phrase provides insight into the identity of some of the troublemakers in Crete: "as the term's use elsewhere suggests the troublemakers were Jewish converts."[58] It is clear that from the time of the writing of Galatians to the writing of Titus that the influences of Judaism on the Church had not

[49] Genade, "The Letter to Titus in Recent Scholarship," 56.
[50] Ibid, 52.
[51] Ibid, 54.
[52] Titus 1:5.
[53] John Chrysostom, *Homilies on Titus,* 914.
[54] Ibid, 916.
[55] deSilva, *An Introduction to the New Testament*, 740.
[56] Lea and Black, *The New Testament,* 487.
[57] Titus 1:10.
[58] The IVP New Testament Commentary Series, "Titus," http://www.biblegateway.com/resources/ivp-nt/Opposing-False-Teachers-560 (accessed August 6, 2013).

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ceased.[59] The Apostle further elaborates on the actions and the results of these false teachers.

The Apostle gives one specific example of false teaching listing the result and motivation of their false teaching. First, the motivation of the false teachers was "the sake of dishonest gain."[60] The false teachers were guilty of "seeking to make a profit from their ministry. Such financial motives expose the false teacher's selfish desire to benefit more than the hearers from the ministry."[61] The result of the false intentions of the opposition was the subversion of "whole households."[62] Like many other terms in the Pastorals, the word *subvert* is only used one other time in Scripture: Hymenaeus and Philetus, through their heresy, were said to "*overthrow* the faith of some."[63] Sadly, the greed of false teachers caused entire families to fall from the faith. Paul continues by addressing another source of false teaching in the recitation of Epidmenides who questioned the character of the Cretans.

Paul's recitation of Epidmenides' characterization of the Cretans as liars, evil beasts and lazy gluttons is referred to by Riemer Faber as the neglected theme in the epistle of Titus.[64] Howard Marshall interpreted the citation as a harsh denunciation of the false teachers: "apostolic invocation of the Cretan stereotype brands the heretics."[65] As much as the letter was written to establish righteous ecclesial leadership, there is a definite theme that exists throughout the letter that challenges heretics. Faber asserted that the recitation "liars, evil beasts, lazy gluttons" was used to figuratively suggest that the false teachers held theological convictions that were opposed to the truth, were out for their own gain, and given to improper conduct; respectively.[66]

The recitation of Epidmenides' poem together with Paul's next statement, "This testimony is true,"[67] forms what scholars call the "Liar Paradox."[68] Many scholars question whether or not this use of this phrase was intentional and, if it was intentional, what the purpose was. Gray goes into great detail to discuss the use of the Liar Paradox throughout the Pastoral Epistles, but seemed to leave more questions than answers as it relates to the use of the Liar Paradox in Titus. Due to this, it may be necessary to look at the statement in light of the purpose and occasion of the letter.

When we look at the overall context and flow of the passage, there is a potential answer to the use of the Liar Paradox. Later in the passage, Paul writes: "Therefore rebuke them sharply, that they may be sound in the faith not giving heed to Jewish fables and commandments of men who turn from the truth."[69] The statement serves as

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[59] Ibid.
[60] Titus 1:11.
[61] IVP, "Titus".
[62] Titus 1:11.
[63] 2 Timothy 2:18.
[64] Riemer Faber, "Evil Beasts, Lazy Gluttons": A Neglected Theme in the Epistle to Titus," *Westminster Theological Journal* 67, no. 1 (2005): 135. *Academic Search Complete*, EBSCO*host* (accessed August 6, 2013).
[65] Ibid, 137.
[66] Ibid, 138-139.
[67] Titus 1:13a.
[68] Patrick Gray, "The Liar Paradox and the Letter to Titus," *Catholic Biblical Quarterly* 69, no. 2 (April 2007): 302. *Academic Search Complete*, EBSCO*host* (Accessed August 7, 2013).
[69] Titus 1:13b-14.

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both the synthesis of the argument and a potential answer to the Liar Paradox. First, Paul identifies the way that ecclesial leaders can withstand the opposition: to rebuke them sharply. Second, Paul identifies the result of the proper conduct of church leaders: that *they*, the opposition, may be sound in the faith not giving heed to Jewish fables and commandments of men who turn from the truth. Given this, Paul provides the answer for the Liar Paradox: though it is true that all Cretans are liars, it is also truth that they have the potential to come to the knowledge of the truth. Paul provides hope for the opposition: the sound doctrine and the proper conduct of church leaders is the message and pattern that will bring those who have rejected the truth of the Gospel to a place of repentance.

Paul concludes the passage with the statement: "They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work."[70] He speaks directly to the paradox that was their profession of faith: "their profession to know God was contradicted by their outward behavior."[71] The concluding description of the opposition is emblematic of the serious and eminent nature of the false teaching in the churches of Crete. Van Neste asserts: "This is no detached disinterested description! This is deep-hearted, full-bore warning in the strongest terms. Though the opponents claimed to teach and act Christianly, Paul describes them as rebellious, empty talking deceivers who are greedy, impure, detestable, disobedient, and worthless for any good deed!"[72] Paul ends his two short lists of virtues and vices with an emphatic characterization of the opposition. The chapter begins with an extended description of Paul's service and good work for the Gospel of Jesus Christ and it ends with the rejection of the false teachers due to their self-serving deeds.

Table 2
Thematic Elaboration of Titus 1:5-16

Argument	Scripture Reference	Scripture Quotation
Theme	1:9b	That *the elder* may be able, by sound doctrine, both to exhort and convict those who contradict.
Rationale	1:5	For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you
Confirmation of the Rationale	1:6-9a	If a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a

[70] Titus 1:16.
[71] IVP, "Titus."
[72] Ray Van Neste, "The Message of Titus," 22.

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		lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught,
Argument from the contrary	1:10	For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,
Argument from example	1:11	Whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.
Argument from ancient testimony	1:12-13a	One of them, a prophet of their own, said, "Cretans *are* always liars, evil beasts, lazy gluttons." This testimony is true.
Argument from analogy	1:12	Evil beasts, lazy gluttons
Synthesis of the argument	1:13b-14	Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth.
Conclusion	1:15-16	To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know God, but in works they deny *Him,* being abominable, disobedient, and disqualified for every good work.

Historical Intertexture

Robbins describes historical intertexture as concerning "events that have occurred at specific times in specific locations."[73] Robbins states that historical intertexture differentiates social and cultural intertexture by focusing on events. The end result of historical intertexture is to formulate good questions about a text by examining the plausibility of implied historical facts: specifically people, places, institutions, events, and customs.

There are two verses that represent two contexts in Titus 1. The first instance occurs in verse 5: "for this reason I left you in Crete, that you should set in order the things that are lacking."[74] This statement implies that Paul and Titus had not only

[73] Robbins, *Exploring the Texture of Texts,* 63.
[74] Titus 1:5.

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visited Crete but also remained long enough to establish a community of believers. Further, it implies that Titus remained in Crete for an extended period of time. This historical plausibility of this event is paramount to the authorship of the letter, the date of its composition, and its place in the canon. Chapter three provides some more detail as to the whereabouts of Paul: he was in Nicopolis at the time of the writing of the letter.[75]

There are questions as to how this event fits within the chronology of the life of the Apostle Paul. deSilva addresses this issue: "The events presupposed by the Pastoral Epistles do not reflect events known from other sources about Paul's life."[76] Further the book of Acts does not corroborate a missionary journey to Crete nor the sending forth of Titus to said island. Acts, however, does not account for the life of Paul after his release from prison nor is it an exhaustive account of the ministry of the New Testament church.[77]

Early church writings and tradition provide some credence to the settings of the Pastorals. Lea and Black refer to the writings of Clement as evidence for Paul's additional work after the narrative of Acts ends.[78] Further, deSilva points to Polycarp's extensive use of the Pastoral Epistles, as well as Ireneaus and Tertullian, as examples of how the early church recognized the legitimacy of the letters.[79] deSilva further asserts that the personal requests as well as the established setting of the letters point to authentic Pauline letters and actual events.[80] Lea and Black end their discussion of this issue by stating: "The method and timing of Titus's arrival with Paul on Crete is unclear, but his location on this small island is firmly established."[81] Genade provides a multi-factor defense of the historicity of Titus. First, historically pseudonymous documents were rejected, by common practice, by the early church. Second, hermeneutically a letter that fully opposed false teaching would have been compromised through pseudepigraphic construction and historically inaccurate events.[82]

The second instance occurs in verse 12 with Paul's recitation of a prophet of Crete.[83] Though the nature and intent of this recitation has been discussed at length, the question still remains as to whether Epimenides actually penned these words. Clement of Alexandria is the first Christian writer to identify the prophet in Titus 1:12 as Epimenides. The original source of the quote is likely one of two sources: (1) the *Theogony* or the *Chresmoi* of Epimenides or (2) the reply made to Epimenides by the Pythoness at Delphi.[84] In either case, there exists documentation within and outside of Christian writings to support the historicity of Epimenides and the recited quotation.

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[75] Titus 3:12; Lea and Black, *The New Testament,* 477.
[76] deSilva, *An Introduction to the New Testament*, 738.
[77] Ibid, 738.
[78] Lea and Black, *The New Testament, 350.*
[79] deSilva, *An Introduction to the New Testament*, 746.
[80] Ibid, 739.
[81] Lea and Black, *The New Testament*, 477.
[82] Aldred Auguse Genade, "A Text-centered Rhetorical Analysis of Paul's Letter to Titus" PhD diss., University of the Free State, 2007.
[83] Titus 1:12.
[84] Gray, "The Liar Paradox," 303.

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Social Intertexture

The social intertexture analysis of a text focuses on concepts, words, phrases, and practices that are relevant to individuals within a society.[85] Robbins identifies four categories of social knowledge: (a) social role, (b) social institution, (c) social code, and (d) social responsibility.[86]

Social Roles and Identity. As illustrated in Table 3, there are nine instances of social roles and identity contained in the passage. Of the nine instances, there are four terms that specifically relate to the church: apostle, elect, elder, and bishop. Given that Paul does not explicitly discuss these terms or the ecclesiastical tasks of elders and bishops, it should be assumed that the readers understood the terms. The use of the terms in such a natural manner may be due the progressive institutionalization of the church during the prior decades.

Paul then utilizes two terms of great value: bondservant of God and steward of God. Titus is the only epistle in which Paul uses the term "bondservant of God".[87] This term "describes Paul as one who is under compulsion, committed to faithful service as a slave to a master."[88] Further this term is used to describe Jesus Christ and now is extended to the Apostle. As the narrative continues, it is clear that Titus is committed to the faithful service of both Jesus Christ and Paul: Titus is acting "as *Paul* commanded *him*."[89] This concept is further expanded to the office of the bishop as Paul describes them as "stewards of God."[90] This is a term that Paul also used to describe himself and his companions: "Let a man so consider us, as servants of Christ and stewards of the mysteries of God."[91] This theme of stewardship "calls to mind the image of the church as God's house."[92] In a secular household, the steward is responsible for faithfully managing his master's affairs. Likewise, the proper understanding of the steward of God is that of service as extended from Jesus Christ to the Apostles and to the leaders of the church.

The Apostle identifies three groups of people in the text: God's elect, those of the circumcision, or Jews, and Cretans. The first unit of the narrative identifies God's elect as those who acknowledge Jesus Christ. Paul describes this group with the following terms: faith, truth, eternal life, promise, and commandment. Conversely, Paul identifies two groups of opposition: the Jews and the Cretans. In a stark contrast, Paul identifies these groups with very different adjectives: insubordinate, idle talkers, deceivers, subverters, greedy, liars, evil beasts, lazy gluttons, abominable, disobedient, and disqualified.

[85] Robbins, *The Tapestry of Early Christian Discourse*, 116-117.
[86] Robbins, *Exploring the Texture of Texts,* 62.
[87] Titus 1:1.
[88] IVP, "Titus."
[89] Titus 1:5.
[90] Titus 1:7.
[91] 1 Corinthians 4:1.
[92] IVP, "Titus."

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Table 3
Social Roles and Identity of Titus 1

Verse	Reference
1:1	Bondservant of God
1:1	Apostle of Jesus Christ
1:1	God's elect
1:5	Elders
1:7	Bishop
1:7	Steward of God
1:10	Those of the circumcision
1:12	Cretans
1:13	Jewish

Social Institutions. Central to the message of both 1 Timothy and Titus is the single institution mentioned in Titus 1: marriage. Paul writes: "if a man is blameless, the husband of one wife."[93] Though there are many interpretations to the exact meaning of this statement, one thing seems to be clear: "the leader of the church must be a model of faithfulness in marriage."[94] The Pastoral Epistles present a high view of the institution of marriage. Ryrie asserts: "The New Testament presents a higher standard than the Old Testament."[95] Herein, Paul shows great respect for social and biblical institutions. It is clear that one who rejects the importance of such institutions may be unqualified to serve in church leadership. Further, Ryrie points out that the New Testament emphasis on marriage was because "Christian marriage is made an example in the New Testament of the relation between Christ and his Church. That great mystery is concretized in Christian marriage."[96] The marriage relationship of leaders was emblematic of a spiritual relationship with Christ: not in isolation but when accompanied by the other virtues listed.

Social Codes. As discussed with the Liar Paradox, honesty and truth are major themes in the passage. As illustrated in Table 4, there are several instances in the text where the Apostle distinguishes the *elect* from the *opposition* via their relationship to the truth. Paul carefully weaves an argument that elevates truth and authenticity in the lives of ecclesial leaders and develops a basis for rebuke of opposition based on the same

[93] 1 Titus 1:6.
[94] IVP, "Titus.."
[95] Charles Caldwell Ryrie and Paul E. Steele. *Biblical teaching on divorce and remarriage*. Institute for Basic Youth Conflicts, 1981, 191.
[96] Ibid, 192.

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standard. According to Paul, the distinguishing mark of leaders in the *ekklesia* was their submission to and communication of the truth and sound doctrine.

Table 4

Social Codes of Titus 1

Verse	Reference
1:1	Truth
1:4	True
1:9	Faithful word
1:9	Sound doctrine
1:9	Contradict
1:10	Deceivers
1:11	Subvert
1:12	Liars
1:13	True
1:14	Jewish Fables
1:14	Truth
1:15	Pure
1:15	Defiled
1:16	Profess to know God, but in works they deny Him

Social Relationships. As shown in Table 5, the first four verses of the passage, coupled with the virtues list, imply a theme relating to the family: son, father, husband, wife, children, and household. Herein, there is an important connection to the 1 Timothy 3. Paul writes: "I write so that you may know how you ought to conduct yourself in the house of God."[97] The imagery of the *oikos* of God is carried over from 1 Timothy to Titus. There are three inferences that can be made from this. First, Paul continues to identify the church using the metaphor of the family. Second, the family of God is intimately connected to the earthly, human family. Third, the opposition discussed in Titus 1 posed a threat against both the spiritual household of God and earthly families on the island of Crete.

[97] 1 Timothy 3:15.

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Table 5
Social Relationships of Titus 1

Verse	Reference
1:4	A true son
1:4	God the Father
1:6	Husband
1:6	Wife
1:6	Children
1:9	Those who contradict
1:11	Households

Cultural Intertexture

Robbins asserts that cultural intertexture appears in "word and concept patterns and configurations; values, scripts, codes, or systems."[98] There are four instances of cultural intertexture referring to two different cultures in the passage: the Jewish culture and the Cretan culture.

Jewish Culture. Throughout the Pauline Corpus, a main opponent of sound doctrine and church unity is Judaizers. The Judaizers were Christian Jews who sought to influence Christian Gentiles to follow the customs of Judaism.[99] Olson described the Judaizers of the New Testament as: "Jesus-believing Jews *who* continue to observe the Torah."[100] Though many would disagree with Olson's premise that Paul encouraged Jesus-believing Jews to continue following the Torah, his identification of the application of the Torah in the Christian life is the central matter of contention in the Pauline Corpus. The intersection of the Jewish and Gentile cultures is a clear theme throughout the New Testament. deSilva wrote of this difficulty: "the tendency for Jewish Christians to loosen their observance of certain regulations for the sake of having table fellowship and worshipping with Gentile Christians, led to strong attempts on the part of non-Christian Jews to 'correct' the threatening behavior of their deviant sisters and brothers."[101] Further this difficulty affected both Jewish and Gentile Christians. The term *circumcision* became the emblem of the Jewish culture in the Pauline Corpus:

[98] Robbins, *Exploring the Texture of Texts,* 58.
[99] James Dunn, "The first and second letters to Timothy and the letter to Titus." *the New interpreter's Bible* 11 (2000).
[100] Jon C. Olson, "Pauline Gentiles praying among Jews," *Pro Ecclesia* 20, no. 4 (September 1, 2011): 412. *ATLA Religion Database with ATLASerials*, EBSCO*host* (Accessed August 9, 2013).
[101] deSilva, *An Introduction to the New Testament,* 105.

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when Paul identified those of the circumcision, he was specifically addressing Jewish leaders who were spread throughout the Roman Empire during the Diaspora.

Cretan Culture. Nasrallah identifies the island of Crete as being composed of five cities that were a part of the Panhellenion league consisting of at least twenty-eight cities.[102] During the first and second century, this region was distinguished by "sharp rivalries between cities, but also forged alliances by cult, festivals, gifts, culture, and political strategizing."[103] Kidd asserted that Crete's principle role in the Hellenistic wars "was to keep various sides stocked with reputedly fierce soldiers of fortune."[104] This is evidenced in the recitation of Epimenides' poem mocking the inscription on the tomb of Jupiter. Some of the inhabitants of Crete were willing to cast aside their religious convictions for personal gain. The islanders had such a sordid love for gain that they were described as "the only people in the world in whose eyes no gain is disgraceful."[105] Further, it was this type of atmosphere that led Carson and Moo to describe the situation on Crete as "an unpromising situation."[106]

Table 6
Cultural Analysis of Titus 1

Verse	Culture	Reference
1:10	Jewish	Especially those of the circumcision
1:12	Cretans	Cretans are always liars, evil beasts, lazy gluttons
1:14	Jewish	Jewish fables
1:14	Jewish	Commandments of men

Though Table 6 illustrates the cultural analysis of Titus 1, what is more striking in the text is the lack of a cultural dimension in the first nine verses. In these verses, Paul describes the church and the character of its leaders. Nowhere in this discussion does Paul point to any culture or religious tradition. This may cause one to ponder as to why this is the case. Could it be that through Jesus Christ there is a new culture: one that welcomes Gentiles, Jews, and Cretans into the household of God? This is a possibility as the end result of this culture of Christian character is a message that exhorts and convicts those who contradict.

[102] Laura Nasrallah, "The Acts of the Apostles, Greek Cities, and Hadrian's Panhellenion," *Journal Of Biblical Literature* 127, no. 3 (2008): 545. *Academic Search Complete*, EBSCO*host* (Accessed August 9, 2013).
[103] Ibid, 546-547.
[104]Reggie M. Kidd, "Titus as Apologia: Grace for Liars, Beasts, and Bellies," *Horizons in Biblical Theology 21*, no. 2 (1999): 185-209.
[105] Ibid.
[106] Carson and Moo, *An Introduction to the New Testament,* 583.

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Merging 1 Timothy and Titus 1

The Sacred texture analysis of 1 Timothy 3 yielded themes relating to the God-leader, God-follower, and leader-follower relationships. There are five themes contained in the passage:

a) **The authority of God.**: The Church is God's household, founded upon God's truth, and initiated by God incarnate Jesus Christ;
b) **The Church as the Household of God:** The household paradigm extends the natural family to a global spiritual and religious community;
c) **The Dual Nature of Leadership:** The spiritual nature of leadership begins with faith and is developed and matured until the spiritual nature transforms the behavior of the leader;
d) **Elevated Status and Elevated Standards:** The elevated status of leadership in the church inherently comes with an elevated standard of lifestyle and burden of ministry;
e) **Authentic Leadership:** The qualifications of leadership sought to set a standard of authenticity where the character, conduct, and priorities of the leader are consistent with their teachings of the doctrine of Jesus Christ.[107]

The intertexture analysis of Titus 1 was conducted to discover the nature of ecclesial leadership and followership as it relates to opposition. The analysis of the passage concluded that the purpose of the letter to Titus was to establish elders who, through their communication and conduct, would exhort and convict those who contradict. Whereas 1 Timothy 3 discussed the interaction of God in the leader-follower relationship, Titus 1 described the role of leadership in the midst of opposition. The nature of influence of the opposition was found to be imminent and highly problematic for the church. The analysis discovered multiple themes in the God-leader-opposition relationship.

The God-Opposition Relationship

Clearly, the term *God-Opposition Relationship* sounds paradoxical; however, Titus 1 provides evidence of this relationship. The passage begins with Paul's assertion that God cannot lie. The passage ends with opposition being described as professing "to know God, but in works they deny Him."[108] The passage places the two parties at odds with one another; however, God has another plan. Paul proclaimed this plan in his letter to the Romans: "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."[109] Though a great point of rejoicing for believers, this verse is clear that God's message is for the unbeliever: God desires that all men be saved. This passage illustrates "the notion of God's covenantal

[107] Henson, *Leading the Household of God*, 28-29.
[108] Titus 1:16.
[109] Romans 5:8.

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faithfulness demonstrated through Christ."[110] The faithfulness of God is contrasted by the unfaithfulness of the unbeliever. Herein is the purpose of church leaders: to exhort and convict those who contradict so that they may be sound in the faith.[111] This message is the thematic intersection of 1 Timothy 3 and Titus. In 1 Timothy 3, Paul proclaims that Jesus was "believed on in the world" by being "preached among the Gentiles."[112] God cares for the unbeliever; even those of the caliber of the Cretans. The love of God for the unbeliever is manifested in the lives of church leaders and their relationships with the opposition.

The Leader-Opposition Relationship

Structurally, Paul's placement of a description of leadership just before a description of the opposition served as a pattern that extended to the leader-opposition relationship: church leaders were to be engaged in the discourse between the church and the world. While 1 Timothy 3 focused on the role of leadership in the household of God, Titus 1 is centered on the conversation that takes place between leaders of the church and the Cretans and Judaizers. Through conduct and communication, the church leader's life should be a contrast to the lives of the unbeliever. By remaining true to sound doctrine, the leader preaches a message that has the potential to change the heart of the unbeliever and turn the unbeliever into a follower.

The Follower-Opposition Relationship - From Foes to Family

The purpose of 1 Timothy 3 was: "that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth."[113] This purpose extended past church leadership to include every believer. The conduct of believers is contrary to the lifestyle of unbelievers. When the characteristics of 1 Timothy 3 are examined against the discussion of the opposition in Titus 1, it would be safe to assume that there potentially could be an adversarial relationship between the church and the world. Yet, the will of the Father is that those who were foes yesterday may become family today.

1 Timothy 3, Titus 1, and Leadership Theory

As depicted in Figure 1, the ecclesial leadership construct is complex and multi-faceted. The *ekklesia* functions as a global family where the local church serves as a sub-group. As with any group, group dynamics play an essential role in the church. From the biblical perspective, one must understand that God the Father serves as the ultimate leader, influencer, and source of power in the Church: the supreme authority over leadership and followership in the church. The relationship between God and leaders, followers, and unbelievers is found in the fact that every leader and every follower began as an unbeliever. Just as the Apostle proclaimed, through faith in and

[110] Marty L. Reid, "A rhetorical analysis of Romans 1:1-5:21 with attention given to the rhetorical function of 5:1-21," *Perspectives In Religious Studies* 19, no. 3 (September 1, 1992): 271. *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed August 9, 2013).
[111] Titus 1:9; 1:13.
[112] 1 Timothy 3:16.
[113] 1 Timothy 3:15.

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acknowledgement of the truth in Jesus Christ, all humanity can discover the hope of eternal life and acceptance in the household of God.[114] Though God is always faithful in His dealings with humanity, humanity fails to reciprocate the same level of faithfulness to the Father and to one another.

Group Dynamics

Group dynamics are essential to understanding the sociology of the Church. Stewart, Manz, and Sims assert: "Inherent in the process of socialization is the notion that team members influence one another."[115] Further, the notion of power is closely connected to influence. The authors identify six sources of power. First, reward power is the ability of a member to provide another with something they find desirable.[116] According to the two passages, the church has two gifts that the unbelieving world may find valuable: (1) a sense of community in the household of God and (2) the hope of eternal life. The authors concur with this: "recognition and social approval are rewards that team members can provide to one another."[117] Second, coercive power derives from a member's ability to provide punishment. Though judgment ultimately rests in the hands of God, believers are able through their conduct and communication to bring conviction to the unbeliever. Further, Paul concludes that the ultimate end for those who reject the truth is "disqualification from every good work."[118] Third, referent power is the influence that comes when one is respected and liked by others.[119] In both passages, Paul demands that church leaders be blameless, above reproach, and of good reputation.

Fourth, expert power is the influence that comes when one is recognized by others as having expertise that is superior to theirs.[120] When combining the two passages, bishops must hold fast the faithful word as they have been taught, not be a novice, and they must be able to teach in a way that exhorts, convicts and rebukes. Last, legitimate power is based on formal authority.[121] The appointment of elders and bishops provides this legitimate power as the authority of God is extended to the church leaders.

Conflict Resolution

The narrative of Titus 1 is descriptive of a significant conflict: the battle for the souls of man. This conflict is both spiritual and natural as the source of the conflict comes from the incompatibility of faith, lifestyle, motivation, character, and conduct. It is in this conflict that we find the need for ecclesial leadership: "the most pervasive

[114] Titus 1:1-2.
[115] Greg L. Stewart, Charles C. Manz, and Henry P. Sims. *Team work and group dynamics*. J. Wiley, 1999, 90.
[116] Ibid, 90.
[117] Ibid, 91.
[118] Titus 1:16.
[119] Stewart, Manz, and Sims, *Team Work and Group Dynamics,* 91.
[120] Ibid.
[121] Ibid, 92.

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influence on team process comes from leadership."[122] The lessons of leadership from Titus and Timothy ring true for both unbelievers and believers alike. There is the potential for believers to get off track from time to time, the same godly rebuke and exhortation convicts believers and turns their focus back to the Father. Given the need for leadership in the Church, it is beneficial to examine the contribution of leadership theory on the ecclesial leadership construct.

Spiritual Leadership

The sacred texture analysis of 1 Timothy 3 revealed a dual nature of leadership: spiritual and behavioral/physical. Though a secular theory, there are elements of spiritual leadership theory that are applicable to ecclesial leadership. Spiritual leadership is "a paradigm for organizational transformation and development designed to create an intrinsically motivated, learning organization."[123] This model of leadership incorporates vision, hope/faith, and altruistic love or humility in a way that develops spirituality and spiritual wellbeing.[124]

The vision of ecclesial leadership must be to engage the unbeliever and communicate effectively the Gospel. The motivation of church leadership must be their faith in Jesus Christ and their hope of eternal life. Lastly, bishops must guard against pride and vain thinking that results in puffed-up egos and potential traps from Satan. All of these virtues result in the spiritual development of the household of God and draws the community more deeply into a relationship with Jesus Christ.

Authentic Leadership

The constant theme of Titus 1 is one's adherence to the truth. Paul elevated honesty, sincerity, and authenticity as characteristics of godly ecclesial leaders. According to Northouse, Authentic leadership is interpersonal, intrapersonal, and developmental.[125] Therefore, authentic leadership is internal, relational, and is a process. Both passages address the process of ecclesial leadership: a bishop was not to be a novice and must have been taught. Further, this process works from the inside out as the internal virtues of a leader results in godly behavior.

Northouse identifies four components of authentic leadership: self-awareness, internalized moral perspective, balanced processing, and relationship transparency.[126] Ecclesial leaders must be aware of personal strengths and weaknesses, must have the character to guide one's one conduct, be balanced or just both relationally and behaviorally, and must present oneself to others in sincerity and authenticity.

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[122] Ibid, 97.
[123] Louis W. Fry and Melanie P. Cohen, "Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures," *Journal of Business Ethics* 84, no. 2 (2009): 269.
[124] Ibid.
[125] Peter G. Northouse, *Leadership: Theory and Practice*, 6th Ed., Los Angeles, CA: Sage Publications, 254.
[126] Ibid, 263.

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IV. CONCLUSION

As discovered, the Pastoral Epistles provide a valuable source of data for ecclesial leadership research. This paper analyzed the intertexture of Titus 1. Combined with the sacred texture analysis of 1 Timothy 3, the analysis provided insightful data on the relationship between God, leaders, followers, and opposition. The analysis resulted in an alteration of our understanding of opposition as it relates to the Church. The will of God and the role of believers are to engage the unbelieving world with the truth of the gospel of Jesus Christ and godly conduct.

The metaphor of the church as the household of God is reiterated in the narrative of Titus 1. The church is a community of faith made up of leaders and followers who are submissive to the will of their heavenly Father. Further, their adherence to the truth creates a new culture in which people of all walks of life are welcomed into the family of God. This intertexture analysis of Titus 1 opens the door for more continued leadership research in the Pastorals. Given that there are five sub-textures of Socio-rhetorical criticism and three books in the Pastorals, the potential for continued research is limitless.

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LEADERSHIP ETHICS: A COMPARATIVE STUDY BETWEEN REFORMED AND CATHOLIC ECCLESIOLOGY

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Although moral theology and Christian ethics have always been grounded within the life of the Church, many outside the community of faith have attempted to usurp philosophical morality, from a particularly cerebral position by circumventing the Church in order to develop a non-ecclesial system of ethics. In the West, systems of morality continued to distance themselves from their ecclesial roots by claiming that the very principles, which drove the ethics practiced by the system's adherents were founded upon basic human reasoning. The Roman Catholic position continues to recognize that the gospel is mediated through reason and the sciences to particular conclusions that insist upon the necessity of structured institutions (Curran, 1984). An ecclesiology of ethics is properly understood through the notion of mediation, though not at the expense of reducing a leader's standard of morality to a common rank.

I. INTRODUCTION

Although moral theology and Christian ethics have always been grounded within the life of the Church, many outside the community of faith have attempted to usurp philosophical morality, from a particularly cerebral position by circumventing the Church in order to develop a non-ecclesial system of ethics. Forester (1995) posits that the purpose served by having moral theology was for the benefit of those participating in the sacrament of penance before the Protestant Reformation. This did not cease within Protestant ecclesial communities, however, as having a philosophy of ethics served to bolster what was to be understood as Church discipline (Mahoney, 1987). However,

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especially in the West, systems of morality continued to distance themselves from their ecclesial roots by claiming that the very principles, which drove the ethics practiced by the system's adherents were founded upon basic human reason. The Roman Catholic position continues to recognize that the gospel is mediated through reason and the sciences to particular conclusions that insist upon the necessity of structured institutions (Curran, 1984). An ecclesiology of ethics is properly understood through the notion of mediation, though not at the expense of reducing a leader's standard of morality to a common rank.

II. ETHICAL THEORY

A Reformed Perspective

Ecumenical social ethics were developed by deductive progression from general doctrinal pronouncements through moral principles derived from these assertions and applied in a particular context. Making concrete decisions regarding the implementation of policies ought to be left to the individuals, according to Forrester (1995) because the Church cannot make pronouncements on specifics due to a lack of technical know-how. The Church can only make general pronouncements on doctrine and morality while leaders within the social sciences flesh out the middle axioms (or, the moral principles derived from doctrines) by objectively analyzing a situation according to the constraints of the real world. Within the context of the Church, the ecclesial and theological leaders are the ones who are able to make such general pronouncements on ethics and doctrine. This process is hierarchical in nature where the Church is seen as a moral community that does not leave room for the disenfranchised members of that community. This, Forrester (1995) believes, is due to what he sees as Constantinian assumptions that pervade the Western Church.

For Forrester (1995), leading away from the "Constantinian assumptions" can most clearly be seen in Barth, who asserted that a theologian ought to hold office within the Church rather than the academy. He rightly states that Christian theology must be done in context of the Church because it is a service to the Church that helps reveal divine truth. Barthian disciples view Christian ethics as "koinonia ethics" (Lehmann, 1963). Christian ethics cannot exist separately from Church ethics because the ethics practiced by believers are necessarily tied to the life of the faith community. Church ethics serve the faith community by providing insights into that which has been received as public truth. Essentially, dogmatics *is* ethics and making a faith confession or doctrinal pronouncement cannot take place in an objectively detached fashion. Hauerwas (1984) articulates his agreement with this notion when he stated that the Church does not have a social ethic as much as it *is* a social ethic. Forrester (1995) also affirms that a Church, which assimilates into the power structures of society, does not necessarily exemplify an active Christian ethic as much as it merely conforms to the surrounding culture.

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A Catholic Perspective

In a similar fashion to the Reformed appreciation for mediation within the description of progressive ethical developments, the Roman Catholic insistence upon theological mediation is an area where Protestants may find agreement. Catholicism has always maintained the notion of mediation by uniting Scripture *and* Tradition, Faith *and* Reason, Faith *and* Works, God *and* humanity, Jesus *and* the Church and has rejected the axiom, "to God alone be the glory" because humanity has been made sharers in the God's glory through the mediation of his word and works throughout the world (Curran, 1984). Anytime an abuse within the Church had arose, such as Pelagianism's failing to see how faith was made active in works, it was due to the reality of mediation, or participation, having been forgotten. When one recognizes the necessity of mediation, morality becomes concrete, and appealing to morality requires the use of all appropriate data from the human sciences. While people may claim to make calculated decisions based on politics and economics, it is also true, whether recognized or not, that these, or any type of decisions requires the appeal to system of morality.

A mediated ethic realizes the necessity of concrete specificity via the employment of human data, though it is worth noting that this does not always come with certainty or freedom from error. Curran (1984) argues that the Church can never be completely assuring in complex moral theology because while principles may be supported, there will continue to be shortcomings, which must also be recognized. Even official policy has not been accomplished by unanimous decision. Within a broad context of moral principles, specific judicial decisions do not carry with them the same kind of binding authority that one may find in more general principles of morality. Mediation, thus, acknowledges that preservation from error and judgment with complete certainty may not always be attained. The Catholic prominence of mediation within moral theology, according to Curran (1984), admits that social justice and reform not only require a change of a person's heart, but a structural or, institutional shift, as well. While this has not always been the case within the Roman Catholic Church, for better or for worse, institutional restructuring has been taking place within moral theological subjects, such as just war, for centuries. For example, Curran (1984) notes how Abbot (1966) describes the ethic of peace as the result of justice and love that is rooted in the hearts of individuals. Bringing about a peaceful world requires the presence of political structures. The goal of eliminating war requires a universal, public authority endowed with effective power to unilaterally disarm any system, which does not assure peace.

The Contemporary Existence and Grounding of Moral Norms

Despite Roman Catholicism's development of aspects within moral theology such as just war theory, the re-emergence of pacifism as a moral alternative to war has, undeniably, taken place as of late. This moral pacifism is founded in the adherence to the gospel's example of Christ's pacifism and unwillingness to take up arms or engage violence. Since a Christian ought not to be preoccupied with efficacy, since everything rests in God's hands, non-violence can be seen as a primary witness and effective means toward social change. While theologians and faithful Catholic practitioners

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debate on whether pacifism must be a moral absolute, the bigger picture dictates that there exists a deeply divided approach to morality within the Catholic Church. First, the (older) deontological approach asserts that certain actions are always impermissible no matter what the consequences. However, one must also consider the (revisionist) teleological approach, which states that pre-moral evil can be done if there is commensurate reason. Curran (1984) describes the revisionist approach as being more relational and less absolute.

The revisionist approach to moral theory concerning the certitude of moral norms opposes what is now seen as the moral alternative to war; that is, pacifism. From the deontological perspective, war, killing, and violence are never permitted on any level and must not be encouraged or supported by ecclesial leaders, nor urged upon their lay faithful. In contrast, some revisionists purport that not only can violence and killing as pre-moral evil be justified by commensurate reason, in the name of justice, violence can be considered morally acceptable, and even virtuous. Curran (1984) notices a consistency between the Roman Catholic teaching on peace and war and the Catholic ethical acceptance of the reality of mediation along with all its consequences, which can be perceived liturgically as well as sacramentally.

III. LITURGY, BAPTISM & EUCHARIST

Liturgy

Worship is an indispensable dimension to the service of God, his Church, and the world. The relationship between worship, which is seen as the truest path to commune with God, and ethics is a contentious one. The Old Testament prophets saw justice and compassion for the poor as the earmark of a person who knew God. Worship, in Forrester's (1995) understanding, acts as an alternative of service toward one's neighbor. Sobrino (1978) agreeably states that access to Christ can only be actualized through the praxis of discipleship, which finds itself in tension with the cultic worship of God. Sobrino (1978) and Forrester (1995) both assert that there is no direct access to God through the praxis of cultic worship, whereas service to humanity (mostly the disenfranchised) does, indeed, offer access to God. They both contend that an interest in worship turns Christianity into a "religion", which they use in a pejorative sense. So, worship is not only superfluous, but it acts as a distraction from the praxis of discipleship and the action of doing justice. Bypassing one's neighbor and all ethical issues of justice and peace for God's creation in exchange for worship engages and validates Marx's criticism of religion. This line of thinking implicitly asserts that worship is ritualistic and, in no way, transformational to the practitioner. They merely confirm the social order, which forces individuals to accept the status quo of injustice and oppression.

Forrester (1995) does, however, rightly challenge this notion through Driver's (1991) argument that while ritual concerns itself with order and community, transformation is the greatest result of worship. The social order is necessary for communal love to be a possibility. When allied with justice, this love is devoted to the liberation of people and groups from their oppressing forces. So, not only does worship challenge the social order, it also helps bring about a higher, divine order that is transformative, in nature. The Church is, thusly, the means of salvation as the new life

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of recreated humanity. Worship is to be perceived as a resource for moral life and the Church, expressed sacramentally, is a social ethic manifested through worship, service, and sacrifice (Schmemann, 1986).

Baptism and Eucharist

Baptism is the initiation into a new life of following Christ as the superlative leader of his Church. Within this new life, the family of God follows the guidance of God's Holy Spirit through the gifts of faith, hope, and love. Baptism is dynamic and encompasses a person's entire life (Forrester, 1995). The community of God's people is fully manifested in the Eucharist because He embraces all facets of life. Participating in this sacrifice requires reconciliation and sharing amongst those within the family of God who are all struggling to achieve the balance between the social, political, and economic relationships of life. Injustice, slavery, and separation are challenged when the community of God shares in Christ's body, soul, and divinity, illustrating the inconsistent behavior of humanity in contrast to God's reconciling presence throughout history. Judgment, pride, materialism, obstinacy, and power abuse all fly in the face of Christ's vision for divine rule and the renewal of his creation (Forrester, 1995). God's grace is made manifest through those leaders who work toward justice, love, and peace toward everyone for whom they're responsible. Participation in the Eucharist is transformative in nature because it appeals to the leader of God's Church to govern the lives within the Church, containing the humble faithful. When the Church's members empty themselves *of themselves* in favor of God's divine rule, the possibility to attain divine grace to assist in strengthening the relationships of this world become evident. This notion, however, is no more visibly contented than from a context of church profusion.

IV. ECCLESIOLOGICAL PLURALISM

The Church, as described by Curran, (1984) is a community that is actively involved in the life of society, constantly struggling for justice and peace in this world. This requires ecclesial leaders to try to be the leaders of society, which, at times, involves a critical eye concerning the ethics of the surrounding cultures. This does not mean that the Church must always adopt a contrarian approach to the sectarian movements that come into vogue within pockets of society. There are times when the Church and society will find agreement and it is in these times when the people of the Church ought to step up and act as leaders for the movements toward the ethical good—a notion that is always in concert with God's divine nature. Curran (1984) posits that there exists pluralism within the Catholic Church, which recognizes a variety of possible options that can be held by members within the Church on complex ethical issues like justice and war. While there are limitations to the plurality of ideas that can be held within the bounds of orthodoxy, Curran (1984) does not define the boundaries, nor go into how these boundaries are reached. Existing within the bounds of the Magisterium's teachings is one way that members of God's assembly can avoid overstepping the demarcations of the plurality of ideas that are permitted to be believed about ethical issues. This should always be tempered by viewing each situation through a lens of what Christ said or did in the gospels.

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The range of ethical views that may be held within Catholic theology, according to Curran (1984) is founded upon the necessary notion of mediation. Without mediation, there can be no room for pluralism. And as was stated earlier, the Church got off the tracks when mediation was forgotten. Curran (1984) seems to be setting up a bit of a straw man's argument with this relationship between mediation and pluralistic ethics in order to bolster his own, personal conclusions concerning justice and war. So, while it may be permissible to appeal to the Magisterium's teaching on such ideals as just war, even more vital is one's appeal to Christ's words and actions in the gospels, especially when confronting what ought not to be complex ideas within Christian ethics. It is imperative for Christian leaders to live a more black and white life than those they serve in order to be perceived as acting above reproach in the eyes of those who emulate their example. There is far less room for error when God has placed someone in a position of ecclesial leadership because there are more judgmental eyes on the person's behavior; not to mention the fact that ecclesial leaders are often looked at as examples of right living. Falling from grace can be a more significant trauma for an ecclesial leader who does not live up to the strict standards that have been established for them—like those found in the Pastoral writings concerning the qualifications of bishops and deacons. For ecclesial leaders, no evil ought to be tolerated. No matter the consequence, every kind of pre-moral evil ought to be avoided in order that he or she may be able to confidently present two bruised cheeks to Christ. This, thusly, renders the revisionist approach to ethics untenable for those who've been placed in high leadership positions within the Church. If leaders cannot remain principled to the teachings and life of Christ, then they cannot be counted on in other areas of ministry to carry on the mission of the Kingdom of God. While an ethical pluralism may be less intolerable for those outside the Church, members of God's family are called to a stricter ethic of living, and even more so for ecclesial leaders who will continue to serve as mission ambassadors, exemplifying Christ toward the rest of his flock. Maintaining a position of ethical leadership is closer to the gospel of peace and any acceptance of violence should not even be seen as a last resort—it should not even enter the minds of ecclesial leaders. Curran (1984) sees pacifism as a vocation that ought to be merely tolerated within the Church, while the remainder of the Church, especially those in leadership positions must continue to act in a militaristic fashion in light of immanent eschatology.

Curran (1984) down plays what he calls "triumphalism" within the Catholic Church, stating that he believes that the Church ought not act as exemplary leaders to the rest of society because it damages the prophetic function of the Church. The Church's prophetic function is to be understood in specific contexts where moral certitude is absent and the anticipation of the eschaton can change the stakes at any moment. Comprised of saints and sinners, Curran (1984) borrows Luther's axiomatic expression of the Church as being saved and sinful at the same time. He pays no mind to the continual historical tradition which calls the Church, herself, a blameless organism, that is comprised of people working toward holiness in Christ. Curran (1984) argues that the Church's prophetic role cannot contradict human reason, which he implicitly holds at the same esteem as God's divinely revealed truth. By minimizing the Church's prophetic role in society, Curran's (1984) articulated views can unquestionably be classified as pluralistic but certainly not Catholic.

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V. CONCLUSION

Moral implications on ecclesial leadership are founded upon the teachings of the Church, which help govern the faithful in their endeavor to lead the world in an ethical fashion. Understanding ethics from a Catholic ecclesiology means that one implicitly accepts a paradigm wherein two sides of an issue must be believed in tandem. Faith and reason, faith and works, Scripture and Tradition, Jesus and the Church are non-competing ideals that must be believed and practiced by ecclesial leaders to serve as an example to the whole of society. This does not necessarily include ascribing to an idea of just war just because it has been taught and accepted by famous Catholic theologians. Christian pacifism avoids pre-moral evil no matter the consequences because it is founded on the teaching and action of Christ in the gospels. Employing a revisionist approach by accepting the rationale that pre-moral violence caused by war is reasonable appeals to an ethic of relativistic plurality, which competes with the strict standards that leaders are held to in the Church. Organizations have attempted to create ethical systems apart from the Church but only within an ecclesial context can morality be properly understood and practiced.

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LEADERSHIP, INNOVATION, AND SPIRITUALITY: A BOOK REVIEW

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In *Leadership, Innovation, and Spirituality* (2014, Patrick Nullens & Jack Barentsen, Editors, Peeters Press), the authors from the Institute of Leadership and Ethics ambitiously set out to initiate interdisciplinary, scholarly dialogue between leaders from various spiritual and religious backgrounds, and leaders in the field of leadership studies. This pursuit is significant because, with few exceptions, scholars of leadership and scholars of theological traditions rarely possess the capacity to find enough deep common ground to produce rich dialogue that responsibly represents both disciplines. The work is foundational, rather than exhaustive, creating the potential for a new reality in research and dialogue. It is divided into three sections, moving from one end of the spectrum (the need for spirituality in the discipline of leadership and business studies) to the other (theological perspectives of spirituality in the work context), with interdisciplinary dialogue hemming the two sides together in the center.

I. PART ONE: THE NEED FOR SPIRITUAL LEADERSHIP AT WORK

Heinkens opens the discussion with “Impasse of Leadership” (p. 15), in which he describes the holistic challenges of contemporary organization in terms of an ecosystem defined by the inter-relationships of three forces: Business (B), Society (S), and the Individual (I). Both B-I and B-S relationships fall into a spectrum of dynamics that range from being defined by being disconnected and survival-focused, to being focused on a larger purpose and focused on world impact. When members experience B-I and B-S dynamics that are higher up on the spectrum (level 3 - committed or level 4 - larger purpose), their motivation to contribute is found to become intrinsic, and their commitment to the work, the organization, or both, piques. Based on these findings,

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Heinkens proposes a re-invention of the relationship between employees and the organizations to which they belong. The optimized relationship would enable members to "discover and live their vocation" (p. 29) and foster a culture of intrinsic motivation.

Heinkens debunks the idea that inspirational professions monopolize the capacity for intrinsically motivated workers. "I have seen many people wanting to switch profession in order to make 'the world a better place,' without actually realizing how much their current organization allows them to do just that. In the end, individuals are forced to focus on the ultimate question: 'who am I, what is my purpose?'" (p. 29). Understanding vocation requires understanding the essence of fundamental mission. When mission is hyper-contextualized, the *context* can be mistaken for the *calling.* Heinkiens' re-framing of the concept of mission in terms of the B-S-I ecosystem enables the underlying "common ethic" behind all three to emerge.

In "Search for Spirituality in the Business World," Stuart and Lin discuss how organizations can benefit greatly from spirituality, which expands engagement with workplace members beyond what they produce. Spirituality engages members as human beings, and can address their physical, mental, emotional, cognitive, and spiritual needs. However, defining, implementing, and measuring spirituality in the workplace is a challenge. Distinguishing religion from spirituality as separate constructs is necessary to maintain research integrity, but how does one define the operant relationship between the two? "While the possibility of a universal understanding of spirituality apart from individual religions has its appeal… it seems reasonable to assume that a theoretical understanding of spirituality also involves an understanding of the practices and beliefs of the religion with which it is connected" (p. 37). In short, people's religion frames their approach to spirituality, so prudent leaders may want to "observe and reflect on the interaction between [their] own religion and spirituality" (p. 37), find the spiritual common ground held by other members of the organization, and build upon it.

II. PART 2: INTERDISCIPLINARY REFLECTIONS ON SPIRITUAL LEADERSHIP AT WORK

In Chapter 3, "Spirituality and the Psychology of Leadership Credibility" (p. 41), Van Saan further addresses the challenge(s) surrounding attempts to nail down a universally acceptable definition of leadership and spirituality in a world bombarded with divergent and conflicting approaches and assumptions related to the terms. Without dismissing the inherent interconnectedness between worldview, religion, and spirituality, van Saan proposed a broad definition of spirituality, as: "an attitude of openness, attention, and consciousness" (p. 47). This definition presents spirituality as the cognitive, affective, and behavioral dimensions of an unending journey toward integration. It encompasses growth and development in human relationships, inner cohesion, and transcendent understanding. Emphasis is placed on meaning-making and wholeness, a unification of all three levels of human functioning, in every context including work. A leader's multidimensional integration of meaning (personally and organizationally), van Saan contends, creates leadership credibility: "Credible leadership should be dedicated to integration, aimed at sustainable perspectives for individual and global realities. Leadership should be based on spirituality in order to

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obtain this integration" (p. 56). By this definition, "spirituality" promotes self-integration and transparency, which is consistent with the biblical desire for authenticity (Psalm 139) and is consistent with a myriad of religious and philosophical systems. Though from a Christocentric perspective this approach ignores the potential for conflicting trajectories between members' spiritual journeys may emerge when practicing members of radically different belief systems work together. The possibility of a sustainable, universally acceptable definition for spirituality in a religiously diverse workplace therefore remains in question, although this chapter valiantly deepens the discussion and expands potential for future research.

Verkerk discusses the inherent challenges of spiritual integration for leaders from an organizational standpoint, in "Spirituality, Organization, and Leadership: Towards a Philosophical Foundation of Spirituality at Work" (p. 57). Verkerk found definitions and approaches to spirituality in the workplace to be conflicting and vast: "The failure to agree on the meaning of key terms points to a lack of shared theoretical foundation" (p. 58). This is a critical point. If fundamental differences regarding the purpose of the spiritual journey exist, shared terms cannot translate into shared meanings, and expanding research cannot gain optimal momentum. From the collective findings, Verkerk identifies four themes a working philosophical model on workplace spirituality must possess: "(a) organizational performance, (b) organization as community, (c) idea of meaningful work, (d) spiritual experiences of the individual, and (e) transcendence" (p. 62), implying the need for perspectives of both individual and organization to be addressed in any philosophical model.

Contending that practice demonstrates held and operant belief in any system, Verkerk proposes a structural, contextual, and directional practice model as a framework for theoretical analysis of workplace spirituality, examining three stories from personal experience. The study demonstrated that this practice model is effective for use in identifying where organizations bound the shaping forces of spirituality, enabling discovery of how religious or ideological beliefs and values impact spirituality (both individually and collectively) as individuals are embedded in organizational contexts. In the stories, constant exchanges between the four emergent themes and their impact on one another were evident. For example, in the third story, Verkerk valued the Genesis 1 and 2 cultural mandate to bring God's creation under His reign by orchestrating order and wholeness in contemporary society. However, upon becoming a manager, "I did not know how to implement these ideas in practice" (p. 74) until exposed to the lectures of De Sitter, who "connected the design of organizations to questions of meaning" (p. 74). De Sitter's integrative approach demonstrates how "the laws of God in creation could be exposed in such a way that meaningful labor was possible for employees on the shop floor" (p. 74). Verkerk's practice-based model provides the necessary framework to observe the intimate intersection and interaction of these four identified dimensions of spirituality in the workplace in a manner that adjusts to each unique context. This approach significantly contributes to new potential for constructive research and dialogue within the field.

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III. PART 3: THEOLOGICAL PERSPECTIVES ON SPIRITUAL LEADERSHIP AT WORK

In “Spirituality as a Source of Inspired, Authentic, and Innovative Leadership” (p. 81), Johan Verstraeten articulates how the mission of God is meant to be enacted in the practical life of leaders by creating meaning for the organization and its members. Since ethics are the behavioral expression of what we perceive to be meaningful, Verstraeten contends, the challenge of contemporary organizations is meaninglessness rather than ethics. This meaninglessness, rooted in contemporary hyper-domination of management nomenclature in leadership discourse, has led to organizational efficiency measured in narrow terms of productivity and usefulness. Organizations so narrowly expressed become efficient but inhuman, defined by a culture of mistrust and a fear of creativity or taking risk.

Through fostering narrative sources and attentive listening, Verstraeten asserts that spiritual leaders enable the members to see things in new, meaningful ways, creating a culture of openness and appreciation of self and others: “All that we do has coherence and a deeper dimension. All that we do is part of the great process of the humanization and completion of the world….via our daily professional activities…we decide about the future of the world and the quality of life” (p. 92). According to Verstraeten, this meaning-making approach to spiritual leadership empowers leaders to transcend anxieties related to management and control, enabling them to grow in discernment, openness, receptivity, and willingness to be vulnerable. Perhaps the most critical impact of Verstraeten’s contribution is the bold prophetic missional undertones of this approach. The Genesis 1-2 mandate to bring the mission of God to bring His blessing and order into the workplace shatters the assumption that sacred and secular are fundamentally incompatible, suggesting instead that the workplace is a necessary context for (especially biblial) spirituality, and hungry for an infusion of spirit. Reminiscent of Chris Wright’s (2010) assertion that “if everything is mission…everything is mission” (p. 26), Verstraeten’s chapter lays the foundation for future research to examine where and missiology, practical theology, and leadership studies converge for the Christocentric leader in the workplace.

Verstraeten’s conclusions naturally set up Patrick Nullens’ contribution, “Leadership Spirituality as Participating in Christ Offices as King, Prophet, and Priest” (p. 99). Closing the great divide between Christian spirituality and leadership in the public arena, Nullens calls out trends of popular Christian leadership books toward heretical approaches, including Pelagianism (belief that man’s own efforts can save him), which inclines adherents toward spiritualized formulaic behavioral approaches, and Gnostisism (radical dualism setting spiritual and physical realms at war with one another), which encourages essential withdrawal from meaningful engagement with the world on a spiritual level. “Both common errors have some truth in them, but are ultimately the unfortunate result of theological shallowness, and even worse, a deviation from authentic Christianity” (p. 102). Nullens takes the boldest stance toward a Christocentric approach to spirituality in the entire book, first by stating that spirituality’s purpose is “serving the other, [rather than] transcending self” (p. 103), and then by drawing upon Bonhoeffer’s teachings, to insist that

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> our spirituality and ethics should be based on an event, the *entering* of God into the reality of this world in Jesus Christ. God should not be understood metaphysically, but as revealed in the coming of Christ in this world…. Our spirituality is a response to the invitation of Christ to participation in this actual reality. (p. 104)

The Christian leader is therefore an active participant in the physical leadership of Christ on earth, which cannot be reduced to merely a mystical reality; it is the concrete service of "being-there-for-the-other" (p. 105), in Christ-like ways. Nullens limits the discussion to three chief offices of Christ as king, prophet, and priest, demonstrating how Christ-following leaders embody spiritual leadership in the workplace by advocating for justice and wise guidance (king), communicating clear vision (prophet), and expressing compassion and empathy to create community (priest). The chapter reinforces the depth and richness that a Christological, Christocentric standard for spiritual leadership as a physical demonstration of the kingdom of God at work on the earth contributes to this field of study.

Finally, Barentsen balances the praise for further study in spiritual leadership with warnings of its darker side, in "A Call to Faithfulness: The Ambivalence of Spirituality as a Source of Innovation" (p. 119). Though spiritual leadership has the capacity to inspire others and shape organizational culture, it can also produce "near-messianic expectations from leaders as spiritual guides, a form of idolatry that uncritically opens itself up to spiritual abuse" (p. 119). Since "leadership is inherently spiritual" (p. 139), Barentsen closes with the challenge to remain mindful of spirituality's potentially devastating impact, countering it by remaining faithful to God, humanizing/de-glorifying leaders, and setting mindful limits on leaders' power in every dimension (social, spiritual, financial, etc.), because leaders' power impacts the leaders spiritually, as well.

IV. CONCLUSION

This collection of writings is one of the most robust attempts to create a space for rich, scholarly dialogue on the topic of spiritual leadership with interdisciplinary focus and a distinctly Christian lens in contemporary study. It lays the foundation for future research in this field with depth and more-than-cursory attention to the richness and complexity surrounding examination of the subject through theological, psychological, sociological, missiological, Christological lenses, juxtaposed with the lenses of leadership and business. The challenges surrounding the undertaking were immense, and the authors set an appropriately high bar for future studies while stoking the imagination with potential. If this is the direction of future study in the field of spiritual leadership (and of the Institute of Leadership and Ethics), the great chasm between "sacred" and "secular" fields of study have the potential to dissolve, and the study of leadership may once again become the interdisciplinary, missional pursuit it has been throughout history.

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