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From the Editor

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

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

Some of the highlights in this issue include articles exploring female leadership in the Old Testament; servant leadership; authentic leadership; spiritual leadership; and, finally, multiple articles on the Fruit of the Spirit in organizational contexts.

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

Grace and peace in the name of Jesus Christ.



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The Foundation of Self: A Biblical Context of Leadership Development

Kurt McDonald

This article seeks to build a firm foundation for ethical decision-making processes based on self-development. It is modeled with Paul's attempt to raise awareness that occurs in Romans 7:14-25. Examining this pericope from the perspective of inner texture analysis creates a firm foundation from a biblical perspective while also providing a model to follow for the remainder of the article. To accomplish the task of raising self-awareness, this paper explores value structures, ethical decision-making, becoming integral with oneself via self-development, and enhancing one's sense of awareness about him/herself. It is determined that awareness is the first item needed for the process moving from *doing* to *being*; being as an extension of self, aligning thought and action. The leader, being fully integral with his or herself, can decisions as a natural extension of self rather than the complex, contemplative method that comes from doing. Because the leader is fully integral, he or she may be honest and trustworthy among peers and followers alike.

I. INTRODUCTION

Doing the right thing, at times, is a very difficult choice; especially if a person does not know what the right thing is for a given context. More difficult, still, is the dilemma that is not right versus wrong, but right versus right (Badaracco, 1997). That is, choosing to do the right thing for one person or another person, but not for both. The struggle of right and wrong (or right versus right) is as old as recorded history, beginning with Adam and Eve being tempted in the Garden. Paul records this angst in detail in Romans chapter seven. The goal of this research is to prepare people better today, helping them to make better decisions in ethical decision-making (EDM). To accomplish this task, an inner texture analysis of Romans chapter seven is examined, followed by the results of the analysis, and then relating that information to modern society in the topics of ethics and leadership.

The common theme throughout this work relates to Paul's repeated phrasing in Romans chapter seven verses 14-25, *the things I want to do, I do not do*. While the biblical analysis discusses sin and death, it relates to society today in a manner of right and wrong, or right and right. Paul illuminates the struggle of sin and the anxiety that comes with being separated from God, causing man to commit sin or wrongdoing. This research is designed to help individuals understand the difference between what they *want* to do and what they *ought* to do, aligning them to create a sense of integrity with self. That is, the difference between *doing* and *being* (Fedler, 2006). This change creates a sense of freedom as doing what is right becomes a natural sense rather than a contemplative process.

II. METHOD

This assessment begins with an examination of biblical literature that will provide the foundation and the theme of this research. The method used for the exegetical section is the inner texture analysis of socio-rhetorical criticism (Robbins, 1996). Within this analysis, there are six categories that benefit the examination. These six categories include repetitive, progressive, narrational, open-middle-closing, argumentative, and sensory-aesthetic analyses. Notice that there is a sense of self-alignment that includes alignment with righteousness. This analysis builds a strong foundation for the model-theory presented in the application section of this research.

Repetitive

Repetitive analysis evaluates the common or repeated words in a pericope. This analysis is important because, at the time, Bibles were not available as they are today. Therefore, people needed to remember the important points, thus, the repetition. Perhaps the most striking word that repeats itself in this text is the word sin. It represents, within the text, as being contrary to God's Law and contrary to the things that Paul wants to do. The Greek word illustrating this sin is *hamartia*, meaning wrongdoing or signifying something contrary to God's Law (Goodrick & Kohlenberger III, 1999, Strong's 281) which perfectly represents the entire theme of the text in question. Sin is not simply contrary to God's Law, it distorts human nature; sin is a brutal misalignment from God (Richards, 1991). To that end, sin separates man from himself, because man was created to be with God (Gen. 1-3). Separation from self creates serious misalignment in the things a person wants to do compared to the things he or she would do.

The next word that holds high repetition is the word *I*. Typically, such a word would not be included in an examination, but for this pericope, there are theories behind the meaning of this word that need investigating. This word, in the ancient Jewish era, did not always refer to self but it included self. It was common, in that time, to refer to self and the entire Jewish people in the word *I* as a historical narrative associated with the prophets (Richards, 1991). When Paul states that he is a wretched man (verse 24), he may be symbolically speaking of the sin that associates historically with the Jews and Adam in the first sin, or perhaps against the prophets at varying points in history.

Another theory is that he is speaking of all Christianity in this same historical sense, emphasizing how wretched Christians are without Christ's sacrifice (Garlington, 1990). A simple reading makes it appear as if Paul is discussing the sinful nature of humankind and how there is no freedom from sin without Christ. One school of thought contributes this 'I' as a time of Paul's pre-conversion, or even in reference to Adam in the creation story, a time before the Law existed (Napier, 2002). Verse 9 makes it difficult to associate Paul's words as rhetorical rather than personal. If he is speaking rhetorically, it is from a personal sense, a personal experience that he is choosing to share (Hart, 2013). Whether Paul is speaking in imagery and rhetoric, or from personal experience, the purpose of this writing remains the same, understanding that there is a struggle between what a person wants to do and what a person will do. That is the concept that builds the needed foundation of this paper.

Progression

The progression part of inner texture analysis examines how the text progresses (Robbins, 1996). The progression in this pericope displays great contrast between God's Law and sin. The entire unit displays anguish in the struggle of doing good versus living in sin and climaxes at the end with Paul concluding that Christ is the solution to this problem. Studying this pericope reveals a chiasm that exists within the text:

- God gives the Law
 - The Law is good/right
 - Sin distorts the Law
 - The duality of desiring God's Law while being sinful
 - Man is a slave to sin
 - Sin prevents man from doing good (the Law)
- Christ is the solution, the freedom from sin

Paul progressively emphasizes the dualistic nature in man, the contrast between what is good and right versus sin and death. Repeatedly, he states that the things he wants to do are different from the things he does. He loves God's Law, but sin living in him prevents him from keeping the commandments. Paul is not passing the blame to relieve himself from responsibility; rather, he is stressing that only Christ is able to free people from the condemnation that is sin and how terrible sin is, creating death.

Narrational

Narration explores the purpose for which the text was written, exploring aspects of the character of the author and the author's intent for his or her audience (Robbins, 1996). Some of the material discovered here is relative to the former two analyses but allows for further depth. The first item of note lies in the themes for which Paul is portraying to his audience, dualism and contrast. The dualism showing in this pericope in dialogue such as *want and not want*, *Law and sin*, *mind and heart*. The overarching contrast is the disparity between God's Law and sin. Humans are created to be in a

harmonious relationship with God. However, sin disrupts that, so Christ rekindles that relationship (Fedler, 2006). As stated earlier, whether the intention is personal or rhetorical, it highlights this dualistic nature. Paul highlights his awareness of sin so that others may also understand the depravity between sin and God's Law and the futile effort to combat it without Christ. The depravity between sin and God is based in the heart and mind; it is perversity of the heart and mind (Marshall, Millard, Packer, & Wiseman, 1996).

Paul draws attention to the horrible reality that is sin, using negative terms of imagery such as death and bound in chains (24-25). It appears to combine encouragement and punishment into one writing, further distancing the difference between good and sin. The text displays that the flesh will because of sin, but the spirit will live eternally because of Christ (Carson, France, Motyer, & Wenham, 1998). Freedom from sin is used in context with living eternally, loving God, and doing good. Living in sin is emphasized as death, wrongdoing, and separation from God. Paul sums up in the last verse that only Christ can reconcile man with God, allowing humans to do good work, living eternally with God because Jesus is God's answer to sin and death. Humans are sinful in nature and cannot earn favor with God because of the desire to sin. Only Jesus is able to free human beings from the condemnation that plagues the human spirit – sin.

Opening-Middle-Closing

The opening-middle-closing analysis explores key points in change with the overall narrative (Robbins, 1996). When examining the opening-middle-closing part of the analysis, the reader should include all the text in chapters seven and eight if he or she wishes to understand the pericope in context. The text surrounding the pericope of focus is important for a more complete understanding of the dualistic nature in this text. Because the unit is progressively repetitive, the opening-middle-closing may be summed up as verses 14 (opening), verses 15-24 (middle), and verse 25 (closing). Verse 14 starts with the introduction that God's Law is good, and sin is not. Verses 15-24 highlight the vast difference between God's Law and sin, progressively. Moreover, verse 25 closes with Christ being God's answer to the problem of sin. So, the story progresses from God's Law and sin, to sin and self, back to God's Law and sin, with an added conclusion of Christ being the solution to sin.

Argumentative

The argumentative structure explores the rhetoric itself, the dialogue (Robbins, 1996). Much of this passage is declarative, that is, making statements. The statements include repeated phrases of sin and death, the struggle with sin versus keeping God's Law, and the desire to do good but not doing it. While these declarative statements are important, they have already been heavily explored in this work. To add more to this research, the aspects of interrogative and exclamatory structure need brief analysis.

The interrogative portion occurs in verse 24 when Paul asks who can free him from sin and death. This verse provides premise to the idea that Paul is speaking in rhetoric, including the entirety of Christianity and himself in the dialogue. When Paul

exclaims (exclamatory portion) that Jesus is the solution to sin, he is not speaking only of himself but of all Christians. Paul asks a profound question that shocks the people and then provides God's solution covered in mercy and grace.

Sensory-Aesthetic

The final aspect of inner texture analysis is sensory-aesthetic analysis (Robbins, 1996). This analysis involves the five senses; seeing, hearing, touching, tasting, and smell; although seeing, hearing, and touching are the most commonplace. In this unit, keywords for senses include heart (22), mind (23), and the repeated term of slavery in relation to sin.

Paul states that he loves God's Law with all his heart in verse 22. The heart is the *being* of people; it is who they are as a person. All of him or all of her; it is related to the very lifeblood for which beings exist (Marshall et al., 1996). The mind is presented as the decision-maker and is the centerpiece for the struggle between goodness and sinfulness. In verse 25, Paul expresses that he mindfully wants to obey God's law, but he is a slave to sin, and so he fails to keep the commandments that he so loves.

This imagery would have been speaking to the hearts of the Jewish people, who also gave precedence to God's Law. These words would have been very emotional for the Jewish people that were God's chosen people. Perhaps in speaking from a personal tone, it allows others to invest their emotions and minds into the same struggle, becoming aware of their need for alignment with God through Christ.

III. RESULTS OF ANALYSIS

The analysis displays several noteworthy items related to alignment. God is in alignment with himself, humankind needs alignment with God, and God provided a solution to the misalignment that existed between humanity and God. The alignment concept is important for leadership not just on a spiritual plane, but in all matters because alignment creates a sense of trustworthiness stemmed from authentic, integral behavior.

God and Sin Cannot Coexist

As Paul relates sin to death, emphasizing the punishment and reward system, it becomes clear that God is a righteous and just God. To do what is just means to punish wrongdoing. God must punish sin because, if He did not, He would not be righteous; passing over sin would be counted as unrighteous (Grudem, 2000). Whether Paul spoke as a singular or corporate *I*, Paul displays self-awareness of the sin that exists within him and possibly all of humanity. Perhaps, Paul becomes more sensitive to sin as he becomes closer to God. Either way, the revealing struggle with sin displays the awareness that exists within Paul and, probably, within the culture to whom he is writing.

The Struggle of Sin

The disparity and struggle emphasized in Romans chapter seven is one of agony. For Paul, this is a personal expression of the struggle between the mind and the flesh, not resigning to sin, but constantly battling against it (Chang, 2007). He does the things he does not want to do (flesh) and does not do the things he wants to do (heart and mind). The idea is to become self-aware, recognizing the sinful nature that takes place in the thoughts of humans. In doing so, a person may also recognize that he or she needs to align him/herself with God, constantly battling the temptation to do what is wrong; living in a way that works toward doing what is right. However, this battle is futile as sin exists within the nature of man. There is only one solution from the death that comes with sin...

Christ is the Answer

Paul exclaims in verse 25 that Christ is God's the answer to sin and death. Paul first creates a sense of disparity between what is and what needs to be (14), then analyses that disparity in a revealing nature of developing awareness (15-24), and then provides the solution to the problem, being Christ.

IV. ETHICS: THE THINGS I WANT TO DO

As Paul developed his alignment with Christ, his love for Christ compelled him to flee from sin. In the context of this work, wrongdoing is what is modeled from the concept of sin; wrongdoing being related to a violation of ethics and the decisions that work for or against one's ethics. Ethical decision-making is much more complex than individuals might imagine. The move from doing to being requires more than understanding oneself, it requires the leader to understand the cultural context of ethics (Caligiuri, 2013), how individual perceptions play a role in ethics and ethical interpretation (Herman, 2016), and internally-built ethics that exist as a standard among humanity.

While the answer to sin and death is Jesus, much of this pericope focused on building an awareness of the inner struggle between sin and God's Law. This research focuses on the former, developing the awareness needed to align oneself, *being* rather than *doing* (Fedler, 2006). While an argument may be made for an ethical foundation based on God's Law and its contrast to sin, that is not the focus in this work. Rather, the focus is on building awareness, like Paul's intention to his audience in verses 14-24. In this pericope, God is illustrated as righteous, and sin is illustrated as wrongdoing. Similarly, when facing ethical dilemmas, many individuals struggle to choose right versus wrong. The choice of right compared to wrong often stems from an ethical standpoint. The things that people want to do, they often do not.

Normative Ethics

When dealing with normative ethics, Fedler (2006) identifies two types, virtue ethics and decisionist ethics. *Virtue ethics* answers the question of how a person should

be or how a person should *live* (Fedler, 2006). *Decisionist ethics* answers what a person should *do* (Fedler, 2006). The difference between these two types of normative ethics is the inside of a person, the *heart*, as Paul would describe it. A person that is fully aligned with his or herself can live out ethics as a part of *being*, so doing comes as a natural extension of being. *Doing*, on the other hand, focuses more on the rational aspect of ethical decision-making. The person may not do what he or she believes is right. The problem with doing instead of being is that most people have an inflated sense of self-ethics (Bazerman & Tenbrunsel, 2011). Bazerman and Tenbrunsel (2011) describe people that consider themselves to be ethical, cheating on a test; counting some problems right that they *should* have gotten right, even if they had marked it wrong. However, when those individuals would see others doing the same thing, they would consider it unethical. Thus, an inflated sense of self-ethics is a matter of perception.

Perception

Today, fields of study are dedicated to intelligence, the intelligence quotient (IQ), and emotional intelligence (EQ). Moreover, another field has been added called *visual intelligence*. In her book, *Visual Intelligence*, Amy Herman discusses the art of perception (Herman, 2016). People will experience the same situation in very different ways based on how they interpret what they perceive. Ethics involves perception as well because it is based on an individual's understanding of right and wrong, and that perception varies between individuals (Fedler, 2006). When it comes to ethical decision-making, what one person may perceive as right, another person may perceive as wrong. At times, this may not simply be a question of right versus wrong, but right versus right (Badaracco, 1997).

Right versus right, as opposed to right versus wrong, is an ethical dilemma involving which right is the best choice. For example, if a mother promises to take her child to a one-night-only event but, suddenly, her father takes ill and is taken to the hospital, which decision is right? On the one hand, the event is a one-night-only event, and the mother desires to do right by her child by fulfilling her promise to her child; yet, it would also be right to visit the sickly father in the hospital. So, which is the correct right? This is a matter of perception. The mother may perceive this chance to be the last chance she might get to tell her father that she loves him. Conversely, the mother may perceive this event with her child to be one that builds a bond that lasts in the way that she holds a bond with her father. Whatever is the stronger perceived ethical decision is the decision that will often be the choice taken.

The reason that perception needs to be developed, and why it is included in this theme of *not doing as I want to do* is because perception may deceive individuals. What one interprets as true, another may interpret as untrue, even with both people seeing a situation with their own eyes. When people focus on something, the focus attends to that one thing, filtering out everything else. What one person perceives and interprets will be different from another (Herman, 2016). The mother may perceive taking her child as the more significant *right*, while her friend, being in the same room and witnessing the same event, may perceive the mother not attending to her father as an injustice.

When seeing a couple heavily kissing in public, one person may perceive it as perverse while another person may perceive the couple as deeply in love.

When focused perception filters out other surroundings, the perceiver receives an incomplete version of their perception. If a person were asked to count how many dogs are in an animal shelter, the individual would focus on the count of the dogs; but what if the person asked to count dogs did so only to, upon completion, be asked how many cats were in the facility? Developing one's ability to perceive aids in developing self; the perception of self is often inflated when compared to the perception of others regarding ethics. This would afford individuals the capacity to perceive what they have not previously perceived, allowing them to do better as they want to do.

Universal Ethics?

Ethical foundations differ per individual based on perception. Yet, there are studies that show a certain consistency in what is expected of ethics across culture. One such study suggests that integrity/character, altruism, collective motivation, and encouragement are universally adopted, although the importance of each will vary in different cultures (Resick, Hanges, Dickson, & Mitchelson, 2006). Integrity involves having a person be whole, that is, the inside and outside are in alignment, it is *being*. This sense of being requires a level of honesty with oneself and with others that is unfluctuating. Honesty is shown to be the number one trait that followers admire in their leaders (Kouzes & Posner, 2017; Alahmad, 2010). This research also reinforces the concepts of encouraging others and engaging in collective motivation.

Universally, studies have shown that there are common expectations in ethics. However, there is no universal code of ethics; some ethical codes may even contradict one another (Badaracco, 1997). This is based on an individual's value structure; specifically, his or her set of terminal values and instrumental values (Rokeach, 1979). Terminal values are the ends values for which a person seeks, such as honor or love. Instrumental values are the methods with which one may achieve terminal values; gaining a sense of honor from chivalry or gaining a sense of love from family. These values benefit from a person developing self-awareness and perception mentioned earlier.

Values influence the way in which people do the things they want to do, or not, based on the values in varying given situations. For example, the terminal value *honor* is something that many consider worthy of aspiration, but what is honor and how does one achieve it? The answer to that question rests in values. Honor is a form of recognition respect pertaining to social identity (Kumar & Campbell, 2016, p. 148). Because honor is based on perceived relationships to society, honor may both remain loyal to one's ethics while also betray one's ethics. Kumar and Campbell (2016) give an example of a duel. A person may commit to a duel to protect the honor of a person or an ideal, yet be a devout Christian, believing murder to be wrong (Kumar & Campbell, 2016). This sense of honor, in a social context, would require the individual to take part to protect something. However, in a personal context, a Christian would dishonor his or her faith by taking part in a duel, knowing that the intention when entering a duel is to murder the other person. As with perception, the stronger value of what is right will often

become the result. Which right is right? Moreover, will the leader do as he or she wants to do? How does the individual know what it is that he or she really wants?

V. ETHICAL LEADERSHIP

As Paul becomes self-aware, becoming more aligned with himself and with God, he is embarking on a journey that brings tighter alignment and authenticity between the inner and outer self. Authenticity is crucial for Paul's ministry just as it is for leaders today because individuals will not believe the message of that the leader provides if the leader is untrustworthy (Denning, 2007). When leaders move from doing to being, they set themselves as an example that inspires and motivates others, displaying something different than what others might expect.

Being versus Doing

When a leader is *doing*, the questions listed above are the types of questions that occur during contemplation. A leader that is *being* is one that has an accurate sense of self-awareness, a well-perceived sense of self and others, and understands his or her value structure. Ethical leadership identifies how leaders *ought* to behave (Ciulla, 2014). A developed leader in these areas will be able to say, "*The things that I want to do, I do.*" Now, this is different from the inner texture analysis earlier as the analysis provided a means of life and hope through the sacrifice of Jesus, the solution to sin and death. This pericope is in the context of being ethical, though the author believes that the best ethical foundation is one based on God's authority. This research, however, is not based on the inner texture analysis listed above but is instead modeled after it.

For an individual to know what the right thing to do is, he or she must be developed in the areas mentioned earlier; self-awareness, heightened perception, and becoming intimately keen with his or her value structure. In other words, one must be fully aware of or integral with oneself (Badaracco, 1997). People will not believe the message of the leader if they cannot believe the leader (Denning, 2007). If leaders do not know who they are and the reason for being in that moment, others cannot be expected to trust them (Baltoni, 2003). This means a lifetime of self-improvement, always improving, always developing, becoming better with time. With over 30 years of research, Kouzes and Posner claim that leadership development is self-development (2017). When leaders are able to be honest, wholly integral with self, leadership effectiveness improves (Brown & Trevino, 2006). When the leader can accomplish honesty and integrity in the manner given in this work, he or she will be in an excellent position to lead by *being* rather than simply making the rational *doing* choices.

Be an Example

Ethical leadership, because it is rooted in honesty and integrity, benefits from the leader leading by example. Ethical leaders exemplify their leadership in their personal lives as well, they communicate and role model their ethical behavior; they are honest and fair, making balanced decisions (Brown & Trevino, 2006). Ethical leadership

framework is found in many leadership styles including authentic, transformational, and spiritual leadership (Brown & Trevino, 2006). Each of these leadership styles involves the leader *being* true to his or herself, leading others with a genuine authenticity that is well-founded in trust.

Be Different

Doing the same things that other people do is hardly an example of leadership, it is followership. While followership has its place, and is crucial in the leadership process, leading requires something different than the typical routine to be effective. Social conformity impedes change (Ciulla, 2014). *Being* different means creating new norms rather than following the current norms. To accomplish this task takes time. Social assumptions are proven beliefs that are proven to work with time (Schein & Schein, 2017). In other words, culturally accepted norms were, at one point, a new idea that, with time, has proven to be useful and accepted into society as an assumed identity of said culture. For this reason, change is difficult to implement, making a sense of trust in the change message essential for success.

VI. THE THINGS I WANT TO DO

The application section is built in two parts. The first part includes some basic tips to become what others perceive as an ethical leader. The second section is a practical section with assessments that will aid the leader in building the various senses of awareness discussed in this article. Because sin is related to wrongdoing, removing the boundaries of self-bias through development and alignment builds a stronger structure for personal integrity within the leader. Building trust is a result of the formed sense of integrity. Leaders may then seek to understand cultural needs, building alignment between the organization, the leader, and the followers.

The first tip is to build trust. As mentioned earlier, trust was important for Paul because he needed to be a trustworthy person for the message receivers to trust the message. That need for trust continues today whether it be a spiritual message or vocational message. One quick way to build trust is to be quick to accept responsibility; people are quicker to forgive and to trust when leaders own their mistakes (Herman, 2016). From a Christian perspective, Christ is the only flawless human being. Mistakes happen, learn from them, do not fall over them (Baldoni, 2003). After people trust the leader, the leader can then share in the experience with others, aligning shared values and vision (Kouzes & Posner, 2017; Ciulla, 2014). Character is derived from habits and actions, and they are capable of being changed with some effort (Fedler, 2006). When leaders change themselves in accordance with the ethical guidelines of the organization, they may then inspire change in others, working toward a goal as one unit (Friedman, 2007).

Questions are a very useful tool for leaders. Asking questions may further improve the alignment process of the group culture and the leader, further building trust (Carbery & Cross, 2015). Whether they are working to reshape self or reshape a team, questions reframe the state of mind (Friedman, 2007). Furthermore, if questions are framed well, as in a positive presupposition, it empowers the leader and the followers to

make changes from an empowered state rather than a disempowered state, improving creative solutions by up to 30% (Achor, 2012). Coming from an empowered position enables the leader and the team to work much more effectively.

Some Methods to Start the Process of Development

Three assessments are a great start to developing oneself, moving from *doing* to *being*. These assessments include the following:

1. Visual Intelligence exercises:
 - a. These exercises are free; based on the book from Amy Herman that trains individuals to enhance their perception (Herman, 2016)
2. Authentic leadership questionnaire (ALQ):
 - a. This assessment measures self-awareness, points of strength and weakness, and offers opportunities for improvement (Avolio, Gardner, Walumba, & May, 2004)
3. Multifactor leadership questionnaire:
 - a. This test describes a leader with an ethical orientation and is based on the work of leadership giants in the industry (Bass & Avolio, 2000)

VII. CONCLUSION

For a leader to be at his or her most effective state, he or she needs to develop self-awareness, develop perception, and become intimately aware of his or her value structure. The model that Paul displayed in Romans chapter seven illuminates the importance of awareness, aligning the inner and outer self, which builds a sense of trustworthiness between leader and follower, allowing the message to be well-received. Although Paul's discussion is deeply spiritual and of crucial import, his model of discussion may be taken into leadership. Developing oneself will improve the leader's ability to live, as in *being* rather than *doing*. As he or she develops this sense of self, the individual may begin to do the things that are wanted simply out of an extension of self rather than a complicated rationale. If individuals apply what is discussed in this work, they will become more effective in ethical decision-making because of the integral alignment of self. To accomplish the purpose of this article, an inner texture analysis of Romans chapter seven is examined, followed by the results of the analysis, and then relating that information to modern society in the topics of ethics and leadership. Although the power struggle of sin will always exist as long as humans live, humanity can learn to become ethical, building foundations of self that are authentic and genuine to one's value structure.

Future Research

Some items of note for future research would include a workshop for Rokeach's value structure, and a discussion of Maslow's Hierarchy of Needs and how that might change a person's values based on circumstance. Although there are many examples

of self-development included in this article, they are only basic examples; good steps for a person to get started in leadership development. Discussing how leaders may best inspire others would be beneficial, including the art of storytelling as a method with which to inspire. Finally, content that further builds an ethical foundation to a biblical foundation based on the inner texture results would help Christian leaders to further weave the fabric of faith, ethics, and leadership together.

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AVOIDING SPIRITUAL BANKRUPTCY IN ORGANIZATIONS THROUGH THE FRUIT OF THE SPIRIT

CYNTHIA M. MONTAUDON-TOMAS

Spiritual Bankruptcy has emerged as a topic in organizational theory that refers to a permanent or temporary situation in which companies face spirituality problems associated with the misalignment of personal and organizational values. This research presents an exegetical study to foster organizational spirituality through the use of Christian values and traditional biblical wisdom; particularly that of the Fruit of the Spirit, as presented in Galatians. The Fruit of the Spirit and the Christian values have been introduced in business literature as transformational and innovative approaches. In the past decades there have been a sustained increase in the number of publications regarding spiritual wellbeing as a result of a growing interest in the spiritual dimensions of work, organizations and leadership, and the application of Christian perspectives to organizational life. Spirituality has even become a trending topic in social media, within the workplace, and in business literature.

I. INTRODUCTION

Although there is a growing interest in spiritual and biblically-based approaches to leadership, there is little work in this area that links biblically-based leadership ideas with the social scientific approach to leadership (Whittington, Pitts, Kageler, & Goodwin, 2005). Organizations are experiencing everchanging environments and turbulent times, and business leaders are facing unprecedented levels of uncertainty (Chawla et al., 2012). The world of business is becoming intrinsically interconnected (Marques, Dhiman & King, 2009), and crises and problems are no longer kept behind closed doors. The work crisis is an outcome of the errors and malpractices of corporations, governments and trade unions. This predicament is based on wrongful decisions that affect the wellbeing of others. Underlying these policies and practices are deeper problems related to conceptions about the individual, work, and the firm (Argandoña, 2015).

Just as human beings, organizations make decisions and have moral limitations. Moral and ethical values, such as honesty, optimism, confidence, justice, problem-solving, encouragement, intrinsic motivation, and orientation for excellence vary. For organizations to be successful, employees need to be committed to those values. Studies have shown a positive relationship between spirit at work and individual and organizational outcomes and values (Kinjerski, 2004), thus creating increased interest on the subject.

In addition, employees are experiencing an increased desire for meaningfulness and fulfillment at work. Historically, much of the interest in spirituality has been rooted in religion, but today spirituality at work does not require a connection to any specific religious tradition; it goes beyond that. It has become a subject in its own right, breaking away from religion (O'Murchu, 2015). The objective of this study is to present the notion of spiritual bankruptcy in organizations, and to establish ways in which spirituality can be fostered through the practice of Christian values.

II. BACKGROUND ON SPIRITUALITY AT WORK AND CHRISTIAN VALUES

The history of Christian spirituality is a varied story of ways of approaching discipleship (Sheldrake, 2016). Needless to say, part of what makes Christian spirituality distinctive is its underlying beliefs—in other words, how it understands the reality of God, the value of the material world, the human nature and identity, and how these interconnect. Still, it has been suggested that the study of workplace spirituality is still in its infancy, and that the concept is yet to be defined (Kolodinski, Giacalone & Jurkiewsky, 2008) because the notion means different things for different people. It is built on different assumptions that are rarely stated explicitly, which makes any consistent application of the concept more difficult (Argandoña, 2015). Spirituality involves the entire fabric of our lives, as a lived experience (Melé & Fontrodona, 2017). Workplace spirituality recognizes that people have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Poole, 2009).

The study of Christian spirituality is now at a crossroads (Sheldrake, 2016). Over the last quarter century, scholars have been concerned with redefining the field and questioning the method. However, they are now less methodologically preoccupied. As a result, people increasingly seek to bring the subject into conversation with contemporary realities. Recently, new lights have been casted upon a novel type of intelligence, that of spirituality (King, 2008). Spiritual intelligence is a collection of mental capacities contributing to the awareness, integration and adaptive application of the intangible and transcendent characteristics of one's existence, resulting in deep reflection, meaning enhancement, recognition of transcendent self, and spiritual environment mastery. This intelligence can be measured through the Spiritual Quotient (Zohar & Marshall, 2002).

Spiritual intelligence binds organizations together. Spirituality is the contextualized phenomenon that examines questions regarding how spirituality relates to one's work organization and how it can be conceptualized as a lived experience, in the context of work and workplace (Sheep, 2006). Organizations that foster spirituality aim to nurture the worker and the needs they bring to the firm. Spiritual organizations that foster individual needs often garner reciprocal benefits in their own right. These

organizations understand that people have spiritual needs which are not necessarily religious, but are based on an inner search for meaning, and a humanistic need to potentiate themselves as human beings, that is, to develop their full human potential. Spirituality is distinct from, but related to, religion (King, 2007). There is a large variety of different conceptualizations of spirituality that have been used through history and in different settings. Still, most of them are associated with practices that enable people to experience a higher sense of life purpose, either separated from religion or embodied in it.

Spirituality can be considered as a reaction to the corporate greed and the personal need to connect with other people (Garcia-Zarmor, 2003). Spirituality is beneficial for organizational success, as it engages employees. Engagement is not the ultimate goal but the starting point toward organizational transformation (Chester, 2015). The growing interest in both personal and organizational spirituality may provide an opportunity for contemporary organizations to be reinvented (Beehner, 2018).

Spirituality comprises looking for meaning while at work, and as a result, becoming engaged and achieving improved organizational performance. It is the human phenomenon of seeking for meaning in this world: a search that orientates itself to realities outside the immediate world (Lombaard 2003). Throughout millennia, people have found meaning in work, family, community, and shared beliefs, drawing upon the spirit of collaboration. Spirituality at work is based on the search for a personal path of leadership to reconnect work and spirit (Bolman & Deal, 2011).

Caudell (2012) has suggested that Christian values angled the focus of organizations on leadership, relationships, development, resourcing, recognition, and the foundations of the organization. In parallel, it also examines the values of Christ-centeredness, individual awareness, inclusivity, interdependence and integrity. It is about being kindhearted, willing to help and to serve others, bringing church values into corporate life, not separating faith from the world of work, because Christian worldview criteria is reasonable, relevant and applicable to the real world since it promotes a culture and a climate that can help and can transform others (Nash, 1992). Besides, Scripture can be used in organizational life to learn how to live and to work as a community.

Spiritual values are encouraged by integrity, by doing what is right, by making business decisions based on the principles of God, which include righteousness, truth, honesty and excellence. Exemplary organizations aim to honor God, and their pursuit of excellence transforms lives through a clear commitment to its people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators. Even if some employees do not share the same faith in an organization, everyone is treated with dignity and respect.

Christians are called to walk in the Spirit, to be filled with It, and to seek God's wisdom for direction in everyday life, including work. There is a long story of Christian spirituality based on over two thousand years of history, but its applications to modern business activities is fairly recent (Melé & Fontrodona, 2017). The notion comes from the Hebrew word *ruach* which means spirit, breath, wind, that which gives life (Melé & Fontrodona, 2017). The study of spirituality has brought up important contributions to business ethics. But it is still underdeveloped when compared to Christian ethics, and there is still scarce literature bibliography on the way it gives life to organizations.

Christian spirituality has a great richness of concepts (Scorgis et al., 2011). This is evident when analyzing workplace spirituality from the perspective of Christian spirituality. The works of Giacalone & Jukiewicz (2003) are particularly relevant in this aspect. Biblical spirituality is the unhindered manifestation of the spirit a spirit that transforms believers and renews their minds (Chafer 1963; Romans 12:1-2).

Livelihood is about living in depth, with meaning and joy. Spirituality at work is about bringing life and livelihood back together (Fox, 1994). Still, Whittigton (2015) argues that biblical spirituality is not religion in the sense that it does not involve adherence to traditions or formal rituals. A biblical worldview of business informs the behaviors within it. It ensures that “Christ is honored through everyday attitudes, performance and integrity” (Col, 3:22-25), with sincerity of heart, following on the golden rule to “treat others the way you want them to treat you” (Luke, 6:31). Organizational culture and climate include achieving the mission directed by God while serving others with love.

However, within the context of work, the discussion has come to focus on re-orienting or re-balancing the experience of organizational life in developed countries in the West towards a more sustained and meaningful life in a context of workforce diversity and a greater sense of connectedness to others (Bhatia & Arora, 2017; Krishnakumer & Neck, 2002; Long & Mills, 2010; Pawar, 2016; Wall et al., 2019). Whilst organizations are attempting to understand the complexity of spirituality, there are warnings in the literature that workplace spirituality is a prominent reality in the current business environment and it should not be dismissed (Alas & Mousa, 2016; Deshpande, 2012; Royal College of Psychiatrists, 2014). Argandoña (2015) stated that virtues usually grow together, and that humility interacts with other virtues and values, including honesty-integrity.

III. SPIRITUAL BANKRUPTCY

West (2018) defines bankruptcy as a state of financial ruin; a term is linked to concepts such as impoverished, insolvency, poverty, or financial failure. It is closely related to words like destitute, deficient, devoid, barren, void, empty, or without value. Bankruptcy is declared when an organization has an undeniable collapse of integrity, honesty and decency, while organizational spiritual bankruptcy is what happens in organizations when they lose sight of spirituality. This problem is said to stem from a variety of sources, including extended working hour and stress, which produce negative effects on identity issues, ethical deterioration, and spiritual depletion, among other problems (De Pra, 1998; Fry & Cohen, 2009). As stress levels increase, spirituality in the workplace decreases.

Other terms used to describe spiritual bankruptcy (West, 2018) include: neglecting the Holy Spirit (Chan, 2001), dysfunctional behavior (King & Nicol, 1999), and spiritual dryness (McQuerry, 1979), which stand for periods during which the spiritual life seems desolate and lifeless. Shutting down of the spiritual intelligence results in normalizing mendacity and naturalizing criminality, something that has become the new order of things; rewarding indifference, cold heartedness, greed, self-promotion, and the removal of moral and spiritual dimensions due to a focus on short term gains. West (2018) has explained that spiritual bankruptcy is all spectacles and no

substance, all narcissism and no empathy, all appetite and greed, and no wisdom nor maturity.

Spiritual bankruptcy has been recently used to describe people and organizations that have lost their spirit. This new era has been called the *spiritual awakening of the workplace* (Tecchio, Cunha & Santos, 2016). In terms of our spiritual lives, becoming spiritually bankrupt would mean to deviate from the life of Christ. Life is reduced to spirituality without the presence, the love, and the reality of Christ. “So, no matter what I say, what I believe, and what I do, I’m bankrupt without love” (I Corinthians 13:3). Organizations do not publicly declare spiritual bankruptcy, as they do with financial bankruptcy when they do not have a viable business. Still, in cases of spiritual bankruptcy, problems might escalate affecting productivity and personal wellbeing. Just as financial bankruptcy, spiritual bankruptcy can be temporary or permanent (Bridges, 2008). In given time, companies can work through their spirituality problems.

In spiritual bankruptcy, the loss of love results in a loss of joy. At work, loss of joy has been attributed to staffing shortages, frequent practice changes, the ambiguity of roles, wasteful and non-value-added work, ethical dilemmas, poor teamwork, lack of respect, and concerns regarding physical safety (Sherman & Blum, 2019). Every person which has ever lived, except for Jesus Christ, has been spiritually bankrupt (Bridges, 2008; Brummer, 2015). Courage and leadership are required to avoid spiritual bankruptcy (Bolman & Deal, 2011; Cobb, 2010; & Winston, 2004).

Nations are spiritually and morally bankrupt, they no longer come together to do what is “good” for everyone. Far too many people only care about their own interests: “There is a spirit of entitlement and privilege that puts *me* or party interests before *we*, the people who make up this nation” (Lewis, 2001). The current context has become an energy depleting environment. Spirituality needs to be refueled constantly and maintained. The more spiritual lives are fed, the more spiritually bankruptcy can be avoided. Accounts must be filled with lasting resources, not just for quick resolutions, and spiritual safety deposit need to be made to withdraw from when needed (Ragland, 2018).

Spiritual values at work are essential to both personal wellbeing and organizational success (Dhiman, 2017). On this topic, Brophy has suggested that spirituality should not be viewed as an external influence but as an internal embodiment and should be included in a business to the extent in which values are shared. This is the Spiritual Incorporated Argument (SIA). This is the ultimate result of the first revealing step of spiritual bankruptcy—a bankruptcy that leads to true riches: A contrast to the people in this world who focus their attention on earthly riches, which results in eternal bankruptcy (Ham, 2011). Dickson (2018) explains that Christians need to accept that they are spiritually and morally bankrupt or poor in spirit before they are able to accept Jesus’ teachings.

IV. THE FRUIT OF THE SPIRIT IN ORGANIZATIONAL LIFE

The Fruit of the Spirit in Galatians (5:22) refers specifically to the Holy Spirit, and the spiritual gifts that are given to every believer, and the quality the Holy Spirit develops in the life of the believer (Kostenberger, 1997; McQuerry, 1979). The Holy Spirit has been given to Christians to lead and empower them and indicate an

undeniable relationship with Christ. The fruit of the Spirit is the result of having the Holy Spirit in one's life. To bear the fruit of the spirit is the vocation of the world as a testimony to God's continued presence and work on the world (Kenneson, 1999).

Spiritual growth is analyzed as the fruit of the Spirit. In the fruit, the Spirit is listed as love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22–2). It is a walk of fellowship with Christ, which reminds us how to love others with our words, deeds and actions (Trask & Goodall, 2000); a proof of authentic leadership (Fry, 2005); unselfish and servant leadership (Geoffrion, 2005). An individual whose values, attitudes, and behavior are congruent with these consensus values will experience ethical well-being, which leads to joy and peace (Whittington, Pitts, Kageler, & Goodwin, 2005). The fruit of the spirit consist on the virtues inherent to the Savior's own character: His love, His joy, His peace, His patience, His kindness, His goodness, His faithfulness, His gentleness, and His self-control (Barrick, 2010).

Organizational life is a good place to analyze the fruit of the spirit, as it cannot be developed without involvement and committed relationships with others (Batten, Batten & Howard, 1991). Jesus sets our priorities, which produce the fruit of the spirit in our relationships, and each fruit is an intrinsic part of the relationship: Love is the relationship in itself; joy is the result of such relationship; peace is the result of the correct relationship; patience is the maintenance of the relationship; gentleness is the attitude of the relationship; faith, the means of the relationship; meekness, the submitted will of the relationship, and self-control, the control of the relationship (Keller, 2013).

A culture based on Christian values demonstrates the fruit of the spirit with humility and patience, dignity and kindness. It creates a safe and pleasant environment, one that is free from jealousy, favoritism, foul talk and dishonesty, and one that establishes clear standards of behavior through its code of ethics. The collective values of organizational members establish organizational culture (Yukl, 2002). Christian leaders should show their values through servant leadership and love, using God's gifts to their fullest, "speaking the truth in love" (Eph. 4:15).

The fruit of the spirit also refers to inter-connectedness, as in a systemic approach when referring to fruit, trees and branches. In plants, everything is connected in order to bear fruit. Paul presents several examples of the fruit. The bible makes reference to Fruit rather than fruits. The term fruit is used in different biblical metaphors filled with horticultural imagery (Kenneson, 1999). The fruit of the spirit, which can be translated into organizational life are presented as follows:

Organizational Love

Love is the first of the fruit of the spirit as presented in Galatians. It refers to self-giving and self-sacrificing love (1 Cor. 13:13). In essence, God is love (1 Jn. 4:8). Love is not simply one virtue or fruit among many, but the most important of them all. Paying attention to others, receiving and giving gracefully, and sustaining stewardship are organizational results when love is pursued. Love has been considered as the cornerstone of servant leadership, and organizational effectiveness and has been associated to doing the right things at the right time for the right reason (Crowther, 2017). In the Bible it has been used as affection, good will, love, benevolence and brotherly love (Davoudi & Akbari, 2016).

Organizational love is the foundation of all that organizations seek to accomplish (Ferris, 1988), and it has even been suggested that love is a replacement for fear in the workplace (Thomas, 2014). The term *love* has become one of the most frequently used and misused in organizations, where many cases of need-love can be found, including fair remuneration, recognition, social relations, help and advice (Argandoña, 2011). Every person needs to be treated with love, at least in its most elementary form. The potency of love in organizations has been largely denied and repressed, and by failing to examine love in organizations, its powerful healing and creative aspects are lost (Harrison, 2008).

Organizational Joy

Joy is expressed through confidence in the midst of pressure and self-efficacy for effective leadership (Crowther, 2017). It can be described as an emotion composed of several aspects: a biological, experiential, and expressive component. It can even be compared to the experience of pleasure and delight, an intense satisfaction and sense of wellbeing, and an underlying contentment for having experienced something that has been earnestly longed and deeply desired (Kenneson, 1999). In the workplace, it is a socially-constructed phenomenon, meaning that it is co-constructed in relationships between people and through specific sequences of actions that take place (Manion, 2002). De Man (1929) suggested that the impulse to joy in work is primarily and naturally present in the normal human being, and that work is inherently joyful.

In an organizational setting, joy will manifest in the leader in both positive and negative situations (Crowther, 2017). The key to joy at work is the personal freedom to take actions and make decisions using individual skills and talents (Bakke, 2005). It has been said that employees who can see how their efforts directly benefit their customers tend to be the most satisfied with their work. Joy at work is an outcome of doing something which results in happiness. It does not mean loving every person, every moment, or every task, but that overall, going to work creates a sense of happiness, and a sense of thriving (Middaughm 2014). Joy at work has also been connected with the idea of having a purpose at work.

Organizational Peace

Research on peace is normally in the domain of politicians, policy makers, political scientists, or historians, and not traditionally part of organizational studies (Spreitzer, 2007). The peace which we share with one another is of the very same character as the peace which we, as citizens of God's Kingdom, share with all of creation (Perrin, 1975). Peace adds a feeling of tranquility and security to the workplace, something that supports employees' abilities to focus on the job and to engage with others (Reed, 2017). Mediation can help keep the peace by dealing with situations and focusing on the issues. It helps build an understanding of the concerns, fears and goals of all the individuals involved (Bourgeault, 2012).

Peace is especially important in a global environment in which new cultures and diverse beliefs are being introduced. Peace in the workplace allows for diversity and inclusion (Reed, 2017). Spreitzer (2017) has suggested some new ways for thinking about how business organizations can contribute to peace and become a positive force

for change in the world through participatory leadership and empowerment. It is an inner quality that manifests in certain characteristics important to leadership (Crowther, 2017), being calm under pressure, and humility in leading. Workers are able to keep peace through their behaviors and the behaviors of other organizational members, which is analyzed through Organizational Citizenship Behavior (OCB), and are also able to deal with brutal facts of a changing context while maintaining faith that they will prevail (Collins, 2001; Kisamore et al., 2014).

Organizational Patience or Longsuffering

This fruit of the spirit means patience under trial and constraint exercised toward others; endurance without losing equanimity and patience when provoked (Crowther, 2017). Patience consists on the acceptance of inner and outer reality, absence of resentment, retention of hope, and capacity to wait for better times without restlessness and haste (Akhtar, 2015). The world's core religions feature patience as a virtue and as a valuable capacity for dealing with life's daily hassles and larger challenges (Comer & Sekerka, 2014).

Patience has been acknowledged as an important leader virtue, especially in the context of decision making (Fry & Slocum, 2008). Patience can yield important results in organizations (Kupfer, 2007). It is an important attribute of leadership to lead an organization to greatness, and a needed organizational value. It is about making mistakes and accepting them while learning and correcting them with love (Crowther, 2017). Patience is underestimated in organizations. In the modern workplace, where the demand for immediacy is pervasive, patience is undervalued (Comer & Sekerka, 2014).

Organizational Kindness

Kindness is an important concept in reciprocity theory and may matter also for other forms of motivation. Kindness may shape goals and decisions: people may enjoy being kind, they may like it when others view them as kind, or they may wish to be kind in return (Dufwenberg & Kirchsteiger, 2018). It is being gracious toward others, even toward the unwilling and resistant, and it also includes pure motives (Crowther, 2017).

Studies at Harvard University have demonstrated that leaders who project warmth are more effective than people who lead with toughness. Basically, kindness and warmth appear to accelerate trust, and they can also increase employee performance (Sturt & Northstrom, 2018). In organizations, people want to be treated kindly. This includes a variety of activities such as being fully present, listening to employees and being sensitive to the feelings of others, in the tradition of servant leadership (Crowther, 2017). Kindness increases productivity and engagement: employees become more prosocial and also healthier (Himmelstein, 2019).

Organizational Goodness

Goodness, or moral excellence, is an inextricable component of any definition of ethics, or business ethics, for that matter, which includes being righteous and generous (Crowther, 2017; Van Vuuren, 2010). The pursuit of goodness and good people has become the central organizing principle, leading to moral excellence. Good people

purposely and proactively put people first in their decision making. They grow by continually seeking to improve themselves; this means that they not only pursue their own betterment, they also acknowledge a responsibility to help others feel and become the fullest possible versions of themselves. They see goodness as something that must be put to work whenever they are faced with the opportunity to do good, and their goodness becomes habitual (Tjan, 2018).

Good character is an essential element to leadership. It goes beyond a desire to do good, extending to living a consistent moral life that can be seen and an example which others can follow (Crowther, 2017). As a fruit of the spirit, goodness means to first seek to live lives that God created us for; it is an invitation to fill our lives with good things. It includes honesty and firmness when relating with others, leading them towards reform or change.

Organizational Faithfulness

Faithfulness is a quality that describes a person who is reliable and loyal; dependable (Crowther, 2017). Faith at work is not about reciting verses from the Bible, but about the way in which we should conduct ourselves based on virtues and honor (Lowry, 2010). Research suggests that faith-based organizations can promote health and wellbeing throughout communities (Asomusga et al., 2012). According to Floyd (2008), living out faith in the workplace involves integrating it into every decision seeking to please God rather than other people. It is also about building strong relationships, believing in and empowering others. By following on faith, it is possible to reduce work related stress, and when Christian values are lived in the workplace, the Holy Spirit works in the hearts of others (Lowry, 2010).

Being faithful demands honoring personal commitments to God and to others, even when it is not convenient (Gibbons, 2010). In a practical sense, it means an allegiance to duty or being loyal to one's promises, while in the spiritual sense, it implies sincerity of intentions and a belief in, and loyalty to God (Mallock, 2010). It is an attribute that has been described as credibility in the leader; consistency between words that are spoken, promises are fulfilled, and in general, that what is said by the leader is truth and becomes a reality (Crowther, 2017). As a result, followers become committed to the organization, have a strong sense of ownership, and team spirit (Kouzes & Posner, 2005).

Organizational Gentleness

Gentleness is commonly known as meekness, a virtue that is carefully balanced, and which can only operate through faith. It involves developing good open relationships with followers, thereby building trust, and creating a climate of collaboration (Crowther, 2017). It includes humility and thankfulness towards God, as well as polite, restrained and compassionate behavior towards others. Relationships are built by getting to know followers and allowing them into the leader's life. This develops people while promoting effective leadership (Kouzes & Posner, 1995).

People who are gentle are able to pardon injuries, correct faults, and lead their own lives. It has to do with the way in which feelings, thoughts and opinions are communicated. Gentleness means gracious restraint; it is rooted in the fruit of patience

that is cultivated towards others, and often in the humility that comes from brokenness. In organizations, it can often gain cooperation from others where overt force might provoke their pride to resistance or stubbornness (Evans, 2012).

Organizational Self-control

Self-control is at the core of the organizational control process. Self-control is an important component of organizational life, with organizational members constantly needing to exert self-control to overcome their desires and achieve long-term goals (Lian et al, 2017). Regulating various self-referenced identities, goals, needs, motives, emotions, and behaviors is of essence. It requires that employees have sufficient self-control at their disposal, which can be difficult, especially when employees feel depleted from prior instances of suppressing thoughts, emotions, or behaviors (Johnson, 2017).

In the context of leadership, it stands for fierce personal resolve while developing a vision and accomplishing goals (Crowther, 2017). Self-control is the action of resisting the temptation; it implies temperance and having control over desires and choosing to follow the laws of God. It comes by admitting powerlessness, surrendering to the power of God, leaving pride and selfishness behind (Fontaine, 2003). Self-control is consistent with organizational life.

Basic comparison on the fruit of the spirit and spirituality at work

A basic comparison on the fruit of the spirit and spirituality in the workplace is presented as follows (Table 1).

Table 1

Fruit of the spirit and spirituality at work

	Fruit of the Spirit	Spirituality at work
LOVE	As a choice, not as a feeling, seeking the welfare of others. To serve a person for their good and intrinsic value. Self-sacrifice.	Satisfying relationships/ self-esteem, seeking the welfare of others in the organization.
JOY	Quality rather than emotion; more fundamental than happiness. A characteristic of the life in faith.	Devotion for the organization Fun, happiness, being able to use one's talents for the benefit of society.
PEACE	Peace, allowing the Holy Spirit to work, rejecting chaos, God is peace. Confidence and rest in the wisdom of God, justice.	Wellbeing, feeling safe.
PATIENCE	Patience, displaying endurance and perseverance.	Capacity for dealing with life's daily hassles and larger challenges. Self-regulation.
KINDNESS	Vulnerability out of deep inner security; acting generously towards others.	Warmth, meaningful conversations, compassion toward others.

GOODNESS	Honesty, integrity, transparency.	Trust, disclosure, keeping employees adequately informed. Integrity wholeness, completeness.
FAITH	Faithfulness, combining dependability and trust, reliability.	Building relationships.
GENTLENESS	Meekness.	Meekness in developing open relationships with followers building trust for collaboration.
SELF CONTROL	Moderation, temperance.	Ability to choose; individual responsibility. Fierce personal resolve.

Sources: (Bailey, 2017; Bakke, 2015; Chester, 2015; Comer & Sekerka, 2014; Jivani, 2018; Keller, 2013.)

In essence, to foster spirituality at work, one must center on the development of warm personal relationships among co-workers. This will ensure that work can be done together. All work relationships need to be rooted in a rich spiritual soil in order to create a vital spiritual environment throughout the workplace (Geoffrion, 2005).

V. CONCLUSION

Organizations should not prevent employees from producing the fruit of the spirit but encourage them to do so. The fruit of the spirit is the example of Christ that we should follow. Employees become energized by following on the fruit of spirit. Service is crucial to the creation of a joyful workplace, as people want to be part of something greater than themselves and make a positive difference in the world (Bakke, 2005).

In order to avoid spiritual bankruptcy and develop organizational spirituality, organizations need to consider the fruit of the spirit that has been given to them and follow on the Holy Spirit. Fruitful people and fruitful employees live by the spirit and walk by the spirit. Organizations can also be made alive by the spirit and undergo important transformations. Organizations need to develop the conditions so that employees are on fire at work (Chester, 2015). They need to be highly motivated, feel energized and joyful while on the job, become extremely committed, determined to perform above expectations, and be engaged.

The fruit of the spirit can be translated into the core values society should live by and under which organizations need to be organized. The rationale behind Christian thought can be used for social and work relationships. These are very simple and timeless concepts for understanding what is good and true and right in organizations. Christian values are appropriated for business settings as they are not only personal or private; they refer to attitudes in collective life, such as work.

Spiritual organizations help people develop and reach their full potential and are more likely to address problems related to work/life conflicts (Burack, 1999). It is true that the most relevant dimensions of organizational spirituality are community, meaningful work, inner life, happiness at work, and compassion. Spiritual individuals are more intelligent, wiser, and more empathic (Miller, 2000); they are also more committed

(Garcia-Zamor, 2003), self-directed (Carette, & King 2005), motivated (Neck and Milliman, 1994) and ethically sensitive (Carette & King, 2005).

Finally, vibrant workplaces are the result of an organization that has a clear purpose and mission, one that is rooted in the resources necessary to grow, and whose individual members work together for the growth of the organization while producing quality goods and services (White, 2017). In an effective organizational culture, core values and missions are clearly defined, thus creating a culture of servant leadership.

“the fruit of the Spirit is no accident as we can risk being peaceful in a violent world, risk being kind in a competitive society, risk being faithful in an age of cynicism, risk being gentle among those who admire the tough; risk love when it may not be returned, because we have the confidence that in Christ we have been reborn into a new reality” (Hauerwas & Sherwindt, 1982, p. 135)

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INTEGRATION OF CHRISTIAN VALUES IN THE WORKPLACE

Debra J. Dean

The research objective was to evaluate work outcomes of employee engagement, job satisfaction, organizational commitment, and organizational spirituality with independent variables from the Fruit of the Spirit including love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The study was conducted with 176 employees. For statistical purposes, correlation and multiple regression analyses were performed with the data using IBM SPSS Statistics version 21. Based on the findings, the Fruit of the Spirit are beneficial to workplace outcomes of employee engagement, job satisfaction, organizational commitment, and organizational spirituality. Each of the nine fruits correlated to those four workplace outcomes, and specifically, this research found that love, kindness, and self-control can predict employee engagement; joy and gentleness can predict job satisfaction; love can predict organizational commitment; and love and peace can predict organizational spirituality.

I. INTRODUCTION

It has been recommended that “using the nine characteristics of the Fruit of the Spirit” to measure attitude in the workplace could be an effective way to prevent ethical failures (Erisman & Daniels, 2013, p.27). They indicated that although one can argue that the Fruit of the Spirit derive from scripture, secular workplaces can use them in relation to “ethical performance without explicitly referencing the biblical text” (Erisman & Daniels, 2013, p. 29). In their study, Erisman and Daniels (2013) gathered performance evaluation instruments and compared them to the nine fruits. They found that some businesses and non-profits did account for some of the fruits, but not all were accounted for. Namely, “faithfulness was commonly referenced and measured, while patience and self-control were rarely evaluated in performance reviews” (Erisman & Daniels, 2013, p.29). The authors spotlighted ethical situations such as Enron, banks,

mortgage lenders, and British Petroleum. Sadly, since the publication of their article, many more unethical scandals could be added to the list.

Bocarnea, Henson, Huizing, Mahan, and Winston (2018) recommended conducting additional research to examine if the Fruit of the Spirit have an impact on organizational spirituality values (Kolodinsky, Giacalone, & Jurkiewicz, 2008). The scholars also recommended further testing of the Fruit of the Spirit with workplace outcomes. Since their scale was recently developed, it is expected that this study is the first of its kind, thus expanding the empirical research on their instrument. In their book, the authors wrote that “at present, no studies/books exist that provide statistically validated scales for the Fruit of the Spirit” (Bocarnea et al., 2018, p. 1). The text from Bocarnea et al. explained that “when organizational and relationship harmony is established there is a great potential for effective leadership” and furthered that such an “atmosphere provides a culture of commitment, participation, and collaboration” (p.48). Therefore, this study tests not only the relationship between the Fruit of the Spirit and the impact on organizational spirituality values, but also on employee engagement, job satisfaction, and organizational commitment.

II. LITERATURE REVIEW

Virtues and values are terms often used synonymously. According to Merriam Webster, virtues are (a) “conformity to a standard of right – *morality*” or (b) “a particular moral excellence.” Meanwhile, values, as defined by Merriam Webster is the “relative worth, utility, or importance.” Historically, the word ‘values’ referred to economics or the value/worth of something in terms of money. Crockett (2005) wrote that values are not always “good” and to distinguish between values and virtues, noted that virtues “are meant to be exercised in practical judgments, habitualized with frequent use and gradually adopted as a stable part of one’s character” (p. 199). For the purpose of this study, the term virtue will be used instead of value.

Synergy (2018) explains that “virtue is a characteristic of a person which supports moral excellence and collective well-being.” Virtue ethics was studied by classical philosophers such as Aristotle, Plato, and Socrates. Bessant (2009) paraphrased Aristotle as saying, “all human action is informed by ideas about what is good and bad and how we ought to act.” Aristotelian Virtue Theory, according to Neubert (2011), asserts that the purpose of life is to maximize flourishing and overall well-being. In scripture, virtue is addressed as “Add to your faith virtue and to virtue knowledge...” (2 Peter 1:5 KJV). Austin and Douglas (2013) explained that we as humans “cannot make ourselves good, but we have a role to play in God’s sanctification of our character as we work with him in the process of moral and spiritual growth” (p. 298). In this study, the virtues of the Fruit of the Spirit are examined (Galatians 5:22) by using the newly developed instrument from Bocarnea et al. (2018). Their instrument measures love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Love

Love and leadership go hand-in-hand according to many scholars. Dean (2016) found that servant leadership variables of agapao love, altruism, empowerment, humility, serving, trust, and vision all correlated to employee engagement. Later, Dean (2017) found that spiritual leadership variables of altruistic love, sense of community, and meaningful work significantly predicted job satisfaction; meanwhile, altruistic love was also found to significantly predict organizational commitment. When discussing the findings of this research with leaders in secular workplaces, Dean was asked to coach and mentor staff to define love in the workplace and provide practical methods for displaying love, cultivating a sense of community, and clearly communicating the meaning of work. Specifically, for this research, the practical application of love in the workplace involved rather simple yet overlooked concepts. The main idea was to talk to employees every day, be real – *authentic*, and genuinely care. Some of her recommendations include (a) know the employee's name and the name of their spouse and child(ren); (b) ask about their lives outside of work; and (c) celebrate employee anniversaries, birthdays, and other occasions. Additionally, Dean would send a handwritten card to employees and that seemed to mean a lot.

Ah Ty (2016) reviewed ten of the 100 characteristics of top leaders provided by motivational speaker, Colleen Sweeney, RN. He wrote, "Kindness, thoughtfulness, sincerity, and caring for people are the true hallmarks for being a good leader" (p.52). In his article, Ty highlighted the following ten practical tips to help one become a good leader: (a) greet EVERYONE; (b) talk positively about others in the organization, (c) pick up trash, clean up the workplace daily, (d) take time off to rest, recharge, and rethink, (e) be a role model for the employee you want others to be, (f) park in the distance to allow space for others, (g) know names, be kind and personable, (h) hire empathetic employees, (i) choose to be positive, friendly, and engaged all the time, and (j) recognize staff.

When speaking of love and leadership, two leadership theories come to mind right away. The first is servant leadership and the second is spiritual leadership. Both theories are part of a movement known as workplace spirituality. Fry (2003) identified three dimensions related to workplace spirituality including altruistic love, hope/faith, and vision. According to Fry, the spiritual leadership characteristic of altruistic love includes courage, empathy/compassion, forgiveness, honesty, humility, integrity, kindness, patience, and trust/loyalty. And, Fry defined altruistic love as a "sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for self and others" (p. 712).

As mentioned above, many scholars are finding positive benefits related to love and leadership. Workplace spirituality benefits (containing the aspects of altruistic love, hope/faith, and vision) include employee health and stress (Daniel, 2015; Kumar & Kumar, 2014), job involvement (Ghazzawi, Smith, & Cao, 2016; Kolodinsky, Giacalone, & Jurkiewicz, 2008; Van der Walt & Swanepoel, 2015), job satisfaction (Milliman, Czaplewski, & Ferguson, 2003), organizational commitment (Milliman et al., 2003; Rego & Pina e Cunha, 2008), organizational identification (Jurkiewicz, 2008; Kolodinsky et al., 2008), work rewards satisfaction (Kolodinsky et al., 2008), and work unit performance (Duchon & Ashmos-Plowman, 2005).

According to Bocarnea, et al. (2018), the virtue of love is the foundation of all other virtues and “is the source from which virtuous leadership comes” (p. 9). The Greek words for love include ἀγάπη or *agapē* (self-giving, goodwill, care) and *eros* (sexual). For the purpose of organizational leadership, the concept of *agapē* is used instead of *eros*. It is important to define love in order to appropriately conduct one's behavior. Halter (2006) found the following key characteristics of *agapē* leaders: concern (Mark 12:31, 1 Thess 5:23), support (Matt 6:34, 9:36, 14:14, 15:32; Mark 6:34; Luke 7:13, Eph 4:15, Rom 8:29), listening to and meeting needs (Matt 14:14, 15:32, James 2:15-17, Psalm 23:1), speaking to edify (Eph 4:29; Prov 12:18, 15:14; Is 42:3), considerate (2 Tim 2:24, 1 Cor 13:4-5), fair (Prov 18:17, James 2:13, Matt 12:7), humble (James 4:6, 1 Peter 5:5), open to feedback (Prov 15:22, 24:6; 2 Sam 12:1-12), exemplary (1 Tim 4:12, Titus 2:7), frugal stewardship (Matt 6:19-21, James 5:1-5, 1 Tim 6:18), noble goals (Phil 2:3-4, 4:8; Col 3:1-2), and socio-cultural implications (John 13:35) (pp. 67 – 78).

Erisman and Daniels (2013) spent a concerted effort to define the nine fruits in such a way as to communicate clearly to all people, including those that did not identify as a “person of faith or recognize the authority of Christian scriptures” (p.29). They defined love as “caring for others and making a strong unconditional commitment to their well-being.” Erisman and Daniels also mention Southwest Airlines, as their stock symbol is “LUV” bringing attention to the company’s emphasis on the importance of love as a workplace attitude.

Joy

The Greek word for joy is χαρά or *chara* (joy, delight, celebration). According to Bocarnea, et al. (2018), the virtue of joy springs from love. Joyful leaders recognize the importance of celebrating not only “birthdays, anniversaries, and other social niceties” but to also celebrate “accomplishments, success, attained goals, and positively deviant behaviors” (p. 23). Erisman and Daniels (2013) wrote that “joy is characterized by feelings of great happiness or pleasure and is infectious in providing motivation for work and inspiration for others” (p. 29). In their article, they reference IKEA and the AES Corporation which both place emphasis on finding joy in work. Himot (2009) wrote that “many companies are beginning to understand that when their employees are happy, when they experience joy, they are also more productive” and practically recommended (a) encouraging staff to share their feelings, (b) finding time to be together, and (c) cultivating abilities of staff members (p.23).

Peace

The Greek word for peace is εἰρήνη or *eirēnē* (inner-wellness). According to Bocarnea, et al. (2018), “Positive organizational outcomes are dependent upon the leader’s ability to create a harmonious working environment” (p. 37). The virtue of peace, according to Bocarnea, et al. includes an inner state of being where one has relational and inner harmony, safety in the workplace where one perceives physical safety and thus “illuminates how followers make decisions in the workplace”, and “peace with God extending to one’s relationship with others” (p.39). Their research showed that practically demonstrating peace in the workplace involved building trust, establishing respect, the perception of support, and creating an atmosphere of

collaboration. Erisman and Daniels (2013) explained that when organizations have “freedom from destructive quarrels and disagreement” they can experience peace. The scholars were careful to explain they did not advocate for the lack of conflict since healthy conflict often spurs new ideas. McIntyre Miller (2016) wrote of the emerging movement of peace leadership. She explained that the first mention of peace leadership appeared in the 1960s during the American protest movement. The energy has grown recently with attention at the International Leadership Association (ILA) and creation of the Peace Leadership Affinity Group in 2012.

Patience

The King James Version of the Bible uses the word long-suffering instead of patience. The Greek word for patience is μακροθυμία or makrothumia (long-suffering). According to Bocarnea, et al. (2018), the virtue of patience is found to have positive effects in business including, but not limited to quality, long-term productivity, pleasantness, and ethical behavior. The scholars cautioned early dismissal of the importance of patience in a business world where hurried decisions can lead to unethical or unproductive consequences. And, explained that including patience in the climate of an organization “can have a significant effect on organizational members” (p. 62). Erisman and Daniels (2013) described patience as “the recognition of the need to consider the long term” (p.30). They used Toyota as an example as their LEAN methodology was designed to streamline and make organizations more efficient. Yet, Toyota “acknowledged that its focus on speed had contributed to [production failures in 2009 and 2010]” (Erisman & Daniels, 2013, p. 30).

Kindness

The King James Version of the Bible uses the word gentleness in lieu of kindness. The Greek word for kindness is χρηστότης or chrēstotēs (goodness, excellence, uprightness). Bocarnea, et al. (2018), wrote that “Kindness is a virtue motivated by the desire to do good to others or to manifest brotherly love” (p.71). The scholars recommended practical ways to show kindness in the workplace including acting benevolently, acting generously, acting in such a way as to meet the needs of others, being engaged as a manager (not disconnected), and practicing helpfulness towards others (p.79). Erisman and Daniels (2013) explained that the act of kindness may not have caught on in the contemporary workplace yet, but such actions stand out when an employee is struggling, and someone offers a helping hand, or a boss cuts a team member slack while they are dealing with a difficult circumstance.

Goodness

The Greek word for goodness is ἀγαθωσύνη or agathōsunē. According to Bocarnea, et al. (2018), the virtue of goodness “is a simple virtue that manifests generosity and overall concern for others’ well-being” (p. 93). Erisman and Daniels (2013) use the phrase generosity instead of goodness. The Biblia Sacra Vulgata, known as the official Bible of the Roman Catholic Church in 1545, lists 12 fruits instead of nine, including generosity. Erisman and Daniels explained that when people in the workplace are only looking out for themselves, the selfishness “stifles collaboration and creativity” (p.30). Instead, the scholars recommend forming a habit of giving freely without expecting anything in return.” This notion of living generously is also referred to as emulating God’s goodness. Danker (2000) considered generosity as a possible translation for goodness.

Faithfulness

The Greek word for faithfulness is πίστις or pistis. According to Bocarnea, et al. (2018), the virtue of faithfulness is an “implicit requirement of successful organizational outcomes” (p. 97). The scholars explained that “without faithfulness, leaders and followers quickly devolve into an uncertain relationship of untrustworthiness that eats away at any long-term organizational sustainability” (p. 98). Erisman and Daniels (2013) defined faithfulness as “sticking with the task to completion, keeping one’s word..., or simply showing up...” (p. 31).

Gentleness

The King James Version of the Bible uses the word meekness in lieu of gentleness. The Greek word for gentleness is πραΰτης or prautēs. The terms gentleness and humility are often used synonymously and according to Bocarnea, et al. (2018), this can cause confusion when one considers either word as a response. The scholars explained that “humility is the right use of self-esteem (seeing oneself as one truly is), with narcissism being its abuse; gentleness is the right use of power, with severity being its abuse” (p.115). The virtue of gentleness was described by Bocarnea, et al. in the Greco-Roman context as a person that is “not rough, hard, violent, angry, brutal, bad-tempered or brusque” (p. 118). Erisman and Daniels (2013) described gentleness as “true humility that does not consider itself too good or too exalted” and stated that “if gentleness is not exhibited in the workplace, long-lasting loyalty and trust are not developed and change is impeded” (p.31). The scholars expanded to state that “gentleness is humility practiced in spite of a position of power, allowing for communication and trust. A blog posted by the Wharton School of Business (2001) reinforced that “leaders of great companies have genuine humility.”

Self-Control

The King James Version of the Bible uses the word temperance in place of self-control. The Greek word for self-control is ἐγκράτεια or enkrateia (mastery). According to Bocarnea, et al. (2018), the virtue of self-control is perhaps “the test of true

leadership” (p. 140). Bocarnea, et al. describes the act of self-control in terms of enhancing trust, making effective decisions, and remaining composed. They labeled traits of a self-controlled person as one focused on virtuous values, organized, one good with planning, that proactively uses their time, purposefully cares for their body, practices self-denial, and is structured (p. 139). Erisman and Daniels (2013) wrote that “without self-control, workplaces self-destruct” and described this virtue as the “ability to control one’s emotions, behavior, and desires” (p.31). The scholars stated that self-control is necessary for a healthy workplace.

III. METHODOLOGY

The following instruments were used for this research: (a) Bocarnea et al., (2018) Fruit of the Spirit Scale, 45-items; (b) Kolodinsky et al., (2008) Organizational Spirituality Values, 20-items; (c) Mowday, Steers, and Porter’s (1979) Organizational Commitment Questionnaire, 15-items; (d) Weiss, Dawis, England, and Lofquist’s (1967) Minnesota Satisfaction Questionnaire (MSQ) Short Form, 20-items; and (e) Wiley’s (2013) Employee Engagement survey, 4-items.

Research Question and Hypotheses

The research question for this study was documented as follows: Do Fruit of the Spirit relate to employee engagement, job satisfaction, organizational commitment, and organizational spirituality, and if so, can the fruits predict such desired workplace outcomes? The hypotheses are enumerated in Table 1.

Measuring the Fruit of the Spirit

When Bocarnea, et al. (2018) developed the Fruit of the Spirit scale, they presented the nine Fruit of the Spirit as described in the Book of Galatians, in three sections including (a) relationship to God (love, joy, peace), (b) relationship to others (patience, kindness, goodness), and (c) relationship to self (faithfulness, gentleness, self-control). Their scale consists of 45 questions.

Measuring Organizational Spirituality Values

Kolodinsky, Giacalone, and Jurkiewicz’s (2008) explained that in an era when workers are “expected to do whatever it takes to keep up the pace and positively affect the organizational bottom-line” their need for “connectedness, meaning, purpose, altruism, virtue, nurturance, and hope is at an all-time high” (p.465). The scholars further explained that “The need for organizational leaders to devote attention to spiritual values has likely never been greater” (Giacalone & Jurkiewicz, 2003). In their study, Kolodinsky et al., (2008) found that organizational spirituality was positively related to work outcomes of job involvement, organizational identification, and work rewards satisfaction. They also found that organizational spirituality was negatively related to organizational frustration. For this research, the Kolodinsky et al., (2008) Organizational Spirituality Values scale was used. The scale consists of 20 items.

Measuring Employee Engagement

Gallup's 2013 State of the Global Workplace reported that only 13 percent of employees globally say they are engaged at work. Bhuvanaiah and Raya (2014) explained that employee engagement is an emerging concept gaining attention from employers as it relates to absenteeism, attrition, business productivity, customer loyalty, customer satisfaction, individual performance, profitability, and resilience. Gallup (2014) recommends the following five steps to improve engagement: (a) use the right employee engagement survey, (b) focus on engagement at the local and organizational levels, (c) select the right managers, (d) coach managers and hold them accountable for their employees' engagement, and (e) define engagement goals in realistic, everyday terms. For this survey, the Employee Engagement Index (Wiley, 2013) was used. The scale consists of four items.

Measuring Job Satisfaction

Job satisfaction is generally recognized within the field of organizational behavior as "the most important and most frequently studied attitude" (Akehurst, Comeche, & Galindo, 2009, p.5). To analyze job satisfaction, the Minnesota Satisfaction Questionnaire (MSQ) was used. The scale consists of 20 items. According to Lester and Bishop (2000), the MSQ is "one of the most frequently used instruments to measure job satisfaction." The MSQ includes subscales of intrinsic satisfaction, extrinsic satisfaction, and general satisfaction.

Measuring Organizational Commitment

Fares and Noordin (2016) wrote that "organizational commitment is one of the most widely examined variables in literature" (p.30). The Mowday, et al. (1979) Organizational Commitment Questionnaire (OCQ) was used to examine the dependent variable of organizational commitment. The scale consists of 15 items. Meyer and Allen (1991) identified three forms of organizational commitment, including (a) affective commitment, (b) normative commitment, and (c) continuance commitment. According to Meyer et al., (2012), affective commitment is the "emotional attachment to, identification with, and involvement in the organization" (p.226). Normative commitment is the "sense of obligation to remain." Continuance commitment calculates the perceived cost of leaving the organization. Affective and normative commitment in an organization has been linked to decreased absenteeism and turnover as well as increased job performance (Cooper-Hakim & Viswesvaran, 2005; Riketta, 2002).

Control Variables

To enhance internal validity, Creswell (2009) recommended isolating control variable effects; therefore, this research investigated the effect of age, gender, income, relationship tenure, and years of experience on the dependent variables. Creswell reminded researchers to consider variables found in the literature that may have an impact on the predicted relationships. For the purpose of this study, control variables were investigated in order to test for their effect on the dependent variables. The literature reviewed for this study showed significance with age, gender, income, relationship tenure (how many years an employee has worked with the same manager), and organizational tenure (how many years an employee has worked for the same company) on the dependent variables. Support for each control variable is itemized below.

Control variables of age, gender, tenure, and job level were used in the Yoerger, Crow, and Allen (2015) study on employee engagement. Their findings indicated that job level significantly correlated with employee engagement. Owens et al., (2016) controlled for gender, race, age, tenure, and perceived social support when examining employee engagement and job performance; they recommended additional research to include relationship tenure.

Saadati, et al., (2016) found that age, education, gender, and type of employment have a positive and significant correlation to job satisfaction. The researchers also indicated a significant relationship between job satisfaction and their control variables of income and gender (Ghazzawi, Smith, and Cao). Marschke, Preziosi, and Harrington (2011) controlled for age and gender in their study on workplace spirituality and job satisfaction where they found that age did influence the relationship; however, gender did not.

Supangco (2015) found that age and tenure were significant when examining organizational commitment. Jernigan, Beggs, and Kohut (2016) also examined the influence of age and tenure on organizational commitment and found a positive relationship. Daniel and Chatelain-Jardon (2015) controlled for age, education, and gender in their study, which found a positive relationship between individual spirituality and organizational commitment. Rego and Pina e Cunha (2008) investigated the relationship of workplace spirituality on organizational commitment; the researchers noted that “age and tenure correlate with commitment” (p. 64).

IV. ANALYSIS

This research was conducted with a snowball sample via the internet. The only requirements were for the participants to be 18 years old or older, have a job, and have a manager. The survey was compiled in Survey Monkey and sent via an email link and through social media (Facebook and LinkedIn). When using multiple regression analysis, Hair, Black, Babin, Anderson, and Tatham (2006) recommended 15 – 20 participants per predictor variable. This research had nine independent variables; therefore, 180 participants were needed. A sample size of 107 according to GPower 3.0 is the minimum size for linear multiple regression: fixed model, R^2 increase or, a sample size of 166 when using linear multiple regression: fixed model, R^2 deviation from zero. When Bocarnea, et al. (2018) developed the Fruit of the Spirit scale, they referred to

DeVellis (2017) guidelines for scale development who recommended at least five participants per item. Their sample consisted of 81 total participants, with 67 completed surveys. For this study, there were 272 people in the participant pool, and 176 completed the survey. Correlation and multiple regression analyses were performed with the data using IBM SPSS Statistics version 21.

Reliability of Scales

Pallant (2010) wrote that the most commonly used tool for the reliability of a scale is Cronbach's alpha (α). Hair, Black, Babin, Anderson, and Tatham (2006) stated that scores above .70 are generally agreed upon as a lower limit for Cronbach's alpha. For this research, Cronbach's alpha was measured for all scales. Specifically of interest for this study was the reliability measurement for the Fruit of the Spirit scale since it is so new. All subscales scored above the recommended .70; therefore, the Fruit of the Spirit Scale is considered reliable. The subscale of love scored .95, joy measured .95, peace measured .96, patience scored .96, kindness scored .96, goodness scored .97, faithfulness measured .97, gentleness measured .94, and self-control scored .94. The Employee Engagement Index measured .95. The Minnesota Satisfaction Questionnaire (MSQ) short form scored .95, the Organizational Commitment Questionnaire (OCQ) measured .94, and the Organizational Spirituality Values (OSV) scale measured .95. Therefore, all scales used in this researched are deemed reliable.

Correlation

The first step in the analysis was to examine the relationship between the control variables, independent variables, and dependent variables. Each of the control variables correlated with at least one other variable. Age positively correlated to each of the other variables except patience and gender negatively correlated with age. Income positively correlated to age, organizational tenure, and love; income negatively correlated with gender. Relationship tenure positively correlated to age, organizational tenure, goodness, and self-control. Organizational tenure positively correlated to age, income, and relationship tenure. Furthermore, gender negatively correlated to age, income, patience, and faithfulness.

All the Fruit of the Spirit positively correlated with each other and the dependent variables. The strongest relationships for employee engagement were job satisfaction (.81**), organizational spirituality (.78**), love (.68**), self-control (.67**), joy (.65**), and peace (.65**). The strongest relationships for job satisfaction were organizational commitment (.82**), employee engagement (.81**), organizational spirituality (.80**), love (.77**), joy (.76**), and self-control (.75**). The strongest relationships for organizational commitment were employee engagement (.89**), job satisfaction (.82**), and organizational spirituality (.82*). Meanwhile, the Fruit of the Spirit rank-ordered with organizational commitment as love (.64**), joy (.61**), peace (.60**) and self-control (.60**). Organizational Spirituality also had a strong relationship with organizational commitment (.82**), job satisfaction (.80**), employee engagement (.78**), and self-control (.67**). See tables 2 – 6 for correlation specifics. See Table 11 for more details regarding correlation of the control variables to each of the fruits.

Multiple Regression

The control variables included age, gender, income, relationship tenure, and years of experience. Tables 7 – 10 show the multiple regression analyses for each of the dependent variables. Three hypotheses were supported for employee engagement as H1a (love) showed a p -value of .04, H1e (kindness) showed a p -value of .02, and H1i (self-control) showed a p -value of .01. Two hypotheses for job satisfaction were accepted including H2b (joy) with a p -value of .04 and H2h (gentleness) with a p -value of .05. One hypothesis was supported for organizational commitment including H3a (love) with a p -value of .01. Two hypotheses were also supported for organizational spirituality including H3a (love) with a p -value of .00 and H3c (peace) with a p -value of .00.

V. THEORETICAL AND PRACTICAL CONTRIBUTION

In their book, Bocarnea, et al. (2018), wrote that “at present, no studies/books exist that provide statistically validated scales for the Fruit of the Spirit” (p. 1). Their valiant efforts exegetically, theoretically, and statistically provided the scale used for this research. Since their scale was recently developed, it is expected that this study is the first of its kind, thus expanding the empirical research on their instrument. The scholars recommended conducting additional research to examine if the Fruit of the Spirit have an impact on organizational spirituality values (Kolodinsky et al., 2008). Therefore, this study tests not only the relationship between the Fruit of the Spirit and the impact on organizational spirituality values, but also on employee engagement, job satisfaction, and organizational commitment. Practically speaking, this research leads to the verification of what some leader’s term soft skills. In a world where so much emphasis is placed on the financial bottom line, it often seems out of scope for a leader to have concern or demonstrate virtuous behavior with their followers.

The findings of this research affirm that the Fruit of the Spirit are beneficial to workplace outcomes of employee engagement, job satisfaction, organizational commitment, and organizational spirituality. Each of the nine fruits correlated to those four workplace outcomes, and specifically, this research found that love, kindness, and self-control can predict employee engagement; joy and gentleness can predict job satisfaction; love can predict organizational commitment; and joy and peace can predict organizational spirituality. Practically speaking and returning to the research of Erisman and Daniels (2013), it is believed that the performance review process will benefit from evaluating these virtues. Additionally, organizations desiring higher levels of such workplace outcomes may benefit from coaching, mentoring, and training employees on the appropriate and beneficial usage of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

VI. CONCLUSION

Erisman and Daniels (2013) wrote that “a growing literature is recognizing that businesses need to do a better job of moving beyond technical expertise to encouraging and embracing ethical values in its employees and leaders” (p.29). Research has shown that virtues from the Fruit of the Spirit can have a positive impact on workplace

outcomes. And, incorporating the nine fruits into performance reviews would be a good way to measure such virtuous behavior for all employees.

As recommended by Bocarnea, et al. (2018) future research might include evaluation of the Fruit of the Spirit scale with the Human Spirituality scale (Wheats, 1991), the Spiritual Transcendence scale (Piedmont, 1999), and the Spirituality scale (Delaney, 2005). They also recommended longitudinal studies to show the impact of leadership development and training efforts. Based on the findings of this research, it would be interesting to see the results of longitudinal studies that train leaders and followers on love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. It is also recommended to continue studies on workplace outcomes such as absenteeism, intention to quit, and turnover as well as examining the relationships between the Fruit of the Spirit with other ethical and entrepreneur variables.

About the Author

Debra J. Dean, Ph.D. is President & CEO of Dean Business Consulting. She is also an adjunct professor. She served as Director, Business Transformation of an international financial firm where her research efforts elevated employee engagement to some of the highest levels in the company. She was nominated as Operational Excellence Leader of the Year and top female leader. Her latest notable conference participation includes OPEX Week: Business Transformation World Summit, The Faith at Work Summit, Academy of Management MSR Consortium Planning, Academic Oasis, and the Regent University Roundtable. Dr. Dean's most recent research efforts include the following: (a) *Integration of Christian Values in the Workplace: An examination of employee engagement, job satisfaction, and organizational commitment*, (b) *Religion and Spirituality in the Workplace: A quantitative evaluation of job satisfaction and organizational commitment*, and (c) *A Correlation Study of Employee Engagement and Servant Leadership*. She also contributed to the Routledge Companion to Management and Workplace Spirituality.

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VIII. APPENDIX

Table 1: Hypotheses

Employee Engagement	Job Satisfaction	Organizational Commitment	Organizational Spirituality
H1a: Love (IV) significantly predicts employee engagement (DV).	H2a: Love (IV) significantly predicts job satisfaction (DV).	H3a: Love (IV) significantly predicts organizational commitment (DV).	H4a: Love (IV) significantly predicts organizational spirituality (DV).
H1b: Joy (IV) significantly predicts employee engagement (DV).	H2b: Joy (IV) significantly predicts job satisfaction (DV).	H3b: Joy (IV) significantly predicts organizational commitment (DV).	H4b: Joy (IV) significantly predicts organizational spirituality (DV).
H1c: Peace (IV) significantly predicts employee engagement (DV).	H2c: Peace (IV) significantly predicts job satisfaction (DV).	H3c: Peace (IV) significantly predicts organizational commitment (DV).	H4c: Peace (IV) significantly predicts organizational spirituality (DV).
H1d: Patience (IV) significantly predicts employee engagement (DV).	H2d: Patience (IV) significantly predicts job satisfaction (DV).	H3d: Patience (IV) significantly predicts organizational commitment (DV).	H4d: Patience (IV) significantly predicts organizational spirituality (DV).
H1e: Kindness (IV) significantly predicts employee engagement (DV).	H2e: Kindness (IV) significantly predicts job satisfaction (DV).	H3e: Kindness (IV) significantly predicts organizational commitment (DV).	H4e: Kindness (IV) significantly predicts organizational spirituality (DV).
H1f: Goodness (IV) significantly predicts employee engagement (DV).	H2f: Goodness (IV) significantly predicts job satisfaction (DV).	H3f: Goodness (IV) significantly predicts organizational commitment (DV).	H4f: Goodness (IV) significantly predicts organizational spirituality (DV).
H1g: Faithfulness (IV) significantly predicts employee engagement (DV).	H2g: Faithfulness (IV) significantly predicts job satisfaction (DV).	H3g: Faithfulness (IV) significantly predicts organizational commitment (DV).	H4g: Faithfulness (IV) significantly predicts organizational spirituality (DV).
H1h: Gentleness (IV) significantly predicts employee engagement (DV).	H2h: Gentleness (IV) significantly predicts job satisfaction (DV).	H3h: Gentleness (IV) significantly predicts organizational commitment (DV).	H4h: Gentleness (IV) significantly predicts organizational spirituality (DV).
H1i: Self-control (IV) significantly predicts employee engagement (DV).	H2i: Self-control (IV) significantly predicts job satisfaction (DV).	H3i: Self-control (IV) significantly predicts organizational commitment (DV).	H4i: Self-control (IV) significantly predicts organizational spirituality (DV).

Table 2: Pearson Product-moment Correlations between Measures of Desired Work Outcomes and Control Variables

Variable	1	2	3	4	5	6	7	8	9
1. Employee Engagement	1.00	0.81**	0.89**	0.78**	0.23**	0.10	0.20**	0.07	-0.03
2. Job Satisfaction	0.81**	1.00	0.82**	0.80**	0.23**	0.20**	0.16*	0.00	-0.06
3. Organizational Commitment	0.89**	0.82**	1.00	0.82**	0.22**	0.08	0.16*	0.06	-0.01
4. Organizational Spirituality	0.78**	0.80**	0.82**	1.00	0.14	0.12	0.13	-0.03	-0.06
5. Age	0.23**	0.23**	0.22**	0.14	1.00	0.27**	0.25**	0.34**	-0.18
6. Income	0.10	0.20**	0.08	0.12	0.27**	1.00	0.01	0.19*	-0.24
7. Relationship Tenure	0.20**	0.16*	0.16*	0.13	0.25**	0.01	1.00	0.54**	-0.04
8. Organizational Tenure	0.07	0.00	0.06	-0.03	0.34**	0.19*	0.54**	1.00	-0.11
9. Gender	-0.03	-0.06	-0.01	-0.06	-0.18	-0.24	-0.04	-0.11	1.00

* $p < .05$, ** $p < .01$

Table 3: Pearson Product-moment Correlations between Measures of Employee Engagement and Fruit of the Spirit

Variable	1	2	3	4	5	6	7	8	9	10
1. Employee Engagement	1.00	.68**	.65**	.65**	.51**	.59**	.61**	.61**	.63**	.67**
2. Love	.68**	1.00	.91**	.92**	.74**	.87**	.84**	.84**	.85**	.86**
3. Joy	.65**	.91**	1.00	.94**	.74**	.83**	.81**	.83**	.83**	.83**
4. Peace	.65**	.92**	.94**	1.00	.75**	.85**	.83**	.88**	.84**	.86**
5. Patience	.51**	.74**	.74**	.75**	1.00	.82**	.77**	.76**	.89**	.82**
6. Kindness	.59**	.87**	.83**	.85**	.82**	1.00	.94**	.87**	.91**	.90**
7. Goodness	.61**	.84**	.81**	.83**	.77**	.94**	1.00	.85**	.88**	.88**
8. Faithfulness	.61**	.84**	.83**	.88**	.76**	.87**	.85**	1.00	.86**	.88**
9. Gentleness	.63**	.85**	.83**	.84**	.89**	.91**	.88**	.86**	1.00	.91**
10. Self-Control	.67**	.86**	.83**	.86**	.82**	.90**	.88**	.88**	.91**	1.00

* $p < .05$, ** $p < .01$

Table 4: Pearson Product-moment Correlations between Measures of Job Satisfaction and Fruit of the Spirit

Variable	1	2	3	4	5	6	7	8	9	10
1. Job Satisfaction	1.00	.77**	.76**	.74**	.64**	.71**	.71**	.70**	.74**	.75**
2. Love	.77**	1.00	.91**	.92**	.74**	.87**	.84**	.84**	.85**	.86**
3. Joy	.76**	.91**	1.00	.94**	.74**	.83**	.81**	.83**	.83**	.83**
4. Peace	.74**	.92**	.94**	1.00	.75**	.85**	.83**	.88**	.84**	.86**
5. Patience	.64**	.74**	.74**	.75**	1.00	.82**	.77**	.76**	.89**	.82**
6. Kindness	.71**	.87**	.83**	.85**	.82**	1.00	.94**	.87**	.91**	.90**
7. Goodness	.71**	.84**	.81**	.83**	.77**	.94**	1.00	.85**	.88**	.88**
8. Faithfulness	.70**	.84**	.83**	.88**	.76**	.87**	.85**	1.00	.86**	.88**
9. Gentleness	.74**	.85**	.83**	.84**	.89**	.91**	.88**	.86**	1.00	.91**
10. Self-Control	.75**	.86**	.83**	.86**	.82**	.90**	.88**	.88**	.91**	1.00

** $p < .001$ (2-tailed).

Table 5: Pearson Product-moment Correlations between Measures of Organizational Commitment and Fruit of the Spirit

Variable	1	2	3	4	5	6	7	8	9	10
1. Organizational Commitment	1.00	.64**	.61**	.60**	.45**	.56**	.58**	.56**	.57**	.60**
2. Love	.64**	1.00	.91**	.92**	.74**	.87**	.84**	.84**	.85**	.86**
3. Joy	.61**	.91**	1.00	.94**	.74**	.83**	.81**	.83**	.83**	.83**
4. Peace	.60**	.92**	.94**	1.00	.75**	.85**	.83**	.88**	.84**	.86**
5. Patience	.45**	.74**	.74**	.75**	1.00	.82**	.77**	.76**	.89**	.82**
6. Kindness	.56**	.87**	.83**	.85**	.82**	1.00	.94**	.87**	.91**	.90**
7. Goodness	.58**	.84**	.81**	.83**	.77**	.94**	1.00	.85**	.88**	.88**
8. Faithfulness	.56**	.84**	.83**	.88**	.76**	.87**	.85**	1.00	.86**	.88**
9. Gentleness	.57**	.85**	.83**	.84**	.89**	.91**	.88**	.86**	1.00	.91**
10. Self-Control	.60**	.86**	.83**	.86**	.82**	.90**	.88**	.88**	.91**	1.00

* $p < .05$, ** $p < .01$

Table 6: Pearson Product-moment Correlations between Measures of Organizational Spirituality and Fruit of the Spirit

Variable	1	2	3	4	5	6	7	8	9	10
1. Organizational Spirituality	1.00	.65**	.66**	.62**	.53**	.63**	.64**	.58**	.64**	.67**
2. Love	.65**	1.00	.91**	.92**	.74**	.87**	.84**	.84**	.85**	.86**
3. Joy	.66**	.91**	1.00	.94**	.74**	.83**	.81**	.83**	.83**	.83**
4. Peace	.62**	.92**	.94**	1.00	.75**	.85**	.83**	.88**	.84**	.86**
5. Patience	.53**	.74**	.74**	.75**	1.00	.82**	.77**	.76**	.89**	.82**
6. Kindness	.63**	.87**	.83**	.85**	.82**	1.00	.94**	.87**	.91**	.90**
7. Goodness	.64**	.84**	.81**	.83**	.77**	.94**	1.00	.85**	.88**	.88**
8. Faithfulness	.58**	.84**	.83**	.88**	.76**	.87**	.85**	1.00	.86**	.88**
9. Gentleness	.64**	.85**	.83**	.84**	.89**	.91**	.88**	.86**	1.00	.91**
10. Self-Control	.67**	.86**	.83**	.86**	.82**	.90**	.88**	.88**	.91**	1.00

* $p < .05$, ** $p < .01$

Table 7: Multiple Regression Analysis Summary for Variables Predicting Employee Engagement (N = 176)

Predictor	Employee Engagement				R^2
	Perceived Group Cohesion				
	B	SE	β	Sig. (p)	
Constant	.53	.27		.000**	.54
Love	0.30	0.15	0.33	0.04	
Joy	0.10	0.15	0.11	0.51	
Peace	0.05	0.16	0.06	0.75	
Patience	-0.15	0.10	-0.17	0.14	
Kindness	-0.42	0.18	-0.47	0.02	
Goodness	0.16	0.15	0.19	0.28	
Faithfulness	-0.03	0.11	-0.04	0.79	
Gentleness	0.25	0.17	0.28	0.13	
Self-Control	0.40	0.15	0.42	0.01	
Age	0.03	0.04	0.05	0.44	
Income	-0.02	0.16	-0.01	0.89	
Relationship Tenure	0.05	0.12	0.03	0.70	
Organizational Tenure	0.13	0.10	0.09	0.20	
Gender	0.90	0.82	0.06	0.28	

* $p < .05$, ** $p < .01$

Table 8: Multiple Regression Analysis Summary for Variables Predicting Job Satisfaction ($N = 176$)

Predictor	Job Satisfaction				R^2
	Perceived Group Cohesion				
	B	SE	β	Sig. (p)	
Constant	25.00	5.17		.000	.66
Love	0.44	0.29	0.21	0.13	
Joy	0.61	0.30	0.31	0.04	
Peace	-0.07	0.32	-0.04	0.82	
Patience	-0.16	0.19	-0.08	0.42	
Kindness	-0.38	0.35	-0.19	0.28	
Goodness	0.13	0.28	0.07	0.65	
Faithfulness	-0.04	0.22	-0.02	0.85	
Gentleness	0.65	0.32	0.32	0.05	
Self-Control	0.52	0.30	0.24	0.08	
Age	0.05	0.07	0.04	0.51	
Income	0.52	0.31	0.09	0.10	
Relationship Tenure	0.13	0.23	0.03	0.57	
Organizational Tenure	0.05	0.20	0.01	0.82	
Gender	2.05	1.61	0.06	0.20	

* $p < .05$, ** $p < .01$

Table 9: Multiple Regression Analysis Summary for Variables Predicting Organizational Commitment ($N = 176$)

Predictor	Organizational Commitment				R^2
	Perceived Group Cohesion				
	B	SE	β	Sig. (p)	
Constant	17.43	8.61		.000	.47
Love	1.24	0.49	0.45	0.01	
Joy	0.55	0.49	0.21	0.27	
Peace	-0.30	0.53	-0.12	0.57	
Patience	-0.46	0.32	-0.18	0.16	
Kindness	-1.00	0.58	-0.37	0.08	
Goodness	0.68	0.47	0.27	0.15	
Faithfulness	0.02	0.37	0.01	0.97	
Gentleness	0.47	0.54	0.17	0.38	
Self-Control	0.70	0.50	0.24	0.16	
Age	0.09	0.12	0.05	0.47	
Income	-0.26	0.52	-0.03	0.62	
Relationship Tenure	-0.05	0.39	-0.01	0.90	
Organizational Tenure	0.43	0.33	0.10	0.19	
Gender	3.13	2.68	0.07	0.24	

* $p < .05$, ** $p < .01$

Table 11: Pearson Product-moment Correlations between all Measures

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Age	1.00	.27**	.25**	.34**	-.18*	.22**	.21**	.17*	.13	.16*	.17*	.181*	.18*	.18*
2. Income	.27**	1.00	.01	.19*	-.24**	.19*	.14	.13	.12	.14	.11	.05	.13	.09
3. Relationship Tenure	.25**	.01	1.00	.54**	-.04	.12	.10	.10	.08	.13	.18*	.13	.11	.16*
4. Organizational Tenure	.34**	.19*	.54**	1.00	-.11	-.05	-.07	-.09	-.08	-.07	-.07	-.08	-.07	-.08
5. Gender	-.18*	-.24**	-.04	-.11	1.00	-.12	-.12	-.14	-.16*	-.10	-.10	-.16*	-.12	-.11
6. Love	.22**	.19*	.12	-.05	-.12	1.00	.91**	.92**	.74**	.87**	.84**	.84**	.85**	.86**
7. Joy	.21**	.14	.10	-.07	-.12	.91**	1.00	.94**	.74**	.83**	.81**	.83**	.83**	.83**
8. Peace	.17*	.13	.10	-.09	-.14	.92**	.94**	1.00	.75**	.85**	.83**	.88**	.84**	.86**
9. Patience	.13	.12	.08	-.08	-.16*	.74**	.74**	.75**	1.00	.82**	.77**	.76**	.89**	.82**
10. Kindness	.16*	.14	.13	-.07	-.10	.87**	.83**	.85**	.82**	1.00	.94**	.87**	.91**	.90**
11. Goodness	.17*	.11	.18*	-.07	-.10	.84**	.81**	.83**	.77**	.94**	1.00	.85**	.88**	.88**
12. Faithfulness	.18*	.05	.13	-.08	-.16*	.84**	.83**	.88**	.76**	.87**	.85**	1.00	.86**	.88**
13. Gentleness	.18*	.13	.11	-.07	-.12	.85**	.81**	.84**	.89**	.91**	.88**	.86**	1.00	.91**
14. Self-Control	.18*	.09	.16*	-.08	-.11	.86**	.83**	.86**	.82**	.90**	.88**	.88**	.91**	1.00

* $p < .05$, ** $p < .01$

Table 11: Pearson Product-moment Correlations between all Measures

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Age	1.00	.27**	.25**	.34**	-.18*	.22**	.21**	.17*	.13	.16*	.17*	.181*	.18*	.18*
2. Income	.27**	1.00	.01	.19*	-.24**	.19*	.14	.13	.12	.14	.11	.05	.13	.09
3. Relationship Tenure	.25**	.01	1.00	.54**	-.04	.12	.10	.10	.08	.13	.18*	.13	.11	.16*
4. Organizational Tenure	.34**	.19*	.54**	1.00	-.11	-.05	-.07	-.09	-.08	-.07	-.07	-.08	-.07	-.08
5. Gender	-.18*	-.24**	-.04	-.11	1.00	-.12	-.12	-.14	-.16*	-.10	-.10	-.16*	-.12	-.11
6. Love	.22**	.19*	.12	-.05	-.12	1.00	.91**	.92**	.74**	.87**	.84**	.84**	.85**	.86**
7. Joy	.21**	.14	.10	-.07	-.12	.91**	1.00	.94**	.74**	.83**	.81**	.83**	.83**	.83**
8. Peace	.17*	.13	.10	-.09	-.14	.92**	.94**	1.00	.75**	.85**	.83**	.88**	.84**	.86**
9. Patience	.13	.12	.08	-.08	-.16*	.74**	.74**	.75**	1.00	.82**	.77**	.76**	.89**	.82**
10. Kindness	.16*	.14	.13	-.07	-.10	.87**	.83**	.85**	.82**	1.00	.94**	.87**	.91**	.90**
11. Goodness	.17*	.11	.18*	-.07	-.10	.84**	.81**	.83**	.77**	.94**	1.00	.85**	.88**	.88**
12. Faithfulness	.18*	.05	.13	-.08	-.16*	.84**	.83**	.88**	.76**	.87**	.85**	1.00	.86**	.88**
13. Gentleness	.18*	.13	.11	-.07	-.12	.85**	.81**	.84**	.89**	.91**	.88**	.86**	1.00	.91**
14. Self-Control	.18*	.09	.16*	-.08	-.11	.86**	.83**	.86**	.82**	.90**	.88**	.88**	.91**	1.00

* $p < .05$, ** $p < .01$



TRANSFORMATIONAL PASTORAL LEADERSHIP

Tim Gregory

Pastoral leadership can take on many roles and can vary from church to church, but what must remain constant is the mission of the church to make disciples of all nations. For the local church to be effective at reaching the world for Jesus Christ, making disciples of all people groups, they will need strong pastoral leadership. Leadership that is able to create and sustain true transformation. This paper presents a case for transformational pastoral leadership and attempts to define it, concluding that this form of leadership is able to both initiate and maintain the transformation that congregants must experience to fulfill their God given role in the Great Commission. Transformational pastoral leadership provides a blueprint, which pastors can use to help them lead their congregations in the commission given to them by Christ their Lord.

I. INTRODUCTION

The need for strong pastoral leadership that is able to bring transformation to individual members and congregations as a whole has always existed since the inception of the church and will continue to be needed until Jesus comes back to receive His bride. There exists an interplay between practical and theoretical leadership skills that can be found throughout church history that must be taken into consideration by those called to lead the church of Christ (Beeley, 2009). Willimon (2016) argues that many pastors experience burnout because they do not understand their role as the leader of the church and have stepped into pastoring with the idea of simply meeting the needs of congregational members. Pastors must have a clear understanding of their biblical role as the leader of the local church and their responsibility to bring transformational change to the lives of its members (Cole, 2010).

The Barna Group (2017) found a growing number of people are leaving the local church, these individuals declare they love Jesus, but they do not love the church; they feel they have no need for the local church in their lives. Packard and Hope (2015)

found that church members often feel disconnected from their pastor and the leadership of the church, and as such, they are unwilling to allow the pastor to speak into their lives; whether it be instruction, correction, or edification they are closed off to any attempt of the pastor to influence their lives. These findings reveal a portrait of the local church that is failing to bring the transformation needed to the lives of its members, which the Scriptures call for (Rom. 12:2; 2 Cor. 3:18; Eph. 4:22-24). Although the current research and literature helps to identify the problem facing the local church, it does little to provide a solution. This paper seeks to uncover that solution by both defining transformational pastoral leadership and presenting a case for it, while at the same time opening the door for future theoretical work in the area of transformational pastoral leadership.

II. LITERATURE REVIEW

Pastoral leadership can be defined and expounded upon in many ways and as we examine the Scriptures and the literature on it, we are able to form a better understating and a clearer picture of it. The Apostle Paul in his letters to Timothy and Titus, when speaking of the duty of a pastor, uses the word ἐπίσκοπος, which is often interpreted as bishop by many translations. The term more descriptively stated would be overseer, and, according to the Strong's Concordance, carries the meaning of "a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent" (Strong, 1987). Therefore, a pastor is an overseer of the affairs of God, a steward of the local church where he or she has been called to serve and oversee the affairs thereof (Goodrich, 2013).

Manala (2010) points to the idea that an overseer is a manager of God's house, which is the local church, and not the owner of it. Goodrich (2013) also see the pastor as an overseer of the household of God, which he understands to be the local church. The pastor as an overseer of the church is to be concerned with the entire well-being of the church and its functions (Towner, 1994). As a steward of God's affairs, the pastor manages the household of God, looking after the members of the local church (Goodrich, 2013). Smith (1998) indicates that the pastor as an overseer doesn't focus in on any one part of the church's operations but takes a position of leadership where they are able to see all the working parts of the local church. In taking a position such as this, the pastor is able to ensure that all the parts of the church are working in harmony towards the goals and mission of the church (Smith, 1998). Through an examination of the literature we can find at least six components that go together to make up pastoral leadership (Goodrich, 2013; Smith, 1998; Towner, 1994).

Teaching

The Apostle Paul, in his letter to Titus, describes the need for pastors to both know the Scriptures and to be able to teach and expound upon them to others, saying, "He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it" (New Revised Standard Version, Titus 1:9). Towner (1994) finds at least two reasons that surround Paul's instructions to Titus, which are reflective of those he also gave to Timothy concerning overseers/pastors. First, pastors need to be

committed to following the teaching of Christ, which were handed down by the Apostles (Towner, 1994). Second, pastors need to be able to confront false teachings that contradict Scriptural truths and reprove them with sound doctrine (Towner, 1994). Willimon (2016) points to the instructions of Jesus to His disciples, to teach all He had commanded them to those they had baptized, demonstrating that the Christian faith does not come naturally and that pastors must be capable of teaching those they lead. Pastors are charged with confronting others with biblical truths, and they are to be certain to do it in a manner that allows the teaching to be contextualized into the lives of those who hear the message (Osborne, 2006). As teachers, pastors serve as educators who teach their congregations how to live in the world as a counterculture, that has been charged to interact with the world for the purpose of spreading the Gospel message, yet they are not to allow the world's culture to subvert them (Willimon, 2016). Pastors must be able to correctly teach the timeless Scriptural truths to their congregants in a manner that allows them to both understand and apply those truths to their lives (Osborne, 2006).

Caring

With the coming of the Protestant Reformation came a shift of sorts in the expected duty of the pastor (Willimon, 2016). Before this movement the pastor's primary function was as a conveyer of sacraments, but, the ushering in of the reformation created a need for pastors to care for the souls of individuals (Willimon, 2016). After the resurrection, as Jesus prepared to leave this earth, He left Peter with these instructions, "Feed my sheep" (John 21:17). John records Jesus telling this to Peter three times in a row, which caused some concern in Peter's mind, but Jesus was emphasizing the need of pastoral care for those who had chosen to follow Him (Laniak, 2006). The pastor is to care for the souls of the sheep, which includes their total being: physical, mental, emotional, social, and spiritual well-being (Laniak, 2006).

For a pastor to fully engage in the leadership role they have been called to, they will need to embrace the responsibility to care for those who have entrusted themselves to their leadership (LaMothe, 2012). Throughout the Old Testament and into the New, God speaks of those who are called to lead His people as shepherds. God clearly depicts the shepherd as one who is willing to sacrifice for the sheep, and has an honest concern for their well-being, as they take care of the sheep out of a pure heart that is not self-seeking (Laniak, 2006). LaMothe (2012) exerts that pastoral care extends to the needs of the individual, the families of the pastor's congregants, the communities they live in, and even society as a whole. This view of pastoral care will surely take tremendous courage and resolve on the part of the pastor to fully embrace such a leadership role (LaMothe, 2012).

Setting the Example

Pastors, given the role of overseer of a local church body, must set a godly example for how their congregational members are to behave, for those members will be looking to them to lead the way by both words and deeds (Goodrich, 2013). The Apostle Paul told the church in Philippi, "Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us." (Phil. 3:17). Paul, as a leader and overseer of many churches, had to live as an example for them to follow (Barentsen, 2011). Paul's character had to be above reproach, as the eyes of all the church were on him; he was responsible for setting a good example for them to follow (Barentsen, 2011). Pastors of the local church must likewise commit themselves to setting an example for their congregants to follow, living lives that demonstrate high levels of moral character, committed to living out the word of God (Goodrich, 2013).

James wrote, "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness" (James 3:1). James addresses the need for pastors and all who desire to lead in the church to be humble, understanding their words and actions are being judged by other, therefore they must make every effort to ensure they match up, demonstrating the good character that all of God's leaders are to portray (DeSilva, 2004). St. Chrysostom (1979) notes that leaders of the church should be blameless in their character, excelling in their behavior beyond that of those they are in charge of leading. "For he who bears rule should be brighter than any luminary; his life should be unspotted, so that all should look up to him, and make his life the model of their own" (Chrysostom, 1979, p. 438).

Prayer

On the night Jesus was betrayed, He told His followers, "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come" (John 16:12). The Holy Spirit reveals the will of Jesus to His church, which the pastor has the privilege of leading (Whitacre, 1999). Because the Holy Spirit is the one who directs the follower of Christ in the path they should go, the pastor must be entuned with the Spirit of truth if they are to rightly lead their congregations, this can only be done with a commitment to prayer (Spurgeon, 2006). The pastor as a shepherd to the local church must have the realization that they are not leading and tending their own sheep, but the sheep of God, and as such they must be committed to staying in touch with the Master and leading the sheep according to His will (Laniak, 2006).

Sanders (1994) says, "The spiritual leader should outpace the rest of the church, above all, in prayer" (p. 85). The pastor as the leader of the congregation must embrace the importance of spending time in prayer and understand the intimacy that is gained with God through that time, if they are going to lead the people of God in a way that pleases their Master (Spurgeon, 2006). Towner (1994) points out how prayer is directly linked to the evangelistic mission of the church, and how it serves to focus the church and its leaders in on the will of God for the congregation and the world surrounding them. Every local church pastor is certain to face various trials and struggles within their congregations and will need the wisdom of God to handle these

situations; it is only by seeking God's guidance in prayer that they will be able to affectively guide their congregations through these trials and struggles (Stulac, 1993).

Visionary

Pastors as visionaries have the ability to inspire the congregations they lead to move towards a given goal or task (Tilstra, 2010). Visionary pastoral leaders have the means to guide their congregants through many of the troubled and unstable waters they will have to face in today's world (Puls, Ludden, & Freemyer, 2014). When pastors are able to generate a clear and concise vision, which the congregation will embrace, it provides the church with a purpose for being and a direction to follow (Nichols, 2007). Manala (2010), when speaking of the need for leadership within local churches, says, "Leading has to do with vision, the effective use of the power of persuasion with a view to sufficient motivation and commitment of functionaries" (p. 4). Pastors, who function as charismatic leaders, have the ability to move congregants to passionately embrace a shared vision that will glorify their God and expand His Kingdom upon this earth (Tilstra, 2010).

A shared vision creates the power of advancement within the minds of congregational members to achieve the goals and complete the mission the pastor is attempting to lead their local church towards (Nichols, 2007). Vision is a mighty motivating force that empowers the pastors, but, every local pastor must make certain that the vision they are casting is not self-serving, but rather serving to advance their Lord's Kingdom (Tilstra, 2010). Once congregational members have embraced a shared vision they will willingly make sacrifices to see that vision become a reality, therefore the pastor must make sure the vision they are casting is centered on the good of the church and not merely the good of the pastor (Nichols, 2007). Manala (2010) points out that pastors need to look to the guidance of the Holy Spirit when attempting to cast a vision, so that their vision will be one that is led of God and serves to benefit the church as a whole.

Advancing the Gospel

As the leader and visionary of the local church the pastor is charged with perpetuating the mission of the church to advance the Gospel message throughout the world (Spurgeon, 2007). Van Engen (1991) makes this statement concerning the local church, "As congregations are built up to reach out in the mission to the world, they will become in fact what they are by faith: God's missionary people" (p. 16). The Apostle Paul, in his letter to the church in Ephesus, speaks of the role of the pastor and other leaders in the church, when he says, "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:11-12). The pastor of the local church is to equip the congregation so that they may be able to effectively carry out the ministry of the church in building up the body of Christ (Liefeld, 1999).

The local church pastor, as one of the gifts God gave to the church, has the responsibility of making the way for the building up of the body of Christ, which lies at the heart of the Great Commission (Van Engen, 1991). Although recent research has

shown how the understanding of this mandate by Christ can vary with pastors of different denominations, the biblical responsibility of the pastor to lead the way for their congregants to fulfill the mission and spread the Gospel has not changed (Barna, 2018). The pastor of every local congregation has the responsibility of serving as a master architect that prepares for the building of God's Kingdom by properly equipping the congregation to fulfill the mission of spreading the Gospel (Liefeld, 1999; Spurgeon, 2007).

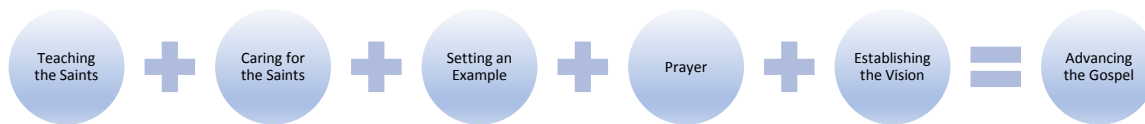


Figure 1: Pastoral Leadership

III. THE BIG PICTURE

The first five constructs of pastoral leadership, which were covered in the literature review, work together to make the sixth construct, advancing the gospel, possible. At the heart of pastoral leadership must be the work of preparing and leading the local church in the work of the Great Commission (Exell, 1975). Jesus told His followers that "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations" (Matt. 28:18-19). The concept of authority in the Mediterranean world in the days of Jesus would have been quite different than most would understand it today. Authority in first century Palestine would not have been a debatable topic, nor would it have been questioned when coming from an authoritative figure, but simply accepted and followed as an absolute (DeSilva, 2004).

In the eighth chapter of Mathew's account of the Gospel, the author offers an expansion on his understanding of the concept of authority. Matthew tells the story of a Roman centurion who had a sick servant and makes a request of Jesus to heal his servant. Jesus agrees to come to the home of the centurion and heal the sick servant. To the amazement of Jesus, and surely everyone who stood by observing, the centurion replies to Jesus saying, "Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. For I also am a man under authority, with soldiers under me; and I say to one, go, and he goes, and to another, come, and he comes, and to my slave, 'Do this,' and the slave does it" (Matt. 8:7-9). Here, perhaps better than anywhere else in the New Testament, is the concept of authority in the Roman world depicted, which Jesus and His disciples lived both in and under. The Centurion, being a man under the authority of Rome, is also backed by the authority of Rome, and when he gives an order it is carried through without question or hesitation, simply because this authority is recognized by his soldiers and slaves (Keener, 1997).

Those who spoke with authority, as the Roman centurion did, were not questioned, but obeyed (DeSilva, 2004). When Jesus spoke His final words to His followers before His ascension, telling them He has all authority and therefore they are to go and make disciples of all nations, He is speaking to them as a Master with even

greater authority than the Roman centurion (Clark, 1977). In recording Jesus saying, He has been given all authority, Matthew is not only proclaiming the deity of Jesus, but His right to command His servants and His servants' obligation to follow the commands of their Master (Keener, 1997). The authority Jesus speaks with when He gives the Great Commission to His followers, is not authority that can be challenged or questioned, it is absolute in both heaven and on earth, and is to be revered as such (Van Engen, 1991).

Roman slaves understood this obligation to follow such authority without question. They knew the authority their master held, and the authority that was over him that would not permit his words to fail (Keener, 1997). When the master said go, they went, and when the master said do, they did, and again, it was done without question or hesitation. This concept of authority is sadly missing, for the most part, in the twenty first century Church. The word go spoken by the Roman centurion, in Matthew's account of the Gospel, provoked the complete obedience of his servant as a literal command that was given by their master (Exell, 1975). The word go, which was spoken by Jesus to His followers in the first century, was a command that provoked His servants to move with unquestionable obedience, to what they perceived as a literal command (Clark, 1977). The Church of the twenty first century has turned the command to go and make disciple of all nations into a request, or choice, that must be carefully considered. The Great Commission has become a special calling for an elite few, instead of a command given by a Master to all His servants; a literal command that was to be obeyed without hesitation or reserve (Thomas, 2000). Hudson Taylor, who spent 51 years as a missionary in China, describes the command to go, which was given by our Lord as well as anyone has, saying, "The Great Commission is not an option to be considered; it is a command to be obeyed" (Culpepper, 2011, p. 138). This is exactly how the first disciples who heard Jesus speak His final words would have understood the commission He was giving them; it was a command to be followed, not an option to be considered. For congregants within the local church of twenty-first century to embrace such an attitude they'll need to undergo a powerful transformation.

IV. TRANSFORMATION

The Apostle Paul writes to the church in Rome telling them:

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect (Rom. 12:1-2, ESV).

Paul wanted the church to offer themselves to the service of Christ without reservation, but to do this they would need a transformed life, which could only be brought on by a renewed mind (Osborne, 2004). This process of renewal, which enables the follower of Christ to live a transformed life, is an ongoing re-programming process where the mind is made more like that of Christ and less like that of the world (Osborne, 2004).

Research performed by the Barna Group (2018) reveals that just over half of all church goers have never heard of the Great Commission, and that of all church goers

surveyed only 17% reported understanding what the Great Commission was all about, for many that had heard of it had no idea what it even meant. Their research also revealed that even when Scriptural reference was given to define the Great Commission that many associated it with the idea of social justice and charity, rather than the idea of spreading the Gospel message and making disciples of all nations (Barna, 2018). Failure to both know and understand the Commission of Christ, will hinder members of the local church from offering themselves as a living sacrifice to Christ to aid in the mission of making disciples of all nations (Thomas, 2010).

Did Paul truly expect all believers to present their lives as a sacrifice for the furtherance of the Gospel message? Is this truly what the Great Commission is all about? The answer to both of these questions can be found in Paul's writings. First, Paul is clear that all he does is for the furtherance of the Gospel when he plainly says, "I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved" (1 Cor. 10:33). Paul had made the salvation of those who have yet to experience the saving grace of Jesus Christ his priority, he had stepped beyond his own culture and people to touch the lives of others for the sake of the Gospel (Johnson, 2004). Then, immediately following his words at the end of chapter ten, he tells the church, "Be imitators of me, as I am of Christ" (1 Cor. 11:1). Here, Paul admonishes the church in Corinth to imitate his behavior, which is merely a mirror image of Christ, in living a life of humility, self-denial, giving of oneself, and in love, taking up the interest of others, so that they may receive the life-giving message of the Gospel (Johnson, 2004). The church in Corinth, as every local church today, was to exist and operate for the sake of those outside its membership; the Great Commission is not an activity the local church partakes in, but the reason for its existence (Liubinskis, 2013). For members of the local church to join together and live in a manner that seeks the salvation of the lost in all that is done, the church will need a pastor who is transformational in nature (Carter, 2009).

V. TRANSFORMATIONAL LEADERSHIP

Transformational leadership can be best noted for its ability to bring transformation (Yukl, 2013). Transformational leadership is comprised of four components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Northouse, 2013). The transformational leader has the ability to motivate followers to go beyond what they thought they could do, to raise their expectations and the effort they are willing to exert (Bass, 1985). Transformational leaders are able to raise the awareness of their subordinates in a manner that helps to transform their conscious perception of certain ideas (Jung & Sosik, 2002). The charismatic nature of a transformational leader touches followers on an emotional level causing followers to look to them as role models following the example put forth by their leader (Choi, 2006). Transformational leaders are able to move followers to embrace the goals and values of their organization, they enable them to see a bigger picture that transcends their own personal needs (Yukl, 2013). They are able to birth a transformation within their followers that causes them to seek to achieve self-actualization; a place where they feel their lives are making a difference (Bass, 1985). Two powerful ways that transformational leaders are able to influence the behavior of subordinates and the direction an organization flows are by initiating cultural change

within the organization they lead and by strengthening the commitment level of employees (Kim, 2014; Mahalinga & Suar, 2012).

Transformational leaders are not only able to bring transformation to individual followers, but also to the culture of the organizations they lead (Abbasi & Zamani, 2013; Mahalinga & Suar, 2012). They are able to shift the values and perception of an organization, bringing lasting change that significantly effects the way a company operates (Abbasi & Zamani, 2013; Mahalinga & Suar, 2012). The ability of a transformational leader to bring about cultural change is a powerful aspect of leadership, for organizations can strategize and plan with great precision, but, if the culture of the organization is contrary to the strategies and plans that have been designed, they are certain to fail (Groysberg, Lee, Price, & Cheng, 2018). Transformational leaders are game-changers, in that they can initiate and propagate the cultural change needed to implement new strategies and new ideas (Northouse, 2013).

Transformational leaders have a direct impact on the commitment level of employees to the organization. Kim (2014) found there was a direct relationship between transformational leadership and the commitment level of employees. Research has shown transformational leaders, in their ability to bring cultural change, were also able to positively affect the level of commitment subordinates demonstrated towards the organization they were employed at (Kim, 2014). Transformational leaders are able to move followers to a place where their needs and desires are literally transformed in a manner that brings them in-line with the mission and goals of the organization; they give them a bigger of vision to embrace in life (Bennis & Nanus, 1985). Transformational leaders show individual concern for those they are charged with leading, which increases the level of influence they have over subordinates (Kouzes & Posner, 2007). The combination of concern for the individual and the ability to move employees needs to a place of self-actualization, makes transformational leaders a powerful asset for organizations (Bass & Avolio, 1990). The ability to bring transformation to individuals and organizations as a whole, is a powerful leadership trait for the local pastor to consider, as they approach the manner in which they choose to lead their local congregations.

VI. TRANSFORMATIONAL PASTORAL LEADERSHIP

At the heart of all pastoral leadership must be the drive to lead the congregation into the work of the Great Commission. Every component of pastoral leadership must be aimed at preparing and transforming congregational members into fully functional mature followers of Jesus Christ, so that they may fulfill their role in the Great Commission (Liubinskas, 2013). Pastors must care for the needs of their congregants in a manner that enables them to fulfill their God given destiny. The redeemed men and women of the church have a purpose that goes beyond merely having good lives and coming to church. They are redeemed and joined to a local church, which helps them to grow, mature, and over-come various challenges, so that they may become part of the local church's efforts to fulfill the commission of Christ (Metcalf, 2015). This is implying that the local church and its pastor must see itself as more than a gathering place that simply meets the needs of its members, as William Booth said, "We are not sent to minister to a congregation and be content if we keep things going. We are sent

to make war and to stop short of nothing but the subjugation of the world to the sway of the Lord Jesus” (Yaxley & Vanderwal, 2003, p. 145).

Idealized Influence

Idealized influence speaks to the ability of the pastor to positively and purposely affect the behavior of their congregants by demonstrating a high level of integrity in their own behavior. It's a proclamation of the pastor's capability to influence the direction the local church takes. It is the charisma factor the pastor holds that draws members to them, which is fueled by respect congregants have for their demonstrated character (Fryar, 2007). Unfortunately, nearly two-thirds of all pastors in the United States feel as though they have little influence over the way their congregants believe and behave, which is reflective of the findings that reveal only one out of five U.S. adults believe that local pastors exert any kind of influence within their communities (Barna, 2017).

On the other hand, Rowold (2008) conducted a study to see the difference in pastors who practice transformational leadership verses those who practice transactional leadership, he found that pastors practicing transformational leadership exerted strong influence over their congregational members. A transactional pastor is able to discern the needs of their congregational members and then perform their leadership role in a manner that meets those needs; leadership done in this manner is simply a transaction of the expressed needs of followers and the pastor leading in a manner that meets those needs (Willimon, 2016). Transformational pastors are not trapped by the expectations of their follower but are able to lift them to a higher level of purpose, a level at which they are able to become a productive part of the local churches efforts to fulfill the commission of Christ (Rowold, 2008; Willimon, 2016). If pastors are going to influence their congregants in a manner that helps them to become productive members in the work of their Lord's commission, they'll need to be transformational in their leadership.

James, the brother of our Lord, showed himself to be a leader who was able to exercise influence over those who followed him in a manner that allowed for the commission of Christ to be advanced by the church at large. Confronted with the debate over whether or not the new Gentile believers should be made to keep the Law of Moses, James makes the determination that they should not (Luke 15:19). The idealized influence that James exerted in his leadership can clearly be seen in the response of the elders, apostles, and the entire church's willingness to follow and come into agreement with his determination (Luke 15:22).

Inspirational Motivation

Inspirational motivation can be seen in is the willingness of church members to follow the pastor into new and uncharted waters. It is the ability of the pastor to inspire new desires in those they are leading. Inspirational motivation is often displayed in the language a pastor uses to communicate with their followers, both the words spoken, and by the emotional content which they are relayed (Choi, 2006). Pastors who are transformational in their leadership are able to inspire their followers to embrace a vision that is much bigger than themselves; one that has the ability to bring meaning to their

lives as individual followers of Christ, and, one that has the potential to impact those around them for eternity (Fryar, 2007).

The power of a leader to inspire and motivate their followers to embrace a higher vision can clearly be seen in the last address of Jesus to His followers (Bruce, 1976). Jesus had instructed His followers to go out and make disciples of all nations, but the disciples were curious about the restoration of the nation of Israel. Jesus looks to focus their affection on a higher vision, one that will reach beyond the nation of Israel into the entire world. Jesus tells them, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:7-8). Jesus inspires His followers with a promise of power to complete the task He has given them, for He is not only giving them a command to follow, but He is also imparting a grander vision than the disciple currently held (Bruce, 1976). The language and actions of Jesus serve as a source of motivation and inspiration for His disciples, whom Luke plainly portrays as having embraced His vision throughout the Book of Acts.

Intellectual Stimulation

Intellectual stimulation speaks of the pastor's ability and willingness to challenge the commonly held thoughts of congregational members; specifically, thoughts that are counterproductive to the mission of the church. Pastors who are intellectually stimulating, encourage creative thinking and are supportive of ideas that stretch traditional approaches to fulfilling the Great Commission (Tollefson, 1987). They take a teaching approach in correcting the behavior of congregants, so that they may understand how their actions are influencing the world around them and what affect they are having on the local church's work to fulfill the Great Commission (Tollefson, 1987).

This component of intellectual stimulation can be seen in the way the Apostle Paul confronts the church in Corinth. The believers in Corinth had received the gift of the Holy Spirit and were actively engaging in those gifts throughout their services. Paul is concerned that their services have no apparent order, and that the use of the gifts of tongues without any structure or order will be a hindrance to fulfilling their mission to win the lost of the city to Christ (Godet, 1977). Paul tells them:

If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind? But if all prophesy, an unbeliever or outsider who enters is reprov'd by all and called to account by all. After the secrets of the unbeliever's heart are disclosed, that person will bow down before God and worship him, declaring, "God is really among you" (1 Cor. 14:23-25, ESV).

Paul's concern is clearly for those outside the body of Christ, and he desires for the Corinthians to be productive in the commission of their Lord, therefore he reasons with them (Johnson, 2004). Paul engages the church through intellectual stimulation, as he attempts to reason with them, helping them to understand how their current church environment could be counterproductive to the church's mandate to spread the Gospel

message (Godet, 1977). All the Apostle Paul engaged in was for the furtherance of the Gospel message; a picture he clearly painted for the church in Corinth. Paul told them, "I do it all for the sake of the gospel, so that I may share in its blessings" (1 Cor. 9:23). By appealing to the church intellectually, the apostle hopes to stimulate their thinking in a manner which bring their actions in-line with his own.

Individualized Consideration

Individual consideration speaks to the pastor's ability to hear and listen to the concern of congregational members; to consider the individual needs of their followers, as they demonstrate in both word and deed concern for those needs (Packard & Hope, 2015). The pastor acts as both counselor and coach in helping congregants with their needs, so that they may reach a level of self-actualization, where they can fulfill their God given call (Metcalf, 2015). This component of transformational leadership may be one that many local pastors fail to perceive the significance of in their labors to advance the church in its mission. In a study aimed at understanding the top traits of a good pastor, Barna (2017) reported that 48% of adults thought that the number one trait that a pastor needed to be successful was a love for people and a desire to help them fulfill their needs. When pastors were asked the same question only 30% of them felt the idea of loving people and helping them to fulfill their needs was the most important trait a pastor could possess (Barna, 2017). This gap in perception could hinder local pastors from being effective in their ability to bring lasting transformation to the lives of their congregants, which will directly affect their ability to fulfill their God given role in the commission Jesus gave to His followers.

The practicality and positive affect of local pastors taking individualized consideration for their congregational members can be testified to by Luke's account of a man named Joseph. Joseph is the biblical embodiment of a leader who is able to bring the best out of others, meeting them where they are and helping to bridge the gap from their God given potential and their current life circumstances (Larkin, 1995). Joseph was so adapt at taking consideration for the needs of others and heling them to reach the fullness of their potential that the apostles in Jerusalem nickname him Barnabas, which Luke tells us means son of encouragement (Acts 4:36). Barnabas demonstrates the ability of individualized consideration, to help transform the lives of those who have chosen to follow Christ, when he takes the newly converted Saul into his care. Saul was called by Jesus to bear witness of the Gospel, but everyone in the church feared him and did not believe his conversion was true (Acts 9:26). Barnabas takes Saul, who would eventually be referred to as Paul, and introduces him to the apostles in Jerusalem, testifying to the validity of his conversion (Acts 9:27). Barnabas, through the individualized consideration he showed to Saul, effectively opened the door for him to begin the ministry he had been called to do.

Table 1

Transformational Pastoral Leadership

Idealized Influence	Inspirational Motivation	Intellectual Stimulation	Individualized Consideration
Positively influences member behavior	Speaks life giving words	Challenges conventional thinking	Hears and listens to individual members
Embodies the vision	Inspires bigger possibilities and desires	Encourages creativity	Shows concern for individual congregant needs
Sets the standard for others to follow	Shows positive emotional content	Supports innovative ideas	Counsels and coaches
Demonstrates godly character	Encourages new first steps	Teaches when correcting	Expresses unconditional love for individual members

VII. DISCUSSION

Jesus prayed for His followers, saying:

I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world (John 17:15-17, ESV).

Looking at this prayer, some conclusions can be reached about the will of our Lord. Jesus wanted His followers in the world, for if they were taken out of the world, they could not complete the commission He was giving them. Yet, at the same time, He knew if they behaved like the world, they were living in they would be unproductive in the commission. The followers of Christ then, and now, needed to be in the world, but they would not be able to behave as the world they were in. This kind of living would require a transformation of both thought and behavior, which is exactly what transpired in the lives of the first Christ followers.

If local churches are going to fulfill the mandate of Christ to make disciples of all nations, they will need pastoral leadership that is able to bring transformation to its members. New converts will continue to act and behave as the world system they live in if they are not led by a leader who is able to bring transformation to their lives. Churches, filled with new believers who have not had a transformation in thought and behavior, will think and behave the same as the world it has been commissioned to make disciples of, which will greatly hinder its ability to fulfill the mandate of Christ. The

local church that does not have a transformational pastor will never reach the height of their potential. Transformational pastoral leadership should serve as a vehicle to help local congregations reach the fullest of their God given potential in the commission of Christ.

VIII. PRACTICAL APPLICATION

What does transformational pastoral leadership look like, and, how can it be applied to help the local church to carry out the commission of Christ? Listed below, and expounded upon, are seven practical applications that pastors can apply to become transformational in their leadership.

1. First, it looks like pastors setting an example of godly character and being in the midst of the people, refusing to isolate or separate themselves from the people they lead, but rather allowing their presence to minister to congregational members and to the community they are in (Puls et al., 2014). The ministry of presence can be a powerful tool for the local pastor to use in allowing their influence to be felt, which requires pastors to be in the midst of the people.
2. Second, it looks like pastors preaching the vision of the church from the pulpit, motivating their congregants to embrace a higher and grander purpose for their lives; clearly communicating the vision in a manner that members can plainly articulate (Nichols, 2007). Then, giving them opportunities to participate in the vision of the church, according to their giftings. This means members of the local church should be given a gifting-test to see where they are best suited to serve in the efforts of the local church to fulfill the commission of Christ. Congregational members who serve in their area of gifting will feel more inspired and motivated to carry out the mission and vision of the church, as the congregation functions as one body with many parts (Liubinskis, 2013).
3. Third, it looks like pastors challenging and evaluating old systems and programs to see if they are still beneficial to the church's efforts to fulfill the Great Commission (Willimon, 2016). Local pastors can stimulate the intellect of their members by getting them involved in answering the tough questions about the functionality of long held systems and programs within the church. Pastors can use focus groups, certain discipleship groups, or many forms of collaborative groups to help evaluate the functionality of the current church systems (Dougherty & Whitehead, 2011). This will help to create a sense of ownership amongst congregational members for the mission of the church.
4. Fourth, it looks like pastors establishing a system that can provide for the needs and growth of each individual congregant. Small groups provide a system of care and consideration for the needs of congregational members, which helps to ensure that no individual is overlooked or neglected. Through the use of small groups local pastors can create a wave of consideration for each member of the congregation, as they minister to the needs of each group leader, and in turn these small group leaders can minister to the needs of each person in their group (Boren & Egli, 2014). Understanding that Jesus only took into continuous consideration the needs of twelve men, it would be a bit foolish for local pastors to attempt and minister to the needs of hundreds; a system, such as small groups, must be established to care for the individual needs of each member.

5. Fifth, it looks like pastors making the most of social media to speak life giving words of encouragement into their congregational members. Lim (2017) in a study aimed at discovering the most productive ways for churches to use Facebook, found that messages that offered encouragement received significantly more interaction than any others. Yet, regardless of this fact churches were found to use Facebook to offer encouragement to its members only 3% of the time (Lim, 2017). Pastor can use social media outlets, such as Facebook, to speak words of encouragement and affirmation to their members. Expressed gratitude through words of encouragement and affirmation by pastors is a great way for them to build strong relationships between themselves and their members, which will increase member's loyal-engagement to the mission of the church (Lambert et al., 2010). With the time constraints that many pastors face, making the most of social media to offer encouragement and affirmation just makes sense.
6. Sixth, it looks like pastors creating an atmosphere where the creativity of their staff and congregational members is able to thrive. One way this can be done is by designating a yearly planning time where the pastor gathers with their staff members and lay leaders within the congregation (Johnston, 2014). During this time the pastor would lead the group in setting goals for the church and devising a plan to reach those goals. Team members would be able to use their God given creativity in this setting to help the local church find innovative methods for reaching the lost and making disciples (Johnston, 2014). Pastors could successfully use this technique to intellectually stimulate their staff and congregational members to help them to consider new possibilities and reach for new heights.
7. Seventh, it looks like pastors creating opportunities for congregational members to step beyond their comfort zones into new and challenging experiences. This could be done through short term mission trips, which would last approximately two weeks. For these trips to be truly transformational in nature they would need to be centered upon the commission Jesus gave to His church, making them much more than simply a tourist group participating in a religious exercise to build camaraderie (Priest, Wilson, & Johnson, 2010). Many short terms missions are focused on providing a tourist type experience that exposes participants to economically disadvantaged people; they disregard the mandate of the Great Commission and provide no long-term transformation for participants (Freidus & Caro, 2018). Short term mission trips should help individual followers of Christ to see the world through a lens that is focused by the *hand of Great Commission*, and at the same time empowers participants to engage the unreached with the Gospel message, bring transformation to the communities and nations they travel to. A new perspective on the world and the mission of the church can help to promote a renewed mindset, which could promote lasting transformation within congregational members.

Table 2

Connection of transformational leadership components with practical applications

	Idealized Influence	Inspirational Motivation	Intellectual Stimulation	Individual Consideration
Being with the people	X	X		
Preach the vision	X	X	X	
Collaborate – evaluation groups	X		X	
Small groups		X		X
Social media	X	X		X
Yearly planning times	X	X	X	
Short term missions	X	X	X	X

IX. CONCLUSION

Strong transformational pastoral leadership is a necessary foundational element for a church to thrive and be successful in the mission its Lord has called it to. Local pastors must be able to help their congregational members travel down the path of transformation their Lord has called them to walk. The Apostle Paul reminded the believers in Ephesus that God had created them anew for a distinct purpose, saying, “For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life” (Eph. 2:10). Pastors are to play a leading role in helping their congregants to fulfill the purpose for which Christ has redeemed them, which can be done through strong and practical transformational pastoral leadership. Transformational pastoral leadership has many practical applications, and through these applications local pastors can find tools to help them bring transformation to their congregational members, so that they may serve as a great force on the earth to advance the Kingdom of their God.

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SELFLESS LEADERSHIP: AN ETHICAL FOUNDATION FOR LEADERSHIP

Philip Lloyd

This article argues that Jesus' teaching and example of selfless leadership found in Matthew 20:20-28 strengthens the foundation for ethical leadership found in virtue ethics. An argument is made for the foundation of ethical leadership and is developed by contrasting the egoist, deontological, consequentialist approach with the virtue ethics approach. The article moves on to consider the shortfalls of virtue ethics due to phenomena of bounded ethicality and fading ethics and argues that the characteristics of humility, service, and suffering found selfless leadership provided leaders with additional tools necessary to avoid such failings. The article employs Robbins' (1996) method of inner texture analysis of socio-rhetorical interpretation and exegetical analysis of the pericope.

I. INTRODUCTION

The challenge of ethical leadership is enormous. Ciulla (2014) lists the many ethical challenges leaders face as ranging from "the temptations of power, the problems of ego and self-interest" to "the burdens of being responsible for the welling of groups, organizations, or nations that consist of people who have a variety of needs and interests" (p. 25). Leaders face constant dilemmas, forcing them to consider the best decision for themselves, their organization, and their followers. Gini and Green (2014) argue that "we are dependent on each other to survive and thrive. Our collective existence requires us to continually make choices, be they good or bad, about 'what we ought to do' with regards to others" (p.33). The early 21st century was fraught with major ethical failures in large national and international organizations "such as the predatory subprime lending practices of Americquest, Goldman Sachs, and IndyMac Bank" (Thiel et al., 2012, p. 49). Additional scandals at "Enron, Worldcom, HealthSouth, Tyco, and

Parmalat – painted a picture of a corporate executive class running amok, flouting their legal and ethical obligations” (Bragues, 2008, p. 373). These failures may cause business and leadership experts to consider how to better equip leaders for ethical decisions. Knights and O’Leary (2006) argue that it is too easy to blame the ethical failures of business leaders “on the general influence of business-school education” (p. 126). Fedler (2006) argues that additional courses and workshops in ethics have done little to create ethical leaders. Instead, Knights and O’Leary (2006) suggest that “a more plausible account of the corporate scandals is the failure of ethical leaders that derives from the pre-occupation with the self that drives individuals to seek wealth, fame, and success regardless of moral considerations” (p. 126).

While Fedler (2006) argues that a virtue ethical approach can provide a foundation for ethical leadership, phenomena such as bounded ethicality and fading ethics can prevent even virtuous leaders from making ethical decisions (Bazerman & Tenrunsel, 2011). If this is the case, is there a way to strengthen the foundation of virtuous ethicality and help protect leaders from the phenomena of bounded ethicality? This article examines Jesus’ dialogue with the mother of James and John and the twelve disciples in Matthew 20:20-28 (NIV). Jesus’ teaching and example of selfless leadership not only seeks to serve followers but also places leaders in the position of extreme humility. It is in the position of extreme humility that the leader may even suffer for the benefit of followers.

This article will use the inner textual analysis, part of Robbin’s (1996) social-rhetorical analysis, to examine the pericope before providing a short exegesis. After the inner textual analysis and exegesis of the pericope, this article will then explore the concepts of virtue ethics and how the phenomena of bounded awareness can cause virtuous leaders to make unethical decisions. Finally, this article will conclude by arguing that the concept of selfless leadership as taught and exemplified by Jesus can strengthen virtue ethics and provide a stronger foundation for ethical leadership.

II. INNERTEXTURE ANALYSIS

Robbins (1996) describes inner texture analysis as an initial analysis of scripture that focuses on the words of the text. Interpreters look for patterns, repetitions, sequences, and basic structures in the text for hints of the author’s meaning. Robbins states that the purpose of inner texture analysis is “to gain an intimate knowledge of the words, word patterns, voices, structures, devices, and modes in the text” (p. 7). Robbins identifies six layers of texture within inner texture analysis, 1) repetitive, 2) progressive, 3) narrational, 4) opening-middle-closing, 5) argumentative, and 6) sensory-aesthetic texture (p. 7). This article will explore the first five layers of texture of the inner textual analysis but will not delve into sensory-aesthetic texture since the pericope does not lend itself to this textural analysis.

Repetitive Textual Analysis

Repetitive textual analysis focuses on the repetitive nature of the words used in the text (Robbins, 1996). Interpreters look for “multiple occurrences of many different kinds of grammatical, syntactical, verbal, or topical phenomena” that occur in the text (p. 8). While repetition may not reveal the deep meaning of a text, it can begin to “introduce

interpreters to the overall forest” (Robbins, 1996, p. 8). Repetition can provide a basic overview of the nature of the text and set the interpreter in the right direction.

A repetitive analysis of the pericope reveals a contrast between the worldly concept of leadership as a place of honor with special rights and privileges with Jesus’ concept of leadership as a place of service and humility. At the beginning of the pericope, the narrative focuses on worldly leadership. Jesus suggests the defining characteristics of worldly leaders are self-seeking honor and pride. Certainly, this was the leadership Jesus’ disciple were seeking for themselves. Jesus argues that worldly leadership is displayed by the Gentiles who “lord over” (20:25) their followers. Jesus, however, introduces a new kind of leadership characterized by humility, service, and suffering. Table 1 outlines the contrast of this repetitive pattern of the pericope.

Table 1

Repetitive Textual Analysis

v. 20	Mother	Sons	Asked	Jesus		
v. 21	She	Sons	Asked	He	Place of Honor	
v. 22			Asking	Jesus		Cup
v. 23				Jesus	Place of Honor	Cup
v. 24		Brothers		Jesus	Indignant	
v. 25				Jesus	Lord Power & Authority	
v. 26					Great	Servant
v. 27					First	Slave
v. 28				Son Of Man	Be Served	Suffering Servant

Progressive Textual Analysis

Robbins (1996) explains that in addition to the repetitive nature within a text, a progressive pattern can also emerge within the repetition. This progress pattern can add another dimension to the analysis (Robbins, 1996, p. 10). Robbins suggests that progressive patterns lead to an understanding of the deeper meaning of the whole text; progressive patterns can provide “stepping stones” to deeper meaning or other phenomena, or reveal additional subunits within the text (p. 10). Robbins explains that interpreters should look for progressions that may contrast or build upon ideas presented in the pericope.

In Matthew 20:21-28, a progressive pattern emerges as the worldly view and Jesus’s view of leadership is contrasted in verses 22 and 23 as seen in Table 2. The brothers, through their mother, are asking for the places of highest honor and Jesus refers to his greatest humiliation. Additionally, as the beginning of the pericope focuses mainly on the worldly concept of leadership, verse 26 provides a clear pivot point with Jesus’ emphatic challenge, “Not so with you.” Jesus describes his leadership in terms of great humility and ultimate service provided to followers.

Table 2

Progressive Textual Analysis

v. 20		Asked	Jesus	Favor	
v. 21		Asked	He	Place of Honor	
v. 22		Asking	Jesus	Place of Honor	Suffer
v. 23		Grant	Jesus	Place of Honor	Suffer
v. 24			Jesus	Pride	
v. 25			Jesus	Lord Over	
v. 26	Not So With You			Great	Servant
v. 27				First	Slave
v. 28			Son Of Man	Be Served	Suffering Servant

Narrational Textural Analysis

Voices emerge from any text, sometimes voices may be attributed to people who *speak* words within a text, other times voices may be quotations from written text that *speak*, but often the voice that is present initially is the voice of the narrator who is setting the scene or telling the story within the text (Robbins, 1996). Robbins (1996), suggest that these voices also reveal patterns that “moves the discourse programmatically forward” (p.15). As narrational patterns emerge, the interpreter can gain greater insight as they identify the different voices.

In the pericope, three voices emerge. The first voice that emerges is that of the narrator. This voice plays an arguably minor role in the pericope. The narrator’s main action takes place in verses 20 and 24. Both times the narrator’s voice is heard it is setting the stage for a display of the disciple’s ignorance concerning Jesus’ kingdom and mission.

The second voice that emerges is that of Jesus’ followers. This voice emerges through the words of the mother of James and John, James and John, and the ten other disciples. It seems that the mother of James and John is speaking not only for her sons, but one could argue that her voice is, in fact, speaking for all the disciples. Each time the reader *hears* the voice of the disciples, their ignorance is outdone only by their boldness. In fact, Hendricksen (1973) is astonished at this boldness and asked, “How was it possible that, in spite of all this teaching about humility and service, teaching constantly reinforced by the example of Christ himself,” his disciples still do not understand and are so bold to request the positions of highest honor. Not to be outdone, the remaining ten’s indignance is an indictment on their ignorance.

The third voice that contrasts the voice of the disciples is the voice of Jesus. Jesus, as stated above, speaks of a new kind of leadership characterized by humility, service and ultimately suffering. This leadership is void of selfish ambition and seeks to provide for and serve followers.

Opening-Middle-Closing Textural Analysis

The opening-middle-closing textual analysis helps to reveal the structure of the pericope and can strengthen emerging patterns of repetition, progression, and narration (Robbins, 1996). Within pericope of Matthew 20:20-28 the opening can be identified in the verses 20-21, where the request is made by the mother of James and John which illustrates the attitude of all twelve disciples. The middle of this narrative is found in verses 22-25. In these verses, Jesus begins by identifying the ignorance of the disciples, "You don't know what you are asking for" (20:22). Jesus then begins to introduce the concepts of suffering and humility in leadership and contrasts the worldly view of pride and selfish ambition. Finally, the closing is found in verse 26-28. Beginning with the statement "Not so with you," Jesus continues to compare worldly greatness with servanthood, beginning first with the concept of a servant, then a slave, and finally explains how the disciples should lead in extreme humility as suffering servants.

Argumentative Textural Analysis

Robbins (1996) explains that the argumentative texture within a text searches for reasoning in the discourse. For instance, some discourse may present logical reasoning in which an argument is presented and then supported by logic and reason (Robbins, 1996). Other times, the author presents reasoning as qualitative; meaning that "analogies, examples, and citations... function in a persuasive manner." This certainly is the case in Matthew 20:20-28 as Jesus compares and contrast understandings of leadership and prescribes the best way for his disciples. The world views leadership in light of honor, privilege, and as a means to lord over followers, while Jesus instructs his followers that this is not the way for them. Instead, followers of Jesus are to be extremely humble and seek to serve those whom they lead.

III. EXEGESIS OF MATTHEW 20:20-28

Many believe that James and John's mother mentioned in verse 20 was Salome, the sister of Jesus' mother, Mary. If this were the case, it would help to explain her boldness in approaching Jesus with such a request. Unfortunately, if the mother of James and John was, in fact, Jesus' aunt, it would have created an ethical dilemma for Jesus at the very beginning of this event. It appears that James and John's mother is making the request solely on the basis of their relationship with Jesus and not on any merit of their own. Even if James and John's mother is not Jesus' aunt, there is no foundation to support her request other than her influence (Meier, 1978). At the onset of this conversation, the mother of James and John asks Jesus to grant the request before she even presents her request. Obviously, to grant an unheard request would be unethical.

In verse 21 the mother of James and John makes her request. She wanted to secure a place of importance for her sons in Jesus' Kingdom before he came into power. Both Morris (1992) and Hendricksen (1973) argue that the disciples, including those followers of Jesus who may have been on the fringes, like this mother, were under the impression that the culmination of Jesus reign was imminent, that Jesus'

Kingdom might happen as soon as they arrived in Jerusalem. The mother of the two disciples then is attempting to secure their place even before Jesus reign began.

The request, judged by Jesus response, demonstrates a complete lack of understanding. Hendricksen (1973) asks how is it possible that “the mother of these two disciples comes to Jesus and asks him to assign to them... the two highest positions in his kingdom” (p. 744)? Blomberg (1992) explains that the position the mother was requesting was not only influential but of privilege as well. James and John’s mother seemed to be seeking not only the position for her sons, but all the worldly accouterments that would accompany such a position for her entire family as well (Morris, 1992).

Jesus’ response in verse 22, “You don’t know what you are asking for,” is straightforward with the mother and her two sons. Hendricksen (1973) argues that Jesus’ responds to a wider or plural audience, not just the mother. Jesus understands that although the mother brought the request, the sons are in full agreement (Carson, 1984). Jesus response is simple and honest, “You don’t understand what you are asking for” (Matthew 20:22). Carson (1984) suggests that Jesus’ response was not a severe answer, but instead, Jesus was trying to bring to light the family’s wholesale ignorance of their request. Blomberg (1992) argues that the family does not understand Jesus’ mission, they do not understand the culture of his kingdom, and they do not understand the manner in which Jesus intended to usher in his Kingdom, namely the Cross! The brothers are equally ignorant of their ability as well. Morris (1992) comments on the brother’s exaggerated view of their ability to drink the same cup, noting that their response to opposition a short time later in Gethsemane was to run.

Jesus follows up his response with a question of his own, “Can you drink the cup I am going to drink” (Matthew 20:22). Most agree the *cup* Jesus is referring to is the concept of suffering. Hendricksen (1973), Carson (1984), Blomberg (1992), Morris (1992) all refer to the *cup* or *drinking from the cup* as an Old Testament metaphor for suffering. Jesus probably was not referring to specific suffering such as crucifixion, but to suffering in general. Neither was Jesus referring to the results of his suffering. The suffering of the brothers, and of future believers would not and could not provide for the redemption of the human race.

Even though the brothers respond in ignorance in verse 23, “we can,” their assertion is correct; they will face suffering on behalf of Christ. However, the places of prestige and authority are not for Jesus to assign. The places of honor are reserved for the Father to assign, not Christ. Even if Jesus was agreeable to the mother’s request, he could not grant it.

Matthew tells the reader that the other disciples are indignant. Their response in verse 24 is an indictment on their ignorance as much as it was on the self-centered egotism of James and John. Carson (1992) argues that the indignation of the ten was born out of their jealousy and self-interest. Morris (1992) contends that some of the ten had most likely “had their eyes on the same position” (p. 511). Their indignation was born the out of being outdone by James and John. Finally, Hendricksen (1973) argues that the spiritual attitude of all twelve was of the same ignorant mindset that was seeking to place themselves first. One could argue that the spirit of competition and rivalry was still dominant among the twelve.

At this point, Jesus gathers the disciples together in verse 25 to once again contrast the world's attitude and actions with those of his kingdom. There seems to be agreement that Jesus' commentary on worldly leadership is descriptive of tyranny, abuse of power, domination, and authoritarianism (Blomberg, 1992; Hendricksen, 1973; Morris, 1992). However, Carson (1984) argues that the phrase Jesus uses, "lord it over," and "exercise authority over" (20:25) do not imply abuse of power; instead Jesus was simply contrasting leadership structures that "cannot be transferred to relationships among his followers" (p. 432). Either way, Jesus clearly lays out his expectations for his followers.

If, however, verse 25 is taken in context of the pericope in its entirety there is an application for motivation. Morris' (1992) comments on this verse allude to the impure motivation when he writes that leaders "who are not quite in the positions of being rulers are still quite ready to use whatever authority they can exercise" (p. 511). Morris suggests that these worldly leaders are chasing after power and authority and will use any perceived power and authority they have as soon as, and even before, they have it.

Jesus cannot be clearer in his opposition to the worldly view of leadership, "Not so with you!" he says in verse 26. Jesus outlines a radical new teaching on leadership. Meier (1978) describes Jesus teaching as falling under "the law of eschatological reversal" (p. 142), Carson (1984) labels Jesus' teaching as "revolutionary" (p. 432), Hendricksen (1973) as "an unforgettable paradox" (p. 748), and Blomberg (1992) a teaching that instructed followers to "behave in a diametrically opposite fashion" (p. 308). Truly Jesus is teaching a new way of living and leading that is to exist in his kingdom.

What, then is Jesus instruction on leadership? The leadership valued in Jesus' Kingdom is truly a selfless leadership. Jesus uses two terms to describe selfless leadership, "servant" (20:26) and "slave" (20:27). Perhaps, as Carson (1992) suggests, Jesus wants to make sure "the full force of his teaching" is clearly understood, so he moves from one position of humility (servant) to a position of extreme humility (slave), which would be in line with the hyperbolic nature of Jesus teachings (p. 142). Jesus may also have used these two different terms to provide a complete picture of the type of leadership characteristics found in selfless leadership.

Carson (1992) suggests that servants are helpers of others. Meier (1978) suggests that a servant is one who lives their lives for the "advantage of others, not self" (p. 142). However, Jesus then uses the term "slave" (20:27). Morris (1992) argues that in employing the term *slave* Jesus "could scarcely use a more graphic term to bring out the lowliness his people must seek" (p. 512). Morris adds that a slave's "whole life is lived in service for which he can claim neither credit nor reward" (p. 512). Meier argues that a slave is "a non-person with no rights, whose existence consists in obeying others" (p. 143). Selfless leadership is characterized by humility and seeking the benefit of others, not self. The selfless leader not only lives a life of service, but resists credit or reward and resists things that might be considered rights.

Several suggest that the term used in verse 28 that the NIV translates "ransom" refers to a price that was paid to buy a slave's freedom (Blomberg, 1992; Carson, 1984; Hendricksen, 1972; Morris, 1992). Morris (1992) also argues that "ransom" was also used as a term to describe the price paid to "bring a prisoner of war out of captivity" (p. 512). Either way, it is clear that Jesus intended to become even less than a slave, by

becoming the ransom used to buy one out of captivity. One could easily argue that slave is more valuable than the ransom paid by the purchaser, because the purchaser is willing to part with one to gain the other.

After describing the worldly concept of leadership and his Kingdom's concept of leadership, Jesus demonstrates which leadership concept is preferable. Morris (1992) argues Jesus "sought no such place for himself" in reference to the worldly view of leadership (p. 512). Meier (1978) suggests that Jesus is both the "enabler and the exemplar for his disciples" (p. 143). Not only does Jesus teach this radically revolutionary concept of leadership, but Jesus also takes it to its farthest extreme. One could argue, not only to provide salvation, but Jesus also provides an example of complete selflessness in his leadership. Carson (1984) writes "Jesus entire thrust is on enabling and empowering others rather than wielding power for oneself" (p. 308). Jesus provides the ultimate example of selfless leadership.

IV. SELFLESS LEADERSHIP

Selfless leadership can strengthen the foundation for ethical leadership. Brooks (2014) suggests that a leader can be "driven by either a sense of the common good or from a sense of selfishness, greed or blind ambition" (p. 205). What will determine whether a leader chooses good or selfish motivation? Brookes argues that leaders motivated by virtue, as opposed to values, are guided toward ethical behavior and decision making.

Fedler (2006) makes a similar distinction when he compares the two common questions that help define the ethical platform on which moral leadership is built, "What should I do?" and "How should I be?" Fedler describes three approaches to answering the "what should I do?" question. The first approach is the ethical egoist approach or decisions based on ascertaining the best results for the individual making the decision (Fedler, 2006). The second approach; the deontological approach, or decisions based on following a certain set of rules and that breaking certain rules is in itself immoral (Fedler, 2006). Finally, the third or consequentialist approach in which decisions are judged to be moral by the results of the action and not the action itself (Fedler, 2006). Fedler then answers the second question, "How should I be" with the introduction of virtue ethics or ethics based on the character of a person and not solely on the actions of a person.

Fedler (2006) continues to define virtue ethics as a focus on more than just doing the right thing. "One must also feel the right way and do the right things with the right motives and intentions" (Fedler, 2006, Kindle Loc. 505). Virtue is about character. Fedler argues that people are continually in the ongoing process of character development. Virtue ethics is not just *How should I be*, but *who I will be* moving forward (Fedler, 2006). Fedler suggests virtue ethics develops character through consistent habits of doing and thinking.

Even when leaders develop character through virtues, leaders face a constant challenge because of the sin nature in all people, namely self-centeredness. Knights and O'Leary (2006) argue that the "pre-occupation with self... renders ethical leadership unattainable" (p. 126). So, leaders must continually keep self in its proper place. Otherwise, the selfish nature can tempt a leader to make decisions that are inconsistent with their character. Bazerman and Tenrunsel (2011) contend that most people

overestimate their own ethicality. Even more concerning is the concept they introduce, bounded awareness. Bounded awareness can create a gap between who people believe they are and who they are in reality (Bazerman & Tenrunsel, 2011). Bounded awareness is the tendency to miss or “exclude important or relevant information” from the decision-making process (Bazerman & Tenrunsel, 2011, p. 7). Unfortunately, most people are not initially conscious of the limitations bounded awareness places on their decision-making process (Bazerman & Tenrunsel, 2011). Chugh and Bazerman (2007) list several ways in which bounded awareness can prevent otherwise virtuous leaders from making ethical decisions. Bounded awareness can manifest itself as *inattentional blindness*, as information is visible and available yet is missed during the decision-making process because leaders are focusing on other information (Chugh & Bazerman, 2007). Chugh and Bazerman also note that bounded awareness can take the shape of *change blindness*, in which leaders fail to notice a change in information that is readily available. Leaders fail to “explicitly notice that a change took place” making the information leaders have outdated and, as such, no longer relevant or useful (Chugh & Bazerman, 2007, p. 5). *Focalism* is another phenomenon that can occur with bounded awareness, Chugh and Bazerman (2007) identify focalism happening when leaders “focus too much on a particular event and too little on other events that are likely to occur concurrently” (p.6). While Chugh and Bazerman (2007) list other phenomena associated with bounded awareness, the point is clear, even with the best intentions leaders can make unethical decisions. Bazerman and Tenrunsel conclude that bounded awareness or bounded ethicality can “make us unaware of the moral implications of our decisions” (p. 30). The challenge with bounded awareness or bounded ethicality is that leaders can experience ethical fading (Bazerman & Tenrunsel, 2011). Ethical fading is the process by which ethical dimensions are eliminated from the decision-making process (Bazerman & Tenrunsel, 2011, p. 30). Bazerman and Tenrunsel suggest this was what happened in the 1970s with Ford’s decision not to correct a flaw that was discovered in the design of the Ford Pinto. The leaders at Ford made the business decision that it would be cheaper to settle any potential lawsuits than go back and correct the design flaw (Bazerman & Tenrunsel, 2011). Ford could have prevented dozens of fatalities if its leaders had made an ethical decision instead of a business decision.

When one combines bounded ethicality with the selfish nature of the human condition it is easy to see how ethical fading can lead, even virtuous leaders, into a spiral of bad and unethical decisions. Selfless leadership can strengthen the foundation of virtue ethics. Selfless leadership as taught and exemplified by Jesus, not only looks toward the best interest and service to followers, selfless leadership places the leader in the position of extreme humility and service to the point of suffering. As mentioned above, Jesus was not suggesting that his followers would suffer in the same manner as he did or that their suffering could provide the salvation that his could. However, could it be argued that Jesus was teaching that as a leader serves their followers, the leader’s service should be at the expense of the leader and not the followers? Selfless leadership then benefits the follower more than it ever benefits the leader. If this the case, with the focus on followers and not the needs and wants of the leader, selfless leadership can strengthen virtue ethics because the attention is placed solely on the benefit of the followers and never on the leader. If this is true, there is little room for

selfishness or self-serving decisions which is arguably the starting point for unethical decisions. Selfless leadership, as taught and exemplified by Jesus will strengthen a leaders foundation for ethical leadership.

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EMPOWERMENT IN THE SENDING OF THE 72: AN INNER TEXTURE ANALYSIS OF LUKE 9:57-10:24

Alex G. Wright
Joshua D. Henson

Empowerment occurs when a leader enables a follower to complete a task which he/she was previously unable or unwilling to complete.¹ Throughout his public ministry, Jesus regularly used average people to accomplish extraordinary things. The purpose of this article was to perform an exegetical study of Luke 9:57-10:24 using Robbins' inner texture analysis method. Insights gleaned from that analysis were then be applied to contemporary leadership theories of empowerment. This pericope is related to empowerment because of the juxtaposition between the three would-be followers at the end of Luke 9 and the seventy-two disciples at the beginning of Luke 10. Jesus told each set of individuals that following him would be very difficult, yet they responded differently. The interactions which Jesus had with these two sets of individuals revealed three important points about empowerment. First, a leader must know which followers to empower. Second, empowering followers does not mean making it easy for them. Finally, two-way feedback is necessary for effective empowerment.

I. INTRODUCTION

"Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head . . . Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God . . . No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Lk. 9:58, 60, 62, ESV). These are the responses which Jesus gave to three individuals who said they would follow him. Upon learning what following him would entail, however, they reconsidered. Jesus then appointed seventy-two others to go minister to the people in the towns to which he planned to go (Luke 10:1). As Jesus prepared the seventy-two for their mission, he gave them seemingly odd instructions, similar to the conditions he described to the three would-be

¹ Jay A. Conger and Rabindra N. Kanungo, "The Empowerment Process: Integrating Theory and Practice," *Academy of Management Review* 13, no. 3 (July 1988): 474, doi:10.5465/amr.1988.4306983.

followers. Jesus did not tell the seventy-two to gather the supplies which would allow them to succeed but instead told them to take no money, no extra clothes, and no supplies (Luke 10:4). On the surface, it seems that Jesus did not empower his disciples, but rather sent them out completely unprepared. In spite of this, the seventy-two agreed to engage in this mission. A few verses later, the seventy-two returned rejoicing in the success of their ministry (Luke 10:17). What does this demonstrate about the true nature of follower empowerment?

II. LITERATURE REVIEW

Before analyzing the pericope, it is first necessary to perform a brief review of the pertinent literature. This literature review begins by examining how trust is an antecedent to empowerment, establishing that trust must exist before a leader attempts to empower followers. The pertinent literature regarding the construct of empowerment, including the stages and outcomes of empowerment, is also reviewed.

Trust as an Antecedent to Empowerment

Wright noted that reciprocal trust between the leader and followers is a necessary precursor to empowerment.² A leader who does not trust his/her followers will not attempt to empower them.³ Followers who do not trust their leader will resist the leader's efforts at empowerment, especially as it concerns extremely difficult tasks.⁴ According to Emuwa, "Empowerment is generally accepted as an indicator that followers are trusted and capable."⁵ In other words, leaders will not seek to empower followers whom they believe to be untrustworthy and incapable of successfully completing tasks. This will be an important facet of empowerment to keep in mind when reviewing the juxtaposition of Jesus' interactions with the would-be followers and his interactions with the seventy-two disciples. Whereas this study is specifically aimed at understanding empowerment, it is necessary to remember that trust is the foundation upon which empowerment is built.

This seems to be especially true in the case of Jesus and the seventy-two. As was mentioned previously, Jesus' instructions to the seventy-two seem to run counter to empowerment. He told these disciples not to take supplies or money even though he was sending them out on a dangerous mission. Yet these seventy-two followers trusted Jesus enough to allow themselves to be empowered to accomplish a difficult mission even if it was in seemingly unconventional ways. Without this pre-existing trust, the seemingly counter-intuitive instructions of Christ may very well have fallen on deaf ears. Because the followers trusted Jesus, however, they made themselves available to the empowerment necessary to complete the mission given to them by Jesus.

² Alex G. Wright, "Trust and Empowerment in Jesus' Sending of the Seventy-Two: A Socio-Rhetorical Analysis of Luke 9:51-10:24," (PhD diss., Regent University, 2018), ProQuest.

³ Carolina Gómez and Benson Rosen, "The Leader-Member Exchange as a Link between Managerial Trust and Employee Empowerment," *Group & Organization Management* 26, no. 1 (2001): xx, doi:10.1177/1059601101261004.

⁴ David Cooper, *Leadership for Follower Commitment* (London: Routledge, 2012), 169.

⁵ Amara Emuwa. "Authentic leadership: Commitment to supervisor, follower empowerment, and procedural justice climate." *Emerging Leadership Journeys* 6, no. 1 (2013): 46.

Empowerment

Before seeking specific insights regarding empowerment from the narrative of Jesus' sending of the seventy-two, it is first necessary to review the pertinent literature regarding the construct of empowerment. At its most basic level, empowerment means enabling another individual to take some specified action.⁶ Within organizational leadership research, empowerment has been defined as raising followers' perceptions of self-efficacy.⁷ Self-efficacy, in turn, is the follower's belief that he/she can succeed at assigned tasks.⁸ Empowerment, by its very nature, is not something which occurs naturally for the follower. One study found that, whereas individual characteristics such as length of tenure with an organization can have a small effect on feelings of empowerment, group and organizational factors play a much larger role.⁹ Overall, however, the degree of empowerment experienced by a follower is most directly influenced by the actions of his/her leader.¹⁰

It is important to understand that *empowerment* is not the same as *delegation*. Whereas these two constructs have much in common, they are also distinct. Delegation occurs when a subordinate is assigned new tasks and responsibilities.¹¹ This assignment of new responsibilities may also include the delegation of necessary authority to accomplish the assignment, but it does not generally involve the active *enabling* which is characteristic of empowering leadership. Delegation becomes especially necessary as organizations grow because the organizational leaders cannot accomplish all the necessary tasks single-handedly.¹² Empowerment is an expansion of delegation.¹³ Whereas delegation is giving subordinates tasks that they can already accomplish, empowerment involves enabling followers to accomplish tasks which they would not have been able or willing to accomplish previously.¹⁴ The literature seems to suggest that as leaders seek to empower followers, there is both a relational and motivational component. These components can be seen in the empowerment process outlined below.

Empowerment Process. The empowerment process consists of five stages.¹⁵ In the first stage, the leader becomes aware of the followers' feeling of powerlessness and seeks to identify the factors which have resulted in this powerlessness. This state of

⁶ Gretchen M. Spreitzer, "Psychological Empowerment in the Workplace Measure," *Academy of Management Journal* 38, no. 5 (1995): 1443.

⁷ Ronit Kark, Boas Shamir, and Gilad Chen, "The two faces of transformational leadership: Empowerment and dependency," *Journal of Applied Psychology* 88, no. 2 (2003): 248, doi:10.1037/0021-9010.88.2.246.

⁸ Kark, Shamir, and Chen "The two faces," 248.

⁹ Christine S. Koberg et al., "Antecedents and Outcomes of Empowerment," *Group & Organization Management* 24, no. 1 (1999): 71, doi:10.1177/1059601199241005.

¹⁰ Robert P. Vecchio, Joseph E. Justin, and Craig L. Pearce, "Empowering leadership: An examination of mediating mechanisms within a hierarchical structure," *The Leadership Quarterly* 21, no. 3 (2010): 530, doi:10.1016/j.leaqua.2010.03.014.

¹¹ Gary A Yukl, *Leadership in Organizations* (Leadership in Organizations. Boston: Pearson, 2013), 1183

¹² J. Peter Venton, "A General Theory of Delegation, Accountability and Empowerment." *The Canadian Journal of Program Evaluation* 12, no. 2 (1997): 179.

¹³ Venton, "Delegation, Accountability and Empowerment," 179.

¹⁴ Spreitzer, "Psychological Empowerment," 1443.

¹⁵ Conger and Kanungo, "The Empowerment Process," 474.

powerlessness may not even be something of which the followers are consciously aware, but it will be demonstrated in their behavior. In the second stage, the leader employs managerial strategies such as participative management and goal setting to begin to address the feelings of powerlessness. It is in this stage that the concept of *empowerment as a motivation technique* is seen most clearly. This leads to the third stage in which the leader aims not only to remove the external factors causing the powerlessness but also to instill a sense of self-efficacy in the followers. It is in this stage that it is necessary to employ the concept of *empowerment as a relational technique*. The leader will not succeed in moving followers towards self-efficacy if he/she does not have a positive relationship with them. In the fourth stage, the followers begin to feel empowered and believe in their personal efficacy. Finally, in the fifth stage, the behavioral effects and positive outcomes of empowerment begin to be realized. Throughout these five stages, it is important to add the practice of feedback; empowerment does not mean that the follower never hears from the leader again. A leader may have enabled a follower to perform a task, but if the leader offers no feedback, then the follower will not know if he/she has satisfactorily accomplished the task.¹⁶

Outcomes of Empowerment. The theory of empowerment is based on the concept that “employees who are given greater opportunities for self-direction will manifest superior outcomes, such as higher levels of job performance and job satisfaction.”¹⁷ Follower empowerment has also been shown to lead to higher levels of teamwork and lower levels of interpersonal conflict and dysfunction.¹⁸ Furthermore, higher levels of follower empowerment have also been shown to decrease the likelihood that an individual will leave the organization.¹⁹

If there are so many positive outcomes of empowerment, why do some leaders choose not to try to empower their followers? The primary reason is that leaders believe that seeking to empower employees will lead to work not getting done on time or decreased quality of work.²⁰ In reality, however, if empowering followers is done correctly, these risks will be solved throughout the empowerment process. For example, if certain followers are not trusted or capable, then leaders will not seek to empower those individuals. In the pericope examined in this study, Jesus demonstrated the correct process of empowerment to maximize success and decrease risk. The purpose of this article is to perform an exegetical study of this pericope using Robbins’ inner texture analysis in order to investigate Jesus’ empowerment of these disciples.

¹⁶ Andrea R. Drake, Jeffrey Wong, and Stephen B. Salter, “Empowerment, Motivation, and Performance: Examining the Impact of Feedback and Incentives on Nonmanagement Employees,” *Behavioral Research in Accounting* 19, no. 1 (2007): 75.

¹⁷ Vecchio, Justin, and Pearce, “Empowering Leadership,” 530.

¹⁸ Vecchio, Justin, and Pearce, “Empowering Leadership,” 532.

¹⁹ Koberg, “Empowerment,” 71.

²⁰ Venton, “Delegation, Accountability, and Empowerment,” 181.

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III. INNER TEXTURE ANALYSIS OF LUKE 9:57-10:24

Inner-texture “refers to the various ways the text employs language to communicate.”²¹ According to Robbins, the inner texture of a text is comprised of six sub-textures: repetitive texture, progressive texture, narrational texture, opening-middle-closing texture, argumentative texture, and sensory-aesthetic texture. Depending upon the pericope, some of these sub-textures may be more prominent than others, but all of them are generally present in the text. Each of these sub-textures is described below and analyzed in relation to the narrative of Luke 9:57-10:24. The purpose of this analysis is to examine what the interactions between Jesus and his disciples demonstrate regarding the nature of empowerment.

Repetitive Texture

Repetitive texture refers to “the occurrence of words and phrases more than once in a unit.”²² The concept behind this texture is that words and phrases which are repeated tend to be important. In the pericope of Luke 9:57-10:24, there are many examples of repeated words and phrases. However, for the purposes of this study concerning the construct of empowerment, the repeated words of greatest importance are: follow, sent/send and joy/rejoice.

Follow. The word *follow* occurs three times in Lk. 9:57-62, which is the precursor to the story of the seventy-two. However, this portion is important to include in the analysis because it demonstrates the truth of Jesus’ statement in Lk. 10:2: “The harvest is plentiful, but the laborers are few.” In this section, three different individuals come to Jesus and claim that they will follow him. It is interesting to note that Luke employs the concept of “following” as Jesus is traveling down the road toward Jerusalem and demonstrates how the individuals actually want to travel a different direction – away from Jerusalem – than Jesus.²³

The first individual volunteers to follow Jesus, which at first seems like a laudable gesture. However, Jesus tells the first individual that those who follow him will find themselves completely dependent upon whatever hospitality is offered, and in the case when none is offered, they will be homeless. Green noted that this is in keeping with a recurring theme in the Third Gospel, namely that material needs and possessions should be considered secondary to the demands of the kingdom of God.²⁴

The second individual does not volunteer but is called directly by Jesus. The man responds that he will indeed follow, but desires first to go and bury his father. There has been a great deal of speculation as to what this request entailed. Some scholars argue that the man’s father was not even dead yet.²⁵ Others point to the Jewish custom of a first and second burial.²⁶ According to McCane, secondary burial “refers to the practice

²¹ Vernon K. Robbins, “Dictionary of Socio-Rhetorical Terms,” Socio-Rhetorical Interpretation, accessed July 22, 2017, <http://www.religion.emory.edu/faculty/robbins/SRI/defs>

²² Vernon K Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge, Pa: Trinity Press International, 1996), 8.

²³ Joel B. Green, *The Gospel of Luke* (Grand Rapids, Mich: Eerdmans, 1997), 406.

²⁴ Green, *Luke*, 406.

²⁵ Ryken, Philip G. *Luke*. Phillipsburg, NJ: P & R Publishing, 2009.

²⁶ Green, *Luke*, 408.

of reburying the bones of the dead after the flesh of the body has decomposed. This burial custom, which appears in many cultures, had a long history among Jews even before the first century CE.²⁷ Regardless of what precisely this individual was requesting, it is clear that it was not something which he would be able to accomplish quickly. Thus, Jesus tells this second individual to eschew this responsibility of burying his father and instead go and proclaim the Kingdom.

The last individual volunteers to follow Jesus but wants first to go and say goodbye to his relatives. However, Jesus tells him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62, ESV). There exists in this encounter an interesting juxtaposition with the story of Elijah and Elisha. When Elijah called Elisha to follow him, Elisha made the same request that this final individual made of Jesus: to go and bid farewell to his relatives (I Kings 19:19-21). Whereas Elijah permitted this, however, Jesus does not. This is another hallmark of the Third Gospel: the reordering of human relationships. Jesus' response indicates that anyone with divided loyalties, even if they are legitimate familial loyalties, will not be able to follow him effectively.²⁸

Whereas Luke does not record the responses of these three individuals, by virtue of the fact that many scholars refer to them as the "would-be disciples," the implication is that they chose not to follow.²⁹ This interpretation is given further credence by the fact that Luke 10:1 refers to "seventy-two *others*." The Greek word glossed here as "others" is the word *heteros* which is used when "qualitatively expressing dissimilarity of one item relative to another item."³⁰ If these seventy-two *others* are those who agreed to follow, it makes sense that the first three individuals refused to do so.

Send. Some variation of the word *send* occurs three times in Luke 10:1-3. In the first occurrence, the narrator informs the reader that Jesus sent out the seventy-two. Jesus speaks the next two occurrences. First, the reader is told by the narrator that Jesus gathered the seventy-two in order to send them to all the places which Jesus himself was preparing to go. According to Green, "Jesus' 'sending' incorporates somehow the provision of the competence necessary to achieve the missionary end for which persons are sent."³¹ This again differentiates those who are sent from those who were the would-be followers.

In the second instance of the word *send*, Jesus tells the seventy-two to ask the Lord of the harvest to send workers into the fields. If the seventy-two are themselves workers bringing in the harvest, why are they instructed to pray for more workers? When the harvest is ripe, there is very little time to bring in the crop before it goes bad;

²⁷ Byron R. McCane, "Let the Dead Bury Their Own Dead"; Secondary Burial and Matt 8:21-22," *Harvard Theological Review* 83, no. 01 (1990): 31-32, doi:10.1017/s0017816000005514.

²⁸ Darrell L. Bock, *Luke* (Downers Grove: InterVarsity Press, 1994), 983.

²⁹ Bock, *Luke*, 974; Ryken, *Luke*, 501; Green, *Luke*, 406; John M. Creed, *The Gospel according to St. Luke* (London: MacMillan, 1965), 142; Craig A. Evans, *Luke* (Peabody, MA: Hendrickson Publishers, 1990), 162; Howard Marshall, *The Gospel of Luke* (Grand Rapids: Wm. B. Eerdmans Publishing, 1978), 408.

³⁰ Frederick William Danker and Kathryn Krug, *The Concise Greek-English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 2009), 151.

³¹ Green, *Luke*, p. 410.

Jesus is conveying to his disciples the incredible urgency of the mission which they are undertaken.³²

Finally, Jesus informs the seventy-two that he is sending them out as “lambs among wolves.” This simile will be discussed in greater detail in the Sensory-Aesthetic Texture section below, but one brief note will be made here. A shepherd does not knowingly send his sheep out among wolves because it is his job to protect the flock. In this instance, however, Jesus *intentionally* sends his disciples into dangerous situations seemingly knowing that they will return unharmed.

Rejoice. There are three occurrences of *joy* or *rejoice* in Luke 10:17-21. These occurrences all take place after the seventy-two return from their mission. When the disciples return, they excitedly tell Jesus that even the demons are subject to them in his name. Jesus confirms what they say, telling them that he has given them the ability to walk on snakes and scorpions and to triumph over the powers of Satan without being harmed. Yet, he also tells them that this not the reason to rejoice; rather, the disciples *should* be rejoicing in the fact that their names are written in the Lamb’s Book of Life. Jesus then turns and begins rejoicing and worshipping God the Father.

Progressive Texture

Progressive texture occurs “in sequences (progressions) of words and phrases throughout the unit” such as “I . . . you,” “Now . . . then,” and “Because . . . therefore.”³³ In Luke 9:57-10:24, the progression that is described is in relation to the way the seventy-two are received in the various towns they visit. Since they are sent out with nothing, they will completely dependent upon the hospitality of the residents of those towns. The disciples are told to pronounce peace upon whatever house they enter and “*If* a son of peace is there, your peace will rest upon him. But *if not*, it will return to you” (Luke 10:6, ESV, emphasis added). In towns that received the disciples and their message, the sick would be healed, and the Kingdom of God proclaimed. Jesus pronounces woe on the towns which refuse to repent and say that the day of judgment will be more bearable for the historically evil cities of Sodom, Tyre, and Sidon. The progression here reveals that each town’s reception of the disciples, or lack thereof, leads to either a pronouncement of peace or a pronouncement of woe.

Narrational Texture

Narrational texture in texts refers to the “voices through which the words in texts speak.”³⁴ While a third-person narrator describes the action in this pericope, and the words of the seventy-two and the would-be followers are also quoted, the voice of Jesus dominates this pericope. In the English Standard Version this pericope consists of 673 words, 530 (approximately 79%) of which are spoken by Jesus. This indicates that this is not so much a narrative about Jesus as it is a narrative about Jesus’ teaching. Jesus’ instructions before sending the seventy-two on their mission coupled with his corrective comments to them after they return indicate that there is still a great deal of

³² Bock, *Luke*, 995.

³³ Robbins, *Exploring the Texture of Texts*, 9.

³⁴ Robbins, *Exploring the Texture of Texts*, 15.

misunderstanding and resistance when it comes to the true nature of Jesus' teachings regarding the Kingdom of God.³⁵

Yet there are elements of this passage that make it clear that Jesus is not teaching as a prophet or a religious leader. Jesus' pronouncement of woe and impending judgment upon the individuals and towns which do not receive the disciples and their message makes it clear that Jesus is putting himself in the role of judge. The use of the word "woe" here hearkens back to its use in pairings of the blessings and woes in the Beatitudes (Luke 6:20-26). Just as in the juxtaposition of the blessings and woes, here Jesus contrasts "peace" with "woe." Whereas *woe* is not a pronouncement of automatic damnation,³⁶ it is a warning that the behavior being denounced is contrary to God's commands and will indeed lead to damnation if there is no repentance.³⁷ That these words are a direct quote from Jesus indicates that he is claiming the authority to make such judgments.

Opening-Middle-Closing Texture

A text displays opening-middle-closing texture through the "nature of the beginning, body, and conclusion of a section of discourse," which often coincides with the use of repetition, progression, and narration.³⁸ In the pericope under discussion, there is a clear beginning, middle, and end to the narrative, and they involve the words which were the focus of the repetitive texture. The beginning of the narrative focuses on "follow," the middle on "send," and the end on "rejoice."

The beginning deals with those who are not willing to endure the personal costs of following Christ. Three different individuals come to Jesus with the intention of following him, and yet all three apparently turn away after Jesus describes what it will be like to follow him. It is important to note that Jesus does not turn these individuals away because he does not want them to follow him. Rather, these individuals turn away of their own volition after learning what *following* truly entails.

The middle texture of the narrative is the portion of the text in which Jesus sends out the seventy-two individuals on their mission. These seventy-two, who are willing to be sent by Jesus despite the potentially harsh circumstances, are a stark contrast to the three individuals who were not willing to follow. Interestingly, in spite of the lead up with the detailed instructions and outcomes for those who either offer or refuse hospitality, Luke does not offer any description of the actual mission itself. The narrative simply goes from Jesus sending the disciples to their return.

The closing texture of the narrative occurs when the seventy-two return home rejoicing. As was mentioned above, Jesus must offer a slight corrective here and instruct the seventy-two regarding the proper things about which to rejoice. The narrative ends with Jesus himself rejoicing because of what the seventy-two had experienced. Whereas this description of Jesus worshiping the Father seems to be a non-sequitur, Luke makes it clear that it is connected with the narrative of the seventy-two through the use of the phrase "In that same hour."

³⁵ John T. Carroll and Jennifer K. Cox, *Luke A Commentary* (Louisville, Kentucky: Westminster John Knox Press, 2012), 232.

³⁶ Danker, *Greek-English Lexicon*, 735.

³⁷ Bock, *Luke*, 582.

³⁸ Robbins, *Exploring the Texture of Texts*, 19.

Argumentative Texture

The argumentative texture of a text pertains to the way reasoning is used within the discourse of the text. This includes logical reasoning, which involves the presentation of assertions and supporting reasons.³⁹ It also includes qualitative reasoning in which “the quality of the images and descriptions encourages the reader to accept the portrayal as true and real” such as occurs with analogies, examples, and ancient testimony.⁴⁰

This passage may not seem particularly argumentative per se, but several arguments are being made. The first argument which Jesus makes in this passage is that following him involves great personal cost. This is demonstrated in Jesus’ responses to the would-be followers: followers may not have their basic physical needs met and may have to eschew allegiance to their families. Jesus also demonstrates the cost of following him in his warning to the seventy-two that they will be sheep among wolves.

A second argument which Jesus made, as was outlined in the Narrational Texture section above, is that he has the authority to pronounce judgment on those who refuse to repent. Inherent within this argument is the sub-argument that those who heed the message of the seventy-two will receive “peace” while those who do not will receive harsh judgment. Something that is particularly interesting here is that Jesus does not instruct his disciples to continue to preach to those who are not receptive. Rather, he tells the disciples to quickly move on from such towns and “wipe the dust from their feet” as a warning to those who refuse the message. This is an indication that the responsibility for rejecting the message lies not with the disciples or their Master, but with the individuals and towns who chose to reject them.

Sensory-Aesthetic Texture

Sensory-aesthetic texture refers to “the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.).”⁴¹ In this pericope, there are some very poignant descriptions which evoke sensory responses. In the narrative of the would-be followers, each encounter invites such a response. Through the first individual, the reader is forced to reckon with the possibility of not even having the kind of home which the foxes and birds enjoy. Through the second individual, the reader experiences the tension between traditional familial responsibilities and the call of Jesus. Through the third individual, the reader experiences the emotion of leaving home without even saying goodbye to one’s family.

The narrative with the seventy-two also contains sensory-aesthetic features. Jesus tells the seventy-two that he is sending them out “as lambs in the midst of wolves.” The meaning of this simile is unmistakable: Jesus is sending these disciples on a mission during which they will be extremely vulnerable. This is not just because of the

³⁹ Robbins, *Exploring the Texture of Texts*, 21.

⁴⁰ Robbins, *Exploring the Texture of Texts*, 21.

⁴¹ Robbins, *Exploring the Texture of Texts*, 29-30.

danger of the mission itself, but also because Jesus instructs the disciples to take no provisions and instead depend completely upon hospitality.

As was discussed above, those who are hospitable will receive a pronouncement of peace from these disciples, and those who are not hospitable will receive a pronouncement of woe, which are also sensory-aesthetic elements. According to Green, "peace" in this context should be understood as referring to salvation, rather than the shallower peace of the *Pax Romana*.⁴² Individuals and towns who prove to be inhospitable are warned that they will face the consequences on judgment day. Whereas this hospitality is necessary for the survival of the seventy-two, it also carries the added implication that those who receive the seventy-two are also heeding their message regarding the Kingdom of God and the necessity of repentance.

IV. DISCUSSION

The inner-texture analysis has yielded many important insights. However, no exegetical study is complete until the insights are practically applied. In this study, the purpose is to apply these insights to the organizational leadership concept of *empowerment*. Based on the exegetical analysis, three main points will be discussed regarding empowerment. First, a leader must know which followers to empower. Second, empowering followers does not mean making it easy for them. Finally, two-way feedback is necessary for effective empowerment.

Which Followers Should Be Empowered?

As was noted above, "Empowerment is generally accepted as an indicator that followers are trusted and capable."⁴³ Though empowering leadership has been shown to have many positive outcomes, leaders must still be selective about in whom they attempt to invest empowerment efforts. In other words, not just any follower can be empowered. This phenomenon is referred to as employee (or follower) empowerment readiness, which is defined as "the extent to which employees possess an array of task-relevant knowledge and experience that will enable them to benefit from, and to be successful in, an empowered environment."⁴⁴ Perhaps the most important mark of follower empowerment readiness, however, is the willingness of the individual to face whatever conditions exist in the empowered environment.

This point, of course, is demonstrated in the juxtaposition between Jesus' interactions with the would-be followers at the end of Luke 9 and his instructions to the seventy-two at the beginning of Luke 10. Once the would-be followers made it clear that they were not capable or trustworthy of following Jesus, he did not continue to try to push empowerment on them. Rather, he made it clear that they did not possess the characteristics necessary to follow him, and he let them depart. With the seventy-two, on the other hand, Jesus determined that they were trustworthy and then laid out the

⁴² Green, *Luke*, 413.

⁴³ Emuwa, "Authentic leadership," 46.

⁴⁴ Michael Ahearne, John Mathieu, and Adam Rapp, "To Empower or Not to Empower Your Sales Force? An Empirical Examination of the Influence of Leadership Empowerment Behavior on Customer Satisfaction and Performance," *Journal of Applied Psychology* 90, no. 5 (2005): 948, doi:10.1037/0021-9010.90.5.945.

difficult requirements of their upcoming mission. Rather than balking at the instructions, the seventy-two trusted that Jesus would correctly enable them to complete the mission.

Imagine if Jesus had kept trying to enable the would-be followers after it became clear that they were not capable. This is what some leaders do, assuming that an effective leader can empower even the most incapable follower. This is simply not the case. Even though Jesus often chose seemingly unqualified individuals – such as fishermen, tax collectors, and violent revolutionaries – to carry out his missions (Matt. 4:18-21, 10:1-4). Jesus also had many people turn away after he described the difficult nature of being his followers (John 6:66). After they turned away, he did not chase after them. Contemporary organizational leaders should approach empowerment the same way. If a follower proves that he/she is not capable of being empowered, it is not worth expending the time and effort attempting to do just that.

Empowerment Does Not Mean Tasks Will Be Easy

Recall that empowerment, at its most basic, is when a leader enables a follower to accomplish a task.⁴⁵ As the goal of empowering leadership is to increase follower self-efficacy,⁴⁶ it would be a mistake to think that this means that the leader makes the task as easy as possible for the follower. The entire purpose of empowerment is that the leader believes that he/she can properly prepare a follower to handle challenging tasks. Some scholars have found that there is a positive relationship between perceived servant leadership and perceived empowerment.⁴⁷ This makes sense because one of the main characteristics of the servant leader is that he/she enriches the lives of his/her followers.⁴⁸ As part of this enriching process, however, the servant leader seeks to challenge and develop his/her followers; the servant leader does not simply do everything to make his/her followers' lives easier! This is how empowerment functions: leaders help prepare their followers and then challenge those followers to accomplish difficult tasks. To state it plainly, giving a follower a task that they can easily complete with their existing skillset is not empowerment, it is delegation.

When Jesus was instructing and preparing the seventy-two, he did not hand them everything that they needed to succeed in their mission. In fact, he did not even permit them to take necessities of survival. Rather than tell them to pack food, water, money, and clothing, he told them that they would be relying on the hospitality of those who received them and their message. Jesus did not give the seventy-two these necessities, but he told them the proper way to get them. In other ways, Jesus did provide the seventy-two with things they needed, like the authority over evil spirits. Yet even though Jesus gave them this authority, based on other Scriptural examples of

⁴⁵ Spreitzer, "Psychological Empowerment," 1443.

⁴⁶ Yajiong Xue, John Bradley, and Huigang Liang, "Team climate, empowering leadership, and knowledge sharing," *Journal of Knowledge Management* 15, no. 2 (2011): 302, doi:10.1108/13673271111119709.

⁴⁷ Holly H. Hall, "An exploration of the relationship between servant leadership characteristics of nurse leaders and the perception of empowerment among their followers," (PhD diss., Indiana Wesleyan University, n.d), ProQuest (2016), vii.

⁴⁸ Robert K. Greenleaf et al., *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 2002), EBSCO Host Ebook Collection, I.

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casting out demons, it is reasonable to conclude that the casting out of evil spirits was still not an easy task.

The Necessity of Two-Way Feedback in Empowerment

Feedback has been shown to have a positive effect on perceived impact, which is an individual's belief that his/her actions are actually meaningful in accomplishing a stated goal or purpose.⁴⁹ This holds true for both leaders and followers. Whereas followers are sometimes hesitant to receive feedback, some studies have suggested that empowering followers makes them more likely to seek feedback of their own accord.⁵⁰ Leaders too may be hesitant to receive feedback, but it has been suggested that willingness to accept feedback is based on the same types of traits which make an individual a successful leader.⁵¹

It may seem odd to suggest that Jesus needed to receive feedback from the seventy-two. This is not intended to be a discussion of Jesus' omniscience. Regardless of whether Jesus knew what the seventy-two would report, when they return and give feedback, it allows Jesus to evaluate and correct with feedback of his own. Luke wrote that the seventy-two rejoiced because of the fact that evil spirits submitted to them in the name of Jesus (Luke 10:17). Jesus responds to this feedback by telling the disciples that he has indeed empowered them to have authority over evil beings. However, Jesus then corrected them by telling them that they should rejoice not in that authority, but in their own salvation. Jesus was not rebuking the seventy-two for casting out evil spirits; this was something which he gave them the ability to do, and thus he obviously expected them to utilize that ability. What Jesus was doing was putting their experience into perspective by reminding them to evaluate it in light of ultimate goals of the Kingdom of God (Luke 10:18-20).

Feedback functions the same way in contemporary organizational leadership – especially since most organizational leaders cannot claim to possess the wisdom of Jesus. Both followers and leaders can learn from “accurate feedback about their behavior and its consequences and use this feedback to analyze their experiences and learn from them.”⁵² Followers who have been a part of the empowerment process must give feedback to leaders regarding whether they have truly been enabled to complete the responsibilities they have been given. For example, if a leader has neglected to give followers access to a tool which is necessary for completing the task, the followers must share this as part of the feedback. Remember that leaders do not have to hand followers everything they need, but leaders do need to ensure that the followers know *how* to get what they need. On the other side of the coin, followers must receive feedback that lets them know if they have successfully completed the task. Sometimes this may necessitate corrective action to ensure that things are done correctly. Other times, this feedback may involve reminding followers that, even though accomplishing a

⁴⁹ Drake, Wong, and Salter, “Empowerment, Motivation, and Performance,” p. 75.

⁵⁰ Xiyang Zhang et al., “Leaders’ Behaviors Matter: The Role of Delegation in Promoting Employees’ Feedback-Seeking Behavior,” *Frontiers in Psychology* 8 (2017): 1, doi:10.3389/fpsyg.2017.00920.

⁵¹ Yukl, *Leadership*, 385.

⁵² Yukl, *Leadership*, 385.

task is a victory, they should always stay focused on the overarching goals of the organization.

V. CONCLUSION

This article began with several quotes from Jesus, which, on the surface, do not seem very empowering. Yet Christian leadership scholars hold Jesus to be the epitome of perfect leadership. Thus, the purpose of this article was to perform an exegetical study of Lk. 9:57-10:24 in order to gain insights from Jesus' empowerment of the seventy-two disciples. This narrative yielded three main points which can be applied to contemporary organizational leadership. First, leaders must ensure that they are empowering the right followers and not attempting to empower followers who cannot be trusted to complete the necessary tasks. This also includes making followers aware of the added responsibilities of empowerment. Second, empowerment does not mean that the leader needs to hand the followers everything necessary to complete the task; sometimes followers can accomplish a task more effectively if they are forced to acquire the necessary tools themselves. Finally, effective empowerment involves two-way feedback. Followers must keep leaders informed of progress on the assigned tasks and be willing to share ideas, critiques, and suggestions. Leaders must be willing to listen to follower feedback and provide further clarification or resources if necessary. These findings are important because they offer exegetical support for the theory and practice of follower empowerment from a Christian perspective. Future research on this pericope can also focus on the constructs of trust and accountability and how, along with empowerment, these three constructs function together to bring about success.

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TOWARDS A THEORY OF LEADERSHIP FOR HUMAN FLOURISHING IN A GLOBAL COMMUNITY: A HERMENEUTIC, PHENOMENOLOGICAL AND PROCESS THEORY EXPLORATION OF THE LEADERSHIP OF JESUS IN THE FOUR GOSPELS

Edward W Hatch
Subodh Kumar

Climate change, forced human migration, global economics, and geo-political instability among are hard realities of this world. If leadership is fundamentally about helping people move to a better, then to mitigate the problems and threats to human flourishing is a leadership challenge and the most significant challenge of 21st century. Leadership as an influence is at the root of most understandings of the phenomenon and is one common denominator that can focus all theories of change and strategies of hope. This one denominator was evident in the leadership of Jesus. This study examined the leadership of Jesus of Nazareth with a view to develop an extant leadership theory to explicate the nature of leadership for human flourishing. A comprehensive research methodology was crafted from the fields of phenomenology, process theory, and biblical hermeneutics and applied to the narrative texts of the four Christian Gospels. Three-dimensional leadership theory of *people*, *process*, and *place* emerged from the life work of Jesus. This study concluded by presenting and explicating the middle range theory called *three-dimensional leadership theory*. Support for the proposed theory was found in contemporary organizational leadership and philosophical and scholarly research leading to 11 supporting propositions.

I. INTRODUCTION

The most significant leadership challenge of the 21st century is to mitigate the problems and threats to human flourishing, the core of Christian proclamation seen as early as 384-322 BCE. There is no scholarly research on the nature of leadership required for human flourishing in a global community. With whatever little research there is on human flourishing, it lacks a holistic scope and understanding of the problem and inclusion of the leadership aspect of the problem. Further, ancient sources and historic

leadership approaches are absent or largely ignored in the existing discussion of leadership for human flourishing. This research study was an attempt to bridge the knowledge gap that existed of not having an extant leadership theory to explicate the nature of leadership for human flourishing.

Great part of the leadership challenge as suggested by Woolnough (2011) is getting those involved in international development arena to recognize that the western world's materialistic model of society is not always appropriate for the majority of the world. Speaking in the 63rd session of the United Nations General Assembly, Former Secretary-General Ban ki-Moon (2008) identified problems related to the global crises and suggested the long-term implications and intractability of these problems signals that the world is in a major transition. This transition, however, according to Ban, was not related to the nature of the problems themselves, as international development theorists have surmised, neither was the transition about competing approaches and disagreements about efforts to mitigate these problems. Ban said the major transition occurring at this time was a *leadership* transition. Thus, the leadership challenge is not only to increase or maximize individual human flourishing but also to improve on the systemic capacity of the whole organization, community, or society to flourish and thrive.

The present problems are real; any proposed theories and praxis must be able to address the hard realities. Winston (2014) stated there are three types of problems appropriate for leadership and organizational development research: "(a) something that is happening that should not be happening, (b) something that is not happening that should be happening, or (c) something that is happening, should be happening, but is not happening at the desired level" (p. 1). Each of these types of problems could be applicable to the problem of leadership for human flourishing. However, for this research project, the third type perhaps best encapsulated all of the three and was the focus of this research. Because of the grand scope as discussed above, the leadership challenge is not insignificant to the current situation. Looking at the contemporary situation, it appears that human flourishing in a global community is a 21st century challenge that crosses multiple types of organizations and contexts. If leadership is fundamentally about helping people move to a better with all the obstacles of the present reality, then the challenge of human flourishing in a global community is fundamentally a leadership challenge. The challenge is metaphysical, of 'being and doing', structural, in terms of systems and governance, and relational, involving individuals and societies. According to Ban (2008), it is a fundamentally a challenge of *global leadership*. Ban said that this new type of leadership would require "collaboration not confrontation" and people and organizations working in cooperative partnership not in isolation.

Leadership has long been associated with Jesus, yet there is no contemporary leadership theory that is developed based on the scholarly research of the life work of Jesus of Nazareth as recorded in the four canonical Gospels. There are studies that identified leadership principles of Jesus (Baxter, 2011; Briner & Pritchard, 1997) and studies that present Jesus as an exemplary leader (Kanagaraj, 2004; Youssef, 2013). Studies have also been conducted that correlated Jesus' leadership to existing leadership theories like servant leadership (Agosto, 2005; Fryar, 2007), transformational leadership (Fryar, 2007), or authentic leadership (Fryar, 2007; Robinson, 2009). Studies

in the vein of great man leadership theory have also pointed to Jesus as a model of leadership (Blanchard & Hodges, 2005; Briner & Pritchard, 1997; Hull, 2014). However, there is no scholarly formed contemporary leadership theory grounded in Jesus' life and mission.

Leadership, at least in part, is about leading change (Kotter, 1996, 2007), and leading change, particularly transformational change, always disrupts the status quo (Pascale, Millemann, & Gioja, 2000). Wright's (1992) approach was an exemplar for this study. He defended the logic of analyzing the literature and events surrounding Jesus through a *worldview* lens. He suggested that one way Jesus redefined and leveraged culturally embedded change mechanisms, thereby generating new motivation for local and global collective action, was by drawing Israel back to her past in a way that they could find continuity in an "unshakeable belief that her history, like her geography, was at the center of the created universe. Her god was the creator of the world" (p. 400). Examining Jesus' culturally redefining approach in the Gospels requires examining what and where he advocated change. Culturally-influenced change mechanisms deeply embedded in worldview was the primary strategy of Jesus' leadership. Exploring how Jesus redefined cultural symbols of human flourishing in practice and leveraged this new/renewed understanding as a mechanism for multidimensional systemic change was the focus of this study. Significant to the contemporary understanding of human flourishing is the fact that Jesus' leadership vision was for global, not simply local, change and collective, not just individual, change. This is one of the *how's* in Jesus' leadership approach that this research examined.

There is little to no research looking at an historic understanding of the problem and how leaders dealt with challenges to human flourishing in times past. This modern-day leadership challenge gave rise to the primary research question of this study. A key line of inquiry is to understand whether this is a unique 21st century leadership challenge or if there was another time in human history when individual and collective theories of human flourishing competed with similarly global implications and when a leader or leadership rose to address those competing theories to provide a compelling alternative and a way ahead. In light of this background, the bottom-line suggestion is that perhaps the overarching problem is that *there is no extant leadership theory to explicate the nature of leadership for human flourishing in a global community*. That was the gap-bridging intention of this research project.

Research Question

Is contemporary leadership theory that explicates the nature of leadership for human flourishing in a global community discoverable by an examination of the leadership and life and work of Jesus and his first followers as recorded in the ancient texts of the four canonical Gospels? Four related sub-questions examined *what* and *how* for the purpose of the theory development:

1. What were Jesus and Gospel authors' understanding of human flourishing?
2. What were Jesus and Gospel authors' understanding of global community?
3. What and how did Jesus demonstrate leadership among the people and in the situations and events recorded in the gospels and how, if any, do they apply to human flourishing in a global community?

4. How does the concept of human flourishing in the Gospels and Jesus' leadership compare and contrast with contemporary understandings of human flourishing and leadership in a global community?

Scope and Limitation of the Study

While leadership, human flourishing and global community make a broad scope, this study limited itself to engaging only the four canonical Gospels as primary sources and a focal data set. Expectation of the subject matter and the selected data set might suggest a limited attention and scope application only to ecclesial contexts of leadership, however, as will be seen, the broad scope of the research better contributes to the general body of knowledge of leadership studies and theory development. The study applied Swanson and Chermack's (2013) five-stage general model for theory building. The study completed the *apply*, *conceptualization* and *operationalization* phases of the model based on the assumption that the Gospels are recorded narrative of leadership theory in actual practice. The study only suggested what would be needed to complete the theory building model and left the stages of *confirm* and *refine* to future research endeavors.

Significance of the Study

This study has a potential to positively influence organizational leadership, ecclesial leadership, international development and globalization theory. The nascent research field of human flourishing, to which many scholars and practitioners from many different disciplines claim to be contributing (Davis & Brotherton, 2013; Entwistle & Moroney, 2011; Lopez, 2008), will now have a middle range theory of leadership for human flourishing as a benchmark from which to consider and measure progress and to understand and define success. The study also contributes to Wright's (1992) 'so what?' implications of Jesus' intentional leadership. The study elicits the process and methodologies Jesus used to catalyze local and eventually global change by disruptively introducing a counter cultural alternative worldview aimed at breaking down and then redefining the basis of hope - the ultimate hope of Israel, humankind and the world. Thus, the latent theory of leadership explored herein includes the possibility that a person, Jesus of Nazareth, who actually lived in a particular place at a particular time in history, presented himself as the archetype of the leadership model and process required for human flourishing in a global community.

II. METHODOLOGY

The research methodology used for this study is reflected in Figure 1. Strategies of inquiry were blended and integrated into research methods to present a coherent, comprehensive, and executable approach to answering the research questions.

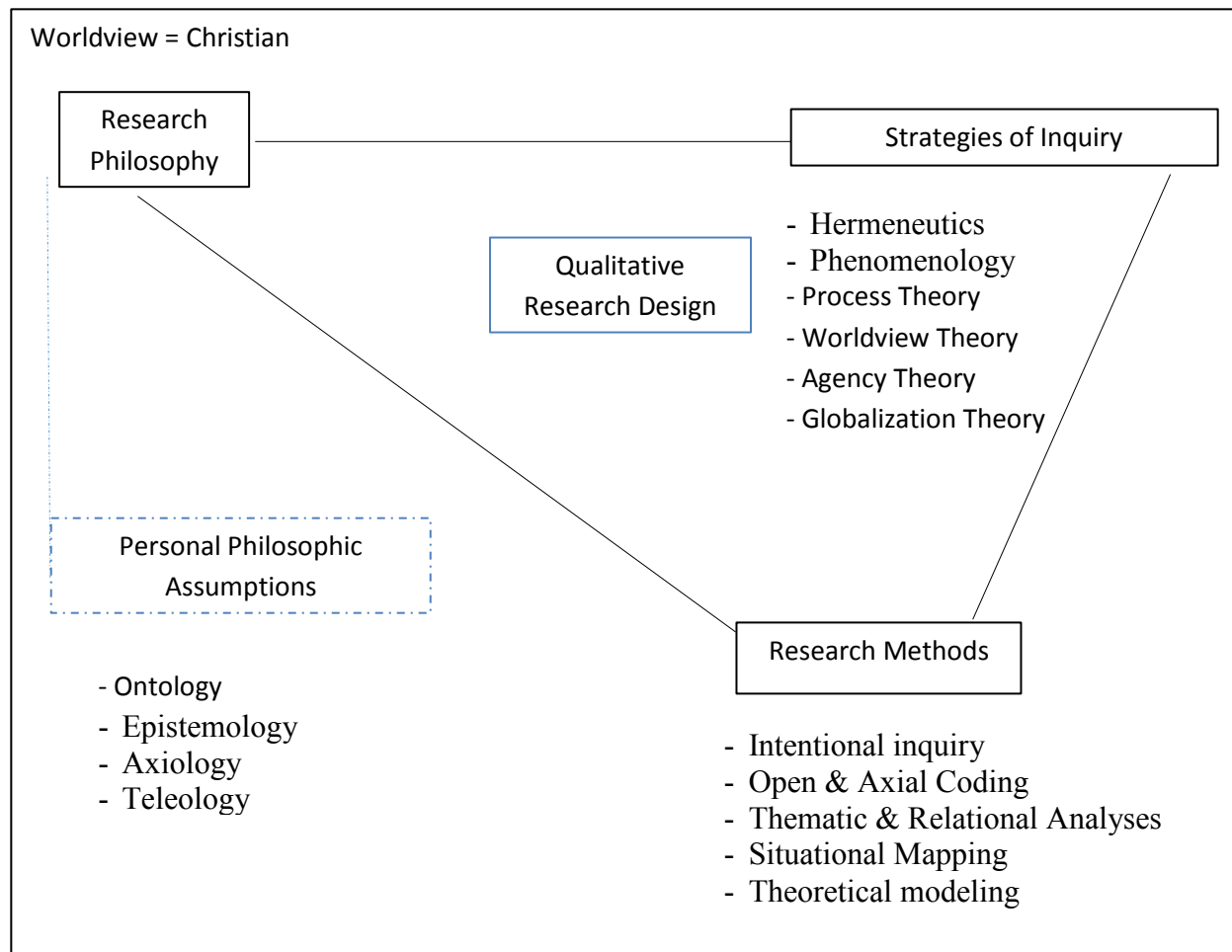


Figure 1: Research Design

Worldview Theory, Process Theory and Globalization Theory recognize macroscopic views of interrelated and/or seemingly disparate phenomena and were blended in the overall methodological approach. Further, methods from the fields of Organizational Research, Social Theory, Theory Development, and Biblical Studies were used to explore the research questions and were also melded into this study.

Gospel as Research Data Set

The four canonical Gospels, Matthew, Mark, Luke, and John are a rich repository of historically reliable stories about Jesus and his followers. A key premise of this research was that Gospels are reliable records of Jesus' life and leadership practice. Though written largely in the genre of narrative story, the gospels represent leadership in practice. Witherington (2013) describes each of the Gospel books as a standalone

story representing an individual and possibly particular perspective of Jesus' life and work. They are four different perspectives of four different authors, but each tells the singular story of Jesus (Perrin, 2008). Each is necessary to the whole, and the whole represents a composite picture of the person of Jesus. The Gospel stories and documented teachings were essential to launch the Jesus movement from inauspicious beginnings to what has become the global phenomenon of Christianity (Hirsch, Catchim, & Breen, 2012; Wright 1992).

Theory Building: The Processual Foundation

Swanson and Chermack's (2013) general method of theory building in applied disciplines was followed to support the theory building objectives of this study. Their approach employs a "theory building toolbox" (p. xii) using a five-phase theory building method that can begin anywhere at any of the five phases. The five stages are *conceptualize, operationalize, confirm, apply* and *refine* (p.30). The *apply* phase was the appropriate starting point for this research, then moving on to work through the *conceptualization* and *operationalization* phases. The last two phases, *confirm* and *refine* were left for the future research.

Research Methods

This study used a hermeneutic phenomenological approach borrowed from Ricoeur (1976) who uniquely applied this interpretive theory to narrative text. Ricoeur suggested phenomenological analyses involving a reader-text interpretive dialect occurring iteratively over three stages of understanding and meaning making: stage one, *guess* leads to, stage two, *explanation, explanation* leads to stage three *validation*. Using this model, the study reviewed and interpreted the Gospel's data iteratively over three reviews or *passes*. Langley's (1999) work on process theory informed each iterative pass and asked questions of the data quite differently than variance-focused questions dealing with covariation among dependent and independent variables. Process-oriented inquiries are related to time, such as questions about how and why things emerge, develop, grow, or terminate over time.

The research will utilize an integrated methodology designed to answer the key research with an application of a theory building, hermeneutic, phenomenological, and process theory blended methodology applied to this study. During the three passes both the contributions of individual Gospel authors and a synthetic or composite view of Jesus's life and situated events were evaluated. Each of the three passes through the Gospel texts were guided by theory informed lines of inquiry. The uniqueness of each Gospel record was examined based on internal structures evident in each book.

Since stories vary in structure, but generally have a beginning, a middle and end, the four Gospels were normalized to account for a beginning, middle, and end and combined into a composite view for further examination. This approach facilitated a more apples-to-apples comparison between the same/similar stories and events across the four Gospels. Unique information from each source was compared and contrasted, as well within the rigors of the coding and analysis methodologies. The three iterative passes each involved data collection/coding, analytic review/reflection, and theorization. The first pass through the data set primarily identified, marked, and annotated the

presence of particular concepts, content, and themes suggested by the text itself, withholding interpretation of meaning and evaluation of theoretical implications until further review.

Data Analysis and Theory Building

Following Swanson and Chermack's (2013) theory-building model, *operationalize* follows the *conceptualize* phase. As first and second pass shed light on the meaning of the data for leadership for human flourishing, the theory-building aspects of the research came into play. First and second passes through the Gospels data produced a plausible *conceptualized* theory. The conceptualized theory was further focused and refined during the final pass with supporting concepts more clearly delineated and linked around a "centralizing concept and boundaries identified and described" (Swanson & Chermack, 2013, p.69). At this point, most of the coding, reflecting, and theorizing derived directly from the source data. However, there was a designed transition from a purely conceptual to a more explicitly operational theory with "logical connection to the real world" (p. 90). This connection took the form of developing propositions (*presented in the discussion section later in this paper*) from the central categories and core themes derived from the primary sources and attempted to align and/or associate them with concepts or theories outside of the Gospel text. In the final pass and landing, there was a need to look outside the primary sources in order to clarify, challenge, and/or corroborate the nascent theoretical leadership concept that was emerging from the data. The researchers assumed that if the theory is durable and substantive enough, it will withstand and be improved upon by scrutiny and circumspection. This logical connection to the real world element then was more than just common sense or sound reasoning; it is based on the ancient premise that *all truth is God's truth* (Holmes, 1977). If this research discovered that the Gospels do in fact point to a middle-range theory of the nature of leadership for human flourishing in a global community, the factors, variables, dimensions, processes, and/or characteristics of that theory should be evident and exist elsewhere.

Progressing through the theory-building model involved first conceptualizing and then operationalizing a proposed leadership theory. At the end of the three passes, involving both individual and composite examination of the Gospel data, conclusions were drawn to answer the four supporting research questions. The answers and data from the supporting questions converged in a way to answer the primary research question. Three output products of this entire theory-building research process were (a) a contemporary theory of leadership for human flourishing in a global community expressed in a narrative written explanation; (b) a conceptual diagram, model, or visualization of the theory; and (c) a set of propositions with logical connections to leadership practice in the real world (Creswell & Brown, 1992; Volf, 2013).

III. RESULTS

Structuring the Gospels Data Set

The first requirement was to structure the data set to be able to benefit from the use of the qualitative coding tool, Atlas.ti. A digital version of the New American

Standard Bible translation of the four gospels was cut and pasted into a word document. The chapter headings, all verse markings and any chapter or section descriptive titles or labels were removed. The only internal structural features remaining in this sanitized text were paragraph breaks. This structuration resulted in textual *segments*, rather than traditional chapter/verse, as the primary element for analysis. For comparative purposes, table 1 illustrates the number of segments per gospel versus traditional chapter and verse. With the focus of this research on *Jesus'* life work, it was important to identify the centrality of Jesus in the storyline as shown in table 2.

Table 1

Segmented Versus Traditional Chapter/Verse Structures in the Gospels

Variable	Matt.	Mark	Luke	John
Segments	98	86	108	57
Chapters	28	16	24	21
Verses	1,071	683	1,151	879
English words	23,516	14,670	25,769	8,346

Table 2

Jesus as Central Figure in Each of the Gospels

Variable	Matt.	Mark	Luke	John
Segments	98	86	108	57
Jesus central in event	86 (87.7%)	78 (90.7%)	97 (89.8%)	49 (86%)

A second structuring of the data set occurred when the researchers recognized that nearly everything recorded by the Gospel authors oriented around events. *Events* are key to this examination of the Gospels. Accomplishing this restructuring involved taking the paragraph oriented/no chapter/no verse format of the Gospel narratives used previously and reformatting and renumbering each Gospel to create a narrative flow ordered by event/incident and updating it in Atlas.ti. Restructuring the data around events allowed a more direct application of process theory and text coding of process elements such as sequence in time, focal actor/s, and narrative voice—among others (Pettigrew, 1992).

Table 3 identifies the high-level results when the Gospels are organized around events/incidents and shows how the restructuring helped fine tune the data set for analysis. The table compares the original segmenting approach with the new restructuring around events/incidents to include events where Jesus is primary actor and where Jesus was either not present in the scene or the event served as explanation support or background for the author.

Table 3

Gospel Segments Compared to Events/Incidents and Jesus as Primary Actor and Not Primary Actor

Gospel	Segments	Events/ Incidents	Jesus (Primary actor)	Jesus (Not primary actor)
Matt.	98	97	83	Commentary or continuity (6) Back story (8) Plot (2)
Mark	86	84	78	Commentary (6) Plot (2)
Luke	108	105	97	Commentary or continuity (5) Back story (5) Plot (1)
John	57	55	49	Commentary or continuity (6) Back story (8) Plot (1)

Note. Categories are not discrete entities. A textual segment can fit more than one theme/category.

Results from the First and Second Pass

Open and axial coding (Strauss & Corbin, 1997) were used in the first and second pass through the Gospel narratives. The researchers simply looked at the text and asked, 'what do you see?' with as little interpretation of why it is there or what it means as possible. Over 1100 codes were generated which were later reduced to a manageable number using paired comparisons. This simple technique helped derived early themes and patterns which appeared in the form of five super-code categories namely people, locations, events/incidents, conversations/teachings and healing/miracles. These five super categories informed the second pass. Second pass involved a focused coding of the text asking, 'What's going on here?' and 'What's this about?' for each event/incident. This method invoked process theory and resulted in revealing patterns and sequences that helped create sharper categories. Once thematic categorical labels began to be derived from the text, a snowball-like effect occurred. More sharply defined codes/themes informed the coding of the rest of the narrative text, sometimes looping back to complete coding of the entire data set with the new or clarified understanding of the category or theme. With event/incident as the primary unit of analysis 11 major categories were identified as reflected in table 4 and those categories became the critical data set and held constant for the remainder of the analysis. In actuality, there were not just three, but as many as 10, passes through the Gospel narratives data set as the coding process matured and patterns began to emerge from the narrative flow. The effort required to get the data set to this point numbered in the hundreds of hours of data coding, review, and recoding.

Table 4

Axial Code Categories Answering “What is This About?” per Gospel Event/Incident Segments

Variable	Matt. (97)	Mark (84)	Luke (105)	John (55)
Miracles	6	5	5	5
Discipling	34	31	34	17
Trigger Event	7	8	8	7
Purpose	17	10	12	16
Continuity/Back story/Summary	10	2	11	2
Plot	10	8	8	12
Healings (specific + general)	20	18	18	3
Teaching (specific + general)	29	23	29	15
Questions/questioning	52	46	43	35
Supernatural inject	9	4	9	2
Maneuver	15	7	9	10

Note. Categories are not exclusive. More than one theme was allowed per event/incident.

Worldview Elements as Additional Code Categories

Axial coding in the second pass also seemed the appropriate place to include Wright's (1992) worldview elements. Table 5 summarizes the result of coding of four worldview elements (question, symbol, story and praxis) in the Gospels' data.

Table 5

Wright's (1992) Worldview Elements as Coded Gospel Events/Incident

Variable	Matt.	Mark	Luke	John
Total events	97	84	105	55
<i>Question</i> -related events	52	45	43	35
Events including <i>symbol</i>	14	9	9	8
Events involving <i>story</i>	32	8	32	8
Events conveying Jesus' <i>praxis</i>	4	6	4	1

Note. Summary of rounds 1 and 2 pass through the Gospels data – “guess relative to research questions.”

Very tentative conclusions regarding research questions were made at this stage. Gospel data informed leadership themes started to rise to the surface although the designed research methodology was intended to guard against researcher's bias and the potential of reading into the text leadership theories or characteristics rather than eliciting these from the text. From the 11 major code themes, three codes namely *purpose*, *questions* and *conflict* set themselves apart as informing the leadership questions of this study and were deeply explored in Phase 3. Table 6 reflects the

leadership topic of purpose, table 7 reflects the use of questions, and table 8 the events/incidents where conflict occurred as it appears in the Gospel narratives.

Table 6

Frequency of the Purpose Theme in the Gospels (Total Segments)

Theme	Matt. (97)	Mark (84)	Luke (105)	John (55)
Purpose-themed segments	17	7	13	18
Author interpreted purpose as "fulfillment"	10	1	0	5
Jesus cited purpose as fulfillment	7	2	6	4
Author interpreted purpose as "it is written"	5	5	4	2
Jesus cited "it is written" as purpose	1	5	7	1

Table 7

Gospel Authors' Documentation of the Use of Question

Use of question	Matt. (97)	Mark (84)	Luke (105)	John (55)
Segments with questions	52	46	43	35
Jesus prompts questions	33	13	11	56
Questioning Jesus	23	17	15	49
Jesus' questions	112	34	33	56

Table 8

Frequency of Types of Events/Incidents Where Conflict Occurred in the Gospels

Gospel	Segments involving conflict*	Healing	Teaching	Questioning	Discipling
Matthew	25	4	6	11	2
Mark	23	4	6	14	5
Luke	25	5	4	9	7
John	17	2	6	12	1

*Events/Incidents are not discrete categories. More than one category of event/incident may be ascribed to any Gospel segment.

Final Pass: Validation

Pike's (1971) tagmemic theory of language and triadic analysis (1982) of element, wave and field helped the researchers, in the final phase, to recognize that the 11 super-theme categories are better understood as interrelated *waves* rather than individual *elements*. As the purposes of this research started coming into focus application of Pike's theory revealed the importance of the *field* perspectives offered by

three of the original super-codes. People, actions, and place became the three primary dimensions within and across which Jesus exercised a singularly distinction ‘field’ of leadership in action. The challenge of seeing this was that while there are significant patterns in the ways Jesus led in the Gospels, the *process* was uniquely iterative, but at the same time nonlinear.

The 11 major themes were compared again to the five super-codes before locking them. It was recognized that these themes had a definite commonality in *action*, while the two super-codes of *people* and *location* had been overlooked. The 11 and the five categories morphed into three macro-dimensions—people, action, and place. The resulting synthesis suggested a theoretically sensitive *guess* (Glaser, 1978) that informed the theory-building intentions of this research. Figure 2 was thus a very preliminary framework of the possibility of a multidimensional leadership theory elicited from Jesus’ life and work as recorded in the Gospels. This framework functioned as the “‘what’s’ as constructs” in Whetten’s (2002) modeling approach to theory development, what’s in this case being the dimensions or characteristics of Jesus’ leadership.

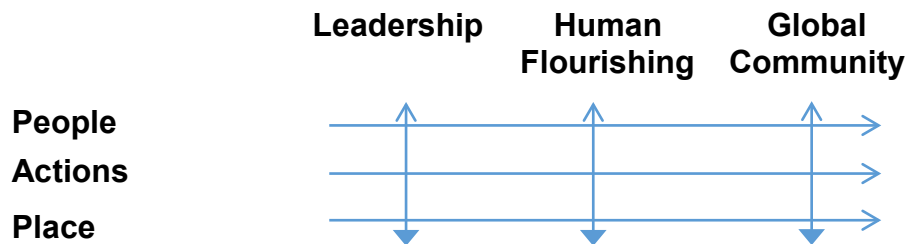


Figure 2. Multidimensional framework of Jesus’ leadership in the Gospels.

Leadership Dimensions

Dimension 1 - People. Deeper understanding of the significance of the people dimension was found at the wave level. Four waves of the type of people Jesus engaged and interacted withstand out from the Gospels’ data as reflected in table 9. Figure 3 attempts to capture a visual picture of the significant and disproportionate amount of time Jesus’ was with his disciples compared to the crowds, Pharisees and the people in need.

Table 9

Frequency of Jesus’ Engagement of Types of People Groups in the Gospels

People groups	Matt (98)	Mark (84)	Luke (108)	John (57)
Segments involving people (total)	84	74	93	55
Jesus present (after baptism)	81	79	96	50
Jesus + disciples	74 = 91.4%	71 = 89.9%	58 = 60.4%	33 = 66%
Jesus + crowds	35 = 43.2%	31 = 39.2%	41 = 42.7%	12 = 24%
Jesus + scribes/Pharisees*	26 = 32.1%	18 = 22.8%	25 = 26%	21 = 42%
Jesus engaged individuals in need**	16 = 19.8%	15 = 19%	25 = 26%	12 = 24%

*Includes other opposition groups as well (e.g., Herodian, Sadducees, chief priests, etc.).

**Includes those in need of physical and spiritual healing.

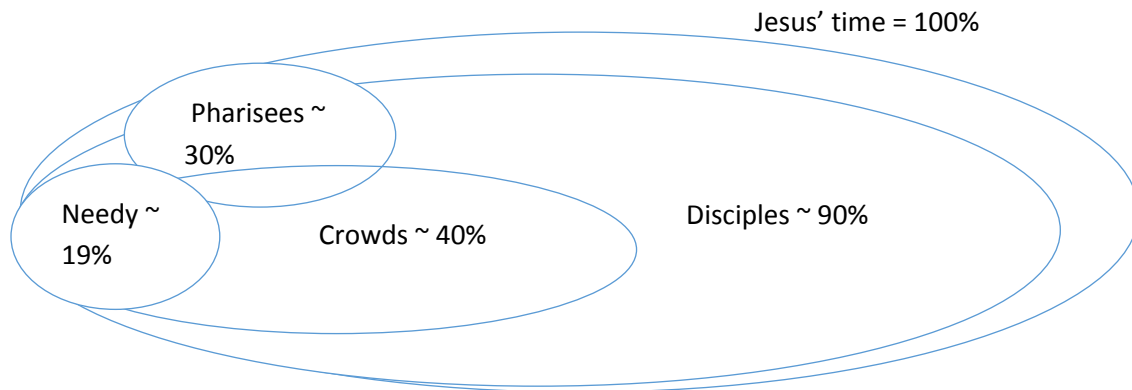


Figure 3. Jesus' time spent per people group

If amount of time spent is any indicator of priority, Jesus' number one priority was developing his disciple-leader-followers for the mission and work ahead. Everything Jesus did, in word and deed, was a potential leadership lesson for his followers. Significantly, Jesus' leadership development approach did not shy away from the hard work and even confrontation. Apparently, he did not see his follower's development in conflict or at odds with his own mission accomplishment rather they were an integral part. Comparatively speaking, he spent the least amount of time engaging the needy than any other group. Often the touch point of Jesus' clash with the Pharisees and other groups was over when and how he engaged these needy individuals.

In terms of theory building, if one were to elicit questions from Jesus' clear statement of mission intent, they might be: What did Jesus understand about human flourishing? What did he do about it? This falls into the realm of "What's—as constructs" and "How's—as relationships" in Whetten's (2002) theory-building model. Jesus demonstrated that true leadership, both the leader's own leadership and that of those whom the leader is developing, means regularly and consistently giving focused energy and effort towards the restorative health and wholeness of those individuals. Jesus' leadership scope was not only helping marginalized individuals, it was at the same time an effort to confront, correct, and create new and better systems for the collective good and fulfillment of God's greater purposes in the world (Keller 2010; Newbigin, 1989). Jesus engaged individuals, groups, and institutions virtually all at the same time in the regular execution of his leadership. Again, a challenge in seeing these patterns was the iterative but nonlinearity of Jesus' approach.

Dimension 2 - Action. As Jesus' actions were always in the context of people and places. Action was an attempt to label a discrete field dimension recognizing the need for it to be understood in the light of the other two dimensions of people and place. Table 10 organizes the original 11 core category themes within these two types of actions in this new construct. Most significant to the research agenda was an overarching macro look at the comparison of word/action events as presented in table 11 to the whole of the leadership process Jesus enacted. Questions were the highest percentage of leadership behavior exhibited by Jesus. Jesus frequently used questions

in his teaching to draw out an application or drive home his point. Jesus often used questions in the context of telling a story. As seen in table 12, Jesus asked questions in both action-action and word-action contexts.

Table 10

Frequency of Jesus' Action Actions and Speaking Actions in the Gospels

Action	Matt. (98)	Mark (84)	Luke (105)	John (55)
Jesus events	86	78	96	49
Action actions				
Maneuver	15 = 17.4%	13 = 16.7%	10 = 10.3%	10 = 20.4%
Discipling	35 = 40.7%	38 = 48.7%	44 = 45.4%	18 = 36.7%
Healings	21 = 24.4%	19 = 24.4%	19 = 19.6%	3 = 6.1%
Miracles	6 = 7%	8 = 10.3%	5 = 5.2%	5 = 10.2%
Trigger events	7 = 8.1%	8 = 10.3%	7 = 7.2%	7 = 14.3%
Speaking actions				
Teaching	29 = 33.7%	40 = 51.3%	57 = 58.8%	16 = 32.7%
Questions	52 = 60.5%	46 = 59%	43 = 44.3%	35 = 71.4%

Table 11

Frequency of Jesus' Action and Word Events in the Gospels

Events	Matt.	Mark	Luke	John
Total Segments	97	84	105	55
Post baptism events involving Jesus	83	79	94	48
Jesus events–action	40 = 48.2%	47 = 59.5%	44 = 46.8%	27 = 56.3%
Jesus events–words	43 = 51.8%	32 = 40.5%	50 = 53.2%	21 = 43.8%

Table 12

Frequency of Jesus' Questions in the Gospels (Total Segments)

Jesus' questions	Matt. (97)	Mark (85)	Luke (105)	John (55)
Event segments where Jesus questions	52	46	43	35
Total questions	148	75	121	107
Jesus' questions (total)	115	62	109	54
Questions in context of word events (e.g., teaching)	22	16	21	13
Questions in context of story events	23	3	34	3
Questions in context of action events (e.g., healings)	29	16	18	11

Questions asked/ in situations of conflict	19/25	12/20	14/28	9/16
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Dimension 3 - Place. The places and locations of Jesus' entire life seemed to be fraught with deeper meaning and even a bigger concept of place. The two most significant geographical places in the Gospels are Galilee and Jerusalem. Three non-geographical significant places are: synagogue, 'at table', and the kingdom of God. The most significant for Jesus' purposes is the kingdom of God. Many scholars believe a larger geopolitical drama was being played out by Jesus and the Gospel authors around the key locations of Galilee and Jerusalem (Hertig, 1997; Malbon, 1982; Moxnes, 2010). Jesus' target of synagogue as a central place to engage the masses could be based on what Hanson and Oakman (1998) noted, that the origination of the synagogue was after the forced exile of the Jewish people from their homeland in the sixth century BC. Synagogue thus became a communal assembly point (Horsley 1995:223), possibly with regular services paralleling the temple's (Hoenig, 1979:142) vital to the social identify of the Jewish people. *At table* is a nuance or euphemism for people eating together, breaking bread, and having fellowship with others (Kreider & Kreider, 2011). Jesus' act of eating with tax gathers and sinners was not a random act of kindness but a deliberately staged indictment against a system that kept people in financial and spiritual bondage while wishing them well. His actions were an attack on an entire national system striking at the very foundations of Jewish culture and society. Effectively, in the *at table* instances of conflict and response, Jesus was making a full-frontal attack on and exposing the competing *strategies of hope* at work in the groups of Jews with the reins of power and influence in first-century Palestine (DeSilva, 2004). The *at table* instances in the Gospels, involving conflict with the power-broker groups of the day, root attacks on these other "saviors of Israel" and where the people had placed their hope, while offering a new place where the barriers are broken down and there is a new freedom to embrace the rich diversity in the fullness and wholeness of God's creation.

Table 13

Frequency of Kingdom Terminology in the Gospels

Kingdom terminology	Matt. (81 ¹)	Mark (79 ¹)	Luke (96 ¹)	John (50 ¹)
Use of kingdom terms by event ²	21	8	26	2 ³
Kingdom of heaven	30	0	0	0
Kingdom of God	6	12	33	2

¹Number of Gospel-event segments Jesus was present after his baptism.

²Number of times concept of kingdom is mentioned by Jesus per Gospel event.

³Two different events than the two times kingdom of God is used.

Jesus' clearly and publicly stated purpose for his work was "repent for the kingdom of heaven is at hand." As seen in Table 13, the expression "kingdom of heaven" is unique to Matthew, while "kingdom of God" is used in all four Gospels. The strong and continual emphasis on kingdom of God by Jesus suggests the importance of this theme to the mission platform Jesus was trying to live out and frame for his

disciples prior to his departure. Informing the notion of place in the current research, the concept of the kingdom of God is perhaps the singular place in Jesus' life and teaching where the three leadership dimensions of people, place, and actions converge together into a greater whole. Place is a multifaceted category; it is locative and topographical as well as mental and ideological. This multifaceted dimension of place is where Jesus focused his acts of leadership for human flourishing. A better place was the goal for Jesus' leadership. In the concept of *place*, kingdom of God, people and action converge together into one focused mission and outcome. The implications for leadership for the ongoing mission of the Jesus movement connect the past and present to a hope-filled future and God's greater purposes for the world.

Validation and Contribution to Theory Building

Prosecution of the following three questions, from Whetten's (2002) modelling, *what as* 'construct' and *how* questions as 'relationship' and using the same data set but this time theoretically sensitive eye for connecting important particle and wave data through a lens of process were answered in the third and final validation stage with focus on theory building.

- What conditions or outcomes was Jesus trying to achieve?
- What did Jesus do specifically to catalyze the change he was targeting?
- How did he bring about the targeted change?

Three Systemic Catalysts: Questions, Conflict, and Authority

The concluding evidence is that Jesus dynamically and simultaneously engaged across all three leadership dimensions—people, action, and place—and did so by navigating a critical path involving three systemic catalysts—conflict, questions, and authority. Again, the challenge in applying a process approach to Gospel narratives is that while Jesus did act iteratively—repetitively over time—his approach was nonlinear rather than necessarily sequential.

Catalyst Questions. Jesus asked a lot of questions. Jesus' questions were designed to expose not only the individual strategies of hope but the entire system of belief and meaning present and reinforced in the culture of the day. The kinds of questions Jesus asked seem to have depended on the particular individual or groups involved as found in table 14. To the extent the leadership is about influence and influencing others, questions and the type of questions reveal much about Jesus' leadership. Jesus used catalytic questions to surface and challenge prevailing mental models, and to foster more systemic patterns of thinking. As seen in table 15, the frequency of Jesus's questioning in/during conflicts events was significant. Jesus asked questions to intervene, but he also asked to unite.

Jesus' catalytic questions for his disciples seemed targeted to break down their mindset about the level and quality of their belief. There are at least two levels of Jesus' questions to his disciples in the Gospels. The first involved their level of trust in him and the second their understanding of his greater mission and purposes. When Jesus challenged what the disciples saw and understood, he was challenging their leadership capacity for *situational awareness*, a skill he had taught them by example and practice in his own leadership. Jesus used the critical questions to engage in evaluative inquiry

with his closest followers as a major part of their leadership development. Questions were a key tool to equip them with the skills and the process understanding they would eventually need to follow to implement Jesus' global movement. The bottom line of Jesus' questioning tactic of his adversaries was as a mirror—a means to hold up and reveal to them the obstacles to their belief and causes of their unbelief. In this manner, he attempted to break down and expose their own prejudices and predetermined mindset. Jesus' inquiry of the crowds was that he used questions to show they were missing the big-picture understanding of God's plans and purposes for the world. Jesus' questions for the needy and seekers was to expose and identify the obstacles to their own faith. Jesus' questions demonstrated his clear intent to elicit faith and trust in him from all those who heard his message and witnessed his miracles.

Table 14

Frequency of Jesus Questioning Particular Groups as Percentage of Total Questions of Jesus per Gospel

Groups	Matt. (99)	Mark (66)	Luke (100)	John (54)
Disciples/Followers	39 (39%)	34 (51%)	44 (44%)	31 (57%)
Adversaries	28 (28%)	18 (27%)	27 (27%)	17 (29%)
Crowds	29 (29%)	7 (10%)	23 (23%)	0 (0%)
Needy/Seekers	3 (3%)	5 (7%)	6 (6%)	6 (11%)

Table 15

Frequency of Jesus Questioning in Contexts of Conflict as Percentage of Total Questions of Jesus per Gospel

Gospel (total events w/Jesus)	Events w/Jesus questioning	Jesus' questions	Conflict events w/questions	Jesus' questions in conflict events
Matt. (84)	40	99	18 of 25	37
Mark (79)	35	66	20 of 23	29
Luke (96)	38	100	22 of 29	67
John (50)	25	54	15 of 17	32

Catalyst Conflicts. To the extent that leadership is revealed in crisis, the strongest reactions to Jesus' work—those points of conflict—suggest a fruitful area for leadership research. Table 16 depicts the frequency of both conflict and plot events/incidents in the Gospels. Conflicts were determined to be a direct clash or confrontation, however strong or nil, between Jesus and others. Plot was annotated only of the specific events/incidents where Jesus' adversaries sought to take direct action against him, whether successful or not. A closer examination of conflict reveals its use by Jesus as a catalyst for his change agenda. Jesus very much managed the

conflict and the situations wherein conflict occurred, whereas plot proceeded independently of his direct influence.

Table 16

Frequency of Conflict and Plot in the Gospels as Percentage of Events after Jesus' Baptism

Variable	Matt.	Mark	Luke	John
Conflict	25 (29%)	23 (29%)	29 (30%)	17 (35%)
Plot	12 (15%)	8 (10%)	11 (11%)	13 (26%)

40-50% of the recorded events/incidents in the life work of Jesus involved conflict in which he was engaged or plot in which he was implicated. Conflict occurred within various types of events, including healing, teaching, questioning, and even discipling. Though most conflict incidents involved Jesus' adversaries, the scribes and Pharisees, Jesus also experienced conflict with his own disciples. Matthew, Mark, and Luke each record three to five incidents where Jesus conflicted with his disciples. DeSilva (2004) and Wright (1992, 1997, 2008) understood the root of most clashes involving Jesus and the Pharisees was over competing visions and strategies involving "the hope of Israel" (DeSilva, 2004, p. 54). Thus, conflict in the Gospels as used by Jesus was a catalyst that revealed and exposed conflicting cultural values and ideologies around the contemporary strategies of hope represented within the present system.

Catalyst Authority. The third and final systemic catalyst observed in the life of Jesus as recorded in the Gospels is *authority*. This again is a theme where process and timing more than frequency reveal its importance. Power and the exercise of power is an element of authority. Jesus demonstrated power when he exercised authority over the physical and spiritual domain, calmed storms, and cast out demons. There is also implied authority in his identity. Often, the authorities and crowds engaged Jesus based on their perceptions of what and who he claimed to be. Jesus may have actually embodied all five of French and Raven's (1959) classic bases of social power—referent power, expert power, legitimate power, reward power, and coercive power—but he used them all selflessly and always with the needs of others in mind. He always exercised power in the context of relationships to move his global agenda forward but in a way that embraced the dignity of all people, not using them as pawns or objects to selfish ends. Jesus used his power and authority as relational catalysts to increase [his] capacity to influence the attitudes, values, or behaviors of others.

Table 17 reflects the frequency for *supernatural intervention* and *authority*. The data represent events/incidents where Jesus' authority was remarked on or became the confronted issue and/or where Jesus' authority was legitimated through *supernatural intervention*. The phenomenon of supernatural was associated with the catalyst of authority. Three times, at the beginning, later middle, and end of Jesus' life, there is a supernatural intervention in that his Father intervened and affirmed him publicly. These were timely affirmations of Jesus' mission and leadership by a legitimate external authority. These supernatural external validations of Jesus are a reminder that in God's design the universe is an open, not closed, system. Contrary to the best efforts to solve

all the world's problems (Hoksbergen et al., 2009), the most complete answers to leadership for human flourishing and all global challenges may fall outside the *closed* box of the natural system.

Table 17

Frequency of Events/Incidents Involving Authority and Supernatural Intervention in the Gospels

Event/Incident	Matt.	Mark	Luke	John
Authority	7	6	6	5
Supernatural intervention	9	4	9	3

Modeling as Theory Building: Research Results Point to a Theory of Leadership

All pieces of particle, wave, and field elements of Jesus' leadership for human flourishing as elicited from the Gospels and examined in this research were brought together using Whetten's (2002) modeling as a theory-building approach into a proposed model. This proposed new *three-dimensional leadership theory* using a phenomenological, hermeneutical, and process is presented in Table 18. The non-shaded areas will be overviewed briefly with suggestions that may require further research and delineation.

Table 18

Three-Dimensional Leadership Theory Summary—A Phenomenological and Processual Theory of the Nature of Leadership for Human Flourishing in a Global Community

What's—As constructs		How's—As relationships	
Three dimensions of leadership	<ul style="list-style-type: none"> • Place • Process/ Platform • People 	Three systemic catalysts	<ul style="list-style-type: none"> • Questions • Conflict • Authority
Three iterative motivators and objective conditions	<ul style="list-style-type: none"> • Faith • Hope • Love 	Four integrative elements of sustainable change (worldview)	<ul style="list-style-type: none"> • Story • Symbol • Praxis • Questions
Four-frame diagnostic for contextualization	<ul style="list-style-type: none"> • Meaning • Action • Caring • Structure 	Three normative stages of progressive development	<ul style="list-style-type: none"> • Breakdown • Buildup • Breakthrough

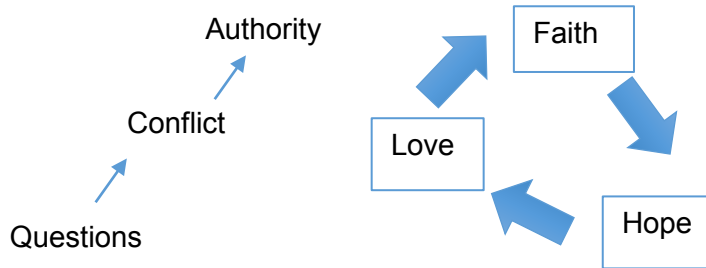


Figure 4. Three-systemic catalysts (left) and three-iterative motivators/objectives (right).

People, actions, and place as *first what* are the primary domains in which leadership functions. They are drawn as domains but never separated or distinct. Yet, in the spirit of tagmemic theory, it is sometimes helpful to separate and look only at the people dimension or only at the action dimension. These are the three dimensions in which Jesus led and operated and in which all leadership operates in some respect. They are layered with place on top with the implication of people engaging each other and being engaged by God through actions to move towards place. The recognition of events in the Gospels as actions in which Jesus engaged moves this concept from mere activity to intentional actions forming patterns of iterative nonlinear behavior. Process theory helped identify and elicit some of the patterns from the data set. Iterative actions over time forming patterns become process. Figure 5 illustrates the *first how*, the three catalysts of questions–conflict–authority used by Jesus primarily to catalyze the *second what*, three motivating conditions of faith, hope, and love.

Jesus used questions to, at times, appropriately instigate or respond to conflict or confrontation. He often used questions to leverage conflict events to his own ends. Often, the conflict people had with him involved authority. Because others recognized his authority, for various reasons, he judiciously but always strategically drew attention to the issue of authority only when he had to. The catalysis Jesus instigated by his intentional leadership, as seen previously in the results of the data examination of some of the narrative contexts and events where questions, conflict, and authority occurred, had a particular desired outcome. It was designed to bring about and motivate a new fundamental state or condition in the targeted people groups Jesus engaged. Each people group had one or more obstacles to overcome in its ability to trust Jesus to a point of faith.

Jesus used various actions. He often used questions to leverage conflict events to his own ends. Because others recognized his authority, for various reasons, he judiciously but always strategically drew attention to the issue of authority only when he had to. At times, appropriately instigate or respond to conflict or confrontation, and healing miracles, to demonstrate love and lead people to new faith and renewed hope. Jesus' leadership catalysis was intended to bring about a new state or condition of faith, hope, and love for not only people he was able to engage directly but also the entire diverse global community. Faith, as trusted relationships, and hope, as courage to act, have been touched on throughout this paper. Putting the two together is to suggest that the catalysts were most often focused at these fundamental levels of change in the human heart—faith, hope, and love. The challenge in seeing this pattern, as stated several times, is that they were iterative in the life and behavior of Jesus, but nonlinear.

The catalysts were used as tools by Jesus not always in sequence but nonetheless constantly pushing as it were the *flywheel* of mindset and attitudes represented by people's faith, hope, and love. Faith, hope, and love were end-state or desired outcome conditions at both the individual and communal level; at the same time, they were Jesus' personal motivators. He trusted, he hoped, he loved. As a great leader, he did not lead beyond where he was or what he was already doing. Faith, hope, and love, as well, are the new *DNA*—the new heart that represents the individual and collective conditions to which Jesus was trying to move and motivate people towards.

Four Integrative Elements of Sustainable Change

The second *how* in the model comes back to the place of the worldview in contributing to individual or social change? Wright's (1992) worldview elements come directly into play at this point as another aspect of how Jesus led the transformative change initiative. The four worldview elements—symbol, story, questions, and praxis—as Wright described them, do not work independently of each other but form an integrative set, and their place in a grand change initiative like Jesus led actually becomes clear when placed in a theoretical leadership model Table 19 presents the frequency of use of symbol and story in the four Gospels. Figure 5 attempts to explain Jesus' use of worldview elements as a leadership change strategy.

Table 19

Frequency of Events/Incidents Involving Symbol and Story in the Gospels

Event	Matt	Mark	Luke	John
Symbol	19	11	19	9
Story	46	12	53	11

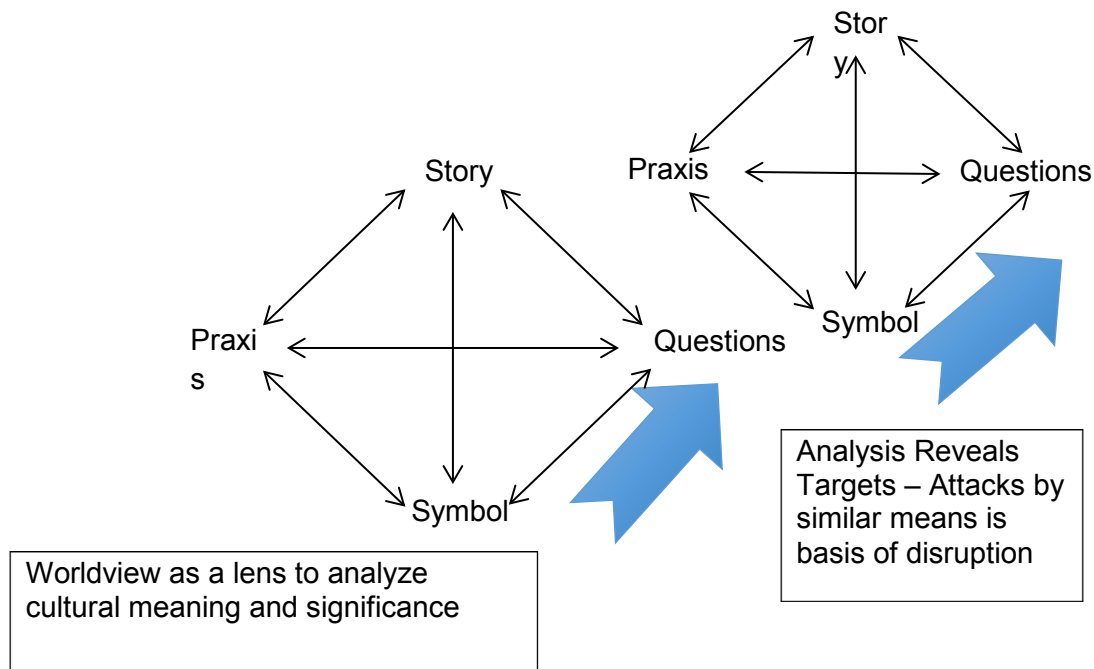


Figure 5. How Jesus used worldview to lead systemic social and individual change.

This approach to anchoring worldview in everyday life and how Wright used the four worldview elements as a lens through which to examine the Gospels and Jesus life work is the essence of the value of the four worldview elements to the proposed leadership model. The lens becomes a mirror and as the mirror reveals—gives feedback on how worldview functions—it becomes a sophisticated means of intelligence collection to understand the psyche, mores, and values of the culture. Jesus used this knowledge to know where to attack—where to question and where to instigate conflict that had the greatest potential to lead to change. From a leadership perspective, the fact that Jesus acted more like a prophet than a teacher is critical to the proposed leadership model. His iterative approach was not saying the same things over and over again until his disciples *got it*. If symbol and story represent the embedded meaning-making structures in a culture, *praxis* and *questions* represent culturally valued actions and behavior.

Three Progressive Stages of Development

Including the Gospels and Acts together as a representation of the systemic whole of the *system* Jesus enacted, it is possible, at the macro level, to identify a pattern in Jesus' leadership approach that involved three progressive stages of individual and collective development. Figure 6 visualizes the three progressive stages of development. This conveys a linearity of something that was essentially nonlinear, but it was progressive and there do seem to be recognizable stages. The three progressive stages of development—breakdown, buildup, and breakthrough—were elicited from observed patterns in Jesus' leadership in the Gospels and their early

outcomes in the book of Acts. The theory suggests these patterns hold for individual and collective change that is sustainable over time. Breakdown is essentially a breakdown or change of mindset. Jesus' charge to "repent for the kingdom of God is near" (Matt 3:2) was and is fundamentally a call to a changed mindset. Much of Jesus' questioning was a questioning of the value and meaning-making structures of the Jewish people. Breakdown leading to belief and trust in him had much to do with their having eyes *to see* the bigger connections of how God was at work in history and where Jesus–Messiah fit in those bigger purposes.

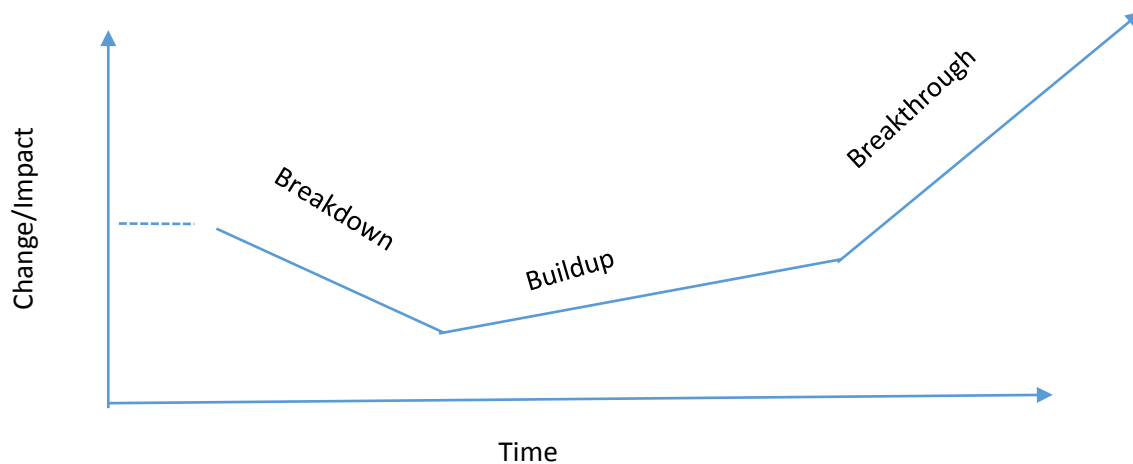


Figure 6. Progressive Stages of Development

The stage of buildup is the enduring change process Jesus enabled and enacted which involved much more than just identifying the errors in one's thinking or understanding or repenting of noncompliant behaviors or social taboos. Change in Jesus' way involved new thinking and new understanding to replace the old, but it also required something more radical and unexpected than anything presently understood in the culture and meaning making systems of the day—a fundamental change of heart. The stage of breakthrough is only glimpsed in part in the Gospels but is seen more completely in the book of Acts. Breakthrough is the manifestation of the reality of a whole new quality of life. The fullness of place and of life in the kingdom of God are realized at least in part at this stage. Transformation has occurred at the most fundamental levels of being and is beginning to extend outward into the contexts and social systems where it is found. Peter's personal process is an illustration of the breakdown, buildup, and breakthrough states of transformational development. These stages are fundamentally inside–out relational processes.

Four-Frame Contextualizing Diagnostic

The final element to of a leadership theory is the value of the four Gospels themselves as a practitioner's tool. Four unique perspectives—meaning from Matthew, action from Mark, structure from Luke, and caring from John—provide a diagnostic framework from which to examine and evaluate culture and context and is presented in Figure 7.

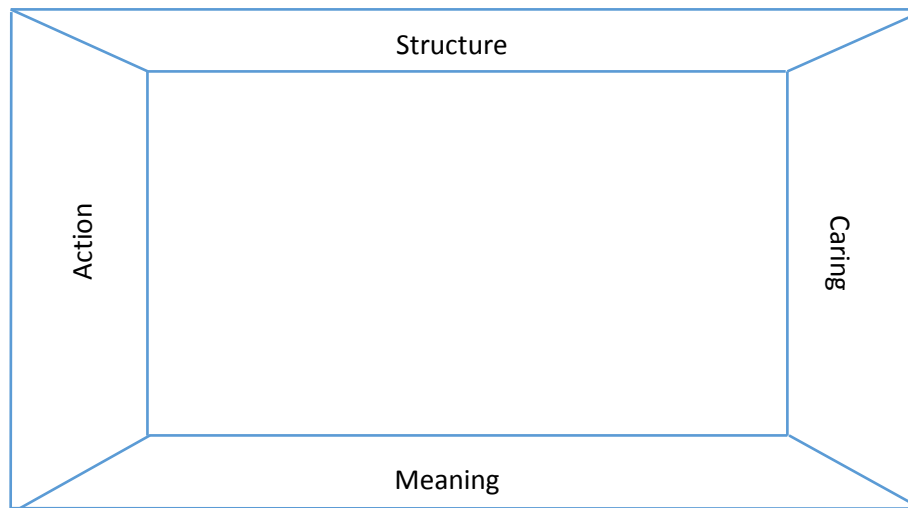


Figure 6. Four-frame contextualizing diagnostic based on the four Christian gospels

Modeling as theory building is in play here even as the way the Gospel data sets were framed and reported by their authors and came into the Christian canon. These contribute to the proposed model as a contextualizing grid from which to diagnose, understand, and potentially frame specific targeted applications of leadership for human flourishing in a global community in particular contexts. *Meaning* is the contextualizing lens from Matthew's perspective of Jesus' life. It was important for Matthew to root an understanding of Jesus in the light of the OT and to explain his person and work as fulfillment of prophecy regarding the Messiah, the long-promised redeemer prince of Israel. *Action* is clearly the perspective of Mark, the earliest of the four Gospels. From beginning to end, Mark's record is full of action. The tone is urgent and almost driven. In Mark's story, the ratio of Jesus' actions to words is three to two; 60% of the time Mark's Jesus is engaged in action, and 40% of the time he is speaking words. There are few long sections of Jesus teaching in Mark but lots of activity. *Structure* is possibly the primary lens through which Luke wrote his Gospel. Luke's stated purpose in writing his account suggests his unique diagnostic contribution. Luke's distinctive claim was that he had "investigated everything carefully" (Lk. 1:3) from those who were eyewitnesses and his was an attempt "set in order" or "write out in consecutive order" (Lk. 1:3), depending on the translation, the stories about Jesus and his life and work. *Caring* and love are overarching themes in the book of John. John alone recorded one of the most well-known statements attributed to Jesus, a strong statement about love: "For God so loved the world that he gave his only Son" (John 3:16, NIV). John is the Gospel of love and compassion. There are more personal intimate encounters of people with Jesus in John. At the same time, John recorded the fewest number of healings and miracles than the other Gospel accounts.

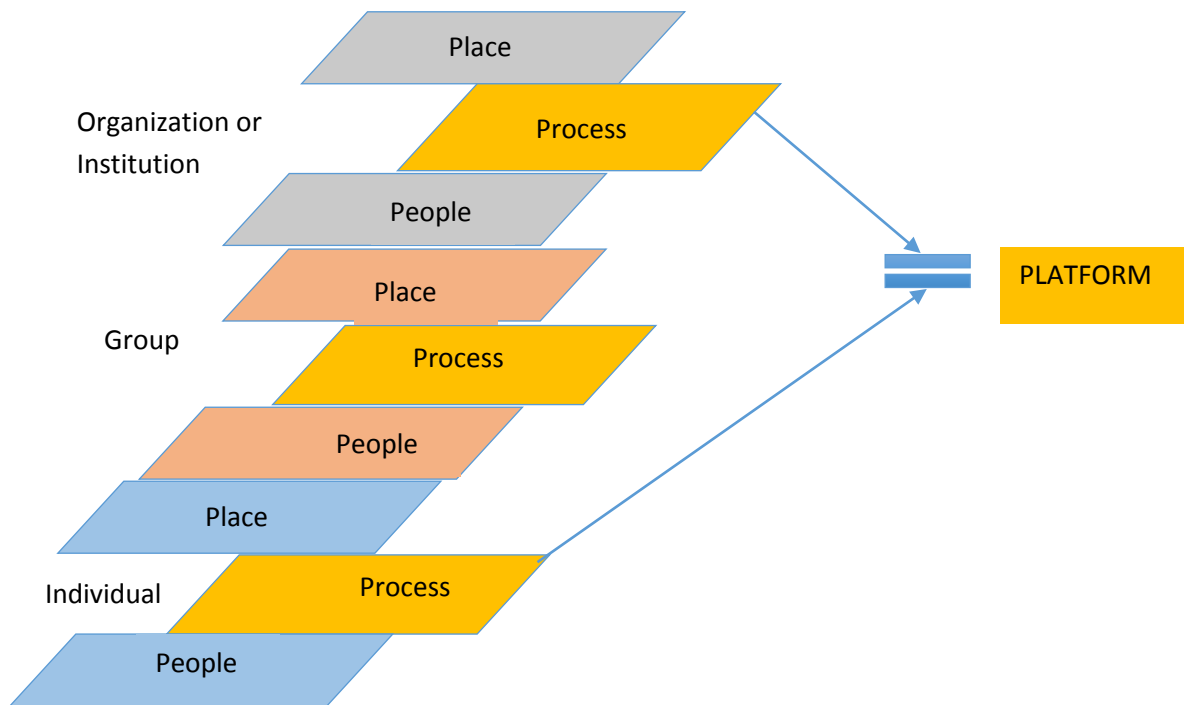


Figure 8. Jesus' dynamic, iterative, contextualized application of process was the platform he used to catalyze change across multiple levels over time.

A last clarifying element of the model comes back to the original framing of action and subsequent declaration of process in the model. As the iterative but nonlinear patterns of Jesus' actions became clearer through the analysis of the particle and waves of Gospel data, they became the field of process. As seen in Figure 8, process in Jesus' strategic agenda became platform across all three levels. Platform did not exist in the abstract but was the intentional integration and consistent application of process founded in the particular approach to leading people Jesus modeled, explained, and taught his followers.

Leadership for human flourishing in a global community operates continuously across and between the fundamental three dimensions of people, process, and place. In every social and organizational context, there are people—individuals and groups at some level of interactive relationship. People come together and interact around particular processes and in places bounded by culturally informed values and standards. These three fundamental dimensions exist in status quo until catalyzed. Catalysis can come from within or without, but transformative catalysis most often occurs from the inside out. Process became the integrating dimension of essential change at each leadership level in Jesus' approach. The multi-scaled repetition of the pattern of Jesus' leadership, his instructing and training his followers to *hear and do*, to live and lead, this was the genius of Jesus' change platform enabling transformational impact at every level. Jesus' change platform was no mystery. He identified and named his platform very early in his public work and continually defined, clarified, and consistently acted out its meaning for himself and all who would follow. Jesus' change platform purpose statement was "repent for the kingdom of God is at hand" (Matt.4:17). The religious-political power brokers and keepers of the "plausibility structures"

(Newbigin, 1989, p.8) and status quo of the day were confronted with how to address and deal with Jesus and the dynamic change platform he was creating. If they did not confront it and deal with it, they faced certain irrelevance and loss of status and power in society— an enormous devastation in an honor–shame culture (Hanson & Oakman, 1998). Jesus' 3 years of public life work, and his death, burial, and resurrection, enacted a leadership scheme of strategic maneuver across all three social levels and, *at the same time*, within and across the three leadership dimensions of people, process, and place. The critical mass of influence created by simultaneously working across all three dimensions and three social levels provided a convergence in the Jesus' platform for all who *have eyes to see and ears to hear* what is required for leadership for human flourishing in a global community.

IV. DISCUSSION AND IMPLICATIONS

Jesus is considered to be one of the greatest leaders of all time and by any measures, Jesus's leadership was a phenomenal success. Jesus' life and leadership is that he did not just come to die for humankind, he came to show us how to live. One doesn't have to be a Christian to learn leadership lessons from Jesus. Jesus' leadership was the focus of this research. With the four perspectives of the Christian Gospels, this research provided an avenue of dialogue whereby the knowledge of Jesus' leadership was accessed and the meaning and understanding of it was examined through iterative and disciplined critical inquiry process.

This paper attempted to respond to the overall research question of this study, however limited itself to respond only to the third and fourth sub questions only due to the focus on leadership. The proposed three-dimensional leadership theory is summed up in figure 10. In conclusion, this research drew eleven propositions summarized and presented in table 20. Support for the proposed theory was found in contemporary organizational leadership, philosophical and scholarly research and reflects the unique nature of the kind and quality of leadership required to facilitate human flourishing in a global community.

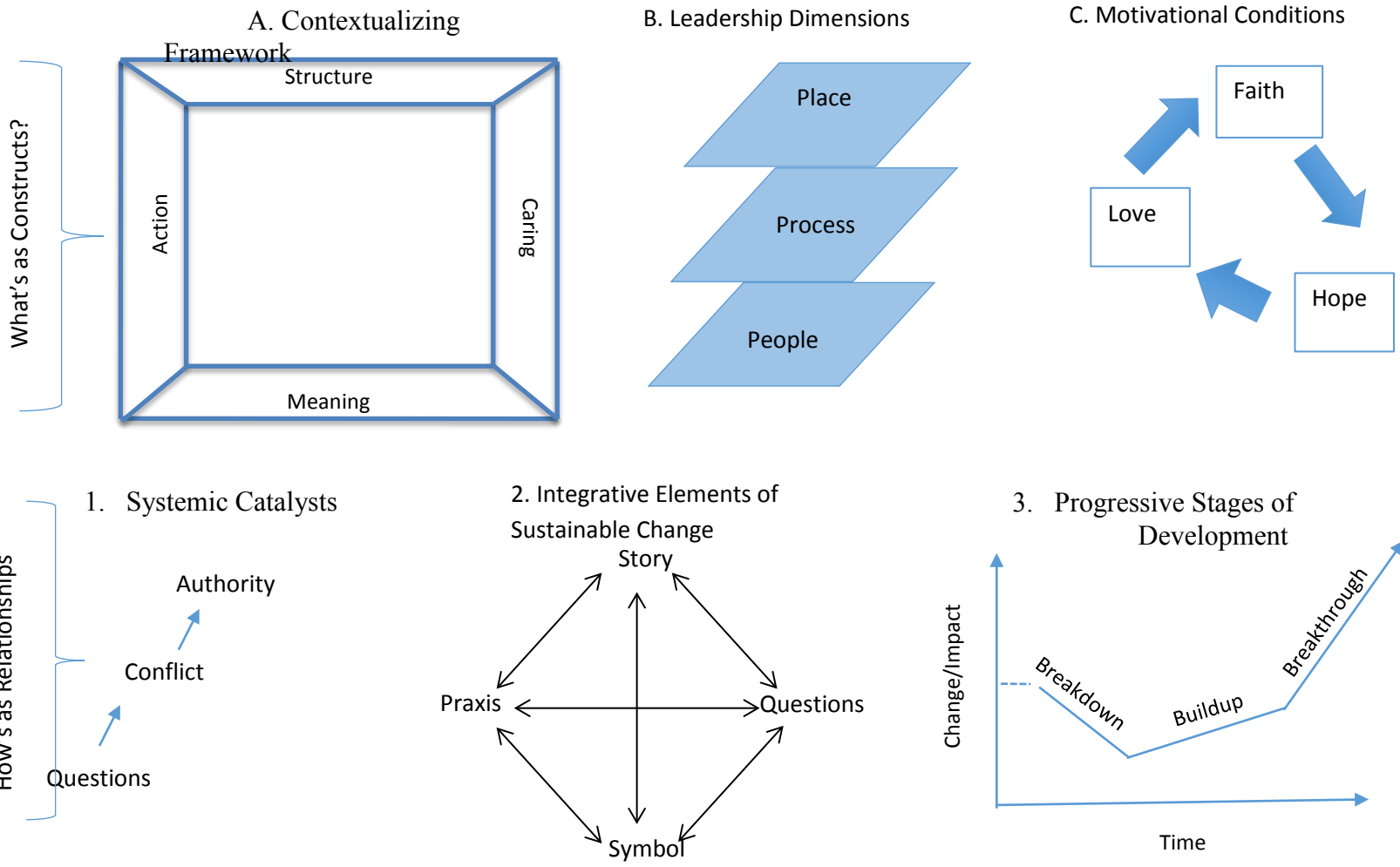


Figure 10. Model of a three-dimensional theory of leadership for human flourishing in a global community based on the leadership of Jesus in the Gospels.

Table 20

Propositions Supporting the Three-Dimensional Leadership Theory Proposed in this Research

<p><i>Proposition 1: Multidimensional Leadership/Social Change Theories-</i> Transformational change occurs at the individual, group, and corporate/social levels only when catalysts are applied simultaneously across all three leadership dynamic dimensions—people, process, and place—over time.</p>	<p><i>Proposition 2: An Ontology of Trusted Relationships -</i> The ontological basis for humans to flourish in a global community is the essential environment of trusted relationships</p>	<p><i>Proposition 3: A Teleology of Hope-</i> The teleology of generative hope is the primary motivator for human flourishing in a global community</p>
<p><i>Proposition 4: An Epistemology of Love-</i> An epistemology of love is the necessary condition for human flourishing in a global community.</p>	<p><i>Proposition 5: Inside out, Bottom-up Change -</i> A simultaneous inside-out and bottom-up change process is required to achieve the individual and collective transformative potential of leadership for human flourishing in a global community.</p>	<p><i>Proposition 6: Worldview as Force Multiplier-</i> Worldview is the only leadership force multiplier to establish and sustain human flourishing in a global community.</p>
<p><i>Proposition 7: Critical Catalyst -</i> Leadership of conflict to foster creative tension is a necessary catalyst for human flourishing in a global community.</p>	<p><i>Proposition 8: Questions -</i> Right questions and strategic inquiry is a critical leadership catalyst for human flourishing in a global community.</p>	<p><i>Proposition 9: Authority and Power -</i> Skilled nontraditional leadership approaches to authority and power can be catalysts for human flourishing in a global community.</p>
<p><i>Proposition 10: Contextualization -</i> Contextualization of leadership for human flourishing in a global community requires a humble mindset of perichoresis—of participating with God in his intended telos of the people.</p>	<p><i>Proposition 11: Stages of Development -</i> Holistic measurement of leadership for human flourishing in a global community will necessarily include worldview and the importance of the human soul.</p>	

Implications

The Scriptures as a Legitimate Source of Leadership Research. Christianity as an institution is a phenomenal success (Lowney, 2003). Even the dark side of the history of Christianity can offer lessons learned to the field of organizational leadership. This study purposely set aside Jesus' claim to be the Son of God and focused on what

he did and how he led with an eye to being an exemplar for how to engage the biblical record as a legitimate source for organizational leadership research.

Process Theory and Biblical Study. Most biblical study orients on the content and meaning of the text rather than what can be learned for the sequence of events and actions—the process from which the content unfolds, especially in narrative texts. This possible abuse of process theory and a process approach to the Scriptures perhaps has been overcome, at least partially, with the present study. Even with four different perspectives, it was possible to discover leadership patterns and processes that are worthy of further discussion and evaluation.

Suggestions for Further Research

- The scope of this research sacrificed greater specificity at some points of leadership in favor of comprehensive breadth of the whole. Several areas seem ripe for further study.
- The whole notion and continued application of tools and methods to discovering process in the biblical story is worthy of further study.
- If there was a surprise finding at all it was with the volume of questions Jesus asked and the idea of the art of asking of questions being a leadership skill (Marquardt, 2014). When one considers how, in fairly short order, the Jesus movement had “turned the world upside down” (Acts 17:6), the catalytic tools Jesus used as a transformational leader (Fryar, 2007) are worth a closer look.
- A deeper study of the *who*, *when*, and *why* of Jesus’ questions could contribute greatly to the concept and skilled use of questions as a leadership tool.
- The role of conflict in moving a leadership agenda forward is worth further study, especially as most of the organizational leadership literature treats conflict as a negative (Deutsch et al., 2006).
- Perhaps the greatest potential benefit of this study is in contributing a framework to measure the kind of leadership that can change the world, literally. J. D. Hunter’s (2010) analysis of Christian organizations in the late 20th century noted the tragedy of how many claimed to offer leadership to change the world but could present no proof to that effect.
- A key measurement construct and area for further study is to better understand how worldview actually works to bring about fundamental change in a system and whether a worldview crisis (Marshall et al., 1989) can be intentionally precipitated as a means to instigate and influence change in a certain direction. Wright’s (1992) worldview elements are helpful. But is there necessary cause and effect in the understanding of what changes what? Does story replace story or symbol replace symbol when worldviews change? At what level or depth of change is required before it could be observed that worldview had shifted?

Conclusions

Continuity and Completion. Every aspect of Jesus’ life recorded in the Gospels is that of a leader working across multiple dimensions of people, actions, and places with intentional purpose—the grand cosmic purpose of “the restoration of all things” (Acts 3:21). This complete restoration of the created order was designed to reveal the

“manifold” or multifaceted “wisdom of God” (Eph. 3:10) through a redeemed humanity fully flourishing in a globally diverse yet richly unified community (Rev. 4:9-10). Part of Jesus’ mission was to explain and demonstrate the past–present–future continuity that tied God’s purposes for the people of Israel to his purposes for all of creation (Gen. 12; Jn. 1). This connecting the dots through conflict and questioning was what Jesus was doing in his leadership.

Now, But Not Yet. As the converging point and forerunner of the completion, Jesus lived out this restoration and put into place the leadership capacities and processes—a codified leadership DNA, so to speak, to make this flourishing a reality. This flourishing was embodied in the language of the kingdom of God, the good news of the gospel of the kingdom, and the hope of eternal life.

Archetype not Prototype. The iterative, but nonlinear nature of Jesus’ leadership approach brings forth the fruit of flourishing even as the process is unfolding—the fruit is discovered not created. Even if only as a social activist who launched a global sustainable movement with lasting longevity, Jesus’ leadership deserves further study and closer scrutiny. Jesus gave the world many examples to be followed, but he did not simply come as a teacher to explain things and help people have a better life. He came as the perfect man. He came not only to show all humanity how to live, he enabled and empowered the very life he called people to by breaking down all the obstacles to a trusted relationship with himself. Jesus was not just the first of a kind—a prototype to be emulated—he was the one and only archetype by whom all leadership and all human flourishing is to be measured. This is the leadership mission of human flourishing in a global community he called all his followers in which to enlist. Continuity and completion; now, but not yet; and archetype not prototype are all embedded in the three-dimensional model of leadership Jesus lived out. It is appropriate then that Jesus have the final word:

All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. (Matt 28:18-20, NIV.)

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THE OLD TESTAMENT ROOTS OF JESUS' LEADERSHIP DEVELOPMENT METHODOLOGY

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Leadership transitions place a priority on the intentional development of emerging leaders. Various studies the benefits of the leadership development pathway modeled through internships and Realistic Job Previews, in which the organization's purpose and values (i.e. message) and its operations (i.e. tasks) are learned by new recruits. The Bible gives us an excellent example of this methodology in Jesus' leadership style, of which his method, tasks and message are rooted in Old Testament practices, when his Apostles were invited to participate in his mission, as outlined in Matthew chapter 10. This methodology has applications to both the Church and Business worlds. Jesus' strategic training would seek to provide a "Realistic Job Preview" to his Apostles, as they followed him for 3 years, watching him teach and perform miracles. The apprenticed leadership development of the Apostles is related to the three phases of Leader-Member Exchange (LMX) theory, which can be implemented both in the church and business setting for vocational training. All that the twelve Apostles had observed and heard Jesus do in the past, Jesus now empowers them to use his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. These elements resonated with the new Apostles because they have seen and heard of these methods, tasks and message in their study of Old Testament Scriptures and practices.

I. INTRODUCTION

Leadership transitions are part of every organization's journey, and therefore leadership development must be a focus for all levels of responsibilities to ensure the mission of the organization thrives beyond any one specific leader's tenure. This article will examine Jesus' leadership development of others that was rooted in Old Testament principles in regard to his methods, tasks and message, which resulted in the Christian Church blooming around the world for centuries after his ascension to heaven. The hope for this article is by understanding the process Jesus transitioned his leadership to

the Apostles, that churches, non-profit institutions and business will have practical applications for the leadership development of the next generation of their organizations.

Historically and biblically, leadership authority was passed onto an apprenticed leader through intentional training in the message and mission of the mentor-leader. Yet the practice of transitioning leadership from one generation of leaders to the next is a discipline generating new pathways of development at an exponential rate. Linda Cannell, former academic dean at North Park Theological Seminary, cites the webpage valuebasedmanagement.net that categorizes 250 various models of management (Cannell, 2011, p. 26). Some leadership experts identify the need for intentional leader development is most apparent in the transition of leadership in non-profit organizations, as this is often the critical junction that determines the continuation of growth or the failure of such institutions (Dollhopf, et. al., 2013; Schaper, 2009). However, these leadership transitions are often unplanned due to the suddenness of departure in ministry leadership. "Too often a leadership transition takes place for the wrong reasons: a leader dies or moves on to another ministry; others fail in a variety of ways have to be removed" (Fountain, 2004, pp.188-189). These unintentional leadership transitions do not insure the continuation of the organization's mission and values.

There are at least two additional significant challenges hindering effective transitions of leadership in non-profit organizations. First, the founding leader has potentially never transitioned out of an organization that he or she created. "Since there was no blueprint for turning their activism into long-term, full-time careers, most baby boomer leaders were not prepared for managing and developing nonprofit organizations" (Kunreuther, Kim, & Rodriguez, 2009, p. 29). The founding leader has passionately led the organization for many years and cannot consider a reality where this was not the case. Leadership transitions are therefore put off for another day. This seems to be especially true in church ministry leadership situations. Barna Group's "The State of Pastors" 2017 study found that "as other careers woo Millennials and older generations struggle to hand the baton to younger pastors, the median age of pastors has risen from 44 to 54 over the last 25 years" (p. 11). This puts the Church at a leadership crisis due to the pressures that mount for aging pastors, risking burnout, as the vast majority of pastors reported knowing a fellow ministry leader whose ministry ended due to stress (Barna, 2017, p. 11). These situations often do not present the opportunity for intentional leadership transitions, for to do so would be to admit weakness in position that requires strength.

The second common problem with the leadership transition plan in most non-profit organizations is that it depends upon volunteer development, in which new recruits often learn through mistakes made. However, for some emerging leaders, the "learning by doing has left them unprepared for systematically transferring knowledge and skills, exacerbating the problem of work overload and concentration of job responsibilities at the top" (Kunreuther, et. al., 2009, p. 30). This "On-the-job-training", which has become synonymous with non-profit organizations that are stretched thin in resources, quickly places new recruits into action before they are ready. Therefore, leadership development pathways need to be identified and prepared for emerging leaders to assume responsibilities for these important organizations before current leadership retire or transition out.

While some organizations seek to develop emerging leaders through internships, which have been proven to be effective in career development by numerous studies (Callanan et al., 2004; Cunningham et al., 2004; Gault et al., 1998; Green et al., 2011; Neapolitan, 1992; Taylor, 1988); others find it necessary to give new hires a season of Realistic Job Preview in which the new leader gains a “true taste” of the roles of the position. A Realistic Job Preview is not the same as simple “on-the-job” training, but rather is an intentional exposure to the “leadership chair” to allow an emerging leader to experience the expectations and demands of the position through a transitional period. Realistic Job Previews are defined as “programs, materials, and/or presentations that provide applicants with realistic and balanced (positive and negative) information about a job” (Earnest et al., 2011, p. 866). Empirical studies related to Realistic Job Previews (RJP) have demonstrated three key benefits in leadership development. First, RJPs are positively correlated with reducing turnover of new leaders (Barksdale et al., 2003; Buckley, 1998). A second benefit of RJPs is a person is able to understand the expectations of impending transitions, whether it is into a new vocation (Hom et al., 1998) or other life circumstances (Lent et al., 2007; Templer, 2006). Finally, additional studies promote providing exposure to organizational values, which leads to confirming or rejecting of values, plans, and goals of the leadership pathway for the specific organization (Elias, 2007; Sargent et al., 2007). In this method of leadership development, the RJP gives an emerging leader the methods, tasks and message he/she would be expected to continue operating within to fulfill the organization’s mission.

The Bible records a detailed account of Jesus’ leadership transition to enable his redemptive mission to continue. These biblical narratives give us important lessons for a leadership development pathway worthy of study, as Jesus was intentional about the transition of ministry leadership, as he chose who he wanted to be with him (Mark 3:15) for the continuation of his redemptive mission. Jesus had many disciples but only twelve men whom he designated for the task of Apostleship, leading the church after he left them to return to heaven (Wilkins, 1992). The positive results of this methodology are fairly obvious by observing the numerous churches and adherents to his message and mission still around today. Therefore, Jesus was seeking to do more than merely spiritually develop his Apostles or instruct these new recruits in his theology, he was giving them a method, tasks, and message to continue God’s redemptive mission that began as soon as Adam and Eve rebelled in the Garden of Eden and suffered its deadly consequences (Gen. 3:15). It is a redemptive mission that continued to be told throughout the Old Testament Scriptures, foretelling of God’s Messiah that would come to restore mankind in relationship to the Almighty in Yahweh’s Kingdom (Barrick, 2012; Selman, 1989). It is a redemptive mission that the New Testament Church continues to embrace and therefore gives us a model of leadership development for us to follow.

II. JESUS’ METHODOLOGY OF LEADERSHIP DEVELOPMENT

The Method of Apprenticed Leadership

Leadership in the Old Testament era was both political and spiritual in nature. As the people of God were established through divine approval in the bloodline of Abraham (Gen. 12:1-3, 17:5-8), the head patriarch gave both spiritual guidance and political

protection. Thus, the leadership transition for the early Israel clans was passed on through “within the chief’s family (dynasty) [which] eventually leads to primogeniture as a binding custom” (Flanagan, 1981, p. 52). The demands of leadership increased as the nation developed, splitting from a theocracy (i.e. Moses or Samuel) into branches of authority with the political establishment of a king to secure borders, lead in battles and administer justice (1 Sam. 8:6-20) and the remaining spiritual authority, with prophets and priests representing God to the people and vice-versa (Thompson, 1986). However, the process of political leadership transition is often difficult as Flanagan (1981) points out,

Succession to chieftaincy is often a highly competitive process with contenders vying for the paramount role both during and after the incumbent’s reign. Struggles for power often leave a string of assassinations, frustrated pretenders, and exiled losers in their wake so that turbulence rather than tranquility governs the transfer of office in these cultures (p. 52).

While there was competitiveness in later political transitions (Flanagan, 1981), this was not the case in the spiritual leadership transition in Israel as seen in the examples of Moses to Joshua or Elijah to Elisha. It was their method of apprenticed leadership development that characterized Jesus leadership with his chosen successive leaders.

Jesus apprenticed leadership development begins with the selection of 12 disciples to join him (Matthew 10:1). The number “twelve” is historically significant, corresponding to the 12 sons of Jacob. It was from these 12 men that birthed the nation Israel (Gen. 35) and it would be through these 12 Apostles that Jesus would birth the Church, continuing to fulfill his redemptive mission, as commissioned in Acts 1:8 (Wilkins, 1992). This salvation-history arc that began in Genesis 3, was promised to Abraham in Genesis 12, birthed in the people of Israel, finished by Jesus at the cross and would now be communicated by the 12 Apostles, who would reign with Jesus in judgment the tribes of Israel (Matthew 19:28).

Jesus’ teaching and leadership development practices of his Apostles had some basic similarities with rabbinic methods. The first method of leadership development that is rooted in the Old Testament is the practice of serving under and literally following around the master-leader to learn by observation and servanthood. Upon examining the Synoptic Gospels, a reader will recognize the call to discipleship was rooted in the Jewish practice of literally following a rabbi around for a length of time to become like the religious master in belief, attitude, and actions. “The Talmud affirms the literal sense in which disciples ‘follow’ their masters” (Stoutenburg, 1993, p.175). This practice is evident in the leadership development of key Old Testament figures. For example, Joshua spent extended time with Moses, with special access to observe Moses with the LORD (Ex. 33:11), to prepare Joshua for future leadership (Joshua 1:5). “Joshua was Moses’ servant for almost all of the wilderness period, which is approximately thirty-eight years” (Fountain, 2004, p.192), providing ample time to watch and learn from the master-leader.

The model of leaving one’s family and livelihood to follow a spiritual leader around to become like that spiritual master is demonstrated in the call of Elisha. 1 Kings 19 details Elijah calling of Elisha to continue the prophetic work he had been doing at

the command of God “to succeed [him] as prophet” (1 Kings 19:16). This culminates in Elisha’s following of Elijah:

So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah. “Let me kiss my father and mother goodbye,” he said, “and then I will come with you.” “Go back,” Elijah replied. “What have I done to you?” “So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his servant. (1 Kings 19:19-21).

Collins noted, “[Elisha] is the only example of a prophet being designated and appointed as the direct successor of another. Indeed, Elisha represented not just a disciple but almost a continuation of Elijah” (Collins, 1993, p. 136). This is the true goal of an effective leadership transition, for the emerging leader to embody the mission and values of the organization, so that the people involved experience no disruption from the leadership. Elisha would learn from Elijah just as the disciples learned from Christ, they “accompanied Jesus wherever He went, learning His Message and helping in any way they could” (Kowalski, 1994, p.370). The key benefit of the leadership methodology Jesus adopts is extended time with his apprentice leaders for them to absorb many spiritual principles they would need to communicate his message and accomplish God’s redemptive mission.

The call of Elisha in 1 Kings 19 indicates the leadership development took place while Elisha was an “attendant” to Elijah (1 Kings 19:21). The training continued from many years, “lasting from early in Ahab’s reign (874-853 B.C.) until perhaps as late as 848 B.C. ... he continued to accompany his master in the capacity of a servant until Elijah was taken up into heaven” (Fountain, 2004, p. 196). This master/servant relationship should be seen for what the true purpose was: to mentor the emerging leader. A leader should seek to mentor the next generation of the organization’s leadership, “for they are the best hope for the long-term viability of your organization” (Manus, 1992, p. 185). Jesus continued to utilize the mentoring method for his Apostles, knowing he was building his Church to endure upon the foundation he was modeling for them (Matthew 16:17-19).

Elisha actually expanded upon the one-on-one mentoring he, and others like Joshua, received to train multiple future leaders at the same time. Elisha’s “company of the prophets” listed in 2 Kings 4:38 provides another type of leadership training group that was present in ancient Israel. These “prophet schools” are an example of Jewish efforts to raise up the next generation of spiritual leaders (Patterson & Austel, 1988). These various methods of spiritual instruction would look very similar to discipleship groups of today’s youth ministry. Small groups of adolescent boys gathered around the local priest or prophet, being mentored in the duties of the synagogue or the teachings of Scripture (Anthony, 2001).

Jesus’ training of the Apostles as apprenticed leaders is further seen in a third leadership development method modeled in key Old Testament figures such as Moses, who provided Joshua access to leadership opportunities not afforded to other leaders. When Moses interceded with the Lord in the Tent of Meeting outside the Israelites’

camp, Joshua, his young apprentice, would go with him (Ex. 33:11). This unique benefit of being Moses' young protégé was part of God's plan to develop Joshua to be the next leader of Israel. "Deuteronomy presents Joshua as the divinely chosen successor to Moses and the one who was to lead Israel into the [promised] land" (Longman and Dillard, 2006, p. 130). The goal of Joshua's development was not simply to become another judge of the people but rather the true spiritual and political leader of all of Israel that would bring the new nation into occupying land promised to Abraham in Genesis 12. For Joshua to become this kind of leader he needed special time being mentored by Moses, exposed to the fullness of God. In an era today when "fairness" might dictate all emerging leaders receive the same opportunities, Moses selected Joshua just as Jesus called to himself those he wanted to be with him to expose them to teaching and trainings other disciples did not receive (Mark 3:13-19).

The result of Joshua's apprenticed leadership development was "the people recognized Joshua as Moses' successor (Josh. 1:17; 4:14)" (Longman & Dillard, 2006, p. 130). As Moses' apprentice, Joshua led as Moses did: like Moses, Joshua removed his shoes in the presence of God (Joshua 5:15, cf. Ex. 3:5) and intercedes for the nation when they have sinned (7:7-9; cf. Deut 9:25-29). Joshua leads the nation in the observance of the Passover, just as Moses did (Josh. 5:10-11). (Longman & Dillard, 2006). The fruit of this mentoring also resulted in the nation of Israel following in the laws of God after the death of Moses. "Israel served the Lord throughout the lifetime of Joshua and the elders who outlived him and who had experienced everything the Lord had done for Israel" (Josh. 24:31). Similarly, Jesus' leadership development methods of his Apostles resulted in the birth of the Church, which has continued to proclaim the good news of salvation found in Jesus. Jesus' method of equipping his Apostles to continue leading His grand mission of redemption was similar to how Elijah taught Elisha, Moses taught Joshua, and rabbis taught their disciples.

This model of apprenticed leadership development of the emerging leader serving under a master-leader for an extended period of time is validated by research on vocational preparation for ministry students. "Immersive field education graduates have [a] statically significant higher perception of vocational preparedness [as it] relates to mentoring opportunities... [these students] reported a greater amount of time in weekly intentional mentoring" (Keehn, 2015, p. 66). As Jesus spent three years discipling, teaching and training the Apostles to serve God's redemptive mission, these men were essentially fulfilling immersive internships, resulting in the Apostles birthing the Church (Acts 2:42-47). For organizations facing a leadership transition, an application of Jesus' apprenticed leadership model would be to preemptively select emerging leaders to be mentored by master-leaders for an extended period of time; this method of development allows for the new leader to grow into the mantle of leadership, as the organization bestows leadership authority upon them (Fountain, 2004; Manus, 1992).

The Tasks of the Apprenticed Leaders

We read in Matthew 10:1-25 that Jesus' Kingdom authority, demonstrated in his teaching and healings, is given to the chosen twelve Apostles to continue the tasks of Jesus' mission of redemption, as his apprenticed leaders. Matthew's writing characteristics resonate well with its Jewish audience within the same time period, with

a “preponderance of OT fulfillment quotations . . . the rabbinic style of reasoning . . . [and] the centrality of Jesus fulfilling the law in the Sermon on the Mount” (Osborne, 2010, p. 31). Matthew 8 and 9 serve as a primer for the work and teachings of Jesus, modeling for his disciples the tasks he wanted them to accomplish: healing the sick (8:1-17, 23-27; 9:34) and driving out demons (8:28-34). These are the tasks of leadership that the Apostles did, directly connected to redemptive mission Jesus came to accomplish, are rooted in Old Testament prophecies of what the Messiah would do.

There is a direct connection between the call for leaders in Matthew 9:36-38 and the specific instructions Jesus gave his newly appointed Apostles in Matthew 10. The first task was to “preach this message: ‘The kingdom of heaven is near’” (Matt. 10:7). While the message that Jesus intended for his disciples to repeat will be discussed next in this article, the task of preaching must be seen as primary to job of Jesus expected the Apostles to continue (Wilkins, 1992). The task of preaching is central to the Great Commission recorded in both Matthew 28 and Mark 16 as the final instructions Jesus gave his disciples, “He said to them, ‘Go into the all the world and preach the good news to all creation’ . . .” (Mark 16:15). The disciples, now in the leadership role of the new Church obeyed and began to perform the task of preaching as Jesus is no longer on earth, “Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it” (Mark 16:20).

There is a connection between the message that was preached and miracles that Jesus performed. Jesus did the miraculous signs to validate his Messiahship (Schweizer, 1975). Jesus told his disciples to “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves” (John 14:11). In the same way, the additional tasks Jesus commanded his disciples to do are to perform his miracles, to validate the preaching task (Matt. 10:8). One of the specific Messianic tasks Jesus performed was healing the sick. This was a promised sign of the Messiah (Isaiah 53:4) and given as proof of his identification in Matthew 8:16-17. While demon possession was not commonly recorded in the Old Testament, King Saul was a rare example as it was said he was “troubled by a spirit”, (1 Samuel 18:10; 19:9), it was accepted that the Jesus’ ability to heal those with all different kinds of diseases demonstrates that He has authentic power over the damage done by the sin of man, including authority over demons as well as all creation (Guzik, 2019). Jesus’ tasks, rooted in the expected work of the promised Messiah, are the fulfillment of Old Testament prophecies. It is important to recognize these are the same tasks to heal that Jesus commands his Apostles to perform in his name and authority, to heal the sick and deliver from demon possession, to validate their leadership roles in the newly established Church.

All that the twelve chosen disciples had observed and heard Jesus do in the past, Jesus now empowers them to do using his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. The effectiveness of Jesus’ training of the Apostles to perform the tasks he expected them to continue is supported through research that states a benefit of Immersive internships is the simulation of a Realistic Job Preview, as there is more time to practice the actual vocational activities they would be expected to execute, which resulted in higher levels of self-reported vocational preparedness (Keehn, 2015, pp.64-65). The Apostles may not have thought of themselves prepared for Jesus to leave them to establish the

Church, but when the moment of Pentecost came, Peter was empowered to preach, and the Church was born (Acts 2). The apprenticed leader development of the Apostles was effective as the authority Jesus gave to his chosen twelve apprentices to preach his message of salvation and do the miraculous works that confirm the Kingdom of God has now come, would change the world forever. As technology, culture, and resources continue to change, the specific tasks of any organization may evolve over time, but the end goal of all leadership transitions is for the organization to continue to fulfill its purpose through tasks that are relevant and applicable to its context. Wise leadership development programs will bestow authority upon emerging leadership to embark on new pathways to accomplish the core missional tasks of the organization so that its founding purposes continues to be honored and accomplished.

The Message of the Apprenticed Leaders

The last element of Jesus' leadership development of the Apostles was empowering them to preach the message that defined his ministry, the proclamation of the fulfillment of Isaiah 61, accomplishing the work of the Kingdom of God (Luke 4:14-21). "The kingdom of God may be regarded as a comprehensive Old Testament scheme, and the teaching of Jesus as a genuine and natural development of it" (Selman, 1989, p. 162). It cannot be overstated that this message of the Kingdom of God was the message that defined the ministry of Jesus, as his ministry was rooted in an Old Testament theology of the Kingdom of God. The summary of Jesus' sermons is recorded in Matthew 4:17, "From that time on Jesus began to preach, '*Repent, for the kingdom of heaven has come near.*'" "The Kingdom of God as the central notion in Jesus' teaching occurs about a hundred times in the Synoptic Gospels" (Manus, 2007, p17). While the nation of Israel was looking for a political savior to repel the occupying Roman legions, Jesus came to conquer a greater evil, the forces of darkness that had consumed mankind, separating all men from their Creator (Rom 3:10-12; 23-26). The Kingdom of God would be first and foremost a spiritual kingdom in which God would be reunited with his beloved Creation (John 3:3,5; 18:36).

This Messianic message centered on the resulting liberation, both physically and spiritually, that the Kingdom of God would bring. "Jesus uses the 'Kingdom of God' concept to describe comprehensively all the blessedness of salvation consequent upon the decisive intervention of God in history unlike its use in the Qumran community where it was placed next to eschatological peace" (Manus, 2007, p. 29). William Barrick describes the spiritual characteristics of God's Kingdom outlined in the Old Testament Prophetic books:

The messianic kingdom is primarily soteriological (Isa 52:7-10). It is a kingdom of grace, of unmerited divine favor (Zech 12:10). In addition, God establishes the messianic kingdom in holiness and His holiness pervades the kingdom (Ezek 28:25; Zech 14:20). He initiates the kingdom by pouring out His Holy Spirit upon all flesh (Joel 2:28-29). (Barrick, 2012, p. 184).

All of this is done by the work of the Messiah and results in the greatest blessing of all, that the holy God dwells "in the midst of a holy people in a holy land" (Ezek 37:25-28). This is the primary benefit and is initiated by the work of Jesus Christ on the cross (2nd

Cor. 5:18; Eph. 2:16; Col. 1:20), and fully consummated in the Day of the LORD and the establishing of the New Heaven and New Earth (Rev. 21:3).

From this [late Judaism] tradition there emerges [an] important notion for the New Testament people's interpretation of the message of Jesus; namely Jesus' presentation of the kingship of God as a gracious act of God is quite different from the expectation of his contemporaries who were trained in Rabbinism (Manus, 2007, p. 23).

The operating nature of this Kingdom of God is the grace and righteousness Jesus gives to its redeemed citizens (Lk 22:30; John 14:2; Phil. 3:20). The evidence of admittance into God's Kingdom is God's Spirit, poured out upon his first disciples in Acts 2 and promised to all believers in Jesus as Savior (Eph. 1:13-14).

Jesus called the Apostles to preach this message of Good News to all people and tribes as this message declares why Jesus has come (Matt. 28:19-20; Acts 1:8; Rom. 10:14-15). "The goal of Jesus' training was that future generations would be impacted by the message of the gospel" (Thomas, 2018, p. 115). Just as disciples of Jewish rabbis sought to become like the rabbi in manner of teaching and theological perspective, the Apostles, as Jesus' apprenticed leaders, were told to preach the same message Jesus preached: "*As you go, proclaim this message: 'the kingdom of heaven is near'.*" (Matt. 10:7). This message that permeated Jesus' ministry would be the foundational gospel message proclaimed by Peter in Acts 2; in which we read that the fulfillment of the spiritual kingdom of God prophesied by the prophet Joel was seen in the "miracles, wonders and signs, which God did among [them] through [Jesus]" (Acts 2:22). Just as Jesus supported his authority to forgive sin with miraculous healings to demonstrate He is God (Mark 2:4-12), so too the purpose of these miracles, performed by God through the Apostles, was to give validity to the message the Apostles proclaimed that Jesus was able to forgive sin and reconcile mankind to God in this new era of the Kingdom of God amongst man.

In Jesus' empowerment of the Apostles to become his apprenticed leaders, we see the direct connection between the message and the Messianic tasks which the Apostles were to continue to preach (Matthew 10:7-8). What the twelve chosen disciples had observed and heard Jesus do in the past, Jesus now empowers them to do using his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. "The disciples have been passive participants in Jesus' ministry, but now their perspective completely changes as Jesus commands active involvement in God's mission to the world" (Osborne, 2010, p. 374). The training of leaders to communicate the organization's message is more than memorizing the mission statement but also implanting the language of its values so that the emerging leaders stay true to the organization's purpose.

The measurement of effective leadership development is the active embrace of the organization's mission, communicated in key messages and tasks, by the newly appointed leader (Holt, Hall & Gilley, 2018, p. 222). The leadership development of Jesus would have been a failure if the Apostles simply continued to gather together in fellowship but failed to communicate the history-changing message of Jesus, that Kingdom of God has come and called to people to repentance to enter a reconciled relationship with God. However, the effective holistic approach to leadership

development seen in Jesus resulted in the new leaders doing and saying the work of master, just as the master would have done it if present. “Jesus plan involved a pattern of transforming the individual in order to transform the world” (Thomas, 2018, p. 110). History records the impact of the work of the Apostles, first establishing the church in Jerusalem, and spreading to the farthest reaches of the world. Civilization was forever changed because the Apostles lived out the message of the Kingdom of God, which seeks to reconnect mankind to its Creator.

III. IMPLICATIONS FOR CHURCHES, BUSINESSES AND HIGHER EDUCATION

The apprenticed leadership development that is modeled in the methodology of Jesus’ training twelve specially chosen disciples, the Apostles, is an appropriate example for ministry leadership development. Institutions of Christian higher education are seeking to fill in the gap in ministry leadership development through advancing praxis that combines the apprenticeship model with healthy growth of leadership responsibilities in ministry internships. Many seminaries and evangelical colleges use field education in clergy training, the process of ministry leadership development, with many recent articles using the term internships (Harder, 2007; McKinney & Drov Dahl, 2007). The key elements to effective training rests in the methodology, tasks, and message the new apprenticed ministry leader is called to perform.

Similarly, these methods are essential in the development of new workers and leaders within the business realm, as they need training to function productively in the mission of the specific company. The elements of training should revolve around the tasks and message in which the new employee is expected to perform (i.e. methodology). While this may seem basic, too often new employees are expected to simply learn “on the job”; however strategic training in both the academic and business worlds would seek to provide a Realistic Job Preview (RJP) as part of the training (Horn et al., 1998). Jesus essentially gave his Apostles an RJP as they followed him for 3 years, watching him teach and perform miracles. However, Matthew 10:1-7 provides a key synopsis in which he instructs them to say and do what he has been doing. Business leaders and ministry leaders need to provide both the opportunity to observe a “master-employee” at work and give specific instructions of how to fulfill the purpose of the organization in a similar way (Elias, 2007; Sargent et al., 2007).

Comparisons to Leader-Member Exchange Theory

Apprenticed leader development is strengthened through graduated assignments, as seen in Jesus’ methodology with the Apostles. This is known as Leader-Member Exchange (LMX) theory. One model of LMX theory focuses on the process of role development through delegation of trial assignments, “which if successful, generates a high-LMX relationship” (Dose, 2005, p.84). A glimpse into these graduated assignments was seen in the life of Peter, who—after a testing of obedience—acknowledges his need for Jesus’ forgiveness and accepts Jesus’ invitation to join him in a high-LMX relationship, to the point of abandoning the financial security of his family’s fishing business. Later, Peter is the first to affirm Jesus is the Messiah (Matt. 16:16) and the only source of eternal life (John. 6:68). To both of these

successfully passed graduated assignments, Jesus declares greater intimacy and “choosing” of Peter and the other disciples to play an increased role in Jesus’ ministry. Therefore, the apprenticed leadership development of the Apostles is related to the three phases of Leader-Member Exchange (LMX) theory, which can be implemented both in the church and business setting for vocational training.

Phase 1: Master-practitioner selection. While the discipline of Leadership employs basic practices no matter the context, the church often selects its leaders from sources that may be neglected and ignored by the business world. In following Jesus’ model, the selection process for ministry and business leadership development should examine (spiritual) maturity and faithfulness, as well as giftedness and passion. The first phase emphasized in the apprenticed leader development is the selection of a few potential leaders to join a mentoring relationship with the master-practitioner (Thomas, 2018). This “be-with” factor, described in Mark 3:13-15, identifies the invitation, defining the purpose for and time with Jesus, that the Apostles experienced which was unique to them comparative to other followers of Jesus. Houston Heflin’s (2004) study of ministry internships found frequent meetings (at least weekly) between an apprentice (i.e. intern) and the supervisor led to greater training and support in ministry. Also, Leader-Member Exchange (LMX) theory, counter to current thought, supports the specialized attention and opportunity given to selected leaders, rather than seeking to provide equal relationship to all members (Dose, 2005). The disciples abandoned financial security and family to be-with Jesus for up to three years (Luke 5:11). This approach to apprenticeship as leadership development will employ generous amounts of time together to allow the emerging leader to observe and participate in the Master-practitioner’s ministry.

Phase 2: Training. The apprentice is chosen to be with the Master-practitioner for the purpose of training, which is the second phase of the apprenticeship. Scripture gives glimpses into this process through the lives of the disciples, primarily Peter. In experiences such as the participation of miraculously feeding the masses (Mark 6:37-38) and being sent out with the authority of Jesus to speak and perform the work of God (Matt. 10), the Gospels emphasize graduated assignments to become the expected leader. LMX theory highlights the process of role development through delegation of trial assignments, which can lead to strategic LMX, increasing the facilitation of leadership training (Dose, 2005). This method creates a pathway of inclusive behavior through graduated experiences to learn and become a leader of the group. Jesus was not content with mere followers; he wanted participants in his redemption mission. His invitation was “Come, follow me, and I will make you fishers of men” (Mark 1:17); this passage includes purposive action, not just relationship or obedience. The continued failure of an apprentice in a graduated assignment ends the apprenticeship, as seen in the relationship of John-Mark and the Apostle Paul. The completion of such trials leads to increased confidence in leadership, as the disciples rejoiced in the results of their new authority in ministry (Luke 10:17).

Phase 3: New authority granted. This new authority leads to the last phase for the apprentice, as the emerging leader is given responsibility to lead in the Master’s place. In Mathew 10, we see the actions the Apostles were to conduct through the authority of Jesus are the same activities they had watched Jesus do prior to their commissioning. It is the identification of being sent in the place of Jesus, as referred to

in Matthew 10:40, that places the correct emphasis on the apprenticeship, not just on the authority. The importance of the authority is in the recognition of whom the apprentice represents. The work, the message, and the mission that the disciples were to carry out was to be done as if Jesus were there with the people. With the training process complete, Jesus' final commissioning of the disciples (Matt. 28:19-20) emphasizes the authority and spiritual presence of Jesus with the disciples to continue the redemption mission after his ascension. LMX theory advocates that the ultimate result of strategic attention given to selected apprentices should be "working through high LMX members to lead others" (Dose, 2005, p. 104). Thus, Jesus accomplished his mission of developing leaders to fulfill the Great Commission through the selection of a few chosen apprentices.

IV. CONCLUSION

Jesus was training his followers to do the activity of ministry in his place, representing him in the redemption mission. The apprenticed leader development model is similar in the selection, training, and empowering of the Leader-Member Exchange (LMX) theory. The important correlation between Jesus' model of leadership development and the vocation training of employees in LMX is the apprentice, i.e. intern, must be given opportunities to act in the place of the master-leader (Green et al., 2011). All that the twelve Apostles had observed and heard Jesus do in the past, Jesus now empowers them to use his authority to speak and act in the same manner, to continue his mission of redemption and establishing his kingdom. All of these elements resonated with the new Apostles because they have seen and heard of these methods, tasks, and message in their study of Old Testament Scriptures and practices. Everything from the authority Jesus possessed as the Messiah, to the message fulfilling the Kingdom of God with mankind, to the evidence of his deity in the miracles, they were now invited to participate in and are rooted in their understanding of the Old Testament, which God had faithfully fulfilled in their presence. From Jesus' apprenticed leader development of the twelve Apostles, both the church and the business world has received a model for equipping emerging leaders, demonstrated by the first church in Jerusalem.

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AN EXAMINATION OF HOW YHWH ASSESSES GOOD AND BAD LEADERSHIP: KINGS OF JUDAH AND EZEKIEL 22 AS FOCAL POINTS EZEKIEL 22

J. Randall Wallace

An analysis of how YHWH assesses the success or failure of the Kings of Judah is prepared with special attention to YHWH's summary of their failures as found in Ezekiel 22. The constraints on kingship outlined in Deuteronomy 17:14-20 are explained and the structure of leadership for the nation, consisting of kings and their executive and judicial counterparts, along with priests and prophets are explored showing their ideal role in the society. A list of activities associated with leaders who failed YHWH is provided and generalized into a master list and then translated into a list of opposite activities that would be labeled positive or successful. The Kings Asa and Josiah are examined in terms of their successful leadership and a list of their activities provided. A synthesis lists of the converted failures and successes provides a template or guidebook for how leaders can lead in a manner to please YHWH.

I. INTRODUCTION

God has revealed himself to humankind in various ways and has at times referred to himself by highlighting the roles he plays. For example, He has declared himself to be a warrior (Ex. 15:4-10; Isa. 52:7,10), shepherd (Psalm 23), king (Psalms 47, 65, and 93-99) and judge (Psa. 7:11, 50:6, Eccl. 12:14, Heb. 12:23, Acts 10:42), to name only a few. He is rightly viewed in terms of perfection and humility (Bratcher, 2003; Decker, 2003; Hardgrove, 2008; Loke, 2010).

Because God exhibits all aspects of character in perfection, and consequently all manifestations of his roles in perfection, scholars have examined God's action as a model leader. They have looked at his role as king and his use of power (Muthunayagom, 2009; Westphal, 1970), how the trinity embodies aspects of perfect leadership and community (Cincala, 2017; Horsthuis, 2011; Schwarz, 2017), how God

embodies shared power and leadership (Cincala, 2017; Jones-Carmack, 2016), how God embodies servant leadership (Gray, 2008; Hagezi, 2015; Kye, 2016), how God's care for the marginalized informs leadership (Iselin & Meteyard, 2010; Kraybill, 1978; Mott & Sider, 1999; Perkins, 1976; Sider, 1997), and how God as leader pursues the establishment of his reign (Kraybill, 1978; Snyder, 1985; Swartz, 1990). These analyses recognize that God is the ultimate model and judge of what could be called proper leadership. God's role as the final judge of leadership and leaders is amply revealed in the Old Testament.

The examination of leadership in the Old Testament has been quite extensive. It covers the study of individual kings of the divided kingdoms of Israel, both the Northern and Southern Kingdoms (Ash, 1998; Bakon, 2008; Breuggemann, 2008; Dillard, 1980; Jang, 2017; Janzen, 2013; Ohm, 2010; Pajunen, 2017), and the kings of a united Israel such as Saul, David, and Solomon (Green, 2014; Roberts, 2002; Sellars, 2011). In addition, individuals such as Abraham, Isaac and Jacob, as well as key figures in Israel's history, such as various prophets, have been examined to various degrees. Rather than focusing upon particular leaders, this paper examines the criteria God uses to assess the successes or failures of the ruling classes of Israel. At first glance, when looking at assessments of kings in both 1&2 Kings and 1&2 Chronicles, it appears that, for the most part, God condemns the promotion or toleration of idolatry by the people. However, when revisiting the covenantal constraints on kingship outlined in Deuteronomy 17:14-20 and when reviewing key passages from the perspective of a prophet who sought to call the kings, ruling classes and people back to a wholehearted following of God, we find a more complete picture of how God judges the successes or failures of leaders.

This paper will begin with an examination of the concept of kingship within Israel. Next it will examine the structure of leadership within Israel in which a balance of power seems promoted with the official offices of king and Levitical priests, and the unofficial, seemingly grassroots role of prophets within the kingdoms. The paper will then examine various texts both within the Kings and Chronicles Scriptures as well as Ezekiel 22, which outline what could be called auditing criteria for assessing the success or failure of leadership.

II. METHOD

There are many different ways a person can approach an exegetical study of the Scripture. The approach this author has taken arose from some basic presuppositions. First, the Scriptures are the inspired word of God and are inerrant in their autographs. Second, the primary goal of the reader is to discover the author's intended meaning as conveyed by the Holy Spirit, and what the Spirit sought to convey to the hearers of the time. Third, the Bible should be taken literally according to the normal rules of communication.

With this in mind, the author has taken what could be called a historical critical method utilizing rhetorical, narrative and semiotic analysis. The historical critical approach focuses on questions such as: (a) who is the author of the work, (b) when, where and under what circumstances was the work written, and (c) who were the recipients (Commission, 1993; Stuart, 1993). Rhetorical, narrative and semiotic analysis seeks to unpack among other things, (a) the message the author is trying to convey, (b)

who are the characters and what roles they play, (c) what is the author's point of view, and (e) what is the overall narrative or story that is being conveyed (Commission, 1993).

This author progressed through multiple readings of the books of Kings, Chronicles and the major and minor prophets associated with the southern kingdom of Israel up to the time of the Captivity. The author then identified two kings from the text where sufficient material was included to make an analysis of their respective success or failure as leaders. Due to the vastness of the textual pericope, a key passage in Ezekiel was selected that accurately summarized issues associated with failures of various leaders of Judah as reflected in the books of Kings and Chronicles.

III. UNDERSTANDING KINGSHIP IN ISRAEL

The issue of kingship in Israel arises not from divine but human will. Samuel is aging and his sons are seen by the populace to be totally unsuitable to take their father's place in leadership (1 Samuel 8). The people demand to have a king like all the other nations. Samuel prays to the Lord and the Lord explains that their rejection of Samuel is really a rejection of the Lord. Samuel then communicates to the people what Leuchter (2005) refers to as The Rule of the King, in verses 11-18. In it, Samuel delineates actions outlining the extent of royal authority and its impact on the lives of followers. At the prompting of God, Samuel selects and anoints Saul as the first King of Israel. Samuel wrote down the rights and duties of a king on a scroll and deposited it before the Lord. It is probable that Samuel wrote down Deuteronomy 17:14-20.

When you enter the land the Lord your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us," be sure to appoint over you a king the Lord your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite. The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the Lord has told you, "You are not to go back that way again. "He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold. When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees and not consider himself better than his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel. (New International Version)

Levinson (2001) argues that this portion of Scripture exists as a utopian manifesto that flew in the face of Near Eastern understanding regarding the role, authority, prestige, and power of a king. This portion of Scripture severely constrains the power of the king in at least five key areas (Cafferky, 2010; Knoppers, 2001). First, kings are to be selected by God from native Israelites. Second, the king is forbidden to obtain many horses and to return to Egypt to acquire them. This is understood to relate to having a standing army (Dutcher-Walls, 2002). Third, the king is not to take many wives in order to build alliances since the wives may, through their attachment to

idolatry, lead the heart of the king astray. Fourth, the king is constrained in relation to obtaining much wealth and setting himself above fellow Israelites. Fifth, the king is to write for himself his personal copy of the Torah and read it daily in order to learn to fear the Lord and follow His decrees. This text in Deuteronomy becomes a yardstick to judge the king's conduct and activities (Knoppers, 2001).

Deuteronomy 17:14-20 acts as a constitution for the nation, placing the role of the king within the covenantal character of Israel and reminds the king that his loyalty is not only to the community but to YHWH (Dutcher-Walls, 2002). The king is to not only advance the nation's status and serve the people in a manner that enriches their lives, the king must also advance YHWH's agenda and ensure fidelity to Him by modeling what fidelity to YHWH entails. For instance, the limitation on obtaining horses, understood as related to a standing army, emphasizes that the king must depend upon YHWH for protection in time of war (Dutcher-Walls, 2002; Knoppers, 1996). The limitation on wives and wealth limits foreign entanglements through political alliances and commerce, protecting the king and the people from the introduction of foreign gods. The limitation on wealth ensures the king does not accumulate too much status or power above his kinsmen, losing sight of the challenges kinsmen face daily. The requirement to have a personal copy of the Torah and to daily read it emphasizes not only that the king is to have a relationship with God but also that the king is to ensure that God's decrees are not only followed by him, but by the people. A key aspect of the king's work is to ensure not only justice, but spiritual and moral allegiance to YHWH (Levinson, 2001). The king is essentially put on notice that he is subject to the rule of law (Cafferky, 2010; Knoppers, 2001).

It is important to note that the initiation of the office of a king in Israel changed the structure of leadership and presented some key contrasts. The addition of the role of king introduced a threat of centralization of power.

IV. THE STRUCTURE OF LEADERSHIP IN ISRAEL

Prior to the office of king, the office of the priesthood existed with a hierarchy of priests that culminated with the High Priest. The priesthood was divinely created and involved descendants of Levi. It was passed on through kinship. Although the office of king was to be the result of divine appointment, after the Davidic Covenant, in which God promises that a descendant of David would be ruler over Israel in perpetuity, all kings were appointed based on kinship (2 Sam. 7:1-17).

The priests provided spiritual leadership. They acted as mediators and worked to ensure healing, forgiveness and reconciliation. They sought to instruct the people in the Torah and promoted law and order. Priests clarified the requirements for not only worship of YHWH, but how they were to conduct themselves with one another in daily affairs to assure holiness and justice. Priests ensured the worship of YHWH adhered to the specific demands of the Torah, even to where worship took place (Deut. 12:13,14). Failure to demand this discipline in the keeping of not only ceremonial law but civil laws cheapened the sacrifices and trivialized the work of God leading to the abandonment of justice (Covrig, Ongo, & Ledesma, 2012).

Alongside this dual structure of official leadership, another structure arose that was outside official positional leadership roles. Prophets functioned as critics or auditors, holding the king, the priests, and the people to specific standards outlined in

the Torah as well as being sensitive to the degradation of relationships within the community or between the community and God. The prophets emphasized moral ideals and vision from God. They were driven by a personal revelation from God and sought to call all people back to fidelity to God. Prophets were at war with the status quo (Covrig et al., 2012). While role of the prophets increased, by the time of Josiah's death, the Levites were hardly mentioned after the initial appearance of Jeremiah in 2 Chronicles 35:25 (Leuchter, 2009).

The existence of these three leadership structures—kings, priests, and prophets—when operating properly, created a check and balance on the concentration and use of power. At the same time, it enhanced the spiritual, moral, social, and legal health of the community. When any one of those structures is populated by leaders who abandon their God-given role or pollute their leadership with self-serving activity or are seduced by competing ideologies or worldviews, there is degradation. According to Knoppers (1996) there was no provision for leaders in one office to usurp authority over another office. Power was distributed in local courts (Deut. 16:18), a central court (17:8-13), the king (17:14-20), the Levitical priesthood (18:1-8), and the prophets (18:15-22). All three of these leadership structures were subject to corruption, degradation and decay. All three were under continual scrutiny by YHWH and assessed as either successes or failures in their role of promoting a health community in harmony with the law of YHWH and enjoying relationship with him.

V. ASSESSMENT OF SUCCESS OR FAILURE OF LEADERS

When reading through 1 & 2 Kings and 1 & 2 Chronicles, one quickly encounters instance after instance where kings, priests, and prophets are declared satisfactory or unsatisfactory in fulfilling their leadership roles. When read in a chronological manner, in which the writings of the prophets are placed within their proper appearance in various dynasties, one soon begins to gain a more complete picture of how YHWH assesses the success or failure of leaders (see Appendix).

Prior to the total destruction and captivity of Israel, YHWH lays out His justification for the punishment of Israel. He has sought to intervene throughout their history through various prophets, calling the people back to the covenant and demanding repentance. Finally, God speaks through the prophet Ezekiel to address the failure of each office of leadership within Israel, painting a picture of the total collapse and corruption of a civil society, which demanded the judgment of God. The prophet provides a stark contrast: the city of peace, Jerusalem, has become a city of blood and turmoil.

The city of blood and turmoil and its failed leaders

Throughout chapter 22 in Ezekiel, YHWH systematically enumerates the failures of each office of leadership. Through the use of metaphor, such as refining corrupt metal, and analogy, leaders as roaring lions, ravaging wolves, and marauding jackals, YHWH reveals how their lofty self-perception and self-assessment of each office of leaders truly appears to him.

Failure of the kings and princes

Kings held themselves in high esteem and gloried in their military conquests, accumulation of wealth, status among other nations, and personal status among the people. However, what YHWH does is present to them their true nature and accomplishments. In Ezekiel 22:6-13, you find the major leaders, the princes or kings, being singled out for a long list of wrong-doing that includes: (a) using their power to shed innocent blood (most probably the blood of prophets) (Lange, 2019); (b) mistreating parents and diminishing the role of parents; (c) exploiting foreigners; (d) oppressing widows and the fatherless; (e) despising holy things, calling good evil and evil good; (f) profaning the Sabbath; (g) various sexual sins involving immediate and extended family members; (h) adultery; (i) usury; (j) extortion; (k) worshiping false gods; (l) worshiping at mountain shrines instead of at Jerusalem; (m) slanderous behavior; (n) various indecent acts; and (o) taking bribes.

Ezekiel paints a picture of leaders ruling by might and not by right. They modeled this as acceptable behavior for the rest of the lower level officials. This led Ezekiel to address those lower level officials as ravening wolves (Ezekiel 22:27) who shed innocent blood and destroy lives for dishonest gain. This same labeling of officials occurs in Zephaniah 3:3.

Failure of the prophets

Ezekiel also addresses the prophets, calling them roaring lions who tear their prey. They are actually referred to as a conspiracy of prophets, giving the impression that prophets had formed a coalition or corporation in which they put forth a unified message and stance on issues, usually supporting the king (Lange, 2019; Matthew Henry, 2019; Pulpit, 2019). They were careful not to contradict one another's lies. They too had a list of shocking wrong-doing that included: (a) stealing treasure and precious things, (b) treating people in such a manner that some died, (c) creating widows through their desire to gain wealth, (d) promoting false visions, (e) speaking for God when God hasn't spoken, (f) lying divinations, (g) female prophets promoting magic, and (h) justifying the sins of officials ... whitewashing crimes.

In Ezekiel 13:1-6 prophets are referred to as jackals among ruins, scavengers gobbling up what is discarded by the more powerful. Rather than speak for God and critique the society and its leaders, the prophets have become a professional class of defenders of the status quo who are interested in personal gain in either wealth or status or both. Their role as a type of religious, political, and social auditor is abandoned and consequently the society has no voice that speaks solely for God, calling it back to its foundational principles or values (Lange, 2019; Matthew Henry, 2019; Pulpit, 2019).

Failure of the priests

This failure of the prophets removes accountability of not only the kings in their activity, but of priests who were supposed to promote strict adherence to the law. Ezekiel addresses the priests and catalogues their failures as: (a) profaning holy things, (b) failing to distinguish between what is holy and what is common, (c) failing to

distinguish between what is clean and what is unclean, (d) disregarding the Sabbath, (e) doing violence to the law ... calling good evil and evil good, and (f) shedding blood and destroying lives for dishonest gain.

Ezekiel makes it clear that the priests have forsaken their central role of ensuring ceremonial integrity and ritual purity. They have perverted the very nature of their job of ensuring sacrifices are pure and appropriately offered. They have abandoned their charge to ensure adherence to the law by the people and have gone so far as to redefine what is right or wrong, acceptable or unacceptable. They have even forsaken the most basic of their functions, that of ensuring the Sabbath is observed in a proper manner.

Grouping failures into broad categories

In looking at the lists above, one finds natural grouping of activities. These include: (a) failure to care for the vulnerable or marginalized; (b) failing to develop followers to higher levels of moral thought and action; (c) spurning, denigrating or abandoning a biblical moral code or law; (d) general lawlessness; (e) corrupt actions politically, socially, spiritually, and economically; (f) lack of compassion; (g) oppression of people; (h) destruction or corruption of major social systems of family, community, religion, and politics; (i) a flight from and corruption of justice; (j) deceitful and lying practices at every level of life; (k) raw use of power to dominate and manipulate; (l) sexual impurity of every type; (m) greed and avarice as foundational values; and (n) abandonment of fidelity to God. There is some overlap when looking at the detailed charges against each office. The generalization of those charges leads to the more manageable categories above. However, these only categorize failures. What constitutes successful leadership?

Two kings provide an example of successful leaders

It's not enough to merely look at the negative activities of kings, priests, and prophets who have failed, one must also look at examples of leaders who have been declared successful to gain insight into what leaders should do to please God. Two kings of Judah provide a positive example of how God assesses leaders and declares a king to be good. Asa and Josiah, from the texts in the books of Kings and Chronicles, will be examined and their accomplishments listed and then grouped according to category.

King Asa

Asa (1 Kings 15:9; 2 Chronicles 14:1) comes on the scene following two bad kings in Judah, Rehoboam, whose pride led to the splitting of the kingdoms, and Abijah. Asa is declared to be a good king for the following reasons (a) he removed foreign altars and male prostitutes, (b) removed high places throughout the land, (c) commanded all Judah to seek the Lord, (d) smashed sacred stones and Asherah poles, (e) built up and fortified cities with walls, (f) defeated the Cushites and built an army of 300,000, (g) removed idols from the whole land, (h) Repaired the altar of the Lord in the Temple, (i) renewed Temple sacrifices, (j) drew the people into renewing their covenant

with God, (k) put to death all who would not seek to follow the Lord, and (l) deposed his grandmother as queen and broke up and destroyed an Asherah image she had.

King Josiah

Josiah (2 Kings 22:1; 2 Chron. 34:1) came onto the scene following two bad kings, one of whom, Manasseh, was considered the worst king of Judah and was responsible for YHWH declaring that Judah would be doomed to captivity (2 Kings 21:12-15). Josiah is declared to be a good king for the following reasons: (a) followed completely the ways of his father David turning neither to the right or the left; (b) repaired the Temple; (c) repented, seeking forgiveness after hearing the Book of the Law read; (d) had Book of the Law read to the people; (e) renewed the covenant to follow the Lord and keep his commands; (f) urged all people to renew the covenant, which they did; (g) ordered priests to remove all articles made for Baal, Asherah and the starry hosts; (h) he destroyed these idols in the Kidron Valley; (i) he did away with idolatrous priests who burned incense on high places (alternative worship areas); (j) removed the Asherah pole from the Temple of the Lord and destroyed it; (k) tore down the quarters of male shrine prostitutes; (l) tore down the quarters of women who did weaving for Asherah; (m) brought to Jerusalem all the priests from towns of Judah who offered incense on high places and desecrated the high places, removing their influence in the countryside; (n) he desecrated Topheth so no one could use it to sacrifice children to Molek; (o) removed from the Temple the statues of horses that were dedicated to the sun; (p) he burned the chariots dedicated to the sun; (q) tore down the altars Manasseh had built in the courts of the Temple, (r) destroyed the high places Solomon had built for the goddess Ashtoreth; (s) destroyed the altar built by Jeroboam in Nebat; (t) removed all the shrines and high places kings had built in cities of Israel; (u) renewed the celebration of the Passover in such a manner that the text states no one had observed it so fully since the days of Samuel; (v) got rid of mediums, spiritists, household gods, and other detestable things seen in Jerusalem and Judah; and (w) no one before or after him sought the Lord with all his heart and soul and strength as he did in accordance with all the Law of Moses. When looking at the list of Josiah's and Asa's actions that brought God's assessment that they were good kings, are there common groupings of activities?

Grouping successes into broad categories

The accomplishments of these two kings are very similar and consists of: (a) the removal and destruction of all idols; (b) removal of perverse priests and purveyors of false religions; (c) removal of sexual expressions of worship or religion; (d) restoration of Jerusalem as the focal point of worship; (e) leading people in a renewal of the covenant to follow the Law of Moses; (f) restoring the observance of temple sacrifice, ritual, and worship; (g) repairing the Temple; (h) refocusing the people on the Torah and the observance of the law; (i) destroying all worship areas in competition with the Temple or

representing other gods; (j) punishing those who refused to follow God; and (k) removal of perverse priests and purveyors of false religions.

Despite the success of Josiah and the repentance of the people, it was not enough to forestall judgment and suffering. Consequences of sin can remain despite repentance.

Nevertheless, the LORD did not turn away from the heat of his fierce anger, which burned against Judah because of all that Manasseh had done to arouse his anger. So the LORD said, "I will remove Judah also from my presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, 'My Name shall be there'." (2 Kings 23:26-28)

Synthesizing failures and successes into directions for successful leadership

When kept in their respective categories, each compilation of generalizations provides a limited picture of what is used to assess successful leadership. However, it is possible to synthesize the lists by taking the failures, which provide a prophylactic tone of "don't do this" and translating them into positive proscriptive pronouncements and then blending them with the successes. You then end up with a useful guide to leaders in how they should function in the world, according to YHWH, and where they should place their focus.

As seen in Table 1 (see Appendix), much of what YHWH praised as doing what was right before the Lord involved restoring commitment to YHWH as evidenced in a refocusing on proper worship at the Temple in Jerusalem, recommitting to the covenant of the Law, removing anything that would contribute to idol worship, false worship, or superstition. Much of what YHWH points out through the prophet Ezekiel touches on religious activity but goes much deeper into the society to pinpoint specific sin.

VI. GENERAL DISCUSSION

The focus of Kings and Chronicles

The authors of Kings and Chronicles present summary versions of the success or failure of kings with only the most egregious or superlative kings being singled out for elaboration. The focal point in all accounts relates to how well the kings upheld their covenantal relationship with YHWH and protected the purity and extent of worship of YHWH. Particular attention is given to whether or not kings supported or sought to eradicate idolatry and the various types of perverse expressions related to it.

What is interesting is that when one considers the constraints listed in Deuteronomy 17:14-20 in relation to what is singled out in both Kings' and Chronicles' assessments of the success for failure of kings, little is said that relates directly back to the five constraints outlined by the Deuteronomist. These constraints are: (a) appointing only native Israelites as king; (b) not obtaining many horses and certainly not from Egypt (this relating most certainly to creating a standing army with chariots); (c) not having many wives who would lead him astray with their foreign gods; (d) not amassing

great wealth; and (e) having his own personal copy of the law that he read daily and followed.

All the kings selected were Israelites, so the first constraint is followed. Constraint number two seems to be ignored or dropped since David, Solomon, and the kings that followed all had standing armies and obtained many horses. And this violation is never directly addressed. In fact, Asa seems to be praised regarding his army of 300,000. The constraint regarding multiple wives seems to also have been overlooked other than a statement regarding how Solomon's wives led him into idolatry. Some wives or single alliances with women outside Israel are mentioned. However, it could be argued that the drift, or some would say the sprint, into idolatry could have been fueled by the failure of the kings to follow the constraint on foreign wives. Many of the kings faced challenges from outside countries or tribes and used marriage into the country or tribe as a means to form alliances.

The constraint on great wealth also seems overlooked in Kings and Chronicles. Various kings and their wealth are mentioned but in the sense of their wealth being a blessing. Kings were chastised for removing wealth from the Temple and using it as a bribe or tribute (2 Kings 20:12). The single area emphasized the most is the fifth constraint regarding the law. The closest mention of a king having a copy of the law involves Josiah. Most of the passages in Kings and Chronicles chastise the people for drifting into idolatry and its perversions in worship, failing to worship only in Jerusalem, and failure to maintain the Sabbath and key holidays such as the Passover, and a general apostasy from YHWH and his revealed Law. This points to a key factor in leadership. Good leaders must have a strong moral anchor point of objective morality (Crosby & Bryson, 2005; Doty, 2009; Goodstein, 2000; Greider, 2003; Mazar, Amir, & Ariely, 2008; Richard Shweder, 1997; Webley & Werner, 2008; Wieland, 2010; Young, 2003). Without it they fall prey to utilitarian shortsighted solutions to immediate challenges that open a pandoras box of unintended consequences or they succumb to the mere lusts of their own heart. With the Scriptures as their anchor, the praiseworthy actions of leadership on not only the ceremonial or religions level, but on the social, economic and personal level are manifest in the leader and nation.

Josiah and Asa are praised primarily for seeking to bring the people back to God and ensuring temple ritual and sacrifice are performed properly and that the Sabbath and other holy days are observed. This focus draws the reader into what YHWH considers the heart of the matter, whether or not people are devoted to him and fulfil their commitment to the covenant God has with Israel. It is implied or understood that all else flows from this. The prophets provide the details to what it looks like when people abandon the covenant and Torah and rely on their own rationality to determine their moral trajectory.

The focus of Ezekiel

When one moves to texts arising from the prophets who chastised and warned both northern and southern kingdoms, a broader focus is brought to light. By the time of Ezekiel, the rubicon had been crossed and there was no way that the nation could undo the judgement to come. God has weighed their activity and now confronts them with their failures. In looking at the summary of Ezekiel 22, the concerns of the failures of kings listed in Kings and Chronicles are reiterated. However, the prophets provide a

much more wholistic picture of how a flight from the Law and fidelity to YHWH is expressed in the general culture as it pertains to political, economic, social, and family life.

The prophets draw attention to the decay spreading within every facet of the culture and its dehumanizing effect. The flight from YHWH is also a flight from civility and civilization itself goes into a degenerative spiral. The pursuit of power, pleasure, and wealth become ultimate values and lead to a frightening and depressing list of crimes that are committed by those filling the offices of kings and princes, priests and prophets. The people observe and follow the example of their leaders. The prophets are a voice for God, calling the leaders and people back to their covenant. They also become a voice for the people, especially those most vulnerable in society, the widow, fatherless, and alien.

The focus of the prophets is traceable to very specific teachings within the Torah. While Kings and Chronicles looks at leaders from a 10,000-foot level, the prophets bring a view from the sidewalk, or kitchen table. Every religious, social, economic, moral, and political sin the prophets pinpoint can be traced directly back to a prohibition in the Torah. The prophets knew that if the people maintained fidelity to YHWH and followed the Torah, those failures would cease.

When looking at the constraints placed upon kings in Deuteronomy, four of the five constraints are directly addressed by the prophets. The constraint on a standing army is indirectly addressed when kings are chastised by prophets for creating alliances with other countries or kings instead of relying on YHWH to deliver them. The constraint on the accumulation of wealth, especially in a lawless manner, is clearly addressed. The constraint on the king having a personal commitment to YHWH and the Law is directly addressed. The constraint on wives is partially addressed as the prophets single out women who led kings into idolatry.

How the synthesis helps

If one takes the failures outlined in Kings, Chronicles, and Ezekiel, and determines their opposite, positive actions, and blends them with the successful actions of the good kings, we get a clear focus for those seeking to lead in a manner that YHWH would consider successful. This synthesized list involves (a) calling people to a strong commitment to God; (b) promoting and enforcing justice; (c) using power properly in a humane way; (d) commitment to generosity and avoidance of greed; (e) promotion of healthy community; (f) modeling values you would have people follow; (g) exercising sexual purity; (h) caring for the marginalized; (i) developing integrity, honesty and moral uprightness in the character of your followers; (j) emphasizing a commitment to the law; and (k) being compassionate. This provides a broad framework to guide leaders in a positive direction.

What is interesting is that Wallace (2007) proposed what he called a praxis approach to a biblical worldview based upon God's original intention for how he expected people to live in the world. The elements identified were (a) respect for human dignity, (b) godly character, (c) personal responsibility, (d) community, (e) stewardship, (f) proper use of power, (g) commitment to justice, and (h) care for the marginalized.

Many of these very categories are reflected in the synthesized list generated for successful leadership.

Comparing the list of synthesized successful leadership actions with the list associated with a biblical worldview, it is clear that many of these areas of focus would be attractive to the secular mind as well as the Christian thinker. Leaders who manifest a care for the marginalized, use power in a non-coercive or authoritarian manner, seek to strengthen the offices and fabric of healthy community are typically praised. Leaders who emphasize personal integrity as well as develop their followers to higher levels of personal, spiritual, and moral development, and also promote following the law are often sought after. Leaders who act with compassion would be lauded and have deep impact on their society. Though the secular mind would balk at the idea of promoting a particular religion, or religion at all, for the believer, religion would be a central focus, providing a foundation for all the values this paper has identified as traits of a successful leader in the eyes of YHWH.

VII. CONCLUSION

Kings, prophets, and priests served as the leadership structure for the nation of Israel. The Torah outlines either specific roles, tasks or constraints for each. Central to each realm of leadership was fidelity to YHWH and his covenant with Israel. The paper examined how each of these offices failed, by examining God's assessment of each office in Ezekiel 22. Their failures were so acute and had such a profound negative impact on the culture that God refers to the city of Jerusalem, the city of peace, as the city of blood and ruin.

By examining the failures of the kings, priests, and prophets and translating their wrong actions into their opposite positive actions that would have avoided censure and led to success, we begin to get a sense of what it takes for leaders to gain YHWH's approval. This paper also examined two kings of Judah, Asa and Josiah, who were singled out in the Scriptures for their exemplary leadership. The list of their actions, which were labeled successful, was synthesized with the list of the wrong actions that were translated to their opposite positive actions. This final synthesized list offers a guide to leaders who seek to lead in a manner that YHWH assesses as successful.

The central idea throughout the writing of Kings, Chronicles and Ezekiel, was commitment to the covenant YHWH initiated with the nation of Israel, and how its various leadership offices were bound to ensure that the nation fulfilled the covenant. The unique nature of the nation of Israel, being founded on a promise to Abraham and further ratified with Isaac and Jacob, identified it as a redemptive community that was to demonstrate to the world the intentions YHWH had for all humankind. What can modern, mostly secular western societies, learn from this? Central is the idea that founding principles that serve as a foundation for the development of the society must be taught and defended. Most Western societies are permeated with a Judeo-Christian ethic. When these societies abandon these principles they open the door for all types of expressions of oppression, lawlessness, perversion, and corruption since the only foundation for morality becomes subjective. What is moral becomes defined as what is beneficial for me or my group/tribe. The guiding principle becomes power. Those in

power define what is good or evil. Given human nature, an entropic moral spiral becomes almost inevitable.

When the positive list of principles YHWH uses to assess leadership are followed, the entropic spiral is not only stopped but reversed. Rather than decay and decline, the internal resources and structures of the society are renewed and refreshed. When the righteous prosper, the city rejoices; when the wicked perish, there are shouts of joy (Prov. 11:10).

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APPENDIX

Southern Kingdom consisted of tribes of Benjamin and Judah. It lasted from 922-586 BCE

Kings of Judah	Good or Bad	Years of reign	Books of Kings	Books of Chronicles	Major Prophets
Rehoboam	Bad-Lorded over 10 tribes and led to split. Installed male temple prostitutes, followed gods of nations.	17	1 Kings 12:1	2 Chronicles 10:1	Nathan, Ahijah,
Abijah	Bad-went to war with Jeroboam. Did not seek God. Followed path of Rehoboam.	3	1 Kings 15:1	2 Chronicles 13:1	
Asa	Good-removed foreign alters, fully committed to Lord, expelled male prostitutes, failed to remove high places (alternate places of worship to Jerusalem).	4	1 Kings 15:9	2 Chronicles 14:1	
Jehoshaphat	Good-devoted to God, removes most of high places, listens to Micaiah to avoid war.	25	1 Kings 22:41	2 Chronicles 17:1	Micaiah
Jehoram	Bad-married daughter of Ahab and was affected by her idolatry.	8	1 Kings 22:50	2 Chronicles 21:1	
Ahaziah	Bad-followed in the ways of his father.	1	2 Kings 8:24	2 Chronicles 22:1	
Athaliah	Mother of Ahaziah-destroyed royal family for Judah.		2 Kings 11:1	2 Chronicles 22:10	
Joash	Good-did what was right during the years of Jehoida the priest. Restored the temple. Later years left God for a time.	40	2 Kings 11:4	2 Chronicles 23:1	Joel
Amaziah	Good-Did right but not wholeheartedly, high places not removed, became evil in later years.	29	2 Kings 14:1	2 Chronicles 25:1	
Uzziah	Good-later years became unfaithful and burned incense in temple, stricken with leprosy.	52	2 Kings 15:1	2 Chronicles 26:1	Zechariah, Isaiah, Micah
Jotham	Good-followed the Lord but failed to turn people from corrupt practices.	16	2 Kings 15:32	2 Chronicles 27:1	Isaiah, Micah,
Ahaz	Bad-practiced Baal worship, sacrificed son.	16	2 Kings 15:38	2 Chronicles 28:1	Hulda
Hezekiah	Good-Did right as father David, purified temple, led people back to God, removed altars and celebrated Passover in way not seen since David and Solomon.	29	2 Kings 18:1	2 Chronicles 29:1	Isaiah, Micah
Manasseh	Bad-worshiped Baal, Asherah, sacrificed sons, allowed witchcraft, bowed down to starry host, built idol alters in Temple, consulted mediums and spirits. Brief period of repentance in later	55	2 Kings 21:1	2 Chronicles 29:1	Nahum, Habakkuk,

	years. Judah sent into captivity because of his great sin.				
Amon	Bad-Followed the gods and practices of Manasseh.	2	2 Kings 21:9	2 Chronicles 33:21	Nahum, Habakkuk, Zephaniah
Josiah	Good-followed God with whole heart, soul, mind and strength. Led massive reforms and removed the alters and practices of Manasseh. Restored celebration of Passover. Restored reading of Torah to people.	31	2 Kings 22:1	2 Chronicles 34:1	Nahum, Zephaniah, Habakkuk, Ezekiel
Jehoahaz	Bad- Did evil in sight of Lord and was taken Captive by Pharaoh Neco and died in captivity.	3 months	2 Kings 23:31	2 Chronicles 36:1	Ezekiel, Jeremiah, Zephaniah
Jehoiakim	Bad-Did evil in sight of Lord.	11	2 Kings 23:36	2 Chronicles 36:4	Ezekiel, Jeremiah, Zephaniah
Jehoiakin	Bad-Taken prisoner to Babylon.	3 months	2 Kings 24:6	2 Chronicles 36:9	Daniel, Ezekiel, Jeremiah, Zephaniah
Zedekiah	Bad-last king of Judah, hardened his heart and would not turn to the Lord, priests and people became more unfaithful, taken captive to Babylon.	11	2 Kings 25:1	2 Chronicles 36:13	Ezekiel, Jeremiah, Zephaniah

Table 1

Synthesis of failures and successes of kings

Failures converted to positive actions	Success list from Asa and Josiah	What a synthesis would look like. (letters and numbers show relation to columns) not in priority order
A. Care for the marginalized	1. The removal and destruction of all idols.	Care for the marginalized a
B. Develop followers morally, spiritually	2. Restored the observance of temple sacrifice, ritual and worship	Develop character within followers of, honesty, integrity, moral uprightness, c + 3 + j + k + b
C. Promote a biblical moral code	3. Refocuses the people on the Torah and the observance of the law	Emphasize an adherence to the law 3 + c
D. Be compassionate	4. Destroyed all worship areas in competition with the Temple or representing other gods	Be compassionate d

E. Strengthen the foundational aspects of community, family, religion, and economic systems and promote biblical morality	5. Call people to a life of commitment to and fidelity with God	Promote healthy community 4 + e + b + 11
F. Act justly and promote justice	6. Train people in justice	Promote and enforce justice f + 6
G. Use power responsibly	7. Led people in a renewal of the covenant to follow the Law of Moses	Proper use of power g + 1
H. Practice sexual purity	8. Removed sexual expressions of worship or religion	Sexual purity h + 8
I. Be generous as opposed to greedy	9. Modeled for the people what following God entails	Model the values you would have the people follow 9 + j + k +
J. Act with honesty and integrity	10. Restoration of Jerusalem as the focal point of worship	Generosity, lack of greed or avarice i +
K. Promote godly character.	11. Removal of perverse priests and purveyors of false religions	Call people to a strong commitment to God 5 + 11 + c + 1 + 2 Reestablish religious commitment of leaders and people 10 + e + 7



SITUATIONAL LEADERSHIP IN THE BOOK OF SAMUEL

MONICA L. ISAAC

The purpose of this paper is to examine the interactions between David and other characters within the pericope of 1 Samuel 25. The study reviews the challenges David encountered and his responses and actions. The use of language within the text is analyzed through the lens of socio-rhetorical criticism to showcase how David's responses can lend guidance to the modern Christian leader when approaching different peers. The goal of this research is to link David's behaviors to the situational leadership theory (SLT) as developed by Hersey and Blanchard through an examination of the narrative voices, emotion-infused language, patterns, repetition, progression and other word structures employed. Leaders must be able to respond effectively and appropriately to the various members with whom they interact. This paper seeks to find examples of different levels of leader-follower relationships within the passage and define how modern leaders can gain insight from this passage.

I. INTRODUCTION

This paper presents an inner textual analysis to uncover the mitigating factors behind David's various behaviors and link these changes in behavior back to the situational model of leadership as defined by Hersey and Blanchard in 1969. While the model has been modified many times over the decades, this research paper utilizes the original theory as a base. David's evolving responses to each variant provide support for the idea that adaptability is vital for effective leadership. David did not employ a single style of leadership or wield a solitary power type when dealing with multiple individuals. Instead, he tailored his behavior to each situation and each person. The result was an integrative approach which "involves more than one type of leadership variable" (Yukl, 2013, p. 13). Leaders face many different levels of followers throughout their careers. This paper seeks to present Biblical evidence of the varying factors that call for flexibility in leadership. More specifically, this research seeks to answer the

question: what factors should a leader consider when adopting the leadership style that each individual follower requires?

The initial portion of the paper presents a review of pertinent literature existing on SLT. Second, the inner textual analysis of 1 Samuel 25 begins with the narrative nature of the text, continuing to examine the revelations of each character, their points of view, and the intent of each main character. Next examined are the sensory-aesthetic queues within the pericope. Third, the paper covers multiple forms of open-middle-closing texture found within the scripture, particularly analyzing the repetition, progression of text and behavior, and narratives found within the separate portions of the pericope. Finally, the paper presents an overview of how the various behaviors within the pericope link back to Hersey and Blanchard's model, and how David's behavior supports the findings of the model.

II. LITERATURE REVIEW

SLT is one of the most common theories in the leadership field today, being "popular in management training programs and schoolteacher-training settings" (Thompson & Glasø, 2018). Hersey and Blanchard (1969) first introduced SLT as the life cycle theory (LCT) of leadership. LCT was developed after studies on leader behaviors were published which seemed "to suggest there [was] a 'best' style of leadership" (Hersey & Blanchard, 1969, p. 190). The LCT argued against the existence of a single superlative style of leadership, siding with the research of Fred Fielder (1972), whose contingency model argued that "leadership performance depends upon situational favorableness as well as the leader's motivational pattern" (p. 115). LCT contended that the most effective leaders modified their behaviors in response to the psychological age (or maturity level) of each follower (Hersey & Blanchard, 1969, p. 190).

Hersey and Blanchard renamed the life cycle theory to the situational theory of leadership in 1977 declaring it "based on a curvilinear relationship between task behavior and relationship behavior and maturity" (as cited in Graeff, 1997). According to SLT, leaders adapt their style according to the readiness level of individual subordinates, changing styles as the follower progresses and regresses through readiness levels. This variation is based on the dyadic relationship formed with each follower (Hersey, Angelini, & Carakushansky, 1982), and allows for the possibility of mitigating factors that may affect employee readiness such as personal disaster (Yukl, 2013). Table 1 presents the combinations of follower readiness and leader style as defined by Hersey and Blanchard.

Table 1

Follower Readiness and Leader Style Combinations

Follower Level	Leader Style
Unwilling, unable, or lacking in confidence	Telling – an autocratic, directive style
Not ready, but willing to learn	Selling – coaching, mentoring style
Able, but unengaged	Participating – coaching/supportive style

Fully qualified, confident, willing and capable

Delegating – an autonomous approach, laissez-faire, more hands-off

Hersey, Blanchard, and Natemeyer (1979) later acknowledged the role of power-base in the situational model and discussed the effects of seven different types of power on the model. Further, they defined how different types of power align with different levels of follower competence. Hersey et al. theorized that adopting a leadership style that is not integrated with the correct power base may negatively impact effectiveness. Further, they argued that the actuality of the leader's power base is second to the follower's perceived notion of the leader's power base. A dominant concern of the situational leader is the ability to "increase subordinate maturity with a developmental intervention that builds the person's skills and confidence" (Yukl, 2013). Leader power as perceived by employees impacts leader ability to "induce compliance or influence followers" (Hersey et al., 1979, p.418). Since the leader focuses on the increase of the individual follower's confidence and performance level, projecting the proper type of power is crucial to both the leader and the follower.

SLT focuses on short-term behaviors and attitudes of subordinates but emphasizes that over time leader style should adapt to follower behavior as they move along the situational gamut. As an example, based on the situational model, when faced with an employee undergoing a decrease in performance the leader is expected to "reassess the maturity level and move backward through the prescriptive curve" (Hersey et al., 1979, p. 422) SLT also contends that mediating and moderating factors should be considered before adopting a style for a follower (Yukl, 2013). The effective leader considers the primary behavior of the subordinate, the mitigating circumstances that may exist, the factors going on within the organization, and their relationship with the follower before acting.

III. METHODOLOGY

According to Robbins (1996), inner texture is the interpreter's manner of examining the chosen language of the text and the author's usage and structure of the language to deliver the message. The interpreter scrutinizes the language of the text and "focuses on words as tools for communication" (Robbins, 1996, p.7). The assessor not only considers the words chosen, but how often they are used (repetition); how they are used in conjunction with other words or behaviors (progression); who is using them and why (narration); the order, context, and background in which they are used (open-middle-closing); the reasoning attributed to or implied by the chosen words (argumentation); and the emotions that the choice of wording invokes (sensory-aesthetic) (Robbins, 1996). This inner textual analysis will examine the pericope of 1 Samuel 25 using a combination of these methods.

Narrative voices

The initial narrator of this pericope is unidentified. His voice is interchanged with other voices so that the scripture moves forward through a design of "narration and attributed speech" (Robbins, 1996, p.15). David's is the first identified voice in this

pericope, beginning with a humble request to Nabal, whom the original narrator described as mean. Nabal's is the second identified voice; his response confirmed that he was foolish, selfish, and unkind: "Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men coming from who knows where?" (1 Sam 25:11, NIV). David voiced outrage at the callous reply and the narrative switches to the voice of a servant whose words further confirmed both Nabal and David's natures. The servant implored Abigail to intervene and contended that David's men were kind. Conversely, his speech ended with a declaration of Nabal's wickedness (1 Samuel 25:15-17). This alternation continued throughout the verse, switching primarily between the unknown narrator, David, and Abigail, propelling the pericope forward and solidifying the expected actions of each character.

Sensory Aesthetic Texture and Evocation of Emotion

Robbins (1996) outlined that this aspect of inner texture "resides prominently in the range of senses the text evokes or embodies" (p. 29). However, not all words conjure an image, thought, smell, or sensation of sorts (Osborne, 2006). Some words evoke an emotion (non-technical) while others do not (technical), yet even with technical words that may seemingly invoke no senses, the emotional meaning is derived from the text. Per Osborne (2006), these words may indeed have a symbolic nature, "even with technical terms the context has priority" (p. 94).

The narrative opens with 1 Samuel 25:1-3 employing four adjectives that "give particular tone and color" (Robbins, 1996, p. 30) to the discourse, setting the stage for understanding the behavior of two main characters, Nabal, the fool, and Abigail, his wife. Abigail, deemed "intelligent" and "beautiful" (the text infers that she was beautiful not only in appearance but also in spirit and character) invokes an image in sharp contrast to her husband, who was described as "surly" and "mean." These adjectives conjure emotion-fused thought, setting an expectation of how the two will behave before any action on behalf of either. The reader enters the narrative anticipating sharp, selfless actions from Abigail, and irrational, selfish actions from Nabal.

The sensory-aesthetic texture continues into the narrative to describe David through his speech and actions. 1 Samuel 25:4-13 highlights the height of Nabal's foolishness while David's greeting exuded his humility. He sent good tidings to Nabal and humbly begged for his favor in return for the protection he lent his men in the wilderness. This form of self-expressive speech on David's behalf shows only one side of David, building the case for situational behaviors exhibited within the pericope. Nabal's cruel reply to David's humble request and his feigned ignorance of David's very existence (1 Sam 25:10) evoke feelings of shock, anger, and anticipation in the reader.

The pericope continues to raise emotions in 1 Samuel 25:14-19, as a servant of Nabal reported his response to Abigail. The servant's speech evokes feelings of safety, relief, and care using narrative such as "these men were very good to us. They did not mistreat us . . . night and day they were a wall around us" (1 Sam 25:15) again setting the stage for emotion-fused thought and providing for the interpreter proof of David's moral and protective character. Abigail quickly gathered supplies and instructed her servants to move ahead to meet David and his men, without telling Nabal, concerned only for her people. These purposeful actions link back to the initial description of

Abigail - that she was intelligent and beautiful, but her quick actions convey the sense of urgency to the reader and emphasize the impending doom which she hoped to divert.

The text continues to solidify the characters of David, Nabal, and Abigail through 1 Samuel 25:20-24. David progressed with more self-expressive speech, vowing vengeance upon Nabal and his people, swearing to leave no male of Nabal's alive (1 Sam 25:22). David revealed a more aggressive, assertive side, along with a considerable amount of self-awareness and confidence in his abilities. The narrative continued to set a backdrop in a mountain ravine, in which Abigail bowed to the ground, another purposeful action which shows humility, submission, and intelligence. She proceeded to describe Nabal as a fool, followed by folly, solidifying his character through emotional speech.

Open-middle-closing textures within the narrative

The pericope features three significant narrative units, open-middle-closing. Table 2 shows the progression of the narrative from the introduction which provides the first glimpse of the main characters, making it possible for the reader to predict behaviors which summarize the moral lessons of the pericope as it strives to depict desirable and undesirable behaviors. Loyalty, faithfulness, and patience are values to be rewarded. Callousness, cruelty, wickedness, and foolishness – or the denunciation of God – are to be avoided. Within the middle texture, there is yet another open-middle-closing texture, and within this texture exists repetition and progression.

Table 2

Opening-Middle-Closing Texture and Pattern

Unit	Verses	Key Theme	Purpose
Opening	25:1-4	Introduction to the pericope, Samuel dies, driving David into the wilderness of Paran where he encounters Nabal's crew	To set the backdrop of the pericope, and introduce each new main character, providing an expectation for the behavior of each through insight into values and attributes of each.
Middle	25:5-38	Nabal and David interact indirectly, with Abigail acting as a mediating factor with direct and indirect interactions with both	Cements the reader's view of the actions and behavior of each character through self-expressive speech and purposeful actions, repetition, and progression. Escalates to a final closing act by God.
Closing	25:38-44	Death of Nabal and the faithfulness of Abigail	Highlights the benefits of loyalty, faithfulness, and patience in

Repetition and Progression within the Middle of the Pericope

Verses 25:12-19 set the background for the meeting between David and Abigail, beginning with a fervent plea for action from a servant. This opening solidified the portrayal of Abigail as intelligent and Nabal as wicked through the servant's speech and Abigail's quick response. The middle, verses 25:20-35, features some repetition and progression in several different behaviors of David's. Table 3 shows the repetition based on a theme of serving, alternating between who is serving, and who is being served – David or God. The repetitive nature of David and Abigail's exchanges accentuate David's regression and progression.

Table 3

Progression through repetition

24	your servant	my Lord	your servant	
25	my Lord	your servant	my Lord	
26	my lord	the Lord your God	the Lord	
27	your servant	my lord		
28	your servant's	the Lord your God	my lord	the
29	my lord	the Lord your God		Lord's
30	the Lord	my lord		
31	my lord	the Lord your God	my lord	your
32	the Lord	God of Israel		servant
33				
34	the Lord	God of Israel		

At the beginning of the middle section, David is angered and prepared to act against Nabal for his trespasses, when Abigail intervened. Abigail calmed David with her speech, reminding him that “the lives of your enemies he [the Lord] will hurl away as from the pocket of a sling” (1 Samuel 25:29) Through this exchange, David progressed to realization of his error, recalled his place as God's servant and calmed enough to react to Abigail with care and sensitivity. This middle texture shows David's protective nature toward his men, his confidence in the Lord, and his awareness of his abilities. It further highlighted his propensity to punish and reward when appropriate. David's movement through these levels of progression and regression leads him to realize that the ultimate power to reward and punish resides with God, and as his servant, he need not act to correct Nabal's behavior.

Argumentative texture

The actions within the text progress both logically and subjectively to provide explanations for two events. The first of these is the death of Nabal by God's hand, and second is David's marriage to Abigail. The reader enters the text with no expectation of

either event, but the arguments presented build these events so that the “reader recognizes the appropriateness of the progression only after the events have occurred” (Robbins, 1996, p. 23). The reasons given are both explicit and implicit. Nabal was proven a foolish man, mean and surly, who found peril in his folly at the hand of Lord. The story builds upon this until the final point, when God strikes Nabal down. The action is unexpected, as God does not move in the entire pericope until that point, yet the scripture builds “a willingness to accept as a natural outcome of the assertions and activities” (Robbins, 1996, p. 29) based on the previous descriptions and voices heard within the text. These voices show that the striking of Nabal is with cause and is just to those in the surrounding world. These same voices further asserted that David’s marriage to Abigail is an act of care and not a selfish act.

IV. DISCUSSION

This analysis of 1 Samuel 25 provides support for situational leadership and the importance of responding appropriately to different levels of associates. According to Hersey and Blanchard (1997), the first point of consideration based on the model “has always been to decide on the task” (p. 45). Northouse (2013) surmised that the situational leader considers two factors before acting, “the nature of the situation” (p. 95) and the behavior appropriate to that specific situation. Northouse also argued that SLT is prescriptive, “it tells you what you should and should not do” (p. 105). The leader sees each subordinate as an individual and each situation as diverse and modifies their style to meet the needs of the scenario. In 1 Samuel 25, David adopted various styles of leadership traits and behaviors, changing to meet the requirements of each different person he faced.

According to Eva, Robin, Sendjaya, Dierendonck and Liden (2019) “servant leadership is a holistic leadership approach that engages followers in multiple dimensions (e.g., relational, ethical, emotional, spiritual), such that they are empowered to grow into what they are capable of becoming” (para. 2). At the opening of the pericope, David adopted a combination of delegating and servant leadership as his style, recognizing his followers as self-reliant in their abilities. He chose to empower his followers “by showing trust” (Yukl, 2013, p. 348) in their abilities. Yukl named humility and altruism as traits of servant leadership, and David displayed both traits in his approach and concern for his men. David’s men, in turn, responded with loyalty and trust in his decisions. David’s followers submitted to his command willingly; further, David is described as a man after God’s heart (1 Sam 13:14). David’s men likely regarded his power base as referent, that is, a leader who is “liked and admired [causing] others to wish to be identified with him or her” (Hersey et al., 1979, p. 419).

David’s approaches to Nabal demonstrated his ability to account for movement along the situational continuum, which causes a single follower to progress and regress behavior-wise. Per Thompson and Glasø (2015) “leaders should be aware and sensitive to such changes among their followers and subsequently adapt to such continuously evolving new situations in their efforts to choose the most effective leadership style” (p. 541). David’s initial approach was to adopt a selling style of leadership, which allows the leader to use “two-way communications and explanations [to] guide the followers into desired behaviors” (Hersey et al., 1979, p. 422). Further, in his initial approach, David relied on social exchange theory as his base of power. Social

exchange theory claims that the “satisfaction of needs should not only reduce uncertainty about the trustor's intentions or behaviors but also signal the trustor's investment in a social exchange relationship leading to trust” (Aryee et al., 2013, p.237). David relied on the services and benefits he had already provided for Nabal as a form of social contract and trusted that Nabal would honor his end of the exchange. When Nabal not only refused to honor his end of the unspoken contract but haughtily denounced David's authority, David changed styles a third time.

According to Yukl (2013), follower characteristics such as values, attitudes, or behaviors are situational variables that can influence leader behavior. David knew the capabilities of his men but chose his style based on the variable of Nabal's behavior. In response to Nabal's snub, David adopted a telling style. He directed his men hastily and demanded that they ready themselves for battle (1 Sam 25:13). This tendency toward issuing directives is one of the main features of autocratic leadership. These leaders make isolated decisions allowing no time for “for the group members to discuss and think about their own ideas” (De Cremer, 2006, p. 82). Autocratic leaders are most beneficial in situations that are short on time, times of crisis, or in bureaucratic agencies such as the military or governmental organizations (Yukl, 2013). Though David understood his place as the Lord's servant, in his anger, he failed to control his emotions instead of turning to the Lord for guidance. Instead, he prepared himself and his men to modify Nabal's seeming lack of regard for his legitimate power through a display of fear-based coercive power to induce Nabal's compliance by castigation. (1 Sam 25:13; Hersey et al., 1979). In response, David's men reacted without question to David's directive.

David's encounter with Abigail presented yet another change in style. With Abigail, David adopted a participating and spiritual leadership style. Abigail displayed a perception of reward power and possibly referent power throughout their encounters. In their initial meeting, she begged David to remember her in his success and later does not hesitate to meet his call for her to join his side (1 Sam 25:31, 25:41). Per Hersey et al. (1982) the participating style involves a leader's efforts to “reduce or deemphasize the importance of their own structuring” (p.217) while showing support, communicating openly, and actively listening to follower needs. The elements of spiritual leadership include kindness, faith, altruism, and love (Yukl, 2013). Abigail's intervention sparked in David a reminder of his faith, and he responded to her with care. Abigail expressed her faith and loyalty to David and the Lord in response to his speech and returned home to Nabal and informed him of his error. This information caused Nabal's heart to fail, leaving him paralyzed until struck down by God (1 Sam 25:37-38).

Leaders should look to this pericope to glean the importance of responding appropriately to varying stimuli, such as context, background, subordinate ability, behavior, or commitment, and how the ability to adapt improves leader effectiveness. The Christian leader should approach leadership through the worldview of values such as egalitarianism, humility, love, and justice; but the leader cannot become so entranced by these morals that they allow themselves to adopt a viewpoint that each follower should receive the same level of treatment. Effective leaders “serve best by not becoming prisoners of our own doctrines” (Hersey & Blanchard, 1997, p.45). David built relationships based on the behaviors and abilities of each subordinate, sometimes modified by context, sometimes not. Leaders need to adequately assess each situation

as presented and respond individually to each. There is no one-size-fits-all method of leadership; leaders must work to develop a mastery of multiple styles for maximum success.

V. CONCLUSION

This paper sought to present support from 1 Samuel 25 for the effectiveness of situational leadership. The study highlighted the importance of several situational leadership traits, such as patience, humility, emotional intelligence, and active listening: all traits that David exhibited in response to the different situations and people he faced. Northouse (2013) contended that situational leadership “underscores that subordinates have unique needs and deserve our help in trying to become better at doing their work” (p. 106). David’s behavior in 1 Samuel 25 is a shining example for today’s leaders of the benefits of situational leadership. The style is practical; it is easy to understand; it stresses how leaders should behave, but also how leaders should not behave (Northouse, 2013).

Further studies focusing on the views of followers is required, for example, how do subordinates view leaders who respond differently to different to stimulants? Do subordinates possess the level of objectivity and self-awareness to accept a leader that treats subordinates differently based on their capabilities, or will subordinates see this type of leader as unjust and biased? Is there a specific type of follower or mixture of follower traits that make this response more or less likely? Assessing the likely receptivity of followers would help to advance research further and expand models of situational leadership.

About the Author

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THE HISTORIAN'S HEROINES: EXAMINING THE CHARACTERIZATION OF FEMALE ROLE MODELS IN THE EARLY ISRAELITE MONARCHY

Cheryl You

Biblical narratives are often read with an androcentric lens, resulting in the marginalization of women's stories. Female figures appear frequently throughout the text, and their stories can function as exemplars of leadership if the reader is able to bring these women-stories to the forefront. This article examines the characterization of Hannah, Abigail, Bathsheba, and Rizpah in the books of Samuel and Kings—essential figures for the trajectory of the monarchy towards God's purposes. These women of ancient, patriarchal Israel were not powerless and subservient as they are often made out to be but had the power to alter the course of history through their speech and actions. Through the study of biblical narrative and characterization, this paper seeks to contribute towards developing a composite picture of women in leadership that is not confined to conventional roles and titles, but one that reflects the mutuality of the *Imago Dei*: men and women together, reflecting the image of God to the world.

I. INTRODUCTION

“The bows of the mighty are fallen, but the feeble bind on strength.”
1 Samuel 2:4.¹

The Deuteronomistic Historian's (hereafter the historian)² view of God's story is a story of the Great Reversal. The mighty are humbled, and the feeble are girded up with

1. All Scripture is henceforth quoted in ESV unless otherwise stated.

2. I have chosen here to use Martin Noth's designation of the books of Deuteronomy, Joshua, Judges, Samuel, and Kings as a single literary work. Noth proposes a single author, the Deuteronomist (or historian) for the work, although to-date, the identity of the historian still remains debated by scholars. See Martin Noth and Department of Biblical Studies University of Sheffield, *The Deuteronomistic History*

strength. Bible narratives are most often read with an androcentric lens—the male characters are the heroes, while the female characters are often read as static or flat characters, mere functions of the plot, if they are even noticed at all. Female characters appear frequently in Samuel and Kings, and the historian does not necessarily portray them as weak or bland. However, today’s readers, conditioned to read female characters as “the weaker sex,” marginalize these women in the text. This perceived inferiority is certainly not the historian’s view of many of the female characters of Samuel and Kings. Carol Meyers argues that “although women are far less visible than men in the androcentric Hebrew Bible, they are not presented as inferior.”³

In this paper, I argue that the women are essential to the historian, particularly in the transitory periods of the monarchy. They are important for the movement of the narrative towards the theological program of the historian: themes of covenantal faithfulness and righteous rule are at the forefront of the historian’s theological concerns for the monarchy.⁴ The earthly king is not meant to stand in competition with God’s sovereign rule but rather, to embody it.⁵ Thus, the success of the king is measured not by the amassing of power and the extension of influence, but by obedience to God’s covenant (Deut. 17:14-20). The historian does not whitewash the nobility⁶ and very often, the noblemen do not act in ways befitting of their God-given office. While we are accustomed to expecting the intervention of the prophetic office in such cases, it is not uncommon for the historian to introduce a female character to realign the narrative to its proper course.

Although many women appear within the books of Samuel and Kings, this paper limits its scope to examining the characterizations of Hannah, Abigail, Bathsheba and Rizpah as positive role models; for the historian, they are heroines.⁷ Through their words (or silence) and actions, they: become foils to errant male leadership; prefigure the prophetic office (or even become prophets themselves) in calling leadership to account and reminding them of who they are supposed to be; and shift the narrative toward the historian’s theological program.

II. HANNAH: THE SILENT SUFFERER

Hannah is a key figure in the pre-Davidic period, during the uneasy transition between the period of the Judges and the birth of the monarchy. A careful reading of the Hannah narrative reveals the indispensability of her contribution towards the genesis of

(Sheffield: JSOT Press, 1981), and Brian Neil Peterson, *The Authors of the Deuteronomistic History: Locating a Tradition in Ancient Israel* (Augsburg, MN: Fortress Press, 2014).

³. Carol Meyers, *Rediscovering Eve: Ancient Israelite Women in Context* (New York: Oxford University Press, 2013), 203.

⁴. Bruce C. Birch et al., *A Theological Introduction to the Old Testament*, 2nd ed. (Nashville, TN: Abingdon Press, 2005), 255.

⁵. Although it is the people who demand for a king, God points out to Samuel that it is his divine kingship that has been rejected (1 Sam. 8:7). Saul is appointed by God himself (10:1), but it is clear that Saul does not have sovereignty independent from God. Despite Saul’s military successes, his disobedience ultimately leads to God’s rejection of Saul as king.

⁶. In contrast to Chronicles, which omits accounts such as that of David and Bathsheba.

⁷. Certainly not all the women in the D-history are considered role models or heroines, but it is not the scope of this paper to examine the women who are depicted in negative light, such as Michal, Maacah, Athaliah, and Jezebel.

the kingmaker and ultimately, the monarchy. Bronner states, “Hannah’s story was, of course, intended to be viewed in the framework of the book of Samuel, as background for the miraculous birth and life of a great Israelite leader. Yet her powerful determination to overcome adversity places her at the forefront of the compelling narrative.”⁸

Divine Agency and Human

Divine agency is an important underlying theme for the historian, and it is always set in tension with human initiative. Brueggemann points out that “divine agency and human agency are almost always imagined in these narratives as being inextricably but ambiguously bound together in such a way that neither is autonomous or effective in and of itself.”⁹ Although the monarchy is seemingly brought about as a result of the people asking for a king so they could be like the surrounding nations, the historian sees that God is committed to both the inception and the continuation of the monarchy, with the king being the representative of God’s kingship on earth. God invests His power (anointing/Spirit) and His promises (covenant) in the office of the monarch to see it succeed. As bookends to the books of Samuel, Hannah and David’s songs (and their stories) reveal that God works through the reversal of fortunes, humbling the lofty and elevating the weak.¹⁰ It is often those who are excluded or overlooked but whose hearts are oriented in the right direction, that is, towards God, that act in the right ways.¹¹

If, as Alexander proposes, the books of Genesis to Kings were meant to be read as a “unified narrative”¹² in which exists a recurring theme of “God’s intervention in overcoming the barrenness of the matriarchs, Sarah, Rebekah and Rachel,”¹³ then we could consider Hannah the last in the line of Old Testament matriarchs. In her childlessness, she identifies with the barren matriarchs before her. Cook describes the barren mother type:

The biblical type of the barren mother involves a childless woman who bears a son through divine intervention, then takes steps to ensure her son’s success. Often the sons in question serve a special function as leaders of the people in times of crisis or transition (e.g. Isaac, Jacob, Joseph, Samuel). The Deity acts

⁸. Leila Leah Bronner, *Stories of Biblical Mothers: Maternal Power in the Hebrew Bible* (Maryland: University Press of America, 2004), 31.

⁹. Walter Brueggemann and Tod Linafelt, *An Introduction to the Old Testament: The Canon and Christian Imagination*, Second. (Kentucky: Westminster John Knox Press, 2012), 25.

¹⁰. Walter Brueggemann, “2 Samuel 21-24: An Appendix of Deconstruction?,” *The Catholic Biblical Quarterly* 50, no. 3 (July 1988): 397.

¹¹. William J. Dumbrell, “The Content and Significance of the Books of Samuel: Their Place and Purpose Within the Former Prophets,” *Journal of the Evangelical Theological Society* 33, no. 1 (March 1990): 51.

¹². T. Desmond Alexander, “Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology,” *Tyndale Bulletin* 49, no. 2, 191-212 (1998), 194-198.

¹³. Alexander, 198.

not only in the particular event of childbearing, but also on a larger scale in fulfillment of divine promises to Israel.¹⁴

Barren mother type scenes occur at significant points within the biblical narrative, alerting the reader to the impending provision of a male hero for Israel. Brueggemann notes that the barren-mother motif is important to “show that the monarchy arises in Israel *ex nihilo*, that is, as the singular gift of YHWH.”¹⁵ Furthermore, the phrase “the Lord had closed her womb” (1 Sam. 1:5-6) hints at divine action behind the scenes.¹⁶ However, Hannah's actions are at the forefront of the narrative: she petitions God directly, she prenatally dedicates her child to God, and, later on, she, and not her husband, takes the initiative in the ritual sacrifice. From her analysis of the barren mother type scenes¹⁷, Cook concludes that the Hannah-Samuel narrative stands out in its demonstration of the tension between human initiative and divine causality.¹⁸ Misunderstood by Eli the priest and lacking support from her husband Elkanah, ultimately, it is Hannah's actions that move God to action. The Lord who initially “closed her womb” (v.6) now “remembered her” (v.19) and she conceived and bore a son. Cook states, “Hannah stands in line with those who influenced the course of history by venturing to influence the divine plan. Her promise to God...resulted in the birth of Samuel, the reform of the priesthood, and the birth of the Israelite monarchy.”¹⁹

Hannah's Indelible Mark on Samuel

His growing up years set in the context of the corrupt house of Eli, the life of Samuel acts as the historian's critique of the Elides. This, however, does not begin with Samuel but with his mother Hannah. Hannah is set in contrast with Eli and his sons to critique the perverted priesthood.²⁰ As a mother, Hannah had great influence over her son, even though Samuel did not grow up under her roof. The naming of Hophni and Phinehas in the introduction of the birth narrative of Samuel seems irrelevant at first, “but points forward to the focus on proper and improper heirs to the priesthood in Samuel's story.”²¹ From 1 Sam. 2, the historian switches back and forth between accounts of the Elides' deplorable actions (2:12-17, 22-25, 27-36) and scenes of Samuel growing up in the temple (2:18-21, 26; 3:1, 3:19-4:1a), in somewhat rapid-fire fashion. Murphy describes this as “the simultaneous interplay of different story arcs,”

¹⁴. Joan E. Cook, *Hannah's Desire, God's Design: Early Interpretations of the Story of Hannah*, Journal for the Study of the Old Testament Supplement Series 282 (Sheffield: Sheffield Academic Press, 1999), 10.

¹⁵. Brueggemann, 164-165.

¹⁶. Cook, 11.

¹⁷. Cook identifies three models of the barren mother type scenes: (1) the competition model (Sarah, Rachel, and Hannah), (2) the promise model (Sarah, Samson's mother, and Hannah), and (3) the request model (Rebekah, Rachel, and Hannah). The first two models are associated with divine causality and human initiative is attributed to the third model. Hannah is the only woman who is associated with all three models. Cook, 14-25.

¹⁸. Ibid., 24.

¹⁹. Cook, 21.

²⁰. Dumbrell, 50.

²¹. Robert Alter, *Ancient Israel: The Former Prophets: Joshua, Judges, Samuel, and Kings: A Translation with Commentary*, First. (New York: W. W. Norton & Company, 2013), 242.

used by the historian as a way to “contrast the priesthood of Samuel with that of Eli’s sons, and as vividly as possible.”²²

The mothers of ancient Israel had significant influence within the context of their own households. As evidence for this, Bridge demonstrates that in the biblical text, mothers, more frequently than fathers, are depicted as naming their offspring.²³ Meyers states, “The role of women in giving names is apparently indicative of an authoritative social role, at least within the family setting, since the child receiving the name thereby comes under the influence of the namegiver.”²⁴ Mothers were not just responsible for childbearing, they were “cultural and spiritual educators of their children.”²⁵ Meyers argues that “the role of mothers as educators was arguably greater than that of fathers because women dominated the educative process in a child’s early years.”²⁶ While the text is not specific with the details regarding Samuel’s age when he was weaned and brought to the temple, scholars tend to estimate that he is between the age of three to five-years-old at the time.²⁷ It is not difficult to imagine that for however long that period of time was, Hannah was nurturing Samuel and playing a primary role in shaping his heart orientation toward God. Furthermore, after she leaves Samuel at the temple, she visits him every year, giving him the gift of a robe that she sews: something that would become a distinctive feature throughout his life and even after his death.²⁸ Bronner states, “This act alone demonstrates Hannah’s continued love and presumed influence in Samuel’s life. The success of Samuel’s career should attest to the truth of his mother’s influence.”²⁹

From the text, we can highlight three ways in which Hannah leaves an indelible mark on her son:

Single-hearted devotion to God

As Hannah’s song reveals, hers is a story of the reversal of fortunes. One can only imagine the extent of emotional torment she suffered at the hands of her rival Peninnah; and although her husband Elkanah loved her, his words and actions did nothing to assuage her grief. That her rival, who had several children, “provoke[d] her grievously” (1 Sam. 1:6) over a period of several years, explains her deep distress and bitter weeping (1 Sam. 1:10). Given the often economical and patriarchal context of biblical narrative, it is rare to encounter women speaking for themselves³⁰; thus, it is

²². Francesca Aran Murphy, *1 Samuel*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2010), 24.

²³. Edward J. Bridge, “A Mother’s Influence: Mothers Naming Children in the Hebrew Bible,” *Vetus Testamentum* 64 (2014), 390-392.

²⁴. Carol Meyers, “The Hannah Narrative in Feminist Perspective,” in *Go to the Land I Will Show You: Studies in Honor of Dwight W. Young*, ed. Joseph E. Coleson (Indiana: Eisenbrauns, 1996), *The Hannah Narrative*, 121

²⁵. Bronner, 29.

²⁶. Carol Meyers, “Women’s Lives,” in *The Wiley Blackwell Companion to Ancient Israel*, ed. Susan Niditch (West Sussex: Wiley-Blackwell, 2016), 421.

²⁷. II Maccabees 7:27 mentions a weaning period of three years.

²⁸. Alter, *Ancient Israel*, 250.

²⁹. Bronner, 32.

³⁰. Lindsay Freeman in *Bible Women: All Their Words and Why They Matter* estimates that only 1.2 percent of the words in the Bible are spoken by women.

significant that Hannah is given a considerable amount of dialogue within the narrative.³¹ Alter explains that the biblical writers primarily used dialogue to draw attention to important narrative events, and a character's first reported speech is of particular significance.³² Consequently, it is compelling that, despite Peninnah's incessant provocations³³ and Elkanah's well-meaning but futile attempts to comfort her, Hannah does not respond to either of them. Her first recorded speech is directed to God himself, and is not mediated by the priest, Eli, who is sitting close by. Perhaps Hannah is cognizant that her deliverance will not come from a human source, even if it is familial and loving (i.e. Elkanah), or ecclesiastical/political (i.e. Eli and his sons).³⁴ Thus, Hannah is representative of those who acknowledge God as Deliverer and King over the people; something that Samuel himself is deeply aware of.

During this time, the Israelites were not practicing monotheists, or wholeheartedly serving the Lord, as was made clear from the period of the Judges. Drawing from archaeological findings, Murphy concludes that "Israel's empirical religion was syncretistic, offering worship to both Yahweh and Asherah."³⁵ Worship of Asherah, the Canaanite fertility goddess, "included rituals for childbirth, sacred *marzeah* feasts, pilgrimages, saints days, baking cakes for Asherah the "Queen of Heaven" to ensure fertility."³⁶ That Hannah brought her petition directly to the Lord is evidence of her single-hearted devotion and the fidelity of her worship of God, which set her apart from the community of Israel. Her actions were a direct critique of Eli's "worthless" sons who "did not know the Lord" (1 Sam. 2:12) and who "lay with the women who were serving at the entrance to the tent of meeting" (1 Sam. 2:22). Later on, Samuel himself would call the people of Israel to "put away" their Baals and Asherahs and return to single-hearted worship of the Lord (1 Sam. 7:3-4).

Sacrificial life

Hannah tells Elkanah that she will bring Samuel to the presence of the Lord when "the child (נֶעָר) is weaned." Alter notes that *na'ar* (נֶעָר) is "quite often a tender designation of a young son...this usage surely intimates the powerful biological bond between Hannah and the longed-for baby and thus points to the pain of separation she

³¹. In Freeman's count of the NRSV, Hannah speaks 474 words, second to the Shulammitte woman in the Song of Solomon who speaks 1,425 words. In contrast, Sarah speaks only 141 words.

³². Robert Alter, *The Art of Biblical Narrative*, 2nd ed. (New York: Basic Books, 2011), 227.

³³. Amit notes "that the disproportion in the distribution of sacrificial portions and the anger that Peninnah caused Hannah were not isolated incidents, but rather, regularly recurring phenomena." Yairah Amit, "Am I Not More Devoted to You than Ten Sons?" (1 Samuel 1.8): Male and Female Interpretations," in *Feminist Companion to Samuel-Kings, Feminist Companion to the Bible 5* (Sheffield: Sheffield Academic Press, 1994), 68-76.

³⁴. T. Ishida argues in *The Royal Dynasties in Ancient Israel: A Study on the Formation and Development of Royal-Dynastic Ideology* (Berlin: Walter de Gruyter, 1977) that the shrine at Shiloh was the 'centre of the confederation of the Israelite tribes at the time.' If so, Eli was not merely a priest, he functioned as the leader of the confederation of tribes at Shiloh at the time, making him a 'priest-judge.' Thus, when Samuel became judge of Israel, it was as 'Eli's legitimate successor.' This idea of leadership succession is further evidenced by Samuel making his sons judges when he became old (1 Sam. 8:1), pp. 32-34.

³⁵. Murphy, 4.

³⁶. Ibid.

must accept.”³⁷ Although both Elkanah and Hannah are present at the sacrifice, it is clear that Hannah takes the lead (1 Sam. 1:24-25) in the sacrifice. 1 Sam. 1:25 demonstrates that the bull and the lad are parallel sacrifices to the Lord, and Murphy states, “Given away at weaning by Hannah, Samuel is called to a life of self-dispossession.”³⁸ Murphy calls Hannah’s act a “hard maternal sacrifice”³⁹ which is in stark contrast to Hophni and Phinehas who desecrated the sacrifices to the Lord.

For a mother to give up a child for a life of service can be considered altruism of the highest order, particularly if it is a child whom one has desired “year by year” (1 Sam. 1:7). What the reader might miss, however, is the introduction of Hophni and Phinehas early on in the narrative as the priests of the Lord at Shiloh, where Elkanah and his family would go to worship every year. This picture would put Hannah’s sacrifice in even starker light. For a mother as pious and devoted as Hannah to leave her son in an environment where the worship of the Lord was corrupt, would require even greater trust in God. Meyers writes, “Hannah’s sacrifice signifies an instance of female activity, albeit related to maternal functions, with national implications. By the very individuality of her characterization and behavior, she is represented as contributing to the corporate welfare of ancient Israel.”⁴⁰

Prayer

In 1 Samuel, the word “pray” (פָּלַל) is associated with Hannah five times, with Hannah being the subject of the verb. The only other person in 1 Samuel who is the subject of the verb “pray” (פָּלַל) is Samuel himself.⁴¹ Hannah’s prayer has been carefully passed down by the Rabbis in Jewish tradition as a model for prayer.⁴² Bronner describes Hannah as being “viewed as a Mother of Prayer, instructing the faithful on how to request God’s favor.”⁴³ It is no wonder then, that Samuel himself is a man of prayer. In 1 Samuel 4, in the battle with the Philistines, Hophni and Phinehas bring out the ark as a ‘good-luck charm’ in their effort to win the battle, only to lose the battle and the ark to the enemy. By the beginning of Chapter 7, the ark is returned to Israel, but in another battle with the Philistines in the same chapter, Samuel does not use the ark in similar fashion. He instead prays (פָּלַל) to the Lord (1 Sam. 7.5). The Lord miraculously aids Israel in battle, and “the Philistines were subdued and did not again enter the territory of Israel” (1 Sam. 7.13). Again, as a critique of the Elides, the only other occurrences of the verb “pray” (פָּלַל) in 1 Samuel are in Eli’s futile rebuke of his sons, warning them of the impending judgement of the Lord; a warning which they ignored (1 Sam. 2:25).

In the birth narrative, Hannah’s inner prayer is emblematic of a heart that is devoted to the Lord, casting a forward glance toward 1 Sam. 16:7 when the Lord says to Samuel, “For the Lord sees not as man sees: man looks on the outward appearance,

³⁷. Alter, *Ancient Israel*, 245.

³⁸. Murphy, 30.

³⁹. *Ibid.*, 18.

⁴⁰. Meyers, *The Hannah Narrative*, 126.

⁴¹. Ralph W. Klein, *1 Samuel*, vol. 10, *Word Biblical Commentary* (Waco: Word Books, 1983), 8.

⁴². Victor P. Hamilton, *Handbook on the Historical Books: Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra-Nehemiah, Esther* (Grand Rapids, MI: Baker Academic, 2001), 215.

⁴³. Bronner, 34.

but the Lord looks at the heart.” Perhaps Hannah herself provides for us the model of a godly king.⁴⁴ The climax of Samuel’s birth narrative is found in Hannah’s song in chapter 2. Hannah’s inward petition has burst into outward praise. It is noteworthy that Hannah’s song of exultation comes in response to her giving Samuel away at the temple, rather than when she conceived or when Samuel was born.⁴⁵ Her song in chapter 2, though shorter, has enough similarities with David’s song in 2 Sam. 22 that many scholars consider both these songs as an inclusion to the books of Samuel. Polzin writes:

If David is king *par excellence* in the books of Samuel, and if his hymn of praise in 2 Samuel 22 recalls his rise to power in the face of Saul’s opposition, then perhaps we may be justified in hearing the prefiguring voice of a victorious king in the Song of Hannah, in concise harmony and counterpoint with its longer version at the end of 2 Samuel. The emotive and ideological features present in the character zones of both Hannah and David through the songs placed in their mouths unite their voices in a striking way...In this way the voice of a triumphant king merges with that of an exultant mother.⁴⁶

Thus, the historian accords this triumphant barren mother the royal honor of heralding the future king. An exemplar to the Israelite community and its future kings, Hannah’s piety and sacrificial devotion to God set up the trajectory for the birth of the monarchy.

III. ABIGAIL: THE SHREWD SISTER

Abigail is courageously decisive and action-oriented, a shrewd princess who circumvents a dangerous situation with her artful negotiation skills. Through the course of 1 Samuel 25, David recedes from the foreground and Abigail emerges as the primary interest of the historian in this narrative. Her words and actions not only save the day for her household and for David; she makes prophetic statements leading to her becoming identified as one of seven female prophets by the rabbinic tradition.

Abigail is characterized in direct contrast to her husband Nabal. Where Nabal, whose name aptly means “fool,” is “harsh and badly behaved,” Abigail is “discerning and beautiful” (1 Sam. 25:3). Nabal is not just any fool, however, he is an extremely wealthy Calebite. On feast day, David sends ten of his men to respectfully ask Nabal for provisions for his band of men, citing how David’s men had protected Nabal’s servants and flocks while out in the fields as justification for his request. Nabal angrily disdains David’s request. This prompts David to fly into a rage himself and he orders his men, four hundred of them, to strap on their swords and prepare to annihilate all the males of Nabal’s household. When Abigail is informed of the impending disaster, she moves quickly to intercept David and his men.

Nabal is the epitome of a fool. Levenson points out that Nabal’s name itself characterizes him and is “a form of character assassination.” He says, “The Hebrew

⁴⁴. Brueggemann notes: “David becomes the approved king because he has become more like Hannah.” Brueggemann, *II Samuel 21-24*, 397.

⁴⁵. Hamilton, 217.

⁴⁶. Robert Polzin, *Samuel and Deuteronomist: A Literary Study of the Deuteronomistic History, Part Two: 1 Samuel* (New York: Harper & Row Publishers, 1989), 33.

word *nâbâl*, often translated as ‘fool,’ designates not a harmless simpleton, but rather a vicious, materialistic, and egocentric misfit,” and suggests Nabal is not his real name but that his name was “changed for the purposes of characterization.”⁴⁷ Furthermore, both his servant and Abigail unequivocally call him a “worthless man” (1 Sam. 25:17) and “worthless fellow” (1 Sam. 25:25), suggesting that Nabal’s reputation, at least within his own household, was undisputed. The hyperbolic characterization is meant to draw a sharp contrast to the wit and skill of Abigail. The text describes her as beautiful, but she is far from being merely a pretty face. She is the perfect counterpoint to the epitome of the Fool.

Meyers, in her extensive examination into the lives of ancient Israelite women, decries the common perception of these women as merely subservient housewives. She describes the typical woman “of the agrarian settlements of ancient Israel...as a woman with considerable agency and power, a complement to her spouse in carrying out the myriad tasks of an agrarian household—hardly a subservient, passive, and inferior housewife.”⁴⁸ In this narrative, however, Abigail is a foil, rather than a complement, to her spouse. Given what the text reveals about the magnitude of Nabal’s wealth and property, Abigail’s managerial responsibilities would have been extensive and equivalent to that of a Chief Operating Officer today.⁴⁹ The fact that the servant goes to Abigail with a report of what happened and a request for her to do something about the situation, shows the level of respect and authority she commanded in the household. The servant does not tell Abigail what to do, but instead says, “Now therefore know this and consider what you should do” (1 Sam. 25:17), indicating that she was deemed intelligent and resourceful enough to handle the situation.⁵⁰ Yet again, a contrast is made between the confidence the servant places in Abigail’s leadership and his lack of confidence in Nabal’s. Levenson notes how the narrator sets Abigail up as a ‘perfect match’ for David here. The servants look to Abigail “with exactly the confidence which they despair of placing in her husband. Her relationship to the servants is much more like that of David to his men, one characterized by mutuality and solidarity.”⁵¹ Solvang proposes that, “Abigail’s behavior as household manager is connected to David’s future role as king,” because her actions not only “preserve David’s future kingship. They also provide a model for wise kingship.”⁵² If we consider Abigail’s actions as a model for wise kingship, then she becomes a foil not just to Nabal, but to David himself.

The Art of Abigail’s Diplomacy

Although Abigail immediately gathers food and provisions for David’s men to appease him, it is not this gift that changes David’s mind, but the gift of her discernment

⁴⁷ Jon D. Levenson, “1 Samuel 25 as Literature and History,” *The Catholic Biblical Quarterly* 40 (1978), 13.

⁴⁸ Meyers, *Rediscovering Eve*, 203.

⁴⁹ *Ibid.*, 188.

⁵⁰ Alter, *Ancient Israel*, 388.

⁵¹ Levenson, 18.

⁵² Elna K. Solvang, *A Woman’s Place Is in the House: Royal Women of Judah and Their Involvement in the House of David*, vol. 349, *Journal for the Study of the Old Testament. Supplement Series* (London: Sheffield Academic Press, 2003), 98.

and diplomacy. In an act of courageous self-abandon, she rides on a donkey toward a throng of four hundred men readied for battle under the leadership of an enraged giant-killer and future king and throws herself at his feet. While Nabal is condescending toward David from his position of greater wealth and status,⁵³ Abigail humbles herself before David in anticipation of his future royal status. She refers to David as “my lord” fourteen times and to herself as “your servant” five times. Abigail distances herself from her husband by reiterating that he is a fool and a “worthless fellow,” and from his actions by explaining that she did not see the young men that David sent (1 Sam. 25:25). She tells David to lay all the guilt on her, yet also “makes it clear that she does not share Nabal’s guilt in refusing payment to David’s men.”⁵⁴

When Abigail distances herself from Nabal, she situates herself on David’s side, not just in the David-Nabal conflict, but in the overall scheme of things.⁵⁵ Nabal refuses to recognize who David is, calling him a servant who has broken away from his master. But Abigail becomes the one who breaks away from her “master,” and acknowledges who David is by announcing his kingly destiny. In doing so, Abigail reminds David of who he is: the one chosen by God to rule over Israel (1 Sam. 25:30), and artfully implies that godly kings do not act in the way he is about to. Cleverly alluding to his battle with Goliath (“the lives of your enemies he shall sling out as from the hollow of a sling,” 1 Sam. 25:29), and cognizant of his fleeing from Saul (“men rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living in the care of the Lord your God,” 1 Sam. 25:29), she reminds David of who he was and who he should be: one who does not taint his hands with “blood[shed] without cause” and “work[s] salvation himself” (v31), but trusts in the Lord for deliverance and vengeance over his enemies.⁵⁶ Murphy writes, “This proverbial woman has reminded David that he *can* show mercy, because his strength is not his own, but the Lord’s. The law of recompense of evil for evil, good for good, is not abrogated, but left in the hands of God. So David can and must be merciful.”⁵⁷ As a result, David comes to his senses and listens to her. Abigail saves her household from annihilation, and she saves David from the consequences of having murderous bloodguilt on his hand.

Abigail presses the issue of divine agency several times. Even though she is the one who restrains David from violence, she begins her speech with, “because the Lord has restrained you from bloodguilt” (1 Sam. 25:26). In this way, she identifies herself as an agent of the Lord, and David recognizes her as such (“the God of Israel, who sent you this day to meet me,” 1 Sam. 25:32). At the end of her speech, she is careful to secure her future by adding the clause, “then remember your servant” (1 Sam. 25:31). True to her word, when Nabal dies (again it is said that “the Lord struck Nabal,” 1 Sam.

⁵³. Levenson notes that “the man whose name has been altered to Nabal must have been a very powerful figure in the Calebite clan of his day. If his three thousand sheep and one thousand goats (1 Sam 25:2) are not a gross exaggeration, then it was perfectly true that his feast was “fit for a king” (v 36), for he must have been at the pinnacle of social status...Note, too, that Abigail has no fewer than five ladies-in-waiting (1 Sam 25:42). Obviously, Nabal was no commoner,” *1 Samuel 25 as Literature and History*, p. 26.

⁵⁴. Tikva Frymer-Kensky, *Reading the Women of the Bible* (New York: Schocken Books, 2002), 319.

⁵⁵. *Ibid.*, 320.

⁵⁶. Murphy, 241.

⁵⁷. *Ibid.*, 242.

25:38), David sends for her to be his wife. Levenson proposes that David's marriage to Abigail has political importance when he ascends to the throne at Hebron in 2 Sam. 2:1-4. In that narrative, Abigail is named as "the widow of Nabal of Carmel" (2 Sam. 2:2). Perhaps Nabal was a powerful Calebite chieftain (indeed, his wealth was evidence of it), making Abigail a "prominent Calebite woman."⁵⁸ Therefore, Levenson suggests, David, in his marriage to Abigail, becomes the successor to Nabal the Calebite, thus legitimizing his claim to the throne at Hebron.⁵⁹

Abigail: A Prophetess?

Rabbinic tradition places Abigail as one of seven female prophets in the Hebrew Bible even though she never formally held the office. Levenson notes that the text does not "present Abigail as a prophetess in the narrower sense," but the historian "does mean her to be a woman of providence, a person who, in this case from intelligence (*śekel*, v 3) rather than from special revelation, senses the drift of history, and... rides the crest of the providential wave into personal success."⁶⁰ Frymer-Kensky classifies Abigail as an "oracle," not strictly a prophet like the court prophets or the literary prophets, but still one who "convey[s] the will of God." Like Hannah before her, Abigail is a 'onetime' prophet who "mark[s] and participate[s] in the making of Israel's history."⁶¹ Abigail proves herself to be an oracle with these words:

"let your enemies and those who seek to do evil to my lord be as Nabal." (1 Sam. 25:26)

This could be construed as an ominous prediction of Nabal's death and perhaps extrapolated to Saul's death. Again, Abigail's words have power: after she tells him of the averted disaster, Nabal's "heart died within him, and he became as a stone" (1 Sam. 25:37). The use of the word "stone" here also calls to mind her earlier words that God would cause David's enemies to "sling out as from the hollow of a sling" (1 Sam. 25:29). Polzin observes the parallels between Saul and Nabal and concludes that Nabal is a Saul figure.⁶² When Nabal becomes "as a stone", Polzin concludes, "the allusive circle is complete: David's enemy has been slung out like a stone from his sling, an allusion to David's victory over Saul much as over Goliath."⁶³

⁵⁸. Levenson, 25.

⁵⁹. Ibid., 25-28. See also Jon D. Levenson and Baruch Halpern, "The Political Import of David's Marriages," *Journal of Biblical Literature* 99, no. 4 (December 1980): 507-518.

⁶⁰. Ibid., 20.

⁶¹. Frymer-Kensky, 327-328.

⁶². Robert Polzin notes that Nabal is a "similar object of mercy" to Saul in the surrounding chapters of 24 and 26; Abigail wishes that David's enemies (i.e. Saul) "be as Nabal." And David "curiously refers to himself as David's son." *Samuel and the Deuteronomist*, 210-11.

⁶³. Polzin, 212.

“And when the Lord...appointed you prince over Israel” (1 Sam. 25:30)

Abigail predicts that David will be a “prince” (נגיד) over Israel, the first one to use the title (instead of “king” מלך, 1 Sam. 24:20) for David, which indicates his divinely-designated role (1 Sam. 13:14; 25:30; 2 Sam. 5:1-2).⁶⁴

“For the Lord will certainly make my lord a sure house” (1 Sam. 25:28)

Abigail is the first to predict that God will make David a “sure house,” using the language of the man of God in 1 Sam. 2:35 when he conveys God’s judgment on the house of Eli and prefiguring the language of Nathan in 2 Sam. 7:16 who conveys the Lord’s everlasting covenant with David. Solvang notes that Abigail’s marriage to David seals his separation from the house of Saul and that “the wisdom of Abigail will be the starting point of David’s new house.”⁶⁵

“this will not cause grief or a troubled heart to my lord...by having shed blood without cause” (1 Sam. 25:31, NASB)

Does “this” cast a dark glimpse toward David’s actions with Uriah? Levenson argues that there are enough similarities between this narrative and that of 2 Sam. 11-12 that “one cannot read one without recalling the other. In both cases and them alone, David moves to kill a man and to marry his wife,”⁶⁶ except that here only, David is providentially restrained through the actions of Abigail.⁶⁷ Abigail seems to ominously anticipate that “David’s shedding of innocent blood [will be] to his downfall.”⁶⁸

Scholars have pointed to the intentional placement of this narrative between the two accounts of David sparing Saul’s life in chapters 24 and 26. From 1 Samuel 16, David is portrayed as having all the necessary ingredients for the ideal king. However, the insertion of this account between chapters 24 and 26 reveals that David is perhaps not merely a one-sided character but is capable of ruthless violence and allowing his passions to get the better of him.⁶⁹ Murphy affirms, “David has fully become David, dark and light...we, know now...that David is a many-sided man.”⁷⁰ Abigail not only successfully restrains David, she ensures that his ascension is not tarnished by

⁶⁴. Frymer-Kensky, 320. For detailed analysis on the differentiation between מלך and נגיד, see Tomoo Ishida, *The Royal Dynasties in Ancient Israel: A Study on the Formation and Development of Royal-Dynastic Ideology*, ed. John Barton and Reinhard G. Kratz, vol. 142, Beihefte Zur Zeitschrift Für Die Alttestamentliche Wissenschaft Ser. (Berlin, New York: Walter de Gruyter, 1977); and Jeong Bong Kim and D J Human, “Nagid: A Re-Examination in the Light of the Royal Ideology in the Ancient Near East,” *Hervormde Teologiese Studies* 64, no. 3 (July 1, 2008): 1475–1497.

⁶⁵. Solvang, 98.

⁶⁶. Levenson, 24.

⁶⁷. Schwartz observes that in the David-Bathsheba account, in a reversal of roles, David becomes the Fool. “The king is as greedy as Nabal had been, and he denies his neighbor what is rightfully his, as Nabal had denied David provisions from his livestock and hospitality.” Schwartz, 344.

⁶⁸. *Ibid.*, 23.

⁶⁹. Brueggemann, 168.

⁷⁰. Murphy, 244.

unrighteous bloodshed; and David's kingship, for the time being, continues on its intended course.

IV. BATHSHEBA: WHO IS SHE

Bathsheba is one the most famous women of the Old Testament, and yet one of the most misunderstood. At her best, she is read as a weak woman who is unable to stand up to the king's advances; at her worst, and perhaps more commonly, she is depicted as a seductress: a loose, immoral adulteress who schemed her way into the king's bed. The reason for such wide-ranging interpretations of Bathsheba arise from the fact that the historian uses extremely terse narrative to describe the happenings up till Bathsheba discovers she is pregnant, and even afterward, little or no information is given about her emotions or her reactions to what David did to her and her husband.⁷¹

Bathsheba in 2 Samuel 11

Levenson notes, "just as Abigail feared, David's shedding of innocent blood was to be his downfall. The David whom we glimpsed ominously but momentarily in 1 Samuel 25 dominates the pivotal episode of Bathsheba and Uriah."⁷² The David and Bathsheba narrative marks a major turning point in David's kingship. Barron writes:

For indeed, practically everything that follows in 2 Samuel is conditioned by this epic fall from grace. David wrestled with this sin for the rest of his life, and both his public and private affairs were permanently marked by it. More importantly, Israel was changed for the worse by this event, in a manner analogous to the change for the worse visited upon the human race by the sin of Adam.⁷³

The story of David and Bathsheba reminds us that the historian is not interested in whitewashing David, but in communicating that how kings act in relation to covenantal law have wide-ranging implications on the larger community of Israel. It is here that the warnings of Samuel in 1 Sam. 8:11-18 come reverberating back through time: "he will take your sons...he will take your daughters..." The phrase "he will take" occurs six times, anticipating the king's abuse of power and authority, subjecting those under his rule to his whims and fancies. Solvang argues that "the theme underlying this story is not sex...but the royal power to 'take'" and that "David's taking of Bathsheba is clearly a betrayal of the nation and of the king's covenant leadership."⁷⁴ Due to the paucity of dialogue and narration accorded to Bathsheba in 2 Sam. 11, many have taken to interpreting her character in a negative light. This is perhaps also in the interest of preserving David's untainted track record. Koenig notes, "Bathsheba in particular threatens a specific theological picture of David as the supreme human ruler of

⁷¹. Polzin notes that the deliberate omission of essential details is a narrative device used by the narrator.

⁷². Levenson, 23.

⁷³. Robert Barron, *2 Samuel*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2006), 95.

⁷⁴. Solvang, 133.

Israel...it has, in some cases, been important to devalue Bathsheba in order to maintain a high view of David."⁷⁵

If we consider Alter's principle that dialogue is used in biblical narrative to convey the importance of an event, then the Bathsheba story is in stark contrast to that of Hannah or of Abigail; most of the words spoken in chapters 11 and 12 are spoken by the men. It is perhaps the narrator's intention to communicate using reticence and silence to create greater tension in the narrative and cause the reader to judge David's actions. Bathsheba only speaks two words: "I'm pregnant" (2 Sam. 11:5). On the surface, it is tempting to read over those words as a means of informing the reader that Bathsheba has become pregnant by David. However, considering Alter's "rule" of dialogue,⁷⁶ it is significant that the historian chooses to present this information in the form of dialogue. With those two words, in a foreshadowing of Nathan's confrontation of David, Bathsheba calls David to account for his actions toward her. It is a reminder that one's sins, especially those of a God-appointed ruler, eventually come to light. It is also significant that David does not respond to Bathsheba in dialogue. The following narrative, however, frames his response to her. David does everything he should not do: he tries to cover up his sin by attempting to put the responsibility of paternity on his trusted warrior Uriah, and when that fails, he arranges to have Uriah killed. With sinister similarity to Nabal's death resulting in David obtaining his wife Abigail, Uriah is killed, and David obtains Bathsheba as his wife. In both deaths, it appears as if David was not directly responsible. In Nabal's case, it is said that the Lord struck Nabal (1 Sam. 25:38); but in Uriah's case, although he is killed in battle, the narrator is clear that David is directly responsible for his death (2 Sam. 12:9). Finally, the historian makes the statement of judgment he has been withholding throughout the narrative: "the thing David had done displeased the Lord" (2 Sam. 11:27). Although the text is ambiguous on the extent of Bathsheba's complicity in the adultery, this statement of blame on David exonerates her at least from those accusations of being a seductress who willfully lured David into sin.⁷⁷ The only statement revealing Bathsheba's emotions is in 2 Sam. 11:26, describing her lament over Uriah's death. Solvang writes, "it draws attention to her position as victim of David's sending for her and of his sending Uriah to his death...like the lament of Rizpah in a subsequent chapter (2 Sam. 21:10-14), Bathsheba's lament functions as a judgment against royal violence directed at women and their families. Like Rizpah's lament it is followed by divine intervention."⁷⁸

In the 2 Sam. 11-12 narrative, Bathsheba is never characterized simply as "Bathsheba" but is constantly portrayed through her relationships with others, particularly the male characters. She is described as the "daughter of Eliam" (one time, 2 Sam. 11:3), the "wife of Uriah the Hittite" (four times, 2 Sam. 11:3, 26; 12:10, 15) and as David's wife (2 Sam. 11:27; 12:24). Eliam and Uriah are counted in David's inner

⁷⁵. Sara M. Koenig, *Isn't This Bathsheba?: A Study in Characterization*, vol. 177, Princeton Theological Monograph (Eugene: Wipf & Stock Pub, 2011), 5.

⁷⁶. Alter, *The Art of Biblical Narrative*, 227.

⁷⁷. Furthermore, Koenig draws attention to the punishment for adultery in Deut 22:22: Both man and woman are to be punished. But in this case, David alone appears to bear the punishment. Koenig, 69.

⁷⁸. Solvang, 134.

circle of men in 2 Sam. 23, and thus these relational epithets only serve to highlight the magnitude of David's sin and betrayal all the more.⁷⁹

The historian does not present a "clean" David here, because the historian primarily wants to communicate that obedience brings blessing and disobedience brings judgment. The king is meant to model for the community what it means to live in covenantal relationship with God, and he is not above the law. If the king abuses his authority and trespasses, he will be subject to divine judgment. Thus, from here on, the problems with David's rule are evident. The reader gets the sense that even though he receives the forgiveness of the Lord for his genuine repentance, he never quite recovers from the consequences of his actions. His actions do not just have implications for himself, Uriah, Bathsheba, and his child who died; the consequences of his actions reverberate throughout the nation.⁸⁰ However, a glimmer of hope is seen in Solomon's birth sequence. After their first child dies, Bathsheba bears a son, and the Lord himself, through Nathan, renames the child Jedidiah, which means "beloved of the Lord" (2 Sam. 12:25). This name might hint towards Solomon being God's choice as David's successor, as we will see later on. As Jedidiah (יְדִידְיָהּ), he is "God's David (דָּוִד)," pointing to God's redemptive purposes in the midst of human sin and brokenness. Bathsheba is the victim of the king, the mighty one who has asserted his authority in a wrongful way. Jedidiah, the "beloved of the Lord," reminds the reader that God reverses the fortunes of the weak and elevates them. That Nathan brings the message of his God-given name is significant, since the future partnership of Nathan and Bathsheba ensures Solomon's ascension to the throne.

Bathsheba in 1 Kings

After Solomon is born, Bathsheba disappears from the narrative only to reemerge at yet another key transition of Israel's history—the transition between David's and Solomon's reign—a time of succession. Koenig demonstrates that, as a character, Bathsheba has developed over the course of time.⁸¹ She identifies four main ways in which Bathsheba has changed in 1 Kings: first, she has more speech and action; second, she has a growing level of authority; third, she is no longer characterized by her physical appearance, which indicates it is of secondary importance in this narrative; fourth, she is known as "mother," instead of "wife" or "daughter."⁸² Alter notes, "Whereas the beautiful young wife was accorded no dialogue except for her report to David of her pregnancy, the mature Bathsheba will show herself a mistress of language—shrewd, energetic, politically astute."⁸³

⁷⁹. Alter notes: "when a relational epithet is attached to a character...the narrator is generally telling us something substantive without recourse to explicit commentary." Alter, *The Art of Biblical Narrative*, 224.

⁸⁰. Regina M. Schwartz, notes the interwovenness of politics and sexuality in the text: the private acts of a leader have public consequences; Regina M. Schwartz, "Adultery in the House of David: The Metanarrative of Biblical Scholarship and the Narratives of the Bible," in *Women in the Hebrew Bible: A Reader*, ed. Alice Bach (New York: Rutledge, 1999), 343.

⁸¹. Koenig, 77.

⁸². *Ibid.*, 78-79.

⁸³. Alter, *Ancient Israel*, 600.

David is now depicted as weak and unaware of what is going on in his kingdom. Bathsheba is crucial, at this point, in ensuring that Solomon, the “beloved of the Lord,” becomes king in David’s place. Although Nathan prompts her to go to David and coaches her in what to say, she makes certain changes in her speech that indicate that she is “neither his puppet nor his parrot, but acts with her own initiative and intelligence.”⁸⁴ Bathsheba’s speech is direct, which demonstrates a level of authority and influence, and she succeeds in pulling David out of his weakened state, like Abigail before her,⁸⁵ to perform his last act as king: to publicly appoint his successor. Nowhere in Samuel or Kings are we told that David made the vow to Bathsheba concerning her son but perhaps the description in Solomon’s birth narrative that “the Lord loved him” (2 Sam. 12:24) and Solomon’s theophanic dream (1 Kings 3:5) are hints that Solomon was God’s choice all along.

Bathsheba’s authority blossoms further after Solomon becomes king. Adonijah approaches her to ask for Abishag as his wife, thus acknowledging Bathsheba as having authority to speak to the king on his behalf (1 Kings 2:17). Adonijah represents yet another male that seeks to use Bathsheba for his own purposes. It would be politically advantageous for Adonijah to have his father’s mistress, Abishag, as his wife. He makes his petition through Bathsheba, perhaps thinking that she would not see the significance of his request. However, given the political intelligence she displayed in her dialogue with David, it is possible that she saw through his request and her conveyance of the “one small request” (v.20) gives Solomon due course to eliminate a legitimate threat to his rule. Thus, her son secures his throne. At the height of her authority, Solomon, the king himself, in greeting her, rises from his throne, bows to her, and allows her to sit at his right hand by his throne. She is given the highest recognition here: “the king’s mother” (1 Kings 2:19).⁸⁶

Bathsheba is a difficult character to wrestle with, because, unlike Hannah and Abigail, her dialogue and actions are sparse within the text. The historian, however, does not view her as unimportant. She transitions from being a victim and symbol of David’s abuse of kingly power into a woman of influence who ensures that Solomon, the “beloved of the Lord,”⁸⁷ continues David’s legacy and God’s plan for the monarchy.

V. RIZPAH: THE MOURNING MOTHER

During the time of civil war between the House of Saul and the House of David, Rizpah, Saul’s concubine, is first introduced in 2 Sam. 3:7. In this brief mention, she is emblematic of the struggle for power and control in the kingdom during the time of the uneasy reign of Saul’s son, Ish-bosheth. Here, she is being used by men grasping for power as a pawn to achieve their means. She is not mentioned again until 2 Sam. 21, in a section of the book (chapters 21-24) that many scholars traditionally regard as appendices—disparate in literary style and in theological grounding—to the end of

⁸⁴. Koenig, 92.

⁸⁵. Alice Bach, “Signs of the Flesh: Observations on Characterization in the Bible,” in *Women in the Hebrew Bible: A Reader*, ed. Alice Bach (New York: Rutledge, 1999), 361.

⁸⁶. Niels-Erik A. Andreasen proposes that the queen mother holds “a significant official political position superseded only by that of the king himself.” See Niels-Erik A. Andreasen, “The Role of the Queen Mother in Israelite Society,” *The Catholic Biblical Quarterly* 45, 179-194 (1983).

⁸⁷. David in 1 Chron 28:5 states that Solomon was chosen by God to rule.

Samuel. Many choose to skim over this story of David and the Gibeonites for this very reason, but perhaps even more so because the story raises uneasy questions about the true nature of David's motives and, Cheryl Exum suggests, of God's nature as well.⁸⁸ More recent scholarship has shown that although chapters 21 to 24 appear to be written by different authors with obvious differences from the main corpus of the David story, this section exhibits "compositional coherence" with "significant links with the preceding narrative."⁸⁹ Alter reminds readers that "creating a collage of disparate sources was an established literary technique used by the ancient Hebrew editors and sometimes by the original writers themselves" and even points to the chiasmic structure of this section.⁹⁰

The reader is told that the three-year famine is a result of bloodguilt on Saul's part, because he had reneged on the covenant with the Gibeonites and tried to kill them. Divine favor or judgment was very much tied to the land. Famine, pestilence, or drought indicated the judgment of God as a result of the sin of the leaders and the people of Israel.⁹¹ Solvang writes, "Famine is an indication of the withdrawal of divine favor as a consequence of sin; fertility is a blessing brought to the land through righteous rule."⁹² One might recall a parallel phrase in the opening of the book of Ruth: "In the days when the judges ruled there was a famine in the land" (Ruth 1:1). This description is not merely an anecdotal remark but meant to cast judgment on the rule of the judges. In similar manner, there is a possibility of another layer of interpreting this event in 2 Sam. 21, and Solvang proposes that a "famine in the days of David" (2 Sam. 21:1) is "an unmistakable critique of the effect of David's reign on the land of Israel."⁹³ Just as the problems with Saul's leadership throw the stability of the land off-balance, the placement of this narrative after the rebellion sequences, which come as a result of David's sin with Bathsheba and Uriah, might cast a negative light on David's rule.⁹⁴

In familiar fashion, David is described as inquiring of the Lord in response to the famine. However, what is glaringly missing here is the lack of instruction from God to David concerning what to do next. David seeks the Lord for the reasons behind the famine but, for the resolution to the problem, he seeks out the Gibeonites, something God does not tell him to do. David pushes the Gibeonites to state their terms for the resolution of the matter, but he uses the word "atone" (2 Sam. 21:3), which Solvang observes as "striking because the customary direction of appeasement is toward God. It is Yahweh who must be satisfied and who determines the level of atonement

⁸⁸. Cheryl Exum, "Rizpah," *Word & World* XVII, no. 3 (Summer 1997), 260.

⁸⁹. Alter, *Ancient Israel*, 559.

⁹⁰. Alter, *Ancient Israel*, 559. Alter outlines the chiasmic structure as follows: "a story of a national calamity in which David intercedes; a list (Chapter 21); a poem (Chapter 22); a poem; a list (Chapter 23); a story of a national calamity in which David intercedes (Chapter 24)."

⁹¹. Solomon's prayer at the dedication of the Temple clearly points to this interrelation between blessing and the land (1 Kgs. 8:35-40).

⁹². Solvang, 105.

⁹³. *Ibid.*

⁹⁴. Psalm 72 highlights the impact of righteous and just rule to the prosperity and *shalom* of the nation. Routledge writes: "Here it is the spiritual, moral, social and material well-being that derives from the just and righteous run of a king who reigns on God's behalf. The righteous conduct of the king brings blessing - and even enables the corn to grow (v. 16). This follows from the link between the political and cosmic structures, and the idea that the harmony of the created order depends upon the king fulfilling his judicial responsibility." Robin Routledge, *Old Testament Theology: A Thematic Approach* (Downers Grove, IL: InterVarsity Press, 2008).

required.”⁹⁵ In a move laced with heavy notes of irony, David submits himself to those who are “not of the people of Israel” (2 Sam. 21:2) and who “have no place in all the territory of Israel” (2 Sam. 21:5) and accords them the ‘power’ to declare restitution and bring blessing on “the heritage of the Lord” (2 Sam. 21:3). In Joshua 9:14-15, the Israelites failed to seek the counsel of the Lord concerning making the covenant with the Gibeonites which resulted in a covenant they could not renege on. Here, David has not sought the Lord for the resolution of the matter and is putting the matter in the hands of the Gibeonites.⁹⁶ Once again, the Gibeonites exhibit the same cunning that was used to their advantage in Joshua 9 and state that “it is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel” (2 Sam. 21:4). Alter argues, “The second clause is really an opening ploy in negotiation: they say they have no claim to execute any Israelite...suggesting that they are waiting for David to agree to hand Israelites over to them in expiation of Saul’s crime.”⁹⁷ David readily hands two sons of Rizpah and five sons of Merab, Saul’s daughter, over to the Gibeonites to be sacrificed. This is in contrast to the David who, while being pursued by Saul, is “scrupulously presented as refusing to cooperate in the murders of anyone in the household of Saul.”⁹⁸

Almost too conveniently, the sons of Saul, and therefore the remaining legitimate successors to Saul’s house, are taken care of,⁹⁹ in a manner reminiscent of Nabal and Uriah, without the blood being on David’s hands. Does David not see the handing over of Saul’s sons as going back on the oath that he swore to Saul in 1 Sam. 24:21 not to “cut off [his] offspring?” Perhaps he sees the burden of responsibility for their deaths to be in the hands of the Gibeonites. Perhaps he considers the national covenant to the Gibeonites as superseding his personal oath made while being pursued by Saul. Or perhaps he considers the sparing of Mephibosheth in keeping with his covenant to Jonathan as extrapolated to the keeping of his oath to Saul. The Saulides are killed together in ritualistic fashion “before the Lord” (2 Sam. 21:9). Barron asks, “Did...the ritual killing of seven young men in answer to Saul’s slaughter of the Gibeonites—in fact satisfy God’s anger and contribute thereby to the reestablishment of the order of nature? Does the God of Israel truly respond to or sanction this sort of primitive calculus?”¹⁰⁰ The fact that the death of the Saulides does not result in the end of the famine clues the reader to what God does or does not constitute as acceptable sacrifice.

The stark words of David, “I will give them” (2 Sam. 21:6), are the last words of dialogue in this narrative.¹⁰¹ Then, Rizpah enters the scene. Exum notes, “Whereas the most narrative space is devoted to the dialogue between David and the Gibeonites...the narrative power is concentrated in the account of Rizpah’s vigil.”¹⁰² The bodies of her

⁹⁵. Solvang, 105.

⁹⁶. April D. Westbrook, “*And He Will Take Your Daughters...: Woman Story and the Ethical Evaluation of Monarchy in the David Narrative*,” vol. 610, *The Library of Hebrew Bible/Old Testament Studies* (London: T&T Clark, 2016), 216-217.

⁹⁷. Alter, *Ancient Israel*, 560.

⁹⁸. Barron, 182.

⁹⁹. Exum, 265.

¹⁰⁰. Barron, 183.

¹⁰¹. Exum, 263.

¹⁰². *Ibid.*, 264.

sons and the sons of her husband's daughter are left out to the elements with no proper burial. Exum observes that this treatment of the Saulides "calls to mind the Philistines' desecration of the bodies of Saul and his sons by hanging them on the wall of Bethshan (1 Sam. 31)."¹⁰³ While David praised the men of Jabesh-Gilead for showing honor to Saul and burying him, he himself does not make any move to show the same honor to the sons of Saul here. Instead, Rizpah, who several scholars call a Hebrew Antigone,¹⁰⁴ "upholds the right of the dead to burial and [puts] the obligations of familial loyalty (and in her case maternal devotion) as over against the power of the state."¹⁰⁵ Using sackcloth, the trappings of mourning, as a tent to shield herself from the sun,¹⁰⁶ she watches over the corpses over the hot summer months, protecting them against the scavenging birds and wild beasts (2 Sam. 21:10). Her courageous act, driven by her maternal grief, is described laconically, in just one verse, but it achieves an effect of tremendous proportions: "the king is shaken out of his acquiescence in the Gibeonite inhumanity"¹⁰⁷ (2 Sam. 21:10). Rizpah's actions move David to honor the remains of Saul, Jonathan, and the rest of the Saulides by retrieving them and burying them in their family tomb in Benjamin (2 Sam. 21:12-13), which results in God "respond[ing] to the plea for the land" (2 Sam. 21:14).

The killing of the sons of Rizpah the concubine at Gibeah calls to mind another incident involving the Levite's concubine in Gibeah. In the time of the Judges a great outrage was committed against the Levite's concubine at Gibeah. In this instance, the exposing of the dead bodies of Rizpah's sons was a great outrage committed against this "mother in Israel."¹⁰⁸ In the text, both these women are objectified and are completely silent—they are at the mercy of the actions of men and only their actions speak for them. While the actions of the Levite become a grisly means of calling the nation to account for the actions of their brothers at Gibeah towards his concubine, the actions of the concubine Rizpah herself, no less gruesome, call David to account for his action, or rather, inaction. The text might not be explicit in its assignment of blame for the famine on David's rule, but Rizpah's actions bring a clear judgment of David's actions in handing over the sons of Saul to the Gibeonites and allowing their bodies to be desecrated. While Rizpah, the concubine of a deposed royal house, is a woman with no political power, her courageous actions serve as a contrast to the powerful king, and she exemplifies the justice and compassion that is expected of him.¹⁰⁹ Solvang concludes, "It is not until David acts with respect towards his enemies that God changes the conditions of the land, ending the famine. It is the royal woman Rizpah who initiates the cultic acts that bring the return of divine favor and fertility to the land."¹¹⁰

¹⁰³. Ibid., 263.

¹⁰⁴. Alter, *Ancient Israel*, 562; Exum, 261.

¹⁰⁵. Exum, 264.

¹⁰⁶. Alter, *Ancient Israel*, 561.

¹⁰⁷. Ibid., 562.

¹⁰⁸. See 2 Sam. 20:19; Westbrook, 219.

¹⁰⁹. Westbrook, 220.

¹¹⁰. Solvang, 107.

VI. CONCLUSION

Hannah, Abigail, Bathsheba and Rizpah are four women from different backgrounds, with very different stories. Yet, they have this in common: they are heroines for the historian, even if they are not commonly read as such. Hannah, a woman who suffers in silence, transforms into the mother of the kingmaker. Abigail is a courageous and intelligent household manager who prevents the impending disaster on her house, and in doing so, saves the kingship of the future king. Bathsheba is a beautiful woman who begins as the victim of the king's abuse of power, but in the end, uses her persuasive courtly skills to ensure Solomon's ascension to the throne. Rizpah is a grieving mother who protects the bodies of her sons from being ravaged by animals, her actions spurring the king to right action and thus, averting the famine in the land. At key points of Israel's history, when the rulers of the land failed to act in ways that rightly embodied God's reign, these women stepped up in courageous ways to influence and shape the course of Israelite history.

Readers looking for exemplars of leadership in the Bible often look to well-known characters of great repute, such as the Prophet Samuel or King David, or female figures such as Deborah the Judge and Queen Esther—women who have been accorded official titles in Israelite society. These four women-stories, however, demonstrate that leadership in God's economy extends beyond conventional notions associated with position, title, followership, and great exploits. Godly leadership is measured by obedience to God's covenant and by the extent to which the leader embodies God's righteous, just, and compassionate rule. Just as the success of the king was not evaluated by the power or wealth he amassed, which, in our time can also be translated to the increase of influence and reach, godly leaders must be evaluated by their actions toward those who have been entrusted to their care. The stories of these four women demonstrate that covenantal faithfulness, courage, decisiveness, and diplomacy are not exclusive to the realm of men. While women like Deborah and Esther provide heroic examples of women in leadership roles, we must continue to plow the text to uncover what the lesser-known women in the Hebrew Bible can teach us by bringing their stories out from the margins into the forefront. As Hannah's song indicates, God's story is the story of the Great Reversal, lifting up the poor and needy and seating them at the seat of honor with princes (1 Sam. 2:8).

We must reconsider the ways in which we flatten our reading of women in the Bible. Women who are courageous and assertive are not all power-hungry usurpers; the historian does not pit woman against man in the narrative. Instead, what we might glean from the text is a picture of both men and women, as fellow bearers of the *Imago Dei*,¹¹¹ being used by God to establish his purposes on earth. For further study, a detailed survey of the interconnected male-female relationships in the Old and New Testament narratives will contribute greatly to the discussion of biblical gender mutuality as it relates to leadership in God's economy.

¹¹¹. See Fr. Francis Martin, "The New Feminism: Biblical Foundations and Some Lines of Development," in *Women in Christ: Toward a New Feminism*, ed. Michele M. Schumacher (Grand Rapids, MI / Cambridge, U.K.: W.B. Eerdmans Pub. Co, 2004), 141–168.

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BEYOND RICHES AND RUBIES: A STUDY OF PROVERBS 31:10-31 AND SERVANT LEADERSHIP

Elizabeth Graves

This paper determines enhancements to servant leadership theory by comparing it to the Old Testament poem about a noble woman (Prov. 31:10). Through intertexture analysis, an exegesis of Proverbs 31:10-31 revealed a very simple approach to servant leadership, whereby one's character and actions for others, out of their fear of the Lord resulted in spiritual riches. When compared with scholarly research on servant leadership, the Proverbs 31 example of servant leadership enhances the theory by adding two components: an emphasis on action as behavior and servant leader growth as an outcome.

I. INTRODUCTION

As more organizations experience issues of corruption and low morality, business leaders and organizational scholars turn their interest to the practice of servant leadership (Peterson, Galvin, & Lange, 2012, p. 566; Sendjaya & Sarros, 2008, p. 402). While the theory lacks consensus in definition, one model, argued by Liden et al., provides a foundation for study (Northouse, 2018, p. 232). This model entails antecedent conditions, behaviors, and outcomes of servant leadership (Northouse, 2018, p. 232). While evidence shows servant leadership's positive influence on followers, organizations, and society, the example of the woman described in Proverbs 31:10-31 provides an opportunity to improve it. Therefore, this paper seeks to enhance servant leadership theory by examining the description of the noble woman in the pericope (Prov. 31:10). Intertexture analysis uncovered oral-scribal, social, and cultural intertexture support for interpretation. The historical intertexture analysis did not provide sufficient reinforcement; however, the remaining elements were used in detail.

II. INTERTEXTURE ANALYSIS AND PROVERBS 31:10-31

As interpreters hunt for understanding, intertexture analysis provides enlightening answers, whereby examination of a text outside the pericope brings insight to the text itself (Robbins, 1996, p. 40). Intertexture analysis helps provide a deep understanding of the text and its multiple dimensions (p. 3). Through an analysis of Proverbs 31:10-31 and its interaction with oral-scribal, cultural, and social intertexture, the poem brought life to a female embodiment of wisdom, one who served others with the fear of the Lord and received the ultimate reward.

Oral-Scribal Intertexture

Interpreters uncover oral-scribal intertexture by analyzing text outside the pericope, where reference to the text may or may not be explicit (Robbins, 1996, p. 40). There has been much debate about who authored Proverbs 31:10-31. Although scholars believed Solomon might have written portions of Proverbs, they do not believe he could have written this poem about a noble wife, because he himself had many wives (Pfeiffer & Harrison, 1962, pp. 554-555). It is safe to say, however, the author of the pericope remains unknown (Pfeiffer & Harrison, p. 555). Through oral-scribal analysis, one uncovers several references to wisdom: who it is for, what it is not, what it looks like, the challenge of finding it, how it is obtained, and ultimately, its reward.

Wisdom for All. Proverbs 31:10-31 is an artistic and acrostic poem about a wise and virtuous woman (Labahn, 2014, p. 2; Pfeiffer & Harrison, 1962, p. 582). The acrostic uses each of the letters of the Hebrew alphabet to begin each of the twenty-two verses of the poem (MacArthur, 2005, p. 729). In parallel, Psalm 112, also an acrostic poem, described a moral man who experienced many strikingly similar topics. (McCreesh, 1985, p. 25; Wolters, 1988, p. 448). In both texts, their actions related to their “fear of the Lord” (Wolters, 1988, p. 448). Psalms 111, also an acrostic poem and nearly identical to Psalms 112, is called a “wisdom psalm” (Wolters, 1988, p. 448). It is different from Psalms 112 and Proverbs 31:10-31 because it described God, instead of a man or a woman (Wolters, p. 448). Hawkins (1996) claimed wisdom is not limited to a specific gender (p. 19). He stated, “the character traits...serve as examples to both men and women” (Hawkins, 1996, p. 19).

The Contrasting Folly. While wisdom is available to all, so too is its opposite: folly, which likely represents sin (Hawkins, 1996, p. 19; Pfeiffer & Harrison, 1962, p. 553). Pfeiffer and Harrison (1996) asserted the book of Proverbs primarily taught a life of higher ground through contrast (p. 553). The virtuous actions described in Proverbs 31:10-31 implied the existence of an opposite, which was acknowledged at the beginning of the chapter in Proverbs 31:3, “do not spend your strength on women, your vigor on those who ruin kings” (NIV). Proverbs 31:31 talked about charm and beauty as deceptive and fleeting. This echoes Proverbs 6:24, as folly talked with a skillfully deceptive tongue. Folly was noisy and boisterous (Prov. 9:13), as opposed to the virtuous woman who spoke wise and truthful words (Prov. 31:26; McCreesh, 1985, pp. 45-46).

An Image of Strength and Dignity. Proverbs 31:25 described a figurative armor, “she is clothed in strength and dignity.” This echoed Psalms 93:1 where the Lord had a similar armor - “the Lord is robed in majesty and is armed with strength” (Wolters 1988,

p. 451). Both passages mention being covered in strength; however, MacArthur (2005) argued the Proverbs 31:25 passage described her inward clothing (p. 730). In Psalms 35:26, one finds contrary words, “clothed in shame and disgrace,” which described the result of sinful acts. Isaiah 52:1 called Zion to dress themselves in strength. Here, they were being asked to turn from their drunken ways and clothe themselves with the Lord’s attributes (MacArthur, 2005, p. 823). This armor of strength and dignity represented both “physical strength and strength of character” (Hawkins, 1996, p. 14).

An Image of Noble Character. The passage began with a description of a noble woman (Prov. 31:10). This level of character was aspirational, and described a mature woman, having lived a life full of wise choices (Hawkins, 1996, p. 21). She was later described in Proverbs 31:29 as a woman who “in the eyes of her husband” surpassed other women who did noble things. MacArthur (2005) asserted Proverbs 31:25-27 emphasized her character (p. 730). A competent and intelligent woman, Crook (1954) noted she is called “Woman of Worth” in Hebrew (p. 137). Proverbs 12:4 said, “the wife of noble character is her husband’s crown.” Wives of this caliber are held in high esteem (Pfeiffer & Harrison, 1962, p. 582). In Ruth 2:1, Boaz was described as “a man of standing,” which implied a similar nobility. One uncovers mentions of this type of character in Ruth 3:11, which stated “All my fellow townsmen know that you are a woman of noble character.” Ruth was a strong woman and efficient in her feats (Hawkins, 1996, p. 14). Both Ruth and the woman of noble character showed strong similarities (Hawkins, 1996, p. 14).

Wisdom’s Elusiveness. The text warned the seeker that finding this personification of wisdom would not be an easy task (MacArthur, 2005, p. 729; Proverbs 31:10). In Job 28:12, the question about where to find wisdom echoed this challenge. McCreech (1985) argued, it can only be found with God (p. 37). He contended, although finding the elusive woman seems nearly impossible to attain, it is still a worthy pursuit (McCreech, 1985, p. 37). In Proverbs 8:35, one learns if they do find her, they will also find life and the Lord’s approval. This approval or “favor” is echoed in Proverbs 18:22.

Fear of the Lord. Proverbs 31:30 spoke about “the fear of the Lord” or a reverence for God (MacArthur, 2005, p. 698). As discussed in Proverbs 1:7, it described wisdom as the “beginning of knowledge.” This phenomenon was a significant concept that both introduced and concluded the book of Proverbs (McCreech, 1985, p. 25; Pfeiffer & Harrison, 1962, p. 583). These exact words are written in Psalms 111:10, “The fear of the Lord is the beginning of wisdom.” Job 28 described the search for wisdom and ended with similar words in Job 28:28, “the fear of the Lord - that is wisdom” (Pfeiffer & Harrison, 1962, p. 480). Pfeiffer and Harrison asserted, the attainment of wisdom begins when one ceases to rely on their own knowledge. To submit to or to fear the Lord lays the groundwork for wisdom (MacArthur, 2005, p. 698).

Wisdom’s Reward. A virtuous life results in a promised reward. Proverbs 31:31 ended the pericope with an earned promise of “praise at the city gate.” Proverbs 12:14 described how wise words and actions are rewarding. Proverbs 22:4 also spoke of this life-giving reward which brought a different sort of wealth. As the woman in the pericope served her “family and community,” she earned their praise (MacArthur, 2005, p. 730). However, most significant was the praise she received in death, after a life of service, as MacArthur (2005) contended, “the result of her efforts comprise her best eulogy” (p. 730).

Cultural Intertexture

To obtain insight into the culture of the time, one uses cultural intertexture analysis (Robbins, 1996, p. 58). It is a sort of inside intelligence, only the people of the time understand (Robbins, 1996, p. 58). Through the examination of Proverbs 31:10-31, three key cultural elements emerged in themes of wealth, worth, and work.

Wealth and Worth. The poem used language that was clear enough for the reader to understand, but without examination, one would miss key cultural elements. In the pericope, material items determined wealth and worth, such as fine linen, rubies, scarlet, and purple.

Fine Linen. While the woman worked to make bed coverings with fine linen, she was also clothed in it (Prov. 31:22). Reference to fine linen in other Old Testament passages provides insight. Isaiah 19:9 said, “those who work with combed flax will despair, the weavers of fine linen will lose hope.” Proverbs 7:16 stated, “I have covered my bed with colored linens from Egypt.” Ezekiel 27:7 stated, “Fine embroidered linen from Egypt was your sail and served as your banner.” Each outside verse told a story about the culture of the time. One learns Egypt was a known exporter of fine linen. The people derived worth from this material. Not only did the woman in the pericope make and sell these items, but she also wore them (Prov. 31:24). In wearing these expensive items, her family’s physical wealth was displayed and she was placed in the upper cusp of society (MacArthur, 2005, p. 730; Wolters, 1988, p. 455).

Rubies, Scarlet, and Purple. The text used jewels and color to describe worth. Proverbs 31:10 stated “she is worth far more than rubies.” One hears similar reference to rubies earlier in Proverbs 3:15; 8:11. Here, the author talked not about material wealth, but spiritual wealth. If wisdom is far greater than rubies, which was a valuable item in the culture of the time, then it is worth the pursuit (Hawkins, 1996, p. 16). The color red, purple, and scarlet also meant quality and was known for its value (Pfeiffer & Harrison, 1962, p. 582). In ancient times, the color scarlet was used to make the fabric red; however, it was a very expensive color (Labahn, 2014, p. 3). Because of this expense, the color was associated with wealth (Labahn, 2014, p. 3). Within the text, one sees few mentions of scarlet and purple. Proverbs 31:22 stated, “She is clothed in fine linen and purple.” Judges 8:26 mentioned the purple garments which were worn by a king. Song of Songs 3:10 talked about a seat that was upholstered in purple. Luke 16:19 talked about a rich man who wore these colors and lived a lavish life. Revelation 18:10 talked about the city that wore purple and scarlet material. In each of these passages, the specific mention of color was not just a description of the scene. Instead, it was meant to bring value to the item it described.

These references to wealth afforded a certain fearlessness. The woman did not fear the future; instead, she dismissed it with a laugh (Prov. 31:25b). While her physical clothing depicted her physical wealth, she was also clothed in spiritual wealth or “clothed in strength and dignity” (Prov. 31:25; Hawkins, 1996, p. 15). These character traits, which provided a different sort of wealth, are accessible to all people, regardless of their financial status (Hawkins, 1996, p. 15).

Work. The language concerning work derived meaning from key elements of the passage, including field and idleness. Proverbs 31:16 spoke of how she discerned the purchase of a field, bought it, and worked it. Proverbs 24:30-31 showed a contrast of her field to the fields of lazy owners, which were covered in weeds and thorns. The

slothful field owners were described as lacking judgement. This association of judgement and work, or lack thereof shows the importance of wisdom and action. Pfeiffer and Harrison (1962) suggested, buying a field would not have been part of a woman's duties at the time (p. 583). However, the intent was to show her resourcefulness in action (MacArthur, 2005, p. 729). She was not one to sit idle. In fact, idleness was looked down upon. Proverbs 31:15 spoke of how she woke early in the night to start her work. In contrast, Proverbs 6:9-10 accused the "sluggard" of sleeping too long. Proverbs 20:13 instructed one to learn not to enjoy sleep or they will become poor. These insights around work provide understanding which goes beyond the mere act of daily chores. Her work implied action (Wolters, 1988, p. 454). To deduce her to be an "exceptional housewife" would be an "oversimplification" (Szlos, 2000, p. 99). The passage was meant to show action on a much deeper level.

Social Intertexture

Social status of the time, in roles, institutions, codes, and relationships provide important social intertexture elements (Robbins, 1996, p. 62). In Proverbs 31:10-31, social intertexture analysis revealed insights into the social institution of family through her role as a wife, mother, and entrepreneur.

Role as a Mother. The most basic social institution of the biblical period was the family, consisting of a mother, father, and children. (Powell, 2011, p. 281). Slaves were occasionally present in the household, and as Powell (2011) suggested, were also considered part of the family. Through their families, children learned about how God dealt with Israel, along with the beliefs and customs of their people (Powell, 2011, p. 282). Children also learned honor and obedience to their parents (Powell, 2011, p. 282). Her role as a mother was that of a teacher. Proverbs 31:26 said, "she speaks with wisdom and faithful instruction is on her tongue." In Proverbs 1:8, children were told to keep their mother's instruction. In exact words, Proverbs 6:20, again instructed the children not to turn away from their mother's teachings. It was through her teaching and her example, she taught her children and others to live a higher life of morality (Labahn, 2014, p. 4).

Role as a Wife. A husband's reputation depended largely upon his wife's actions (MacArthur, 2005, p. 730). In Proverbs 31:23, the respect her husband received in court was attributed to how well his wife supported him in the home (MacArthur, 2005, p. 730). The benefits of finding a wife are referenced in Proverbs 18:22. A husband's success resulted from how well he was taken care of at home (MacArthur, 2005, p. 730). Because of her leadership in the home, her husband was able to lead in the community and gained the respect of others. (Hawkins, 1996, p. 20)

Role as an Entrepreneur. In ancient biblical times, families sustained themselves by growing their own food and making their own clothes (Powell, 2011, p. 282). The pericope described an enterprising woman, who not only provided clothes and food for her family, but traded with the Phoenician maritime traders (Classens, 2016, p. 12). Her ability to manufacture and trade these items increased her family's socioeconomic status (Classens, 2016, p. 12). The passage's emphasis on her entrepreneurial activities implied the importance of her role in supporting and elevating her family's position.

III. THE ATTRIBUTES OF LEADERSHIP AND PROVERBS 31:10-31

Without deep investigation, one might interpret Proverbs 31:10-31 as an aspirational construct for wives and mothers. However, that sort of application would fall short of its purpose. Many key attributes of leadership are derived from the passage, describing her character and her actions. In Proverbs 31:12, she focused on bringing good to those she served. Her strong work ethic was represented by her hands (Prov. 31:13). She was an enterprising woman, buying fields and trading good (Prov. 31:16-19). She supported those who needed a little extra help (Prov. 31:20). She was confident and elevated others (Prov. 31:21-23). She was a woman of strong character, a wise teacher and protector (Prov. 31:25-27). Because of her acts, she was praised and admired (Prov. 31:28). Proverbs 31:10-31 is a passage full of leadership, with striking similarities to a relatively new theory of leadership.

IV. SERVANT LEADERSHIP

The theory of servant leadership was founded by Greenleaf in the 1970's (Mittal & Dorfman, 2012, p. 555; Northouse, 2018, p. 225). Early on, there was not much research on the servant leader's behavior (Northouse, 2018, p. 225). Today, the most notable research on servant leadership behavior comes from Spears, Laub, Russell and Stone, Patterson, and Liden et al. (Van Dierendonck, 2011, p. 1231). Spears uncovered 10 characteristics of servant leaders (Sendjaya & Sarros, 2002, p. 57). Laub's construct included six key characteristics (Parris & Peachey, 2013, p. 19). Russell and Stone's work included nine functional characteristics and 11 additional characteristics (Van Dierendonck, 2011, p. 1232). Patterson uncovered seven characteristics based upon virtues and added compassionate love to the mixture (Van Dierendonck & Patterson, 2015, p. 122). Liden et al.'s model pronounced certain preceding conditions, behaviors, and outcomes (Northouse, 2018, p. 232). As one can see, there is not much agreement between the scholars on a single behavioral model (Mittal & Dorfman, 2012, p. 556).

Servant leadership is best defined as one's primary desire to serve others, which evolves into an "aspiration to lead" (Northouse, 2018, p. 226). Crippen (2006) contended, because of one's service, they become known as a leader (p. 11). Their main reason for leadership is not leadership itself, but their desire to serve (Russell, 2001, p. 78). Reinke (2004) claimed, leadership is less than a bunch of attributes and more of a positive interaction between individuals (p. 34) resulting in future servant leaders (Stone, Russell, & Patterson, 2004, p. 358).

Although a relatively new leadership theory, it has been practiced throughout history, from biblical times to modern day inaugurations (Sendjaya & Sarros, 2008, p. 58). According to Sendjaya and Sarros (2008), Jesus was the first person to demonstrate and teach the concept of servant leadership. It was just as much of an anomaly then as it is now (Northouse, 2018, p. 225; Sendjaya & Sarros, 2008). Although servant leadership is not gender specific, Sims and Morris (2018) asserted, women may gain great benefits from servant leadership because of its "communal aspects" (p. 409). The emerging desire for servant leadership within organizations today results from instances of low moral and ethical behavior seen in today's leadership (Peterson, Galvin, & Lang, 2012, p. 565). With an emphasis on service, leaders elevate to higher levels of morality (Parolini, Patterson, & Winston, 2009, p. 276) Liden et al.

(2014) contend servant leadership will continue to gain momentum globally (p. 1447). Although, servant leadership is not necessarily accepted in all countries. Depending on a person's cultural values, they may or may not identify with the practice (Mittal, 2012, p. 555). One thing is clear, however; servant leadership is growing in interest and will only become more and more visible in practice in the future (Sendjaya, Sarros, & Santora, 2008, p. 405).

V. DISCUSSION: SERVANT LEADERSHIP AND PROVERBS 31:10-31

Liden, Wayne, Zhao, and Henderson and Liden, Panaccio, Hu, and Meuser developed a servant leadership model with three parts: antecedent conditions, behaviors, and outcomes (Northouse, 2018, p. 231). Since there is little consensus on a true model of servant leadership, this discussion intends to focus on parts of this model and will be referred to as Liden's model hence forth. Furthermore, the example of servant leadership within Proverbs 31:10-31 appeared to be much simpler than the scholarly research implies. It is through one's character and behavior, whereby actions performed for others because of the fear of the Lord, one receives spiritual wealth of honor, life, and favor.

Antecedent Conditions: Leader Attributes (Character)

The antecedent conditions consist of context and culture, leader attributes, and follower receptivity (Northouse, 2018, p. p. 232). It is the intent of this discussion to focus on leader attributes as it relates to Proverbs 31:10-31. A leader's attributes describe a leader's "qualities and disposition" (Northouse, 2018, p. 232). The way leaders serve others is modeled by their "behavior, attitudes, and values" (Dennis & Bocarnea, 2005, p. 604). Because businesses are shifting away from the self-centered style of leadership, the topic of a leader's focus is important (Peterson et al., 2012, p.566). The topic of self emerges as a central part in the service of others. Hannay (2009) asserted, strong servant leaders focus on others (p. 3). This is not to say they lack self-esteem; instead, they have a strong focus outside of themselves (Hannay, 2009; Peterson et al., 2012, p. 586). Narcissistic leaders, whose focus is on themselves, will identify and engage less with servant leadership (Peterson et al., 2012, p. 572). In contrast, the servant leader focuses on service and on others (Koshal, 2005, p. 2). The pericope described a woman who focused on others: her husband, her children, her household, her servants, and the needy (Prov. 31:10-31). There is a parallel between focusing on others and wisdom. In Proverbs 31:30, the woman was described to have the "fear of the Lord." The oral-scribal intertexture revealed how to obtain wisdom, beginning with reverence for the Lord (Prov. 1:7). This type of high regard for the Lord described a person who relied not on themselves, but on the Lord. When servant leaders abandon the esteem of themselves, they are enabled to focus on others.

Behaviors: Proverbs 31 Woman as Servant Leader

The second component of the Liden's model is servant leader behaviors (Northouse, 2018, p. 233). The list of these behaviors includes conceptualizing, emotional healing, putting followers first, helping followers grow and succeed, behaving

ethically, empowering, and creating value for the community (Northouse, 2018, pp. 233-235). Conceptualizing is a leader's ability to understand and think through organizational problems (Northouse, 2018, p. 233). In Proverbs 31:16, the woman demonstrated this behavior by considering a field and buying it. Emotional healing demonstrates one's concern for the well-being of others (Northouse, 2018, p. 233). While there is little doubt about the woman's inclination for emotional healing through service to her family, she extends this concern to those in need by serving the poor (Prov. 31:20a). Putting followers first is the cornerstone of servant leadership (Northouse, 2018, p.234). This is evident in the woman's behavior toward her family. In Proverbs 31:11, she brought her husband good. In Proverbs 31:15, she put her own rest aside and woke up very early to complete her familial duties. She taught her children (Prov. 31:26b) and managed her household (Prov. 31:27). Helping followers grow and succeed shows a servant leader's ability to know what their followers desire and help them get there (Northouse, 2018, p. 234). A parallel exists in the results of her service to her husband. In Proverbs 31:23, her husband was respected, held high esteem, and was elevated because of her service (MacArthur, 2005, p. 730). McCreesh (1985) conferred, the husband's gain was because of the confidence he had in her activities (p. 27). Behaving ethically is a servant leader's high moral standards (Northouse, 2018, p. 235). The poem's title, *The Wife of Noble Character* implied her high standard. Not only was she clothed in spiritual wealth, but she spoke with wise words (Prov. 31:25-26). In Proverbs 31:30 it talked about folly, who was deceptive and then contrasted to the woman in the pericope who found wisdom. Empowering describes the servant leader's ability to make others feel confident to act on their own (Northouse, 2018, p. 235). In the passage, her husband and children stood up and praised her (Prov., 31:28). Those lacking empowerment would not have the confidence to stand on their own. Creating value for the community shows the servant leader's influence over their followers to get them to also serve others (Northouse, 2018, p. 235). The woman in the passage earned the respect and praise of her husband and her children, although it did not explicitly state they served others because of her example (Prov. 31:11; Proverbs 31:28). While the passage did not clearly describe all the servant leader behaviors, it did represent an overwhelming majority.

Outcomes

The third part of the Liden's model examines outcomes: follower performance and growth, organizational performance, and societal impact (Northouse, 2018, p. 232). Follower performance and growth focuses on the follower's realization of their full potential (Liden, Wayne, Zhao, & Henderson, 2008, p. 162; Northouse, 2018, p. 236). A parallel exists in Proverbs 31:23, when it talked about her husband's earned respect with his peers. This verse is located between many verses of action. There are eleven verses describing her actions before this verse and 4 verses of action after. This implies an association between her actions and her husband's success. There is much debate about the effectiveness of servant leadership on outcomes, specifically a servant leader's effect on organizational performance. While the organization implied in the passage was her household, one might determine whether it succeeded by asking the question, was the household better off because of her service to it? Because she brought her husband good (Prov. 31:12), her family and her servants were fed (Prov.

31:15) and clothed in winter (Prov. 31:21), and she took care of the household (Prov. 31:27), this evidence derives an agreement. Yes, the household was better off. Societal impact deems servant leadership as a vehicle to impact society (Northouse, 2018, p. 237). While the text talked about her taking care of the poor, there is little explicit evidence that her service caused her followers to serve and impact society (Prov. 31:20). However, the passage created a desire for emulation. If it created a desire for others to emulate her service, then her service did in fact impact society.

An Enhancement to Servant Leadership

While Proverbs 31:10-31 and Liden's servant leadership model share many common characteristics, it is enhanced by adding two key points: an emphasis on action as behavior and servant leader growth.

Hands, Arms, and Action. Many of the seven behaviors imply action, however, they do not emphasize it. The example of servant leadership in Proverbs 31:10-31 was full of basic actions. The passage described her actions throughout the text. Of the twenty-two verses, fifteen described her in action. It is important to note that her hands or arms were mentioned six times. Vermeulen (2017) contended, "scholars have identified lists of body parts as a compositional device in Biblical Hebrew poetry and as a way to highlight key themes in the biblical text" (p. 801). Her hands and arms represented action. "She worked with eager hands" (Prov. 31:13). "Her arms are strong" (Prov. 31:17b). "In her hand she holds a distaff," as she spun clothes (Prov. 31:19). "She opens her arms to the poor and extends her hands to the needy" (Prov. 31:20). These first four verses described her actions toward others; however, in the final verse, she received honor because of what she did with her hands (Prov. 31:31; McCreesh, 1985, p. 31). It is beyond doubt, the passage intended to show a woman who served through action. Therefore, servant leadership is enhanced by adding an emphasis on action as a behavior.

Servant Leader Growth. Liden's servant leader model includes three outcomes affecting the follower, the organization, and society. However, servant leader growth is an outcome which was also described in the text but has not been addressed in the model. Proverbs 31:31 stated, "honor her for all that her hands have done, and let her works bring praise at the city gate." Greenleaf and Spears (2002) questioned, "do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous..." (p. 27). Is there a similar effect on the leader themselves? After a life of service, the woman is called blessed and is praised by her family (Prov. 31:28). She is not only rewarded with the fruits of her labor, as she is clothed in physical wealth (Prov. 31:22), but she is also clothed in spiritual wealth, as well (Prov. 31:25). The pursuit of the elusive wife goes beyond a husband's search. Instead, it is a call to all people, as they pursue wisdom. As they fear the Lord, they abandoned service to themselves and serve others. In it, they find riches which exceed the value of rubies (Prov. 31:10). They find spiritual wealth, resulting in favor, life, and honor (Prov. 31:31).

VI. CONCLUSION

In summary, the Proverbs 31 woman stands as a strong witness for aspiring servant leaders and interested scholars. Its pursuit will take genuine work, but its result

holds value far greater than anything money can buy. Through the pericope, the theory of servant leadership is enhanced by adding an emphasis on action as behavior and by adding servant leader growth as an outcome. Future study is necessary to determine whether there is a correlation between placing an emphasis on the servant leader's actions and whether it leads to enhanced follower growth. Additional study is also required to understand the growth of the servant leader, as this should be considered an additional benefit to organizations and individuals considering its practical implementation.

About the Author

Elizabeth Graves is currently pursuing a Doctorate of Strategic Leadership at Regent University with a concentration in servant leadership. She received her M.B.A. in 2012 and her B.S. Business in 2003 from Wright State University with concentrations in marketing and management. She is the President of manufacturing and design firm Prime Controls, Inc. located in Dayton, Ohio and is the founder of White Stone Leadership, a leadership consulting firm which focuses on organizational culture diagnostics and remediation and leadership style development. She resides in Dayton, Ohio as a wife and mother of three beautiful children.

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UNSEEN SUCCESS IN CHRISTIAN LEADERSHIP FAILURES

Matthew Cloyd

Failure within the area of leadership is often confined to quantifiable measures of poor performance of a leader's direct actions (Liu, 2010). Failure is often categorized as emotional failure, moral failure, and communication failure (Dalton, 2015; Dong, Montero, & Possajennikov, 2018; Raymond, Ndinguri, & Phipps, 2015). The challenge arises when a leader proves to be effective at communication, emotional intelligence, and moral integrity, but still experiences failure by not meeting the expectations of culture, themselves, and followers (Peterson & Dawn, 2000). While science encourages a measurable examination of leadership success and failure, leadership within the Christian context must take into account the spiritual effects that occur outside of a leader's control. The purpose of this research will be to examine individuals from the Old Testament and the failures resulting from his leadership. Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when obeying God's direction. The research revealed as a leader evaluates his or her success through the lens sanctification and obedience, God's expectation may differ from the expectations of culture, followers, and self-resulting in unseen success.

I. INTRODUCTION

John Maxwell (2007) once said, "The difference between average people and achieving people is their perception of and response to failure" (p.2). As an individual peruses through leadership books, internet searches, and lectures in a short time they will uncover motivational quotes on failure and the path to success. However, if Maxwell's quote is accurate, one must truly examine his or her perception of failure which will undoubtedly affect the response to failure. As Christian leaders seek to achieve what God has called him or her to, it is necessary to understand and define failure and success as they are understood through a biblical worldview as to understand God's expectations. Paul wrote to the Galatians regarding the focus of

submitting to Christ's directive rather than man, "For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ" (Gal. 1:10).

Scripture clearly identifies areas of failure that can be categorized as emotional failure, moral failure, and communication failure (Dalton, 2015; Doe, NDinguri, & Phipps, 2015; Dong, Montero, & Possajennikov, 2018). Research reveals that success often hinders on the expectations of culture, themselves, and followers (Peterson & Dawn, 2000). Once a clear definition of failure and success has been established, one may examine individuals from the Old Testament to discover God's intent for failure and His measurement for success. However, individuals who diligently practice emotional intelligence, display high morality, and effective communication will at times continue to experience failure as demonstrated by Daniel in the Old Testament. Chapter 6 of the book of Daniel records, "Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom. Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs; but they could find no ground of accusation or [evidence of] corruption, inasmuch as he was faithful, and no negligence or corruption was [to be] found in him" (Dan. 6:4-3, *NASB*). However, while this demonstrates his emotional intelligence, high morality, and effective communication, Daniel would still be conspired against and thrown into the lion's den (Dan. 6:5-17). God would use this perceived failure in Daniel's life as a testimony to Darius and all people in the region (Dan. 6:25-28). This research intends to demonstrate Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when he or she obeys God's direction.

II. DEFINING FAILURE

To establish a biblical worldview of failure, it is necessary to inculcate an understanding of failure as found in leadership literature as well as scripture. On April 11, 1970 the launch of Apollo 13 took place with the intent to become the third manned mission to land on the moon (Smith, 2017). However, approximately 56 hours into the mission, an explosion would prevent the crew from reaching the moon (Smith, 2017). While the initial goal, vision, and task for the mission surrounded the shared focus of landing on the moon, the mission's goal, vision, and task would change to one of recovery. Upon successful return of the astronauts, NASA would classify the mission as a successful failure (Smith, 2017). This event demonstrates failure differs between individuals and organizations based on their goals, vision and tasks. Failure within the area of leadership is often confined to quantifiable measures of poor performance of a leader's direct actions (Liu, 2010). Three primary areas of leadership failure include emotional intelligence, morality, and communication (Dalton, 2015; Doe *et al.*, 2015; Dong *et al.*, 2018). While Doe *et al.*, (2015), Dalton (2015), and Dong *et al.*, (2018) suggest emotional intelligence, morality, and communication are necessary for successful leadership, another aspect of failure is found in expectations (Deprez & Euwema, 2017). A definition of failure that will be utilized is that failure results in not achieving expectations of culture, followers, and self (Dawn & Peterson, 2000).

However, this research will reveal that individuals are often too quick to judge an isolated situation and label it as a failure (Maxwell, 2007).

Emotional Failure

Emotional intelligence was introduced in the 1990s in leadership and organizational behavior and has been attributed to as accounting for success and failure of leadership (Doe et al., 2015). Emotional intelligence is recognized as the ability to balance the dichotomous relationship between the emotional and the rational (Goleman, 2005). Goleman (2005) introduces five components of emotional intelligence to include, self-awareness, motivation, social skills, empathy, and self-regulation. As leaders practice the ability of emotional intelligence and strive to control the emotional constructs of the brain, he or she will prove more successful in leadership as demonstrated by several passages of scripture from the Old Testament.

Proverbs 15:18 reveals the value of self-awareness by identifying one's mood and controlling his or her emotional response, "A hot-tempered man stirs up strife, But the slow to anger calms a dispute). Psalm 24:4-5 speaks to a blessing given by God to those with pure a pure heart. The Hebrew word used for heart, *lebab*, refers to the inner man, mind, will, heart, and is translated as motive in the New English Translation (Brown, Driver, Briggs, 2008). Social skills can be traced throughout scripture, as found in six of the Ten Commandments that directly relate to interpersonal interaction (Ex. 20:12-17), Proverbs that speak to social interaction with the right people (Prov 13:20; 22:24-25), among other places that focus on the importance of treating others appropriately. God often instructs the Israelites to have empathy for outsiders, as they were once outsiders in Egypt (Ex. 23:9; Lev. 19:33-34; Deaut. 10:17-19, et al). The final component of emotional intelligence, self-regulation involves the ability to control one's impulses with responding hastily in a stressful situation (Goleman, 2005). Proverbs 25:8 affirms self-regulation, "Do not go out hastily to argue [your case;] Otherwise, what will you do in the end, When your neighbor humiliates you?" Poor emotional intelligence results in negative performance in decision-making (Fallon, Matthews, Panganiban, Wohleber, & Roberts, 2013). Strong leadership builds upon the necessity of utilizing wisdom the derives itself from a balance of emotion and intellect (Goleman, 2005).

Moral Failure

Morality proves itself as a requirement for Christian leadership based on the biblical qualifications God places New Testament church leaders as well as Old Testament leadership (Luke 16:10; Col. 3; Titus 1:5-9; 1 Tim. 3:1-7). Leviticus presents numerous laws for the Israelites to follow to ensure they are set apart morally, "Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the LORD your God am holy'" (Lev. 19:2). Deuteronomy records the necessity for leaders to set an example for obedience, "That his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel" (Deut. 17:20). Christian leaders have the opportunity to display a higher level of morality based on the transforming work the Holy Spirit does in his or her life (Rom. 12:1-2). Proverb 4:23 suggests, "Watch over your heart with all diligence, For from it [flow] the

springs of life,” demonstrating how one’s moral behavior flows from the inner thoughts of his or her mind. Ethical and moral failure can reveal ignorance, peer influences, and hidden selfish agendas (Dalton, 2015). Cloud (2009) suggests who a person is will determine his or her success. Morality is a critical factor in leadership, and it is insufficient for leaders to be effective but unethical (Sendjaya, 2005). According to Burns (as cited in Sendjaya, 2005) morality is a crucial component of transforming leadership. Transformational leaders must set an example of what it means to be morally correct (Avolio & Bass, 2002).

Communication Failure

Successful leadership is needed when making decisions regarding sharp changes that need to be made within the organization (Avolio & Bass, 2002). This requires an individual effectively communicate the decisions as to mobilize the organization to act on the sharp changes. Communication styles change between leadership styles, however charismatic, human-oriented leadership, and task-oriented leadership all require effective communication (de Vries, Bakker-pieper, & Oostenveld, 2010). Regardless of the situation a leader find himself or herself, it is necessary to discover the best methods to effectively communicate to the organization. David emphasizes careful communication in his Psalm, “Set a guard, O LORD, over my mouth; Keep watch over the door of my lips” (Ps. 141:3). Throughout scripture, God provides the specific words to say and suggests the speaker uses only the words He provides (Ex. 4:15; Num. 22:35; Jer. 1:7-9; Deut. 18:18; Isa. 51:16; Ezek. 3:27). This highlights the importance God places on communication and displays His willingness to provide assistance when proclaiming His message.

Expectations

While emotional intelligence, morality, and communication play a necessary role in successful leadership another key area that must be examined is that of expectation. Various models of management have been created throughout history, with differing opinions as to which methods result in success (Murphy & Murphy, 2018). However, one must define success, which can vary between leaders and followers. For example, in a recent study it was revealed that young workers expect to have a personal connection, sufficient feedback, ample freedom, trust, clear directions when asked and a leader who is a role model (Deprez & Euwema, 2017). If the leader does not possess the same expectation for himself or herself, the young worker would interpret the individual as leadership failure. This requires leaders to get to know followers on a personal basis and ensure expectations are aligned (Deprez & Euwema, 2017). However, this represents a single relationship of expectation, while success in Christian leadership is often measured by not only meeting the expectations of followers, but also expectations of culture and self (Briggs & Peterson, 2014).

Expectations of Culture. Cultural expectations can be examined from a non-faith-based lens as well as a faith-based lens. A non-faith-based culture will view success from a drastically different perspective than that of individuals who have a faith in Christ. However, as the research is progressed, it will be revealed that many individuals within a faith-based culture hold to false expectations and measurements of success.

American culture possess Godless worldviews that leave good and evil as subjective matter that is dependent on social constructs (Platt, 2015). It would be expected that individuals in a non-faith-based culture would hold to different expectations that Christian leaders would expect of themselves or their churches and organizations (Rom. 3:9-20; 1 Cor. 2:14; 5:9-12).

Faith-based culture define success by recognizing the largest and fastest growing churches in America and providing models, methods and practical tips to help attain such a standard (Briggs & Peterson, 2014). Cooper (2008) brings attention to pastors Joel Osteen and Bill Hybels for their success and fame without having attended seminary. Every year Outreach magazine in partnership with LifeWay Research publishes the fastest growing issue, that highlights the fastest growing churches in America in an attempt to identify and learn from the country's fastest growing churches (Outreach, 2018). While scripture brings attention to the mandate of reaching the world for Christ (Matt. 28:19-20; Acts 1:8), this metric provides a numeric metric to identify churches that would appear to be doing this well. However, if this is the only metric of success 90 percent of church are falling short as that many churches have less than 250-300 people (Vaters, 2016). While faith-based culture has placed expectations of significant growth as a metric of success, the majority of pastors will fail to meet these expectations (Dawn & Peterson, 2000). While demonstrating emotional intelligence, morality, and effective communication a Christian leader may fall short of cultural expectations of success.

Expectations of Followers. A key aspect of communication of leadership involves establishing clear expectations for the organization and the individuals involved. Kotter (2012) suggests a great vision can serve a useful purpose when it is understood by a few but reveals true power when the majority of the organization have a uniform understanding of the goals and direction. Leaders have the opportunity to mobilize followers based on his or her willingness to move first and lead by example (Dong, et al., 2018). At times there are followers who will fail to follow a leader's suggestion or choice despite the communication the leader utilizes resulting in coordination failure (Dong, et al., 2018). When leaders focus on the common good alongside or instead of the organization's immediate success it results in skepticism and challenges from followers (Nielsen, Marrone, & Ferraro, 2014). This suggests followers will lean toward culture, whether it is that of non-faith-based or faith-based culture in regard to expectations. However, when a leader utilizes key elements of communication by repeating the vision as well as leading by example it allows follower to align themselves to the expectations of the leader (Kotter, 2012).

Expectations of Self. Given the expectations of culture, Christian leaders adopt similar standards of success by recognizing how many people, how much money, and how recognized the church is (Briggs & Peterson, 2014). Being part of a culture that highlights wealthy and successful executives and entertainers, it creates a difficult environment to cultivate a daily identity of Jesus Christ (Dawn & Peterson, 2000). This thought process can be derived from scripture as it reveals significant growth in the early church (Acts 2:41, 47; 5:15; 6:7; 9:31) as well as God's instruction to take a census to identify the strength of the nation of Israel (Num. 1:1-3). While these passages of scripture recognize the importance of numbers and the accounting of people, it must be recognized that the motivation was not the numeric results. However,

the expectations a leader hold for himself or herself should most closely align with God's metric of success (Mic. 6:8; Matt. 22:36-30).

Biblical Metric of Success

While expectations of culture, followers, and self-impact the metric of success, (Briggs & Peterson, 2014; Kotter, 2012) it is necessary to understand God's metric of success to better grasp a biblical understanding of failure. Christian leaders long for an equation to a fruitful or successful ministry, but none is found (Briggs & Peterson, 2014). If such a metric existed that an individual could follow to experience significant numerical or financial results within the church or other Christian organizations all Christian leaders would commit to following such a model. While communication, emotional intelligence, and morality prove beneficial, many pastors who practice each of these areas well still do not experience multiplying growth as one would expect (Vaters, 2016). Success within ministry results from transformation of individual's character and the development of Christlike behaviors, rather than productivity, competence, or progress (Briggs & Peterson, 2014). This process of transformation that occurs in an individual's life is recognized as sanctification.

Sanctification. Sanctification is the process by which to make one holy and be set apart from common secular use as devoted to some divine power (Elwell, 2001). It is evident God has intended His people to be set apart for his glory and to utilize the gifts he provides through the Holy Spirit. Leviticus says, "Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be mine" (Lev. 20:26). As well as Paul's writing to the Galatians, "But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased" (Gal. 1:15). Given the focus God places on being set apart, we must understand what his intent was and how His people are intended to demonstrate holiness. It is the intent to provide a thorough examination of the theological concept of sanctification as well as trace the Biblical foundation of the process throughout scripture.

Sanctification can be traced throughout scripture and provides an insight to the process by which an individual develops through the Holy Spirit. To fully follow the sanctification process throughout scripture, one must begin within the context of the Old Testament. The first usage of the Hebrew root, *qadash*, is presented in Genesis chapter two in relation to creation, "Then God blessed the seventh day and sanctified [H6942] it, because in it He rested from all His work which God had created and made" (Gen. 2:3). This initial usage applies to a specific day that signified the completion of creation and was God's sacred, ordained day in the weekly cycle (MacArthur, 2006). Later it would be set-aside for a day of worship in the Mosaic Law and would have not been required if sin had not entered the world. Hebrews 4:4 distinguishes between a physical rest and the redemptive rest to which it pointed and suggests Adam would have lived in a perpetual rest as he was made Holy prior to the arrival of sin (MacArthur, 2006, p. 12).

Upon the introduction of sin in Genesis, we begin to find sanctification as a process by which God uses his people and law to demonstrate what his kingdom intended. Exodus 29 provides a description of the process of sanctification (consecration) regarding the priests of Israel. The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot was undoubtedly to signify that they should dedicate all their faculties and powers to the

service of God (Henry, Clarke, Jamieson, Fausset, & Brown, 1985). God instructed blood to be placed very precisely to signify the importance of hearing and the study of God's law (ear), diligence in sacred ministry and all acts of obedience (hands) and walking in all of God's precepts (feet) (Henry, Clarke, Jamieson, Fausset, & Brown, 1985). This early account of setting one apart to be holy in the presence of God provides a clear picture for what is to come through redemption in the Messiah and the Holy Spirit's process of making one holy through sanctification. Through the Israelites obedience they would be set apart as a holy nation, however due to their lack of obedience they faced turmoil within their own kingdom as well as with other nations. God would send the Messiah promised through the Old Testament prophets, so that the people could be truly justified and sanctified for His glory. Effective leadership involves humility as leaders who gives credit to others while shouldering the blame when they fail to meet expectations (Nielsen, et al., 2014).

Obedience. As the process of sanctification takes roots in an individual's life it lends a leader to the capabilities to obey God's direction (Heb. 12:14). While sanctification is best defined as status rather than character, Paul writes to the Thessalonians urging them to sanctified wholly demonstrating the growth in holiness that takes place after conversion (Elwell, 2001). Hosea 6:6 reveals God's heart for obedience, "For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings." The Hebrew word translated for loyalty, *checed*, has been more accurately translated as goodness, kindness, and faithfulness (Friberg, Friberg, & Miller, 2005). This demonstrates the value God places on willful obedience by acting in accordance to his word regardless of other expectations. Sanctification provides an individual with the necessary power to obey God's directives. Just as Paul wrote to the Romans, "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God (Rom. 8:6-8, *NASB*). This indicates a selfless attitude and willingness to seek first the truth of Christ, so that an individual might relinquish control of the flesh and allow the Spirit to work in his or her life (Morgan, 2010).

God's will for one's life is clearly revealed through scripture by five passages that define God's will (1 Tim. 2:3-4; Eph. 5:17-18; 1 Thess. 4:3-7; 1 Pet. 2:13-15; 2 Tim. 3:12). It is not necessary for individuals to search for God's will as it has already been established but is an opportunity to confirm God's will through obedience (Umidi, 2000). As Christian leaders begin to obey God's will and command for his or her life, divine success will result, without necessarily being aligned the expectations of culture, followers, or self. One must simply examine godly individuals in the Old Testament who strove to obey God's instructions, but at times were unable to see success as defined by culture, self, and followers.

Sanctification and obedience allow leaders to measure success and confirm God's will for his or her life (Umidi, 2000). This establishes the necessity to understand God's expectations for a leader rather than leaning on the expectations of followers, culture, and self. Daniel in the Old Testaments suggests God reveals the profound and hidden things, which lends one to understand there are things going on in the spiritual world that can affect a leader's success or failure (Dan. 2:22). While God may reveal His direct goals and expectations for leaders, there are also instances in which leaders

are unaware how God is working through his or her sanctification and obedience to fulfill His expectations as will be seen through Old Testament Leadership.

III. OLD TESTAMENT LEADERSHIP

Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when obeying God's direction. Ezekiel reveals the nature of unseen success found in obedience through the lens of restoration, "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God" (Ezek. 11:19-20). While expectations of culture, leaders, and their followers can limit the view of success to quantifiable measures (Liu, 2010), it is necessary to trust that God uses a leader's obedience and sanctification to achieve success in areas quantifiable only to God (Job 31:4; 34:21; Ps. 33:13-15). Follows are case studies of Joseph, Moses, Job, and Jeremiah, as identified in Old Testament leadership, that reveal unseen success that derives from an individual's obedience of God's direction while failing to meet expectations to culture, followers, and self. While scripture reveals no individual is without sin (Rom. 3:23), the Old Testament leaders would carry the same weight. However, each of their lives reveal the potential power of God to bring success when all others see failure.

Joseph

Joseph was one of two sons born to Jacob's favorite wife Rachel (Gen. 35:24). When he was seventeen years old it is recorded that Jacob identified Joseph as the favorite of his twelve sons to the extent of giving him a special garment (Gen. 37:3). Joseph's life provides evidence of God's providence, but also reveals the perceived failure of Joseph among his family and peers. However, while Joseph fails to meet expectations of others, he remains faithful to God resulting in seen and unseen success.

Perceived Failure. The events begin with Joseph interacting with his brothers and sharing two dreams with them that would suggest his brothers and father would bow to Joseph (Gen. 37:7-11). Some would characterize this interaction as failed communication due to Joseph's arrogance in presenting the dream to his brothers (MacArthur, 2006). Joseph fails to meet the expectations of his brothers who expect him to submit to them as the younger sibling (Gen. 37:8). Given Israel's instructions to visit the brothers in Shechem and Joseph's willingness to follow them suggest neither were aware to the extent he had failed with his brothers. His brothers would then sell him to slavery and tell their father he had been killed by wild animals (Gen. 37:28-26).

The next perceived failure of Joseph comes from his interaction with Potiphar. Joseph is tempted by Potiphar's wife, and while prevailing to hold to moral success, the perception of Potiphar is that he failed (Gen. 39:6-20). Joseph demonstrates a willingness to respect the authority of Potiphar as well as hold to God's standard of obedience (Sykora, 2015). Instead of remaining in second of command under the direction of Potiphar he is thrown into prison (39:20).

Not only did Joseph experience failure based on the expectations of culture (Potiphar) and followers (Brothers) but also failed to meet his own expectations. While imprisoned, Joseph was given the opportunity to interpret the dreams of two prisoners (Gen. 40). Joseph interprets the dream with the expectation of the favorable dream being used to deliver Joseph from prison (Gen. 40:14). However, the cupbearer would forget Joseph leaving him in prison for an additional two years (Gen. 40:23; 41:1). God can bring to fulfillment His plans in various ways and at times are unseen at the time (Sykora, 2015).

Unseen Success. Through the perceived failures with his brothers (followers), Joseph was placed on a journey that would culminate in over twenty years when his brothers visit Egypt during the second year of the famine (Gen. 45:1-4). At the end of the twenty-two-year journey, Joseph recognizes God's providence and uses his public platform to bring attention to God's work (Gen 45:7). As Joseph matured through the journey God brought him, he recognized his inability to control himself, and became more open to the understanding that he could not control others either (Sykora, 2015).

Through the perceived failure with Potiphar (culture), unseen success can be identified in his personal attributes and integrity. While this event results in imprisonment of Joseph, it demonstrates the growth of his character which would be characterized as unseen success (Sykora, 2015). Fulfilling God's mission for our lives involves a painful maturing process so that we may grow in godly character.

The final perceived failure of the life of Joseph was in regard to his own expectations. Joseph now has witnessed God bring him from slavery to second in command with Potiphar, only to be thrown in prison. While in prison he was promoted to second in command of the jail (Gen. 39:19-23). Joseph had begun to see the unseen successes of God working to bring him out of the low places. When interacting with the cupbearer, Joseph undoubtedly expected success to be seen once again through the interpretation. However, the unseen success is found in God's timing of interpreting Pharaoh's dream to prepare for the impending famine. Through all of these events, Joseph never rose to the first person in charge, but always conducted his role as second in command on the basis of faith and obedience to God (Sykora, 2015).

Moses

Moses' life can be characterized by three forty-year time periods (Acts 7:20-44). While several aspects can be examined in his 120-year life, this article will examine the perceived failures of his attempt to lead the Israelites out of Egyptian captivity. Scripture reveals several steps in which God led Moses to rescue his people.

Perceived Failure. The first perceived failure of Moses was recognized with Pharaoh (Culture). God called Moses for the purpose of rescuing the Israelites and provide Moses the tools needed to accomplish the task (Ex. 4). However, Moses does not experience immediate success in the goal he believed God to have set him out on (Ex. 5).

Failed with Pharaoh & Israelites (Ex. 5). As Moses brings Pharaoh the message, Pharaoh does not listen and responds by punishing the Israelites further due to Moses' questioning (Ex. 5:1-14). Not only did Pharaoh discredit Moses' authority, he also refused to acknowledge God's authority (Ex. 5:2). However, in Exodus 3:19-20, God's plan is revealed to Moses with the instruction that it will require God's compulsion on

Pharaoh. Moses himself recognize the perceived failure with Pharaoh and question's God's motive for sending him (Ex. 5:22). Moses would be required to convince Pharaoh with 10 plagues before he finally let the Israelites go (Ex. 7-12).

Moses also failed to meet the expectations of the Israelites (followers). The Israelites continuously recognize Moses as failing to meet their expectations (Ex. 5:21; 14:11-12; 15:22; 16:1-4; 17:1-4). Even when the Israelites were let go, Moses led them to a dead end that caused the Israelites once again question Moses' leadership (Ex. 14:12). Moses also failed to meet his own expectations (self). When God instructed Moses on the task, He had for him, Moses discredits his own ability (Ex. 6:3).

Unseen Success. As Moses was bringing the plagues to Pharaoh and the Egyptians, initial observation is that each was a failure as Pharaoh continued to refuse to let the Israelites go. However, the unseen success reveals each plague demonstrating God's power and authority (Ex. 7:3). God's faithfulness through the exile will lead the Israelites to fear Him as Lord (14:31). As God promises action for the Israelites, He would reveal His nature of keeping his covenant (Ex. 6:1-13). It is evident the unseen success of Moses is revealed by God using the perceived failures as building blocks for Moses and the Israelite's faith.

Other Old Testament Leaders

The life of Job demonstrates God's sovereignty over Satan's power and influence. Job is recognized as an individual who is upright and obedient to God's commands (Job 1:1). As one reads the historical account of Job and his family, it is evident Job was anything, but a failure. However, Job was not aware of the situation that was taking place in the spiritual world and his entire life would have been seen as failure to culture, followers, and self. Job failed with his family, health, and wealth (Job 1-2:13) and with his friends (Job 3-31). Job would demonstrate self-perceived failure by questioning his own birth (Job 3:1-3, 11, 20). However, the unseen success established in Job's life is recognized by Job gaining an understanding of who God is (Job 38-41). Job's perceived failure also resulted in a deeper faith and relationship with God (Job 42).

The Prophet Jeremiah is would be characterized as one the most significant failures in scripture (MacArthur, 2006). He would preach the message of repentance for 40 years but would be ignored by regardless of his passion and obedience to God's instructions (MacArthur, 2006). Jeremiah would never amount to financial success, would be placed in prison (Jer. 37), into a cistern (Jer. 38), rejected by his family (Jer. 12:6), rejected by friends (Jer. 20:10), and the false prophets (Jer. 20:1-2; 28:1-17). While he would ultimately see the destruction of Jerusalem and set the stage for a coming Messiah (Jer. 52). Though Jeremiah stood alone, he demonstrated a life of obedience and faithfulness. While these are just a few examples of Old Testament individuals experiencing perceived failures, God's word reveals His sovereignty and power to utilize the failures of the world for unseen success in His kingdom.

IV. CONCLUSION

Old Testament leadership in fact reveals that a Christian leader's failure to meet expectations of culture, themselves, and followers results in unseen success when

obeying God's direction. While success is often found in leadership based upon influence, number of followers, or financial stability, Christian leaders must measure it based on conformity to the image of Christ (Kilner, 2015). Christians are encouraged to work diligently in all they do as to recognize they are serving God rather than man (Col. 3:23). This emphasizes the need to understand how to become more effective at leading by evaluating goals, practicing emotional intelligence, improving communication skills, and meeting morality standards. As Christians put this into practice, they are establishing a foundation of which successful leadership can be built. However, much like the Old Testament figures examined, a spiritual element of success exists and at times cause results to differ greatly. However, Failure provides an opportunity for learning and advancing a relationship, which could prove a greater success than the accomplishment of the original goals (Loder, 2018). Christian leaders must understand earthly failure could perhaps be the success God is seeking for our lives. Jesus says, "If the world hates you, you know that it has hated Me before [it hated] you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you (John 15:18-19). This does not discourage leaders from working to the best of their ability but leads them to understand God's metric of success differs from the expectations of culture, followers, and self.

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EMPOWERING STEWARDSHIP: LEADERSHIP LESSONS FROM EXODUS 18:13-27

Cassi Lea Sherley

Moses presents an excellent model for the study of biblical servant leadership in the Old Testament and exemplified many of the qualities of modern servant leadership theories deemed essential such as compassion, humility, altruism, stewardship and service of others (Patterson, 2003; Patterson & van Dierendonck, 2015). Although far from perfect, there are ample stories from Moses' life that point to the motivations and virtues of his leadership (notions of *being*) as well as the antecedents and outcomes of Moses' *behavior* as a leader. This exegetical analysis of Exodus 18:13-27 furthers the study of biblical servant leadership by examining the necessary connection between a servant leader's motivation to "serve first" and the overflow of that desire into action that empowers others. By examining servant leadership through the lens of biblical narrative, a rich picture of leadership emerges as Moses demonstrates how important stewardship and empowering others is to the optimal functioning of a community and organization.

I. INTRODUCTION

Moses is often cited as a biblical example of servant leadership (Bell, 2014; Crowther, 2018, Boyer, 2019); he demonstrated a deep love for God and others, humility in his approach to God and his own abilities, and an impetus to serve God, and His chosen people. Robert Greenleaf, the oft-acknowledged father of modern servant leadership, argued that servant leadership is based on "the natural feeling that one wants to serve, to serve *first*" (Northouse, 2016, p.226), while Patterson (2003) constructed the virtuous theory of servant leadership with a foundational principle of *agapao* love, a Greek word for moral and ethical love with strong connections to deep

preference for others. Beginning with his initial calling (Exodus 3), through his role in the deliverance of Israel from slavery, and continuing to his leadership of the Israelites and the establishment of covenant between them and God, Moses exemplified many of the qualities outlined in modern servant leadership theories as essential: compassionate love (or *agapao* as mentioned above), humility, altruism, vision, trust, empowerment, authenticity, stewardship, and service among others (Patterson, 2003; Patterson & van Dierendonck, 2015). Moses was by no means perfect, but his close relationship with God allowed him to guide a rebellious nation of slaves into relationship, identity and purpose as the chosen people of God. There are ample stories of Moses' life that point to the motivations and virtues of Moses' leadership (concepts of *being*), however this exegetical analysis of Exodus 18:13-27 will focus on the outcomes of Moses' *behaviors* as a servant leader: his empowerment of other leaders, stewardship of the people of God and his openness to input from others. Utilizing traditional exegetical analysis and social rhetorical interpretation methods to examine and unpack the biblical text, this paper will explore the various ways biblical leadership concepts provide texture and understanding to modern servant leadership theory.

II. EXEGETICAL ANALYSIS

This passage of scripture falls into the larger story of Israel's escape from Egypt at a very interesting juncture; the nation of Israel had recently crossed the Red Sea and began their trek into the wilderness of Shur and God himself was providing for their daily needs. The chapters directly before the text in question narrate God's miraculous provision of bread from heaven (Ch. 16), water from a rock in the desert, and deliverance from enemy armies (Ch.17). Chapter 18 opens with a visit to Moses by his father-in-law Jethro and the next morning, Jethro's observation of a clear organizational problem as Moses meets with the people, hears disputes and makes decisions. Jethro, an experienced leader in his own right, has the opportunity to see Moses in his new leadership role and offer him some practical leadership advice.

Utilizing socio-rhetorical interpretation (SRI) and inner texture analysis is very helpful in this passage, giving initial insight into the text itself through an examination of the features of language and style. These include *repetitive texture* (where there is ongoing repetition of certain words or phrases), *progressive texture* (the author's use of progressive sequences within the text—what happened first, second, third), *narrational texture* (what voices are used in the text—first person, third person, etc.—and whether there is a narrator or dialogue in the text), *opening-middle-closure texture* (a clear beginning, body and conclusion within the passage), *argumentative texture* (the inner reasoning and logical assertions within the text), and *sensory-aesthetic texture* (the range of senses that the language invokes) (Crowther, 2019). The narrative follows a familiar story arc, aptly called the *transformative journey*, which “features a protagonist who is relatable, a catalyst that compels the protagonist to act, obstacles, a turning point and a resolution resulting in lessons for the actor and, perhaps, the audience too” (Yost, Yoder, Chung & Voetmann, 2015). In this way, the passage can be broken into three sections for analysis and together form a natural opening-middle-closing for the passage as a whole: verses 13-15: Moses' long day of hearing people's issues and making decisions, Jethro's initial inquiry and Moses' response, verses 16-23: Jethro's

response and advice to Moses, and verses 24-27: Moses' implementation of Jethro's suggestions, the outcome and Jethro's departure.

Exodus 18:13-15: The Problem

The first section of this pericope provides the context and tone for the rest of the passage. Moses spends the entire day dealing with the needs and concerns of the Israelite people ("from morning till evening" – v.13) and Jethro, whose "own experience as a Midianite leader may have involved him in regular judging among the Midianites" observes that "Moses had over committed his time to his judicial role" (Boyer, 2017, p.78). His father-in-law addresses a clear problem to Moses in the opening of this pericope, "What is this you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?" It is clear that Jethro was not addressing Moses' physical state (he was surrounded by people all day) but his metaphorical state within the context of leadership: Moses was alone in carrying the weight of responsibility and decision-making, and this was a clear problem.

In a display of argumentative inner texture, Moses responds to Jethro with an explanation that is based on a unique responsibility Moses does carry, his position as intermediary between the people and God. "The people come to me to inquire of God [...] and I make them know the statutes of God and his laws" (v. 15, 16b). The reasoning that this texture demonstrates is related to Moses' calling: something he alone could do before God. However, the argument in the middle of these two bookended statements was not a unique responsibility of Moses: "when they have a dispute, they come to me and I decide between on person and another" (v.16a). Jethro, exercising wisdom as an experienced leader, offers Moses a solution to the problem.

Exodus 18:16-23: The Solution

This section of the pericope is, in the context of narrational inner texture, composed entirely of Jethro's suggestions to Moses, a monologue complete with the caveat, "I will give you advice, and God be with you" (v.19a)! Jethro's advice has progressional inner texture and a beginning-middle-closing to his argument. The beginning, "what you are doing is not good, you will certainly wear yourself out, you are not able to do it alone," followed by a separation of what Moses' unique calling is before the Lord ("You shall represent the people before God" v.19b) and what he can do to empower other potential leaders ("look for able men [...] and let them judge the people at all times, every great matter they shall bring to you but any small matter they shall decide themselves" v.22). Jethro's advice closes with an encouragement to Moses of what God can do if he relinquishes control to others ("God will direct you, you will be able to endure and [there will be] peace" v.23). This section has several interesting facets:

- The use of repetitive inner texture in the first passage with the Hebrew word for 'judge' ("Moses sat to judge," "Why do you alone sit as judge?" "I judge between a man and his neighbor") and it's contrast in this section ("Let them judge," "every minor dispute they will judge"). *Shaphat* (to judge, govern or rule) is used as a signal for the leadership first carried by Moses alone in the first passage, but that

Jethro advocated sharing in the second passage and by the third passage (the resolution) Moses has successfully given to others (Brown, Driver, & Briggs, 1996).

- The character qualities advocated by Jethro in looking for leaders were that they be able (capable, strong), fear God (have humility and understand followership), be trustworthy (honest) and be above bribery (have integrity) so that Moses could share the weight of leadership with them (“it will be easier for you, and they will bear the burden with you” v.22b).
- Jethro encourages Moses that if he relinquishes control to others, he will “be able to endure” – the Hebrew word for endure, *amad*, can be translated to stand, to remain, to establish, to give stability but also is translated 12x in the Old Testament as a form to the word “to serve,” depending on context (serve, served, serves service, serving) (Brown, Driver, & Briggs, 1996). It is an interesting thought exercise to consider the texture and nuance that provides: “God will direct you, you will be able to *endure-serve-stand-remain-establish-give stability* and all this people will also go to their place in peace” (v.23).

Exodus 18:24-27: The Resolution

In the closing passage of this pericope, Moses implements Jethro’s advice, listening “to the voice of his father-in-law” and installing “able men” as leaders among the people. The new leaders, “judged the people at all times. Any hard case they brought to Moses, but any smaller matter they decided themselves” (v.26). Campbell (2006) remarks, “this an important passage, [because it shows that] Moses, with his great responsibility to lead, is not averse to being led; with his great task of teaching, he is not unwilling to learn” (p.74). In his willingness to follow his father-in-law’s lead, Moses made decisions that would ultimately “leave most of Moses’ time free of judicial responsibilities for him to lead the people in other ways, including his ministry of prayer and worship and his ministry of teaching and preaching all God’s laws” (Stuart, 2006).

III. MOSES AND SERVANT LEADERSHIP THEORY

This passage of scripture is full of leadership lessons for both inexperienced and practiced leaders. The lessons learned from Moses’ example can be summed up in an examination of the argumentative inner texture of this text (the inner reasoning or logical assertions within the text – namely the major and minor premises followed by the conclusion):

- Major Premise: Do not attempt to do leadership by yourself and carry the burden of ministry alone; where it possible, delegate! You were not designed to be a one-man show and will not be able to bear the burden of sole responsibility and control.
- Minor Premise: Find men and women of character to delegate leadership to; pay attention to their capacity and abilities, character (namely humility and integrity), motivations, and who or what they follow (i.e. are they submitted to others? Following God? Only interesting in themselves?).

- Conclusion: God will direct you, you will have the capacity to endure and serve faithfully, and there will be peace among you followers.

Gotsis and Grimani (2015) argue that inclusive leadership—as exemplified in the advice of Jethro and follow-through of Moses to empower other leaders—“is centered on empowering employees” and “bears potential for new ways of relating, sense making and creativity;” it is “a relational construct that expands on care compassion skills to account for prompt responses to fluid environments, in view of fostering deeper relationships, modeling courage and embracing a profound sense of humanity” (p.989). This connects to servant leadership’s aim to “serve followers while developing employees to their fullest potential in different areas such as task effectiveness, community stewardship, self-motivation, and also the development of their leadership capabilities” (van Dierendonck & Patterson, 2015, p.119). Although Jethro did not have a formal leader-follower relationship with Moses, he exercised servant leadership in helping to develop Moses to his fullest potential by addressing his task effectiveness, community stewardship and leadership capabilities and simultaneously “providing vision, gaining credibility and trust from followers and influencing others by focusing on bringing out the best” in Moses (van Dierendonck & Patterson, 2015, p.119)

This passage of scripture also challenges leaders, experienced and inexperienced alike, to consider what responsibilities of leadership pertain to calling (such as Moses’ calling to represent the people before the Lord and teach them His ways as He revealed Himself to Moses) and the “glass balls” that only they can juggle, and what responsibilities have the potential to be “rubber balls” that can be given to another to foster empowerment, inclusivity and creativity. As in the case of Moses, often it might take a wiser, more experienced leader to point out the differences in the weights of responsibility we carry, what burdens can be put down, what can be transferred to someone else and what is unique to calling and divine purpose.

IV. CONCLUSION

This pericope of scripture presents a set of important lessons that can be applied to servant leadership theory as a whole. While much of servant leadership theory is centered on inner motivation, care for others and an innate desire to serve, namely the *being* side to servant leadership, there is also the action oriented, behavioral (*doing*) side of servant leadership as well. Just as “faith by itself, if it does not have works, is dead” (James 2:17), it stands to reason that inner realities of love, humility, gratitude, forgiveness and altruism, if not accompanied by the actions associated with trust, vision and self-sacrifice, and without empowerment, authenticity and stewardship, would have little power to transform and influence others. As van Dierendonck and Patterson (2015) propose, it is a foundation of love that gives birth to the virtuous traits of servant leadership (Patterson, 2003), and combines with servant leadership *behaviors* that leads to a sense of follower wellbeing.

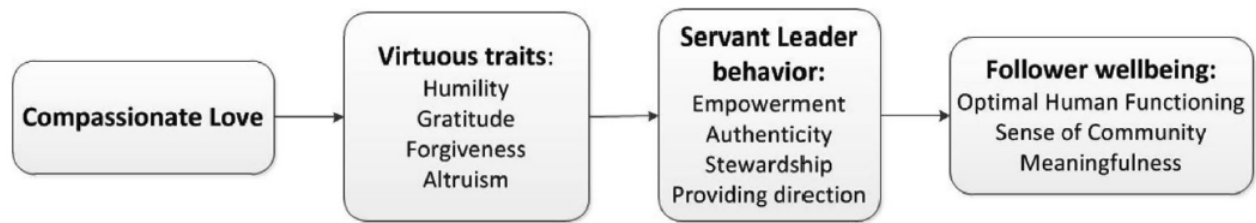


Figure 1. Compassionate love and servant leadership, a conceptual model (Patterson & van Dierendonck, 2015)

The leadership stories of Moses demonstrate the full scope of biblical servant leadership: the essential nature of underlying motivation and virtue as well as the expression of that motivation and virtue in behavior and substantive outcome. Activating others through empowerment and stewardship is essential to the optimal functioning of the greater community. Every piece of the servant leadership puzzle is needed to see transformation.

About the Author

A graduate student of organizational leadership at Regent University, Cassi is passionate about connecting biblical leadership principles with modern leadership theory and applying them everyday situations. Her leadership experience in both ministry and secular settings has taught her first-hand how crucial healthy leadership is to the success of any group, large or small. Currently, Cassi is creating leadership training materials for her local church, crafting a small group curriculum that will allow believers to be trained and empowered to maximize the gifts God has given them, meaningfully engage with others and influence their community for Christ.

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SAMSON'S BLINDNESS AND ETHICAL SIGHT

BENJAMIN CRISP

Until recently, ethics research, and Scripture's contribution to it has been sparse. It is, therefore, critical to contribute serious exegetical investigation to the conversation. Ethical blind spots impact every individual. They must not be ignored or placated. Inner texture analysis of Judges 13-16 exposes ethical blind spots in Israel's last judge, Samson. The repetition of words and thematic progressions reveal Samson's ethical shortcomings, and his ultimate redemption, as an example for contemporary leaders. Additionally, Samson's ethical code, tandem with a driving metaphor, prescribes contemporary solutions to ethical waywardness. Ethical blind spots distort the LORD's divine calling. Wrong decisions carried out with discretion seem hidden and harmless. Samson's narrative teaches that they mutilate one's character and calling. Christian leaders must address ethical blind spots through the evaluation of past experience, alignment between the "want" and "should" self, and rootedness in their relationship with the LORD and with others.

I. INTRODUCTION

The Western world has adopted a post-truth approach which bludgeons morality and fissures ethical development. By dichotomizing truth and values, leaders offer "valueless facts" to their followers (Hathaway, 2018). Society prides itself on calling right wrong and wrong right (Isa 5:20). The biblical refrain that marked the Israelites during the period of the judges—"everyone did what was right in their own eyes"—poignantly describes contemporary approaches to ethics. Such thinking has permeated present-day institutions. One seminary, which will remain unnamed, has adopted a view of the cross as an image of divine erotica. This depraved theological conclusion, which heretically misinterprets the central salvific act in human history, conveys a severe blind spot. Ethical, theological, and personal blind spots, however, are often difficult to self-detect.

A blind spot, scientifically speaking, occurs "when something blocks light from reaching the photoreceptor" (Gregory & Cavanagh, 2011, p. 9618). When driving a vehicle, a blind spot emerges from improperly angling one's mirrors. In both

representations, blind spots are intrinsically related to light and sight. Ethical blind spots are no different. When individuals act in secrecy and isolation, they tend to make poorer decisions, creating blind spots. Similarly, when individuals set their gaze on achievement and financial success, they tend to neglect morals in their chase for accomplishment. Bazerman and Tenbrunsel (2011) define this gap as the space between intended behavior and actual behavior.

The aforementioned gap is particularly evident in Israel's last judge, Samson (Judg 13-16). Familiarity with Samson's narrative often robs its profound contribution. Utilizing Robbins' (1996) inner texture analysis, this paper will explore Samson's behavior. In so doing, the repetition of words and thematic progressions will be uncovered. Subsequently, this paper will service Samson's ethical shortcomings, and his ultimate redemption, as an example for contemporary leaders. The inner textual analysis will reveal helpful boundaries for ethical living in the present age.

II. INNER TEXTUAL ANALYSIS OF JUDGES 13-16

Textual familiarity blinds exegetes from seriously considering the textual repetition and narrative progression biblical authors serviced to convey meaning. Repetitive phrases, sequential progressions, and narrational structures invite readers to investigate individual words, narrative sections, and their engagement with the scriptural part and the broader whole. In Samson's narrative, these literary devices play a significant role in appropriate narrative interpretation.

Narrative Background

As the twelfth Israelite judge, Samson served as the LORD's final judicial attempt to transform a morally opaque people who "did what was evil in the sight of the LORD" (Judg 13:1). While the divine prophecy, "he shall *begin* to save Israel from the hand of the Philistines" (Judg 13:5, italics added), was fulfilled in Samson's death, he recapitulated the broader judicial pattern, leaving the Israelites in a state of moral and spiritual dysfunction (Mbuvi, 2012). Samson's narrative literarily bridged the judicial cycle found in chapters 1-12 to the moral wanderings of the concluding chapters by utilizing language and themes from both (Mbuvi, 2012).

The initial angelic promise, coupled with the narrator's description of Samson's divinely blessed upbringing (Judg 13:24), offered great hope for the Israelites. Nonetheless, his judicial approach seemed to depreciate from the exemplary faith of previous judges (Butler, 2009). Although the LORD's Spirit imbued Samson for divine exploits, he succumbed to temptation and acquiesced to the moral depravity of his time where "every man did what was right in his own eyes" (Judg 17:6; Hildebrand, 1988). Even after his involvement with the Philistine woman from Timnah (Judg 14:1-7), the prostitute at Gaza (Judg 16:1-3), and Delilah in the Valley of Sorek (Judg 16:4-22), Samson's weakness offered a space for the fulfillment of God's purpose and the redemption of his presumably failed judicial reign (Todd, 2016).

The common refrain, "the Israelites did what was evil in the sight of the LORD," precipitated another forty-year cycle of foreign oppression by the Philistines (Judg 13:1). In earlier judge-deliverer narratives, the Israelites cried out to Yahweh for deliverance.

Israel's deafening silence in the midst of foreign oppression highlights their moral deterioration (Boda, 2012). Samson's twenty-year judicial reign, which was intended to *begin* salvation from the Philistines, is geographically bookended by Zorah and Eshtaol (13:25—16:31). These geographical markers not only offer locative placement but foreshadow the coming regional disaster (Judg 17-18; Boda, 2012). Within this geographical *inclusio*, Hildebrand (1988) proposed three main narrative sections: (1) the birth narrative (Judg 13), (2) the narrative cycle initiated by the Philistine woman of Timnah (Judg 14-15), and (3) the narrative cycle initiated by Samson's encounter with the Gazite prostitute and Delilah (Judg 16). The final two narrative cycles are primarily formed by relational betrayals that reverse Samson's seeming defeat into the death of his Philistine enemies (Pressler, 2000). These two cycles also end with a concluding statement regarding Samson's twenty-year reign (Hildebrand, 1988).

Table 1
Narrative Repetition and Progression (Judg 13-16)

Ch. 13							
v. 1		Sight		Philistines			
v. 2							Zorah
v. 5				Philistines			
v. 6						Tell; told	
v. 10						Told	
v. 18		Seeing					
v. 19		Watching					
v. 20		Watching					
v. 24	Samson						
v. 25					Spirit of the LORD	Began to stir him	Zorah and Eshtaol
Ch. 14							
v. 1	Samson	Saw	Woman from Timnah	Philistines (daughters)			
v. 2		Saw		Philistines (daughters)		Told	
v. 3	Samson	Eyes		Philistines (uncircumcised)			
v. 4				Philistines			
v. 4				Philistines			
v. 5	Samson						
v. 6					Spirit of the LORD	Rushed upon him	Tell
v. 7	Samson's	Eyes					
v. 8		See (carcass)					
v. 9						Tell	
v. 10	Samson						
v. 11		Saw					
v. 12	Samson					Tell	
v. 13						Tell	

v. 15	Samson's (wife)				Entice	Tell
v. 16	Samson's (wife)					Told; told; tell
v. 17						Told; told
v. 19				Spirit of the LORD	Rushed upon him	Told
v. 20	Samson's (wife)					
Ch. 15						
v. 1	Samson					
v. 3	Samson		Philistines			
v. 4	Samson					
v. 5			Philistines			
v. 6	Samson		Philistines			
v. 6			Philistines			
v. 7	Samson					
v. 9			Philistines			
v. 10	Samson					
v. 11	Samson		Philistines			
v. 12	Samson					
v. 14			Philistines	Spirit of the LORD	Rushed upon him	
v. 16	Samson					
v. 20			Philistines			
						Twenty years
Ch. 16						
v. 1	Samson	Saw	Prostitute (Gaza)			
v. 2	Samson					
v. 3	Samson					
v. 4			Delilah			

v. 5		See	Philistines (lords)			Sedu ce			
v. 6	Samson						Tell		
v. 7	Samson								
v. 8			Philistines (lords)						
v. 9	Samson		Philistines						
v. 10	Samson						Told; tell		
v. 12	Samson		Philistines						
v. 13	Samson						Told; tell		
v. 14	Samson		Philistines						
v. 15							Told	Heart	
v. 17							Told	Heart	
v. 18	Samson	Saw	Philistines (lords); Philistines (lords)				Told; told		
v. 20			Philistines	LORD	Had left him			Heart; heart	
v. 21		Eyes (gouged)	Philistines						
v. 23	Samson		Philistine (lords)						
v. 24		Saw							
v. 25	Samson								
v. 25	Samson							Hearts	
v. 26	Samson								
v. 27	Samson		Philistines (lords)						
v. 28	Samson	Eyes	Philistines	LORD; LORD					
v. 29	Samson								
v. 30	Samson		Philistines						
v. 31								Twen ty years	Zorah and Eshtaol

Sight: Textual Repetition, Pattern, and Progression

As evidenced in Table 1, sight language is pervasive in Samson's narrative and initiates each primary cycles—(1) the Lord saw the Israelites' evil and miraculously provided a judge through a previously barren woman (Judg 13:1). (2) Through divine purpose, Samson saw a Philistine woman in Timnah and demanded expedient parental action (Judg 14:1). (3) Samson saw a Gazite prostitute (Judg 16:1). In the first cycle, the divine messenger appeared to Monoah's wife twice. The first visitation was exclusive to Monoah's wife. In the second visitation, Monoah prayed to see the divine visitor. After the visitor appeared again to Monoah's wife, she invited Monoah to meet the LORD's angel. Then, Monoah saw (Mduvi, 2012).

In the two subsequent narrative cycles, the text follows Samson's moral digression. With the woman in Timnah, the LORD's desire, unbeknownst to Samson's parents, coalesced with Samson's desire (Mbuvi, 2012). As Samson eyed the woman from Timnah, her people eyed Samson (Judg 14:11). His attempt at unification through a riddle brought the divine purpose of Philistine destruction.

With the Gazite prostitute, the text does not indicate divine purpose. Samson's sexual rendezvous demonstrated his foolish impulsivity based on lustful sight (Butler, 2009; Judg 16:1). His sexual tryst with the Gazite prostitute took him into fortified Philistine territory and exposed his sexual vulnerability to the Philistines (Boda, 2012). Samson's decline is apparent: with the woman of Timnah, his wife, he was "on traditional Israelite land"; contrastingly, with the Gazite prostitute, he was deep into Philistine territory (Boda, 2012, p. 1227).

The Delilah episode revealed Samson's degraded moral state. His sexual appetite and distorted view of love drove him further into compromise. Different from the previous encounters driven by sight, Block (1999) argued, "now womanizing ha[d] become a fundamental aspect of his character" (p. 453). For this reason, the text records Samson's "love" for the first named woman in the narrative, Delilah (Block, 1999). In this episode, the text does not record Samson seeing. The Philistine lords task Delilah to "see where his great strength lies" (Judg 16:5, italics added). Once she saw his secret, she reported her findings to the Philistine lords (Judg 16:18). The Philistines seized Samson and gouged out his eyes (Judg 16:21). As the Philistine crowds saw Samson emasculated and turned into a performer, Samson, without eyes, truly saw (Judg 16:28; Kim, 2014).

Telling: Textual Repetition, Pattern, and Progression

A flurry of activity occurs with the term, "tell/told (גַּדַּגּ)," in the accounts of Samson's wife from Timnah (Judg 14-15) and Delilah (Judg 16). As shown in Table 1, the solicitation of information was precipitated by Philistine coercion in both accounts. Boda (2012) astutely noted, "while the men of Timnah used negative coercion, threatening to burn the woman and her family with fire (14:15), the rulers of the Philistines use positive coercion, offering a reward of 1,100 silver pieces from each of them—thus, 5,500 silver pieces in total" (p. 1229). Although the English text differentiates between the term used for coercion in the two accounts, entice (Judg 14:15) and seduce (Judges 16:5), the Hebrew term is the same (הַתְּהַיֵּךְ).

Todd (2016) pointed out numerous parallels drawn between these two accounts:

Both women are coerced by the Philistines to extract a secret from Samson. Both women question Samson's love, and pester him until he gives in to their demands. In both instances, the answer leads to Samson's capture by the Philistines. Samson prays, and Yahweh answers ("Samson the Judge").

While these parallels are inescapable, it is important to note the second accounts' linguistic and thematic strengthening of the elements introduced in the Timnah account. These striking similarities should not distract from the intensification and consummation of the final account. Take, for example, Samson's answering of the riddle in the first account. It bore consequences; however, they were aligned with the divine purpose of the relationship—the destruction of the Philistines. In the second account, Samson revealed the secret of his strength, relinquishing his mother's Nazarite consecration for his lover's betrayal (Kim, 2014). The text intensifies the revelation of this secret as a divulgence of "all his heart" (Judg 16:18). The depths of this revelation exposed him entirely. As Samson's heart was wholly broken, the hearts of the Philistines were merry (Judg 16:25). His brokenness and blindness led him to prayerful petition (Judg 16:28), while the Philistines' pagan celebration led them to death (Judg 16:30).

Spirit of the Lord: Textual Repetition, Pattern, and Progression

From the beginning of Samson's narrative, his judicial purpose could only be achieved through divine intervention. Even his birth required a divine messenger to a barren wife (Judg 13:2-7). The LORD's Spirit stirred Samson between the aforementioned geographical markers, Zorah and Eshtaol (Judg 13:24), preparing him for the initial stages of his divinely ordained mission. The narrative plot thickened when adversity confronted Samson in the form of a lion. The Spirit of the LORD rushed upon him so that he could successfully overtake the lion. Yet, after this momentous, divinely inspired victory, he defiled himself by disposing of the lion's carcass. After some time, he revisited the carcass to defile himself yet again, scraping honey out of the lion's corpse as he continued to Timnah (Block, 1999). He "callously implicate[d] his parents" by offering them honey from the lion's carcass, desecrating the very ones who consecrated him (Block, 1999, p. 429-430; Nu 6:6). Even after desecrating the Nazarite vow, the LORD's Spirit rushed upon him again making him a weapon of war as he selfishly responded to Philistine deception (Chisolm, 2005, p. 6). When the LORD's Spirit rushed upon Samson to bring further destruction to the Philistines for their provocations against him and the Judahites, Samson reached for a fresh jawbone of a donkey (Judg 15:15). A fresh jawbone "was still considered part of a corpse," thus violating the Nazarite vow again (Block, 1999, p. 445). After two blatant violations of the Nazarite vow, the LORD's continued work through Samson demonstrated the LORD's grace and mercy toward the people of Israel (Boda, 2012).

When Samson was driven into Gaza by his sensual desires, there is no textual connection to the LORD as there was in Timnah when the LORD's Spirit rushed upon Samson to accomplish a divinely ordained directive. When Samson pursued Delilah, there is no textual connection to the LORD's purpose or direction. When Samson

engaged three times in a sensual love game with Delilah, the LORD is not explicitly mentioned in the text. The retention of Samson's strength in each of these instances pointed to an implicit reminder of the LORD's blessing upon Samson. Yet, the fourth time, when Samson revealed his hair as the marker of Nazirite consecration, Delilah acted. Samson's arrogant assumption of the LORD's blessing of strength led to his maiming and enslavement. To assume his strength would remain after his Nazirite vow was observably broken for the third time revealed a hubris that repeatedly placed him in compromising situations (Block, 1999).

Even though the LORD's blessing of strength left him, and his eyes were gouged out, his hair began to grow again (Judg 16:22). In Samson's most physically, spiritually, and emotionally compromised state, the LORD silently answered him one final time. The text does not mention the LORD's Spirit rushing upon him as before. It does, however, record the LORD's silent answer through Samson's success in killing more Philistines in his death than the sum-total of his life (Judg 16:30).

III. ETHICAL BLINDSPOTS AND JUDGES 13-16

Ethical codes, value propositions, and statements of expected behavior are organizationally normative. Codified ethics have been commercialized for leaders to shape and articulate organizational values that create ethical systems and environments (O'Neill, 1990). They primarily exist to create operating guidelines and boundaries so that individuals adhere to organizational values (Gray, 1996). The codification of ethics is not a recent phenomenon. Thomas Percival was somewhat of a forerunner in the Enlightenment era publishing a code of ethics in 1803 for medical practitioners (Berlant, 1978). In his publication, he connected successful medical practice with the formation that occurs in public worship (Hathaway, 2018). Today's educational schemas detach intellectual formation from ethical formation resulting in fragmented individuals with numerous blind spots (Glanzer, Alleman, & Ream, 2017). Take, for example, the globalization of our world. While its intention to bring interconnectedness has been successful, it has resulted in moral, geographical, and chronological fragmentation, leaving our world in a post-moral state (Rist, 2012, p. 1; Harmon, 2016). Using Samson's ethical code, tandem with a driving metaphor, this section will service the inner texture analysis above to prescribe contemporary solutions to ethical blind spots.

Evaluated experience

When driving, the rear-view mirror must be angled directly to the rear window to avoid a blind spot. If a driver cannot view that which is behind, they cannot correctly anticipate what is ahead. Metaphorically speaking, the rear-view mirror provides leaders access to assess past decisions. In Samson's narrative, the text does not report personal reflection. Samson simply acted. Unfortunately, many of his actions were based on sheer visual desire. The cyclical nature of his mistakes demonstrated his inability to understand past experiences and their bearing upon the present moment.

Every decision offers an option between what one wants to do and what one should do. Bazerman and Tenbrunsel (2011) refer to this tension as the "want" and

“should” self. Unfortunately, Bazerman and Tenbrunsel do not investigate the influence of evaluated experience and its ability to transform one’s wants. If every decision is a violent battle between one’s desires and one’s ethical obligation, ethical outcomes will be less than ideal. Samson’s “want” blinded him from his pattern of poor choices and their outcomes. It was not until Samson was utterly tormented that he realized he could take a different path; namely, asking for the LORD’s help (Judg 16:28). Had Samson considered his vow and communicated with the LORD, his desires could have been transformed and his judicial reign could have been substantially different. Evaluating poor ethical outcomes creates a helpful aversion to the shame associated with poor decision making.

Reflection on one’s ethical code re-affirms one’s commitment to it. Samson was consecrated as a Nazirite. However, his actions progressively moved him away from his original consecration. After initially touching the lion’s carcass (Judg 13:6), he returned to eat honey from it (Judg 13:9) rather than repenting. He further reneged the Nazirite vow by touching a fresh jawbone (Judg 15:15) and subsequently allowing Delilah to cut his hair (Judg 16:14). Had Samson considered his vow and repented of the actions running counter to it, he may have avoided such a grim death. Biblical, ethical living requires repentance (Fedler, 2006). Considering one’s past actions, and course correcting, re-aligns one’s ethical map.

Momentary decisions

To avoid blind spots, drivers must also appropriately angle their side mirrors. This allows them to view nearby objects. In the driving metaphor, side mirrors correspond to a leader’s ability to make the right decision at the moment of decision. Badaracco (1997) contended that momentary decisions are primarily driven by intuition, passion, and commitment. Samson’s narrative verifies intuition and passion’s role in the decision-making process. Ironically, Samson’s visual desire blinded him from ethically appropriate responses. He was only able to see when his eyes were gouged out (Judg 16:21, 28-30).

Bazerman and Tenbrunsel (2011) do not believe ethical decisions are tethered to an individual’s wants. Perhaps that is why Samson’s Nazirite vow did not prevent him from cyclical unethical behavior. The assumption, however, that ethicality is far removed from one’s desire runs counter to the biblical map. Right decisions in the moment demand more than codified ethics. Right decisions require inward transformation where one’s “wants” and “shoulds” converge. When someone’s desires are transformed, their actions change. Inner transformation is the work of God. It can only be accomplished through divine initiative and obedient human response.

In a global survey, followers chronicled their desire for alignment between their leader’s “want” and “should” self. Integrity was, therefore, one of twenty-one universally accepted virtues (Ciulla, 2014). Ethically successful leaders understand their followers are watching (Cuilla, 2014). They consider it a privilege to lead by example in private and public (Kouzes & Posner, 2017). When Samson ate from the lion’s carcass, the text indicates its private nature. He took what he consumed in private and shared the ceremonially polluted honey in public, defiling his family. Furthermore, Samson’s private love game with Delilah (Judg 16:5-20) caused public mutilation and humiliation (Judg

16:21-25). Samson lived well beneath his Nazirite vow. For contemporary leaders, integrity bridges the gap between belief and behavior, reducing blind spots through careful evaluation of behavior at the moment of decision. When desire and responsibility align, right decision-making becomes much easier.

Ethical rootedness

After an appropriate decision is made, how does a leader continue to make good decisions? The driving metaphor offers additional insight: When all mirrors are appropriately angled, the driver must remain seated and place his/her foot on the gas pedal. Metaphorically speaking, once a leader considers the past and appropriately responds in the present, they must proceed to the next situation. Ethical temptation is not a one-time occurrence. Ethical dilemmas abound. Through negative example, Samson's narrative reveals the key to sustained ethicality: spiritual reciprocation. Samson did not sacrifice to the LORD. He did not worship the LORD. He did not pray to the LORD until his strength vanished (Judg 15:18), and his body was mutilated (Judg 16:28). Had Samson reciprocated the LORD's blessings with worship and gratitude, he could have centered himself, remained faithful to the Nazirite vow, and broken the cycle of unethical behavior. Spiritual reciprocation provides unification between the spiritual, intellectual, relational, and vocational self.

Additionally, ethical rootedness requires satisfaction with one's decisions. If one cannot be at peace with their decisions, they will not be postured to respond to the next situation appropriately. To ensure decisional satisfaction, Badaracco (1997) proposed the sleep test: the ethicality of the decision is contingent upon the actor's ability to sleep. For Christian leaders, ethical rootedness must be deeper than their ability to sleep. They must be able to respond to the LORD's whisper to forgive (Jer 31:33). They must forfeit their aggrandized moral superiority and humbly ask, "please strengthen me only this once" (Judg 16:28). When Christian leaders remain humble, they do not overestimate their ability to make the right decision. They avoid the blind spot of hubris by depending upon the LORD's strength and transforming power.

Finally, ethical rootedness requires community. Samson's narrative demonstrates the danger of isolation. At first, Samson was connected to his family; however, after the Philistines torched his wife (Judg 15:6), he moved further away from his homeland and tested the boundaries of desire. Ultimately, he exchanged his divine strength for visual desire. Contemporary leaders are increasingly tempted to isolate themselves in order to maintain their image and create coercive power distance (Mittal & Elias, 2016). They must resist the temptation of isolation and choose a life of accountability and community, moving from the singular to the plural.

IV. CONCLUSION

Ethical blind spots impact every individual. They should not be ignored or placated. They must be addressed through evaluated experience, alignment between the "want" and "should" self, and rootedness in relationship with the LORD and with others. Samson's narrative functions as a cautionary exhortation and a gracious reminder. Christian leaders should not ignore blind spots. Blind spots distort the LORD's

divine calling. Even though wrong decisions carried out with discretion seem hidden and harmless, Samson's narrative teaches that they mutilate one's character and calling. Even so, Samson's story offers hope. After his largest ethical failure, his hair—the sign of his consecration to God—began to grow again (Judg 16:22). Redemption is possible even after one's greatest failure.

While the inner texture analysis conveyed the cyclical nature of Samson's behavior, more inner textual exploration should occur between Samson's judicial reign and his eleven predecessors. After comparisons are drawn between the decision-making processes of the twelve Israelite judges, one should conduct a comparative analysis between Old Testament ethical leadership and New Testament ethical leadership to uncover continuity and variance.

About the Author

Born in Lenoir, North Carolina, Benjamin received a call to ministry at the age of ten. He pursued this call fervently throughout his teenage years. This led him to Emmanuel College (GA) where he obtained his Bachelor of Arts in Christian Ministry. After this, he went to Regent University where he graduated with a Master of Divinity-Biblical Studies and married the love of his life, Tiffany Crisp. He is now pursuing his Doctor of Strategic Leadership-Ecclesial Leadership at Regent University's School of Business and Leadership. Benjamin is the lead pastor of Reflection Church in Oklahoma City, Oklahoma.

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MOSES AS AN AGENT OF ADAPTABILITY: AN INNER TEXTURE ANALYSIS OF NUMBERS 11

Laura Wahlin

This paper explores the adaptive leadership style of Moses from the eleventh chapter of the Book of Numbers. Specifically, an inner texture analysis of the pericope from the socio-rhetorical criticism realm is presented to highlight repetitive and progressive patterns, narrational and opening-middle-closing structures, as well as argumentative and sensory-aesthetic effects. The analysis reveals that Moses follows five adaptive leadership behaviors theorized on Govindarajan's (2016) article, suggesting that in the passage – he is attuned to weak signals, recognizes and utilizes others who think differently, practices planned opportunism, manifests courage in many ways, and views challenges as great opportunities. These findings classify Moses as an agent of adaptability as he leads the people in the March to Canaan, which also applies in an organizational context for Christian leaders.

I. INTRODUCTION

As the world around us continues to change and confront us with challenges not always anticipated, how do we respond to these trials? How can Christian leaders assist others in addressing these difficult situations in an organizational context? According to Yukl (2013), a combination of contingency theories provides the perfect formula for leaders to succeed in changing environments based on behavior variations (p. 177). This is also known as adaptive leadership, a style that is follower centered, and known for its emphasis on helping others adapt to certain situations (Northouse, 2016, p. 257). Heifetz, Grashow, and Linsky (2009) noted that adaptive leadership allows individuals to make progress on some of the most critical challenges anyone can face in their

professional or personal life, and “move toward some collective purpose, a purpose that exists beyond ...[one’s] ambition” (p. 3). The Bible provides excellent examples of leadership, but Moses, in particular, embodies many of the characteristics and behaviors related to adaptive leadership. In this article, an inner textual analysis from the socio-rhetorical criticism discipline is applied to the eleventh chapter of the book of Numbers in the Bible, to explore Moses’s role in adapting to change, seeing the future in weak signals, practicing courage, instilling an opportunistic demeanor, and using conscious coordination to motivate followers in the March of Canaan.

II. BACKGROUND ON NUMBERS 11

At first glance, in the book of Exodus Moses returns to Egypt determined to free the Hebrews and bring them to Canaan where God initially speaks to him (Carmichael, 2012). Following God’s commands, Moses takes thousands of men by foot in hopes to find the promised land, a quest that takes nearly forty years. The central theme throughout this lengthy and trying journey involves the act of prophesying, where Moses instills an environment of acceptability among the mixed multitudes. Proof of such diversified populations exists based on several archeological records hinting that other than Israelites, Moses led the march with Egyptians, Philistines and those newly considered Canaanites (Killebrew, 2006, p. 2). Therefore, a combination of different beliefs, mostly those with varied origins including slaves, stir spiritual disorder and complaints among the people. Despite all the turmoil and sin surrounding Moses, he still graciously treats all Yahweh’s people equally the same and anticipates they become prophets (Hymes, 2010, p. 281). His human obligation symbolizes devotion to divine ways and also shows that “humans who are faithful followers and supporters of people...play a special role in revealing the ways of God to humans” (Robbins, 1996, p. 126). Cotton (2001) further noted that Numbers 11 depicts some of the earliest evidence in the Bible that “support the empowering of a believer to fulfill God’s purpose... as a witness for the Lord” (p. 3). Needless to say, this particular chapter of the Bible elucidates Moses’s admirable discipleship, where he characterizes the leader of the group, and through humility and selflessness, overcomes challenges in the midst of resistance.

Another central theme in Numbers 11 involves Moses’s relationship with God, where he seeks and receives help from the Lord regarding a series of conflicts. These conflicts, ignited by sin, also signify ungratefulness, or as Hymes (2010) metaphorically summarizes, “a strong current that is flowing toward the grave sin of unbelief” (p. 262). A close examination of the conversations between Moses and God appear under the argumentative texture analysis section of this article, which denote the depth of the prophetic utterances. The biggest takeaway from this passage, though, includes Moses’ premise of prayer, overcoming resistance and sharing the burden through revelation. Furthermore, not only can Moses be considered a holy person, but also an agent of adaptability as he finds refuge in God all-powerful to help others explore and change their values, learn new ways of living and grow both, spiritually and morally. In summary, Numbers 11 highlights the manifestation of the Lord’s first answer to Moses and “describes a very significant interconnectedness of the Spirit of God and leadership/ministry of God’s people and prophetic activity” (Cotton, 2001, p. 3).

III. INNER TEXTURE ANALYSIS

The process of inner texture analysis refers to the systematic evaluation of words in a pericope associated with rhetography and rhetoric (Robbins, 1996, p. 36). Interpreters typically engage in this multidimensional approach before extracting the real meaning of a passage, since words symbolize how the scripture employs language to communicate (p. 7). As a challenging endeavor, this type of methodological framework looks at various textures of the text from different perspectives to get a closer insight into a single discourse. Robbins (1996) identified six specific kinds of inner texture including repetitive and progressive patterns, narrational and opening-middle-closing structures, and argumentative and sensory-aesthetic influences (p. 7). Given the complexity of Numbers 11 (New International Version), this paper focuses on each dimension of inner texture for better interpretation purposes, and this also enhances the essence of the meaning in adaptive leadership discussed in the conclusion section.

Repetitive-Progressive Texture

The first step in inner texture analysis requires one to look for repetitive and progressive patterns. According to Robbins (1996), repetitive texture “resides in the occurrence of words and phrases more than once in a unit” (p. 8). A progressive pattern is similar, but it emphasizes sequences rather than just the number of occurrences in a pericope (p. 8). For Numbers 11, this complex analysis of thirty-five verses combines the two kinds of inner texture. Table 1 below shows the textual data highlighting a clear repetitive-progressive pattern with central characters like the Lord, Moses, and the people, as well as adjectives, nouns and verbs. A total of eighteen systematic patterns were identified, which are critical in understanding the nature of the discourse. These patterns can be grouped into different topics to show the development of Moses’s resistance and strength as he led the march. Lastly, six different concepts exist in Numbers 11 which are separated by a line and discussed in detail.

Table 1
Repetitive Progression in Numbers 11 – Words and Concepts

Verse	Word										
1	Lord	anger	heard	people	fire	burned	camp				
2	Lord			people	fire		cry	Moses		prayed	
3	Lord				fire	burned					
4				we		craved	wailing		meat		
5				we							
6				we					manna		
7									manna		
8				people							
9							camp		manna		
10	Lord	angry	heard	people			tents	wailing	Moses	trouble	asked
11	Lord			people					me	trouble	burden
12				people					me		
13				people				wailing	me	meat	
14				people					me		burden
15									me		
16	Lord			people			tent		Moses	burden	elders
17				people							Spirit
18	Lord		heard	people				wailing		meat	
19										eat	
20	Lord			we				wailing			
21									Moses	meat	

22										enough								
23	Lord									Moses								
24	Lord		people			tent				Moses			elders					
25													elders	Spirit	rested	prophesied		
26						camp							elders	Spirit	rested	prophesied		
27						camp				Moses			elders			prophesied	Joshua	
28	Lord									Moses							Joshua	
29	Lord		people							Moses			elders	Spirit			jealous	
30						camp												
31	Lord					camp											quail	
32			people			camp											quail	
33	Lord	angry	people	plague	burned													
34			people		craved					meat								
35			people															
	19	3	3	21	4	5	10	6	17	11	2	5	6	5	2	3	3	2
	Concept 1			Concept 2			Concept 3			Concept 4			Concept 5	Concept 6				

The data in Table 1 depicts the repetition of two main characters under the first concept, the Lord and the people. As expected in most Old Testament chapters, the Lord is the central character in the pericope as it appears a total of nineteen times, followed by two key words that repeat three times in specific stanzas. The first keyword is *anger*, also listed as *angry* at the beginning in verse 1, the middle, in verse 10, and the closing of the pericope, in verse thirty-three. The second keyword is *heard* which appears sporadically in verses 1, 10 and 18 to emphasize the Lord's position in the situation. The next characters that echo throughout the entire passage are the people, denoting at least twenty-one recurrences. For the first quadrant, when combining all the words, we can understand that the Lord becomes angry at the people in several instances because he hears them complain. This concept can be best attributed to the ungratefulness of the people and blamed on their hardships in the journey through the desert.

The Lord's response to the people's discontent results in a fire and this particular word is listed three times in the first three verses. In Table 1, the word *fire*, also grouped with *craved*, shows a cause-and-effect relationship where God sends fire because the people desired other food. Later on, the *plague* listed in verse 33, similar to the fire, highlights God's punishment for greediness after sending the quail everyone longed for throughout the discourse. The other noun also included in this section involves the *camp* and the *tent* – recorded a total of ten times from start to finish. It is important to combine these words to understand the socio-cultural as well as the historical timeframe of this passage, where people represented a group of nomads moving from point A to point B in the search for the promised land. The last fundamental word in this quadrant is *wailing* or *cry*, showing up six times as a form of a grievance. As we look at Table 1 from an outsider's perspective, the second quadrant reflects the outcome of the following section, which significantly impacts Moses's actions and his relationship with God.

On a separate note, in the King James Version of this pericope, *tent* is translated to *tabernacle*, which differs from other bible versions. The New International Version considers the historical period, as the conquest to Canaan led people through the desert – hence the meaning of a portable tent. Traditionally, however, the tabernacle was considered heavenly in that it symbolized the rite of purification, ordination of priesthood, and an altar where God manifested himself (Jamieson, 2016, pp. 574-575). Other mentions of tabernacle appear in Exodus 25 and continue throughout the Bible as a symbolic gesture of eternal reality (Hrobon, 2013). Furthermore, besides portraying God's residence or temple in some way, it served the purpose of attracting people to worship God (Hays, 2016, p. 18). This is important to point out as, the word *tent* plays a critical role in the progression of the pericope discussed in the later sections involving the elders and Joshua as Moses instills the act of prophesying.

In the third concept, Moses represents the main character as referenced seventeen times. This section is grouped with words like *meat*, *manna*, *eat*, and *enough* – which clearly depict the requests that Moses was dealing with at the time. While manna was an excellent nutritional provision, people wanted something more pleasant like meat or fish, instead of something so bland in abundance (Geller, 2005, p. 7). This is why they ask for more meat, because it was scarce given the desert conditions of their journey. The next word associated with this quadrant consists of *trouble*, used to

highlight the pressure that Moses feels as thousands of people demand meat to eat, instead of just manna. We can see this progression about aversion for manna noted in verses 6 through 7, then Moses's troubles, listed in verses 10 and 11 of the passage. Moses recognizes his weaknesses, then turns to prayer (v.2), asks God for help (v. 10-11) and talks about the encumbrance he feels (v.14, 16), literally stating: "the burden is too heavy for me" (Num. 11:14, New International Version).

For the fourth concept, the *elders* appear six times to symbolize the Lord's answer to Moses's prayer. This word intertwines with *Spirit* as well as *rested*, since the intention is for the "Spirit to rest on them, [the elders]," so they can share some of the burden that Moses is carrying (v. 25, 26). Other occurrences regarding the "power of the Spirit" appear in several other Bible passages with slight differences such as 1 Samuel 10:10 (cf. 1 Chron. 12:18, 2 Chron. 15:1, 1 Sam. 19:23). Another great example is Judges 3:10, which states: "The Spirit of the Lord came on him" (New International Version). According to Leeper (2003), the Old Testament often used these words together to highlight "God in action" or "God working, moving in the midst of his people" (p. 23). In relation to these statements, the word *prophesied* purports the meaning behind the call into discipleship especially for the elders as depicted in verses 25, 26 and twenty-seven.

Finally, the last two concepts represent opposites as the words are not interdependent of one another. As far as *Joshua*, his appearance in the pericope seems minimal, only referenced twice in three verses (v. 27-29), but he plays a significant part in the climax and end of the story. Specifically, the text describes this character as a "young man" (v. 27), "Moses' aide" (v. 28), and also lists his new given name as "Joshua son of Nun" (v. 28). The narrational texture, as well as argumentative texture analysis, depict Joshua's role in the passage in detail and emphasize important lessons regarding adaptability to new environments. The next and final word in this repetitive-progressive pattern consists of *quail*, which goes back to the original request from the people and Moses' prayer asking for more meat to eat, but God turns into loathsome desire, instead of a blessing.

How can we use the repetitive-progressive texture analysis to understand Moses's leadership? Solely based on the recurrence of words, the *complex challenges* in his role as a leader stands out the most in all concepts. In Figure 1, the reconfiguration of the words in the pericope are translated into the organizational context, where contingency theories and adaptive leadership come to life. Specifically, the causal effect of the challenges Moses experiences along with the situational variables lead to a series of effective outcomes such as the reliance on prayer and faith. While each situation, such as the complaints directly influenced his behavior, he tries to make it a more favorable outcome by identifying the constraints and demands of his position (Yukl, 2013, p. 177). Moses adapts to the challenges and finds advice from God, who allows him to persevere despite the difficulties. According to Nelson and Squires (2017), addressing complex challenges in today's turbulent environment can be leveraged by relying on adaptive leadership principles as it has been proved to be a promising approach to problem-solving.

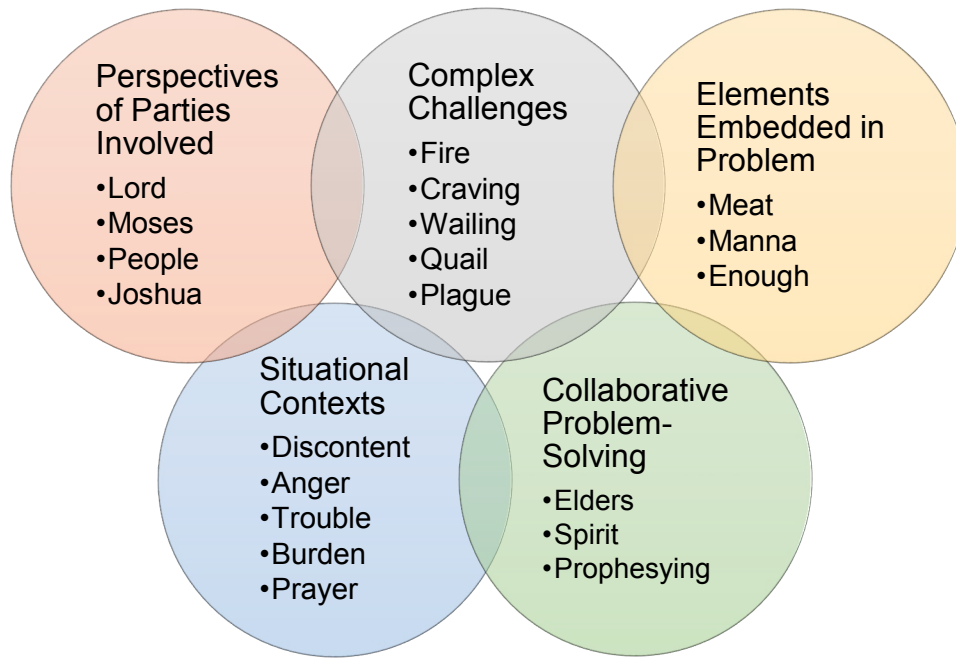


Figure 1. Translation of Repetitive-Progressive Texture Analysis into the Organizational Context. Adapted from Nelson and Squires (2017).

Opening-Middle-Closing Texture

The next step of the inner texture analysis involves the opening-middle-closing texture, which “resides in the nature of the beginning, body, and conclusion of a section of discourse” (Robbins, 1996, p. 19). For Numbers 11, Table 2 below illustrates the interesting structure of the passage, where the endings highlight the continuation of new stages of the journey in the March to Canaan. Note that the three-step narration process appears twice within the body of the pericope when compared to the introduction and conclusion.

Table 2
Opening-Middle-Closing Texture and Pattern in Numbers 11

Introduction		
Opening	v. 1	Opening progression, exposing the people’s complaints. The Lord is angry to hear these lamentations and sends fire to the camp.
Middle	v. 2	After experiencing such occurrence –the people cry out their leader, Moses, who prays to the Lord and the fire goes away.
Closing	v. 3	The march continues, and they leave behind the “burning” place.
Body		

Opening	v. 4-9	Uncovering of the people's intense craving for other food. They reminisce the satisfying food from Egypt and complain about the manna.
Middle	v. 10-15	Moses acknowledgment of the unhappiness surrounding him – families continue to cry. Feeling weak and troubled, Moses asks the Lord for help.
Beginning	v. 16-20	The Lord's response to Moses' request – the seventy elders to help him carry the burden of the people. God promises to provide an overabundance of meat to last one month even though the people have rejected his blessings.
Middle	v. 21-23	Moses is unsure as to how the Lord will be able to provide meat for thousands of men given their current situation in the dessert. God reassures Moses of his promise.
Closing	v. 24	Moses communicates the Lord's message and finds the seventy elders as instructed. He gathers them to pray.
Closing	v. 25	Progression of the Lord's promise as he speaks with Moses and shares the burden through revelation onto to the elders.
Beginning	v. 26-27	Development of threats begin as Joshua notices that two of the elders prophesied in the camp, instead of the tent.
Middle	v. 28	Joshua's introduction as Moses's aide – he decides to speak up. He asks Moses to stop the elders.
Closing	v. 29	Highlight of Moses' discipleship – he wishes for everyone to become prophets.
<hr/>		
Conclusion		
Opening	v. 31-32	Continuation of God's promise to Moses. The Lord sends the quail and people go out and gather as much meat as they can.
Middle	v. 33-34	The Lord's anger returns. People lack self-control and suffer another punishment, in the form of a plague.
Closing	v. 35	The march continues, and they leave behind the place where they bury people.

The opening scene in Numbers 11 highlights the first narrational unit, where the first three verses depict the opening, middle and closing of the introduction respectively. In looking at the nature the introduction, the reader can quickly identify how Moses sets the stage for the progression of the people and their complaints. The Lord sends out the fire as a punishment, which builds up the climax to the middle unit, where people turn to Moses for help, and his prayer helps dissipate the fire. The end shows a sequence, denoting the interconnectedness of the verses that follow.

As people move along the journey, similar patterns exist in the opening unit of the body in verses 4 through 9, when compared to the first verse of the introduction. In other words, these opening verses focus on the people's ungratefulness, but this section, in particular, reveals rich details, explains why the people are struggling and focuses on the sin – intense craving for other food. The middle portion of the pericope (v. 10-15) serves as a transition for the upcoming subsections when Moses recognizes the unhappiness of the people and his inability to provide the meat that they long for, so he seeks help from the Lord. The next three subsections (v. 16-24) illustrate the Lord's answer to Moses and ends with the manifestation of God's promises – gathering of the seventy elders.

Moving onto the conclusion of the body, we notice that verse 25 shows the progression of the Lord's promise when he "comes down in a cloud" and speaks with Moses to share the burden among the elders (New International Version). A sequence of three subsections also exists within the conclusion section, especially in verses 25 and 26, when Joshua notices that two of the elders stay in the camp to prophesize, instead of coming to the tent. The climax of this subsection, best highlighted in the middle section or verse 28, encompasses a challenging position for Moses given Joshua's request to stop the elders. The closing of this subsection, as well as the closing for the entire body of the pericope, serve as a lesson in the nature of Christian ministry. Specifically, it divulges Moses's honest call to discipleship as he wants everyone to feel the power of God regardless of where one prays.

In the conclusion of Numbers 11, the same pattern from the introduction follows the trend of discontent and punishment. In this case, however, God provides the meat but the lack of self-control and greediness results in a plague. The march continues as listed in verse 3 and verse 35, reflecting a continuation of the story in the upcoming chapters of the book of Numbers in the Old Testament.

Based on the opening-middle-closing texture analysis, the biggest takeaway from a leadership standpoint lies in the ability to identify areas of weaknesses and consulting with people who can provide more appropriate information or coaching (Yukl, 2013, p. 178). In fact, the pattern in this particular section reveals a central theme of carrying the burden comprised of complaints and unhappiness almost like a domino effect that gets passed down onto Moses, and then the elders. From that perspective, Saul (2006) notes that leaders who see the future in weak signals tend to act on them by adapting to emerging change (p. 95). As shown in Figure 2 below, Moses recognizes the people's complaints, acknowledges his feelings of distress, asks for help, and is able to take on the emerging change. While this is not easy to process, he struggles because the Lord is angry at the discontent and tests his discipleship forcing him to adapt to change while encouraging the act of prophesying. The final consequence of this arrangement in the pericope, thus reveals the power of the Spirit as well as the seventy elders.

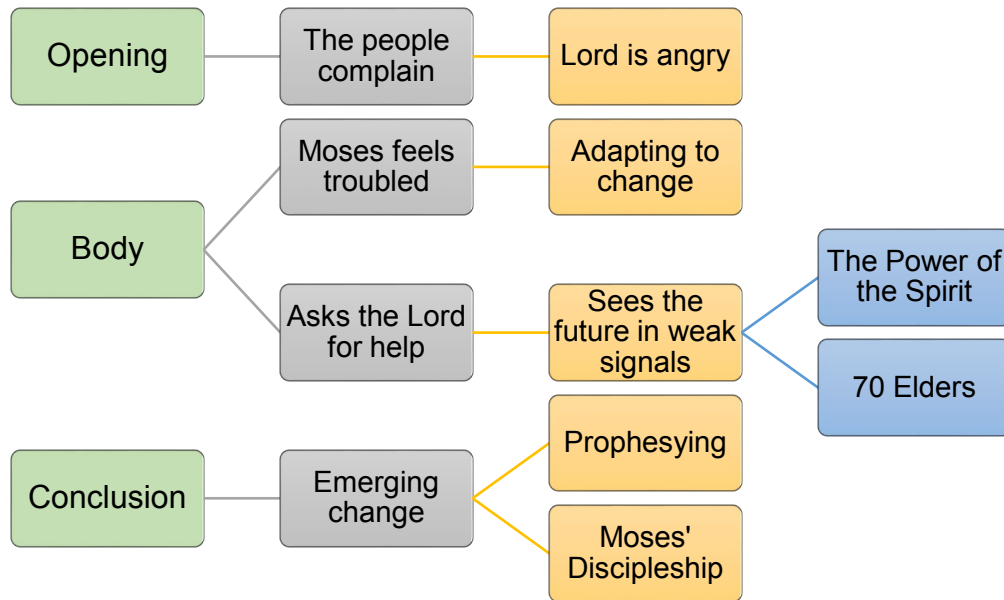


Figure 2. Opening-Middle-Closing texture from a Leadership Perspective. Identification of Weaknesses and Consulting for Additional Help.

Narrational Texture and Pattern

The next section of the inner texture analysis looks at the narrational texture or the storyteller within the text. Robbins (1996) denotes that narrational texture “resides in the voices (not often identified with a specific character) through which the words in the texts speak” (p. 15). In Numbers 11, a total of three narratological units exist. Each of those units represents significant cascading effects as well as similarities in occurrences. The first scene is the fire from the Lord based on the people’s complaints, which purport some forewarning if the ungratefulness remains. As more details regarding the people’s desires continue, the second scene takes place where Moses has a one on one conversation with God and then goes out and about to follow his command. Additionally, this scene includes God’s fulfillment to Moses’s request and also presents some challenges in the process of sharing the burden among the elders. In the last scene, God finishes what he pledged to Moses, but chooses to teach the people a lesson to understand the importance of gratefulness and perseverance in the face of adversity.

In the pericope, the voice of God emerges from basic narration as well as an attributed speech during the conversations that take place with Moses. The fire and the plague, for example, serve as a way of communicating with the people, teaching them harsh lessons in hopes to influence the resisting masses. From a socio-cultural perspective, God depicts the views of a revolutionist, which typically declare that “only destruction of the world – the natural world, but also, more specifically, the social order – will be sufficient to save people” (Robbins, 1996, p. 72). While God was the provider for needs, he did not necessarily fulfill every desire in the people’s hearts – thus making him appear punitive rather than instructive (Rommer et al., 2016). Ironically, in verse 18,

the pericope states “Now the Lord will give you meat,” meaning that God chooses to fulfill those desires as a test to their character (New International Version). In return, the people take advantage of the situation when they receive more than enough meat to eat, and we once again experience the anger from the Lord.

On the other hand, the voice of God toward Moses unveils a significant difference. This variance, noted at the beginning of the passage, occurs when Moses prays to the Lord and the fire dies down as listed in verse two (New International Version). The prayer at that point sets the stage for the type of relationship between Moses and the Lord, which progresses as the story unfolds. In the following verses (16-18), the Lord embraces Moses’s request, and his attributed speech appears nurturing, yet firm as he communicates his everlasting love and deep understanding. One can also infer that God provides clear direction and instructions on his premise to the people and accomplishes this by sending the seventy elders to assist Moses and also by sending the quail. As a main character in the story, the Lord evidently portrays two ways of communicating with the people and Moses.

Next, the voice of Moses comes in the form of supplication as well as interrogations which seem to go unanswered. His views, often categorized as utopian, reveal that Moses “seeks to reconstruct the entire social world according to divinely given principles, rather than simply to amend it from a reformist position” (Robbins, 1996, p. 74). Most questions that Moses asks the Lord can be found in verses 11 through 13 followed by his cognizance of self-doubt and weakness in leading the people to the promised land. Specifically, Moses states the following: “I cannot carry all these people by myself; the burden is too heavy for me” (Num. 11:14, New International Version). With that in mind, Moses shares his challenges with God, asks for help and then receives a solution right away. As Cotton (2001), notes: “God relieves the pressure Moses felt after sending the seventy elders” (p.5). When compared to the voice of God, it is apparent that Moses strongly believes that “people remake the world rather than a divine power destroy this present world” (Cotton, 2001, p. 74). As he gathers the seventy elders and reaffirms his discipleship to Joshua, the level of human commitment become the highlight of the passage.

Development of threats and conflict arise when Joshua judges the elders in verses 27 and 28 for not following the same orders in the act of prophesying. His stance, better identified as the devil’s advocate in the story, show that his questions and doubts about the elders define Moses’s character. With honest intentions, Joshua simply follows his mission as Moses’s assistant and his introversionist views reveal the struggles in trusting the new members of the group. An introversionist is someone who normally “views the world as irredeemably evil and considers salvation to be attainable only by the fullest withdrawal from it” (Robbins, 1996, p. 73). In essence, the voices of the people also share some similarities in the fact that they reject the Lord and question his ability to provide the most basic needs in the March to Canaan.

Considering the narrational texture pattern analysis, the voices in the pericope, and the conversations that take place exude nothing more than courage from Moses and his counterparts. This central theme of courage goes back to the original research question in this paper because part of being a leader requires doing the right thing with no guaranteed results (Terry, 1993). According to Northouse (2016), the courage from the adaptive leaders originates from the ability to manage and regulate their own

personal distress whether that is anxiety, tension, or frustrations (p. 268). Evidently, Moses regulates his personal distress by leaning on God. He shares his pain and asks for help, which he receives in the end. The voices of God thus provide guidance and strength, so that Moses could continue his disciplined attention by providing direction for the people. In Figure 3 below, the central themes in this textual pattern reveal the importance of courage in action prominent in adaptive leaders:

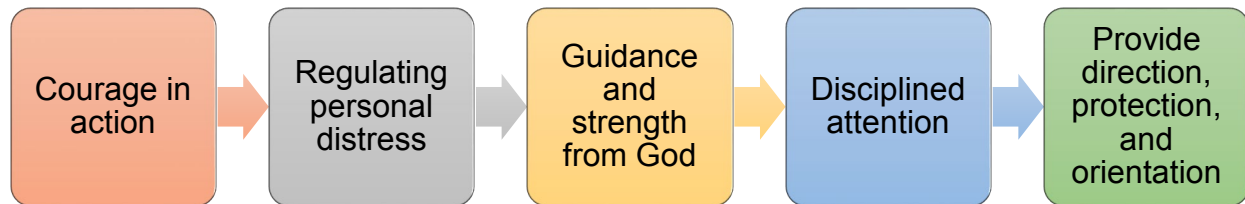


Figure 3. Central Themes in the Narrational Texture and Pattern Analysis.

Argumentative Pattern

Moving onto the argumentative texture section, this represents the fourth step in inner texture analysis, where the discourse “presents assertions and supports them with reasons, clarifies them through opposites and contraries, and possibly presents short or elaborate counterarguments” (Robbins, 1996, p. 21). In Numbers 11, a total of three distinct conversations take place in the pericope as outlined in Table 3 below. The first conversation features the complaints, or as one can identify as the arguments of the people, which include a series of exclamations and statements to communicate that they want the meat to eat, rather than the manna currently available. As the conversations between the people and Moses end in verse 6 of the pericope, the reader gets a clear picture of the situation and identifies with their discontent as they ruminate about the blessings Egypt had to offer in the past. The rhetorical progression then shows a principle of causation where these conversations between the people and Moses then affect the outcome and tone of the following dialogues.

Table 3
Argumentative Texture in Numbers 11

Verses	Argumentative Pattern	Character
4	Exclamation	People
5	Statement	People
6	Exclamation	People
11-12	Question	Moses
13	Exclamation	Moses
14-15	Statement	Moses
16	Answer	Lord
17	Rhetorical Statement	Lord
18	Command	Lord
21	Re-direct of original question	Moses

23	Question / Answer	Lord
27	Statement	Joshua
28	Exclamation / Command	Joshua
29	Prophetic Utterance	Moses

The succeeding rhetorical progression exists in the conversation between God and Moses, denoting more questions than statements especially in verses 11 and twelve. Intriguingly, Moses's approach to God emerges in the form of an ultimatum where he shares his weaknesses and states the following: "If this is how you are going to treat me, please go ahead and kill me" (Num. 11:15, New International Version). Moses's appears palpably troubled, but these declarations show his selflessness and willingness to openly reach out to God – to find refuge in his all-powerful love. With such a provocative proclamation, the Lord then responds to Moses by only addressing his premise of fulfilling the requests – providing help to share the burden (elders) and meat to eat. While some questions remain unanswered, Moses challenges God's plan concerning the meat as listed in verses 21 and 22 because he does not think there will be enough for everyone. As a response, God then reiterates Moses's original question and asks: "Is the Lord's arm too short?" (Num. 11:23). These exchanges in communication reveal the importance of believing in God, believing in his word and his promise and to never question the plan that he has for each one of us.

The third and final conversation occurs between Joshua and Moses when the elders exempt themselves in joining the tent to prophesize. The actions of the elders trigger a reaction in Joshua, as Eldad and Medad choose to stay inside their tents unlike the rest of the group. Joshua's innate nature of serving Moses, portray a similar challenge to the one Moses posed to God in earlier conversations. His immediate reaction is to run and tell Moses what he witnesses as shown in verse 27 then followed by an exclamation and command to stop the elders from staying inside their tents. Joshua then states: "Moses, my Lord, stop them!" (Num. 11:28, New International Version). In hopes to end the conversation on a positive note, Moses uses a symbolic phrase or as one can call a "prophetic utterance" to note that these two people and anyone in the march have a genuine heart and should follow the word of God wherever they might be.

Looking at the argumentative pattern from a macro perspective, it is quite apparent that the commotion in this pericope is relatively high, demonstrating an opportunistic leader. However, being an opportunist can carry a double-edge sword meaning of taking advantage of a situation at the expense of others (Dean, Brandes, & Dhwardkar, 1998; Hawkins, Lewin, & Amos, 2012). This is not the case for Moses; his opportunistic demeanor from the argumentative assertions reveal that he is altruistic and attempts to "initiate a path towards self-development and authentic followership" (p. 359). As noted in Figure 4 below, leaders who adapt to change often do so in a selfless way. Whether that is in the form of proclamation or supplication, it ultimately leads to self-development. At the end of the day, an opportunistic demeanor allows leaders to look into the future by taking action today.

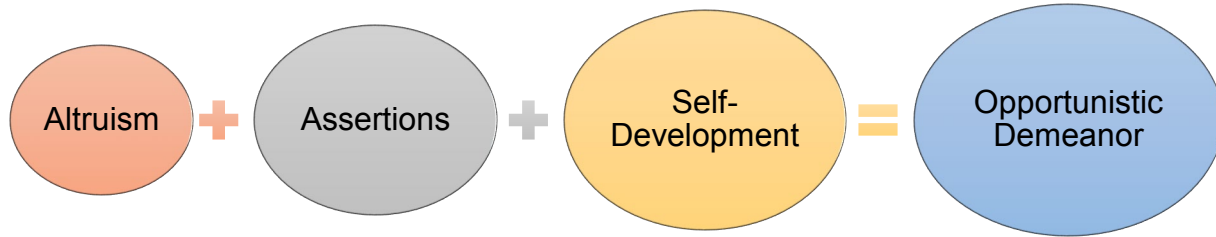


Figure 4. Positive Adaptive Leadership Progression: The Nature of Opportunism in the Narrational Texture and Pattern Analysis.

Sensory-Aesthetic Texture

The last section of this analysis comprises the sensory-aesthetic texture of a text “which resides prominently in the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.)” (Robbins, 1996, pp. 29-30). For this pericope, all three body zones in the sensory-aesthetic texture exist especially in the first scene where representative nouns like the anger from the Lord help the reader understand his position in the narrative. A parallel trend also follows the end of the pericope when the plague kills several people noted in verse thirty-three. The dissatisfaction of the people goes hand in hand with the anger of the Lord, so the author uses words like *complained* in verse 1 to invoke feelings of discontent as well as *his anger was aroused* to connote the sinners versus the believers. For Moses, the word *troubled* in verse 10 symbolizes the encumbrance of the people’s disgruntlement. The reader can sense the amount of weight he is carrying as the tone in which he exposes his weaknesses to the Lord reveal signs of surrender.

Under the zone of self-expression, the wailing, Moses’s self-doubt, Moses’s doubt against the Lord and even Joshua’s doubt against the elders – all invoke feelings mutual self-unveiling. Lastly, for the zone of purposeful action, one can immediately identify Moses’s devotion in reaching out to God for help as a specific activity highlighting the steps of discipleship. The elders, in this case, purport different behaviors unlike the group in the act of prophesying, which creates a tense atmosphere for Eldad and Medad. The elders, new to the practice of revelation through the power of the Spirit, all exhibit good intentions without hesitation. Similarly, Joshua’s honest intentions and devotion to his leader reveal that he is also on the path towards ministry.

How can the sensory-aesthetic texture analysis apply to the overall exploration of Moses as an adaptive leader? Putting all the negative commotion aside such as complaints, anger, death, and trouble – the weight that Moses carries turns into his inner motivation for purposeful action. In other words, he addresses Joshua’s concerns and inspires the elders and the followers to continue towards the path to God. Such expression reveals that Moses once again falls in line with the principles of adaptive leadership. According to Yukl (2013), adaptive leaders often provide more guidance to people with interdependent roles, in this case, Joshua and the elders symbolize those whose actions that are carefully harmonized by Moses’s conscious coordination. Using Glover’s et al. (2002) approach to human adaptive processes, the nature of the

sensory-aesthetic pattern in this pericope perfectly elucidates practices that modern leaders rely on to be successful as delineated in Figure 5 below:

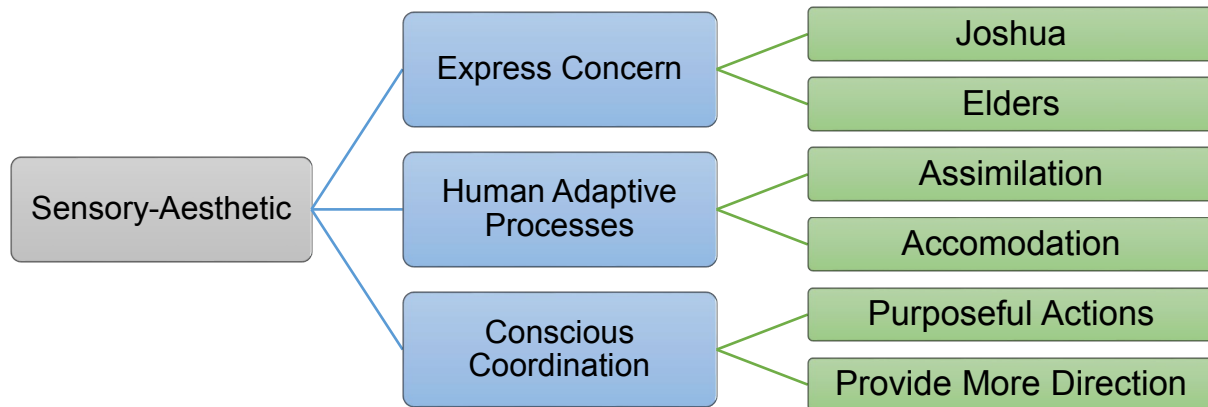


Figure 5. Express Concern for those with Interdependent Roles. Adapted from Glover, Rainwater, Jones, and Friedman (2002).

IV. MOSES AS AN AGENT OF ADAPTABILITY

What can we learn about Moses's role in the March of Canaan? How does the pericope of Numbers 11 intersect with adaptive leadership? Can Moses be identified as an agent of adaptability? The answers to these questions are discussed in this section using Govindarajan's (2016) perspectives which focus on the idea that adaptive leaders are: 1) attuned to weak signals, 2) recognize and utilize others who think differently, 3) practice planned opportunism, 4) manifest courage in many ways, and 5) view challenges as great opportunities (p. 42-45). These considerations also follow the framework developed by Heifetz and his colleagues (Heifetz, 1994; Heifetz & Laurie, 1997) which highlight a six-step process of leader behaviors for adaptive work. Lastly, the author references the guidelines for adaptive leadership as outlined by Yukl (2013).

Attune to Weak Signals

One of the most common behaviors we notice in Moses is his self-awareness. He recognizes that people are dissatisfied with the current food situation and the desert conditions, but instead of quitting and leaving everything behind – he turns to prayer. Moses shares his problems with God and seeks help. In the organizational leadership context, leaders need to identify these weaknesses and be alert to the changing environments especially in today's world, where everything changes, often from day to day. An effective adaptive leader naturally attunes to weak signals by "always thinking ahead about how to capitalize on them" (Govindarajan, 2016, p. 42). Sometimes this may even require one to "consult with people who have relevant knowledge" so that it facilitates and benefits the efforts to make the change (Yukl, 2013, p. 177). Moses, for example, reached out to God and exposed his overwhelming feelings of self-doubt and surrender. Using the framework developed by Heifetz and his colleagues (Heifetz, 1994; Heifetz & Laurie, 1997), attuning to weak signals also represents the first two steps in

adaptive leader behaviors which include “getting on the balcony” and “identifying adaptive challenges” (Northouse, 2016, p. 263).

Recognize and Utilize Others Who Think Differently

The next lesson in Moses’s leadership abilities as an agent of adaptability reside in the fact that “he keeps an eye on the mavericks...[who] may be the first to recognize weak signals” (Govindarajan, 2016, p. 43). Joshua, in this case, represents the maverick of the story, the one who spoke up and told Moses to stop the elders from prophesying as they did not follow the same orders as the rest of the group. What is the benefit of a maverick in an organization? These are the people who provide “the kind of observations and innovations that help companies move forward” (p. 43). These are the individuals who challenge the status quo and speak the unspeakable, often associated with archetypes like the “sacred cow” and the “elephant in the room” (Northouse, 2016, p. 265). The premise of adaptive leaders relying on mavericks show that this particular leadership style can be conceptualized as a process that anyone can learn. Specifically, DeRue (2011) denotes that in viewing leadership as social interaction process, “individuals engage in repeated leading–following interactions, and through these interactions, co-construct identities and relationships as leaders and followers” (p. 145). Reflecting back to pericope of Numbers 11, Moses serves as Joshua’s mentor, and he relies on him to lead the march even when presented with challenging situations.

Proactive Planned Opportunism

When God answers Moses’s request, Moses goes and finds the elders as instructed. Moses also understands that by sharing the burden through revelation, this regulates the distress felt by the people including himself. According to Govindarajan (2016), planned opportunism requires leaders to ensure that their organization has “the capabilities, processes, and culture necessary to have one foot in the present and the other in the future” (p. 44). By following the continuation of the adaptive leadership framework, planned opportunism aligns with step three and four, which involve regulating distress and maintaining disciplined attention respectively (Northouse, 2016, pp. 265-267). Creating a holding environment highlights the most critical behavior in regulating distress to maintain consistency among followers and involve “direction, protection, orientation, conflict management, and productive norms” (p. 265). Regulating personal distress is just as important, as it can cause cascading effects on the rest of the organization. As far as maintaining disciplined attention, this is where adaptive leaders make sure that employees “focus on the tough work they need to do” (Northouse, 2016, p. 267). When Moses responds to Joshua and tells him that he wishes for everyone to be prophets in verse 29, one can sense that this is the “tough work” everyone to focus on – the act of prophesying.

Manifest Courage in Many Ways

Once God puts the “power of the Spirit” onto the elders, their job is to help Moses carry the burden of the people and continue their journey through the desert (Num.

11:25, New International Version). In doing so, Moses gives the work back to the elders as they come to the tent and prophesize. Moses also serves as the catalyst in communicating the word of God to the people and continues to provide direction in the midst of resistance. The fifth step in the adaptive leadership framework inspires leaders to give the work back to the people, as it is important to limit some influence and “shift problem solving back to the people involved” (Northouse, 2016, p. 269). Additionally, adaptive leaders provide direction and structure in hopes to empower employees and make them “feel secure in what they are doing” so that they can “think for themselves rather than thinking for them” (Northouse, 2016, p. 269). After all, as DeRue (2011) mentions in his research studies that “the nature of work in organizations is changing to include more interdependent work, more fluid and less centralized work structures, and a greater emphasis on the need for leadership at all levels of an organization” (p. 145).

View Challenges as Opportunities

The last and final lesson from Moses’s adaptive leadership suggests viewing challenges as opportunities. Moses listens to the people’s complaints, just as God also hears them. In conjunction, God uses the state of dissatisfaction to test the people’s faith and character by sending the meat and the seventy elders. In return, Moses overcomes these trials by putting his best foot forward and setting the example of human commitment to discipleship. These perspectives are similar to the sixth and final step in the adaptive leadership framework, which entails “protecting the voices from below,” also known as a leader’s ability to cautiously “listen and be open to the ideas of people who may be at the fringe, marginalized, or even deviant in the group or organization” (Northouse, 2016, p. 271). Even Yukl (2013) mentions that given the complexity of today’s environments, successful adaptive leaders recognize threats and opportunities, and show “willingness to make changes in the processes, products, services, or the competitive strategy of the organization” (p. 302). Perhaps instead of dwelling on how difficult certain situations might be, people should focus on the benefits an obstacle can bring in the long-run analogous to Moses’s story.

V. CONCLUSION

Based on Govindarajan’s (2016) five perspectives of effective adaptive leadership and the framework developed by Heifetz and his colleagues (Heifetz, 1994; Heifetz & Laurie, 1997), we can classify Moses as an agent of adaptability. Moses’s behavior in the passage also aligns with Yukl’s (2013) definition of adaptive leadership, listed as “an emergent process that occurs when people with different knowledge, beliefs, and preferences interact in an attempt to solve problems and resolve conflicts” (p. 296). As demonstrated in the inner texture analysis of Numbers 11, the mixed multitudes in the march create conflicts which Moses graciously handles and then inspires the people to believe in God all-powerful. In summary, the passage can be best described as the tenacity of a leader in transition as he led thousands towards the promised land through the desert (Carter, 2011). Other researchers like Sommer (1999), concur that “this story shows Moses to be a humble prophet, unaffected by his unique status and happy to share his spirit with others” (p. 610). In an organizational

context, this pericope highlights the importance of adaptability skills for “organizational success and survival” (Nelson, Zaccaro, & Herman, 2010, p. 131). Further analysis of Numbers 11 from a different leadership perspective will enhance the validity of Moses’ classification as an agent of adaptability.

The opening statement asked: how do leaders respond to unexpected trials in the era of uncertainty and change? As demonstrated in this paper, the best answer to that is to adapt to challenges just like Moses did, see the future in weak signals, practice courage, instill a positive opportunistic demeanor, and use conscious coordination to motivate followers. As Cohen noted, the greatest leaders often turn weaknesses into strengths, which encompasses the whole theme of Moses’ leadership evidenced throughout this analysis.

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THE ETHICS OF AUTHENTIC LEADERSHIP: EXPOSING LIMITATIONS AND REFINING CORE VARIABLES

Andrew L. Cavins

Research of authentic leadership theory has expanded rapidly since its inception over a decade ago. Well known for its emphasis on seeking greater trust and commitment from followers, authentic leadership theory represents a renewed focus on ethics in leadership. The present study seeks to examine the ethics of authentic leadership theory by testing it against an ethically challenging scenario. The Jeremiah 1 pericope presents such an opportunity. This study will apply Robbins' (1996) social and cultural texture analysis to the Jeremiah 1 pericope in order to extract ethical leadership principles to compare and contrast with authentic leadership theory. The Jeremiah 1 principles largely support the core components and antecedent variables of authentic leadership theory. However, limitations to authentic leadership theory's ability to simultaneously meet ethical and effectiveness aspects of leadership are exposed. Jeremiah 1 provides new directions for research, as well as refines the theory's variables of (1) optimism and (2) balanced processing.

I. INTRODUCTION

Authentic leadership theory research has proliferated in the last decade as a viable effort to sustain greater trust and commitment within organizations. Of particular interest to this study is its noble commitment to ethics in leadership. In order to more closely assess the merits of authentic leadership theory's contribution to organizational ethics, this study will utilize ethical principles derived from the Jeremiah 1 pericope. To derive ethical principles from Jeremiah 1, this study will employ Robbins' (1996) method

of social and cultural texture analysis. Doing so will help to reveal the social and cultural location of discourse of Jeremiah 1 and orient the interpreter in the sociocultural context necessary for extracting principles that are relevant to the sociocultural process of contemporary organizational ethics. The principles that arise from the Jeremiah 1 analysis will then be applied to an analysis of authentic leadership theory's key components and process. The intersection of Jeremiah 1, authentic leadership theory, and leadership ethics provides valuable insights for future scholar and practitioner efforts alike.

II. SOCIAL AND CULTURAL TEXTURE ANALYSIS

To engage in any kind of interpretation of the Jeremiah 1 pericope, the text should ideally be placed conceptually within its original context. This section will first provide a brief discussion of background information in order to orient the text prior to applying Robbins' (1996) social and cultural texture analysis. The Old Testament has received relatively little socio-rhetorical interpretation compared to the New Testament (Howard, 1994; Robbins, 1996). As with the other Old Testament prophets, the books of prophecy contain literary forms unlike the narratives, historical accounts, poems, and letters that lend more readily to analysis. The fact that modern literature contains relatively little that compares to the literary forms of the prophets makes interpretation more challenging and ethnocentrism and anachronism more difficult to avoid (Duvall & Hays, 2012).

Background

While the events of Jeremiah 1:2 appear to have occurred in 627 B.C., the text accounting for Jeremiah's career was not written until approximately 605 B.C., likely in sections written by Jeremiah's scribe, Baruch (Hill & Walton, 2009). Jeremiah's account and career of prophesy spanned somewhere between thirty to forty years. This analysis assumes the active part of Jeremiah's career began sometime after 622 B.C., when the Book of the Law had been found, and at least five years after YHWH's initial dialogue with Jeremiah (Lundbom, 1991). Jeremiah's initial prophetic activity might have even been nearer to Josiah's death (609 B.C.) and the subsequent rule of Jehoiakim, during which pervasive idolatry and apostasy had returned to Judah. Although other viable interpretations exist (see discussion between Gordon, Holladay, and Hyatt in Thompson, 1980, pp. 50-56), none of them significantly alter the interpretive approaches of this particular analysis.

This was a period of geopolitical and religious instability. Israel's northern and eastern tribes had been deported in 734 B.C., and its capital was captured in 722 B.C. Judah itself became a vassal state of Assyria as the Assyrian domination continued. As such, Judaeans began signing treaties requiring Judaeans to accept the religious norms of Assyria, which ushered in the perverse practices of worshipping foreign gods, practicing black magic and necromancy, and sacrificing humans, among other things (Kidner, 2014). The decentralized subsistence farming that had characterized Judah for centuries weakened, as governments centralized production and often took over half of families' product (Davis, 2009), potentially for redistribution (McNutt, 1999). Despite

temporary YHWH-inspired leadership by Hezekiah (2 Kings 18:1-7) and later Josiah (2 Chr. 34:3-7) in reforming the nation, the culture of disregard for YHWH's covenant was fairly embedded in Judah. Although Assyrian power began to wane about a decade prior to the death of Ashurbanipal in 627 B.C. (Malamat, 2001), Egypt and Babylon were growing in power and became a neighboring threat as well. It is within this context that Jeremiah was born. Born to a priestly family in the priestly town of Anathoth, Jeremiah was likely familiar with religious writings, particularly the Torah (Lalleman & Lalleman, 2013), during a time in which the nation had largely forgotten the writings and teachings of covenant law.

Specific Social Topics

The structure of rhetoric in Jeremiah 1 can be broken into four sections: (1) the superscription (Jer. 1:1-3), (2) the call (Jer. 1:4-10), (3) the two visions (Jer. 1:11-16), and (4) the divine charge and promise (Jer. 1:17-19). Aside from the superscription, which provides Jeremiah's name, family, social status, and place of origin at the outset of the pericope, the remaining text is a dialogue between YHWH and Jeremiah. Despite the reform attempts, YHWH had apparently seen Judah's idolatry and general societal corruption, and his rhetoric resembles a revolutionist approach (Robbins, 1996) to Judah's standing in the world and history. Judah's immorality, apostasy, and syncretism had drawn YHWH's anger and disgust (Jer. 1:16). Within the pericope, Jeremiah did not record any semblance of YHWH offering a way out for Judah. Regarding Judah, YHWH's rhetoric is focused on destruction, political overthrow, military defeat, humiliation, and judgment (Jer. 1:10, 14-16). Within this pericope, no hope of redemption or calls to repent or to focus inwardly on national holiness exist in this dialogue for Judah's near future involving Jeremiah's calling and commission. At the time of his calling and commission, Jeremiah faced an angry YHWH with the explicit intent for delivering a message of violent invasion and humiliating national revolution.

Jeremiah's part in this revolution was to be YHWH's assistant. YHWH required Jeremiah to go wherever YHWH chose to send him, and Jeremiah was required to say whatever YHWH chose for him to say (Jer. 1:7). YHWH never explicitly discussed Jeremiah's strategy as a prophet other than complete reliance upon him; YHWH put the divine insight that Judah needed to hear directly in Jeremiah's mouth (Jer. 1:9). Therefore, the rhetoric in Jeremiah 1 implies that the revolutionary activity was going to be executed by YHWH with YHWH utilizing Jeremiah as his assistant. This is not to downplay Jeremiah's role. On the contrary, YHWH appeared to allude to Jeremiah as being weaponized (Jer. 1:18) to be used against Judah with the power to both destroy and plant new social order (Jer. 1:10). This has led some to dub Jeremiah a type of "warrior-prophet" (Roshwalb, 2010). However, the key to understanding Jeremiah's place in the pericope is as YHWH's choice (Duke, 2005) of messenger to deliver stinging, provocative, and insulting, yet true messages to a nation about to be devastated. The text does not reveal Jeremiah as having earned this position or career through achievements in character, social status, training, or anything else. YHWH is recorded as telling Jeremiah that he had already consecrated Jeremiah and appointed him for this task and position before he formed and developed him in his mother's womb (Jer. 1:5). The Hebrew word for "knew" in this context - יָדָע - (*yāda'*) implies deeply

personal, intimate, individual knowledge, possibly even with a redemptive quality to it (Youngblood, 1990). Thus, nothing regarding the Jeremiah of the pericope under analysis indicates his effort or power qualified him for the task; his solemn duty as YHWH's messenger of doom was foreordained.

Common Social and Cultural Topics

As mentioned above, Jeremiah was born into a priestly community. Additionally, Anathoth was only three miles northeast from Jerusalem (Lalleman & Lalleman, 2013). Being from a priestly community that close to Jerusalem, it is expected that Jeremiah would have been somewhat informed of and affected by the political and religious issues plaguing Judah. He would have likely been very exposed to purity codes, and probably witnessed at some point in his upbringing types of syncretism (Bailey, 2016; Kidner, 2014). Similarly, he would have been well aware of Israel and Judah's history of treating prophets poorly who brought messages against the ruling classes (Youngblood, 1990). It is possible this was but one reason Jeremiah challenged YHWH upon the initial calling (Jer. 1:6; Roshwalb, 2010). Another, more obvious reason was that Jeremiah was a נַעַר (*na'ar*). The meaning of this word is usually translated "child" (KJV) or "youth" (NASB). Yet, it may range anywhere from infancy to adulthood (Strong, 2001). It seems apparent in this context that the term conveyed some type of lower social status, along with a degree of inexperience that Jeremiah would eventually grow out of with time and maybe training (Lundbom, 1991). Strawn (2005) suggested it may have also been a rhetorical device designed to appeal to one's insignificance in order to gain YHWH's compassion.

In any case, this is the only time in the pericope that Jeremiah's ego is on display (Lewin, 1985). YHWH's response was to reject Jeremiah's reasoning and contrast Jeremiah's inexperience with the humbling notion that Jeremiah's ability would be greatly enhanced because he would be speaking words that YHWH directly placed in his mouth to the nations (Jer. 7-10). The call, the challenge, and the response in this dialogue served to dislodge Jeremiah from his initial social space and thrust him into a new, more dangerous, uncomfortable, and national one. Accounting for this occurrence in the text would have served to help gain Jeremiah credibility when read aloud to his various audiences (Walser, 2012). With the presumption that some of the (many) false prophets would have chosen to enter the profession for unethical reasons, it was important in ancient Judaeon culture to present one's credentials upon preparing to deliver an oracle to the people (Lundbom, 1991). This was especially important because the message Jeremiah was going to be delivering was severely judgmental, threatening, and antagonistic.

Rich social and cultural textures are present in the text of the two visions (Jer. 1:11-16). The "rod of an almond tree" (Jer. 1:11, NASB) symbolizes YHWH's watchfulness over ensuring his desired ends are completed (Jer. 1:12; Johnston, 2010). The Hebrew words for almond טָרֵשׁ (*šāqēd*) and watching טָרֵשׁ (*šāqad*) provide an intriguing wordplay that has yet to be fully understood in English. *Šāqad* is translated to be awake, watch, stand guard, hasten, woke, and watching. Almond trees were very common throughout the countryside, and, as they were the first of the year to blossom, they served as the indication of changing time and seasons (Thompson, 1980). In

addition to this texture, Woods (1942) highlighted a cultural sense of $\tau\lambda\psi$ (*šāqēd*) to convey a more solemn, fearful tone, as in the context of a warning to the “sons of rebellion” recorded in Numbers 17 and Ezekiel 7. The sense of the word $\tau\lambda\psi$ (*šāqad*) conveyed a foreboding of evil, much like the “leopard watching the cities” waiting to “destroy her” text of Jeremiah 5:6 (Woods, 1942). This meaning was essentially confirmed when Jeremiah later spoke of YHWH watching over the people “for harm and not for good” (Jer. 44:27). This interpretation of cultural undertones also fits within the mood of the subsequent seven and final verses of the pericope. Whether the boiling pot from the north represented Babylon or some other enemy, it was a well-known cultural symbol of dark forces and threats to Israeli and Judaeans society (Thompson, 1980). As mentioned in the background above, the majority of invasions came from the north.

The text of Jeremiah 1:15 would have been particularly insulting to Judaeans. YHWH specifically mentioned that foreigners would set up thrones at Jerusalem’s gates. Many Judaeans were proud of their heritage; even after Jerusalem fell in 597 B.C., many Judaeans refused to accept Babylonian rule and even viewed Babylonian rule as a temporary “setback” (Thompson, 1980). So, Jeremiah’s account of YHWH’s words in 1:15 would equate to Jeremiah telling Judaeans YHWH had completely, humiliatingly, and resentfully forsaken them (Bailey, 2016; Fox, 2011). Despite the danger that would certainly be posed to Jeremiah in delivering such a message, YHWH ordered him to “not be dismayed,” or else YHWH would personally “dismay” Jeremiah in front of the people (Jer. 1:17). Presenting this text to the people might have further served to appeal to Jeremiah’s credibility (Lundbom, 1991; Walser, 2012). This presented, or should have presented, an insight into the inner struggle a prophet carrying such a message would have, while arguing that YHWH would indeed punish the prophet for any kind of failure due to a fear of humans (Johnston, 2010; Thompson, 1980). YHWH’s encouragement to Jeremiah (Jer. 1:18-19) contained culturally-understood symbols of aggression. Instead of viewing the “fortified city,” “pillar of iron,” and “walls of bronze” rhetoric to mean Jeremiah would be defended, the terms here combine with the word “against” to signify a more aggressive tone (Bailey, 2016; Fox, 2011). Fortified cities were such mighty, imposing structures in contrast to their surrounding land and sky that they struck fear into outsiders (Num. 13:28). They were also geostrategically situated and served as much for imperial expansion as they did for defense (Bailey, 2016). As such, the rhetoric of Jeremiah 1:18-19 conveys Jeremiah’s hardening, as YHWH’s anger focused on militantly weaponizing Jeremiah in a figurative sense against the entire land of Judah.

Final Cultural Categories

Jeremiah initially appears in the text in a subcultural location as a person from a priestly family and community. Jeremiah was consecrated by YHWH before he was even born (Jer. 1:5), and he was exposed to YHWH’s direct word from the outset, which further cemented him in a subcultural context. YHWH knew long before any of these events happened that he had chosen Jeremiah to differ from the dominant culture in order to be an effective leader. The text shifts in its rhetoric in verse 10 when YHWH indicated that Jeremiah would be “building and planting” after the “destroying and overthrowing.” Maier (2014) suggested that YHWH used Jeremiah as Jerusalem’s

“stand-in” while judgment was to be administered. However, that is the only positive construction within the larger destructive context of Jeremiah 1:10-19 (Bailey, 2016; Fox, 2011; Lundbom, 1991). The primary thrust of verses 10-19 is characterized by contracultural rhetoric. YHWH was reacting to widespread elements of the dominant cultural practices without yet offering an alternative response such as repentance or developing a different system of understanding for the Judaeans to avoid the impending severe punishment (Fox, 2011). Even if Judah was not expected to repent, YHWH’s rhetoric implied that Jeremiah’s actions would be ratified in heaven (Dahlberg, 1975). YHWH offered Jeremiah what he never would offer Judah in this pericope: protection.

Thus, YHWH’s rhetoric remained contracultural insofar as it asserted more negative pronouncements than positive (Robbins, 1996). The only area in which YHWH’s rhetoric hints at alternative modes of conduct available for the dominant culture lies in what is implicit in his reasons for judgment: their wickedness, forsaking YHWH, offering sacrifices to other gods, and worshiping the works of their own hands (Jer. 1:16). Theoretically, the opposite of each of these behaviors would seem to be a step in the direction of virtue. However, no indication is given in the pericope that such actions would save the dominant culture of that place and time.

Summary of Principles

The overall picture foreshadowed in Jeremiah 1, particularly in the contracultural tones, was fairly grim. While this pericope has its place in the history of the church, and YHWH’s people would never actually be completely forsaken (Ezra; Neh; Jer. 31:33-34; Lk. 24:47; Acts 1:8; Rom. 1:16, 2:10), a few principles surface upon examination of the pericope’s social and cultural texture. While YHWH is merciful, forgiving, and loving (Is. 43:25; Rom. 5:8; Eph. 2:4-5), his wrath appears here as a nearly unquenchable fire, particularly when fueled by people’s prideful wickedness and idolatry (Jer. 1:10-19). Likewise, although Jeremiah was consecrated by YHWH and commissioned to carry out YHWH’s will, YHWH made it clear that he would have no patience for any failure on Jeremiah’s part that stemmed from a fear of humans (Jer. 1:17; Thompson, 1980). YHWH intimately knew both Jeremiah and the sociocultural situation long before either existed and had chosen Jeremiah for this task and vocation. YHWH commissioned Jeremiah for his vocation before it was apparently socially acceptable for a person with Jeremiah’s inexperience (Lundbom, 1991; Jer. 1:6) and seemed to have intentionally placed Jeremiah in a socially and geographically strategic location.

Although Jeremiah’s vocation was going to subject him to decades of pain, suffering, and social rejection, these facts did not prevent YHWH from commanding Jeremiah to take on the role. Although the sociocultural environment may change, and Jesus later changed humans’ opportunity for relationship with him (Heb. 9-10), God never changes his character and expectations (Heb. 13:8), and the Jeremiah 1 principles still offer insight for ethical leadership (2 Tim. 3:16-17). God still knows every individual person today as intimately as he knew Jeremiah (Lk. 12:7). He still commands and expects that those he calls to a vocation or life path to preserve and to speak his word, transmitting his values to the world with whatever abilities people have (Heb. 10:23-24; 1 Pet. 4:11) and to be unafraid of what mere human enemies can do (Lk. 12:4-5; 1 Pet. 4:12-14). While leading with Christian ethics today may inherently be

divisive at times, this is not a reason to avoid it (Lk. 12:49-53; Thompson, 2008). Likewise, even the likelihood that an audience may be “unreachable” does not excuse a Christian leader from his or her role (Dahlberg, 1975; Lalleman & Lalleman, 2013; Schart, 2004). While Jeremiah may have been a prophet who directly received spoken communication from YHWH, the gift of the Holy Spirit available to Christians today, as well as the wide availability of printed scripture, empowers Christians with the ability to discern God’s will in a new way (Jn. 16:13; Rom. 12:1-2; 1 Cor. 2:10). God has foreordained the lives, vocations, and missions of believers who love him and seek to work for his purposes (Rom. 8:28-30). And although he is slow to anger (Ex. 34:6; Num. 14:18; Nah. 1:3; 2 Pet. 3:9), he still reserves terrible and fearful wrath and judgment for the unrepentant and adversaries of his purpose (Rom. 2:5; Heb. 10:26-31; Rev. 19:14-15).

III. AUTHENTIC LEADERSHIP THEORY

The past few decades have been characterized by ethical failings from the highest levels of organizational leadership and across all industry sectors. Along with this development, the rapid growth and dissemination of technology that interconnects people and propagates news and other information fueled public cries for greater transparency. Authentic leadership theory was largely born from this environment as a conceptual approach to answering the desire for greater trust in and ethical commitment from leaders (Fry & Whittington, 2005). Attempting to move on from the scholarly focus on charisma, Solomon (2014) argued that trust is far more important for fostering the emotional connection between followers and their leaders that constitutes ethical leadership. Such leadership theory was intended to reorient leaders with greater attention to inner morality and outward ethical conduct (Hannah, Lester, & Vogelgesang, 2005). As its name implies, authentic leadership focuses on leaders and leadership that are genuine, original, and real (May, Chan, Hodges, & Avolio, 2003). According to George (2003), the human desire to maintain trusting relationships causes followers to be willing to offer leaders greater commitment when leaders foster such relationships.

To develop authentic leadership, Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008) suggested that four core elements are needed: (1) self-awareness, (2) internalized moral perspective, (3) balanced processing, and (4) relational transparency. Although to a certain extent leaders’ authenticity, as influenced by their self-awareness, is highly dependent upon their life experiences (Shamir & Eilam, 2005), these four elements can be developed as leaders strive for personal and organizational improvement (Avolio & Gardner, 2005; Gardner, Avolio, & Walumbwa, 2005). Additionally, the positive psychological capacities (psychological capital) of (1) confidence, (2) hope, (3) optimism, and (4) resilience are preconditions of a leader’s ability to develop the four core elements (Luthans & Avolio, 2003), as is moral reasoning (Olsen & Espevik, 2017). Northouse (2016) provided a convenient synopsis of the authentic leadership development process in the adapted model below (Figure 1).

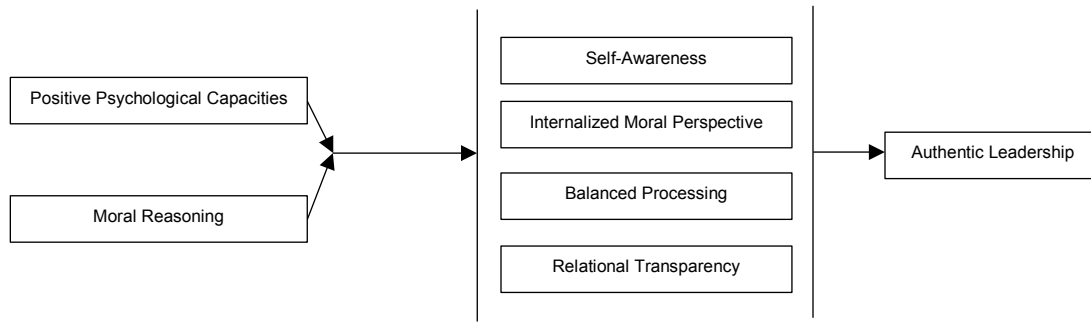


Figure 1. Authentic leadership components and process (Northouse, 2016, p. 202).

As far as outcomes, authentic leadership emphasizes followers' eudaemonic well-being, as distinct from hedonic (Ilies, Morgeson, & Nahrgang, 2005). Authentic leadership positively affects followers' organizational commitment, extra work effort, and satisfaction with leaders (Peus, Wesche, Streicher, Braun, & Frey, 2012; Olaniyan & Hystad, 2016), as well as followers' attitudes and engagement (Joo, Lim, & Kim, 2016). Authentic leadership has a positive influence on followers' creativity and innovation (Mücelandili, Turan, & Erdil, 2013), improves followers' resilience (Gaddy, 2016), and can improve safety (Hoyt, 2018). It can also inhibit unethical conduct among followers undergoing temptation (Cianci, Hannah, Roberts, & Tsakumis, 2014). Authentic leadership even decreases leaders' stress and increases their work engagement (Weiss, Razinskas, Backmann, & Hoegl, 2018). As the theory is exposed to time and additional testing, the positive ethical implications thus far appear to be growing.

However, the applicability of authentic leadership to complex ethical situations remains relatively unexamined. As in some areas of public sector leadership, being responsible for others creates ethical complexities that appear nearly impossible to navigate (Keohane, 2014). A vital, yet overlooked, antecedent to the possibility for authentic leadership to be effective is compatible organizational culture. Chan, Hannah, and Gardner (2005) state, "Organizational culture moderates the extent to which authentic leader behaviors are interpreted as authentic by followers" (p. 29). For behavior to be considered leadership, a follower must grant some moral legitimacy to a leader (Blom & Alvesson, 2014; Leroy, Anseel, Gardner, & Sels, 2015); yet, it is possible for leaders' and followers' value systems to overlap, leading to an impression of authenticity, even in the absence of a universal moral standard (Sidani & Rowe, 2018). As Eagly (2005) demonstrated, authentic leaders can even limit their effectiveness by being true to their core beliefs and values. Thus, cultures characterized by or tolerating ethical lapses will challenge and possibly prevent a commitment to authenticity. To add to the discussion of authentic leadership, the following section will address the intersection of authentic leadership theory with Jeremiah 1 principles from an ethics perspective.

IV. INTERSECTION OF AUTHENTIC LEADERSHIP THEORY, JEREMIAH 1, AND ETHICS

A majority of the antecedents to and core elements of authentic leadership theory are supported by the Jeremiah 1 pericope. This section will briefly discuss those. However, the focus will be to identify and address dissimilarities in order to engage in an ethical assessment of authentic leadership theory with the hope that it can be improved, or at least better understood.

Positive Psychological Capacities

The positive psychological capital of confidence, hope, and resilience find support from Jeremiah 1 as important variables to leadership. Luthans and Avolio (2003) suggested that these variables were prerequisites to authentic leadership. Luthans, Avolio, Avey, and Norman (2007) later demonstrated that, while each of these variables were predictors of greater work satisfaction and performance, they were even greater predictors when treated as a composite whole, when including optimism. Confidence, sometimes tested synonymously with “efficacy” or “self-efficacy” (Luthans et al., 2007) is reflected in Jeremiah 1 when YHWH assured Jeremiah that he would give Jeremiah the divine words Judah needed to hear (Jer. 1:7). YHWH placed the words in Jeremiah’s mouth (Jer. 1:8) and essentially gave Jeremiah an inspirational “pep talk,” vividly illustrating that he had intentionally appointed Jeremiah to stand above whole kingdoms in order to execute his judgment (Jer. 1:10). YHWH also instilled hope in Jeremiah by promising that, despite the likelihood of physical attacks, he would protect Jeremiah from fatal injury (Jer. 1:19). Presumably, Jeremiah’s survival and continued leadership would be key to positively constructing a healthier organization of people under YHWH’s guidance (Jer. 1:10). Jeremiah 1 strongly supports the variable of resilience as well. YHWH went to great extent in this pericope to illustrate to Jeremiah that, regardless of the number or strength of attacks, Jeremiah would be a hardened fortress, always assured of YHWH’s deliverance (Jer. 1:8,18-19). The one element of positive psychological capital that Jeremiah 1 refines is optimism.

Refining Optimism

Within the theory of authentic leadership discussed here, it is posited that optimism is essentially an antecedent to authentic leadership (Luthans & Avolio, 2003). Research largely supports a wide array of optimism’s positive effects for organizations (Allen, 2017; Crosno, Rinaldo, Black, & Kelley, 2009; De Hoogh & Hartog, 2008; Luthans & Youssef, 2007; Medlin & Green, 2009; Rego, Lopes, & Nascimento, 2016). However, the Jeremiah 1 pericope paints a distinctly different picture regarding optimism in leadership. It can be argued that the brief mention of eventual “building and planting” in Jeremiah 1:10 inserts a slight picture of optimism which Jeremiah may have been able to use. However, this is perhaps better characterized, in this context, as providing Jeremiah with the hope discussed above. The remaining social and cultural texture of YHWH’s rhetoric to Jeremiah containing instructions for what Judah’s near future would look like did not hold any optimism (Jer. 1:11-19). The message he would

be delivering to Judah was one of pure rebuke, punishment, humiliation, and destruction of all that they held dear. While Judah would eventually receive glimpses of optimism from YHWH (Ezra 1:1-4; Jer. 31:33-34), the leadership scenario that took place in Jeremiah 1 displays distinct pessimism. This begs the question must a leader always, in all situations, foster and convey optimism in order to fully engage in authentic leadership?

Jeremiah 1 refines this element of authentic leadership by demonstrating that optimism is sometimes not conducive to authentic leadership. Although research is relatively quiet on this particular issue, a few examples exist wherein negative messaging reflected the most authentic leadership available as dictated by the situation (Denton, 2000; Karsten, Keulen, Kroeze, & Peters, 2009). If the definition and purpose of authentic leadership is to lead truthfully, genuinely, and realistically, then it cannot be the case that optimism is always the order of the day. While optimism has clear organizational and personal benefits, responsible leadership should consider optimism as “flexible” (Peterson, 2000; Schulman, 1999). President George Washington demonstrated mixed optimism when he expressed the need to “make the best of mankind as they are, since we cannot have them as we wish” (Newell, 2012, p. 199). William Wilberforce mixed optimism and pessimism at various times as he witnessed the horrors of the slave trade, prison conditions, and child labor and sought to reform British society (Vaughan, 2002). While the substantial research on optimism has merited the academic and practitioner emphasis on it, a more holistic understanding of authentic leadership might benefit from a closer look at the ethics of occasional, situationally-based pessimism in leadership, as demonstrated in Jeremiah 1. It may be that the sense of helplessness that the absence of optimism creates (Luthans & Youssef, 2007) is sometimes needed for individuals and organizations to change from one state to another more spiritually elevated state (Ps. 50:15; Mt. 5:3; Lk. 11:11-13, 18:13-14; Jn. 5:2-9; Rom. 7:18-25). As will be discussed further below, this possibility has substantial ethical implications for leadership in general and authentic leadership in particular.

Authentic Leadership Core Components

Jeremiah 1 principles support authentic leadership theory’s core elements of self-awareness, internalized moral perspective, and relational transparency. Jeremiah initially voiced concern over his lack of abilities with respect to whether he was capable of being successful in the vocation to which YHWH called him (Jer. 1:6). As it turned out, this was of no concern to YHWH because YHWH would divinely empower Jeremiah with whatever abilities Jeremiah needed (Jer. 1:7-10, 18-19). However, Jeremiah did initially demonstrate the type of self-awareness that reflected how his strengths and weaknesses would enable or inhibit his leadership within his sociocultural setting (Jer. 1:6). Moreover, YHWH communicated the fact of his intimate knowledge of Jeremiah and taught Jeremiah that he would become more powerful and influential than he realized, further increasing Jeremiah’s self-awareness prior to commissioning his specific tasking (Jer. 1:5, 7-10). Internalized moral perspective is strongly supported by the notion of YHWH consecrating Jeremiah so that he would be guided only by the inner morality of YHWH’s word as he was sure to face intense social pressure which

would test his ethics. (Jer. 1:5). Relational transparency is compatible with Jeremiah 1 principles as well. Every allusion and concept of Jeremiah as a leader within this pericope indicates that YHWH expected him to both maintain his inner morality and to present this part of himself with the utmost fidelity to YHWH's word. In fact, YHWH even gave Jeremiah the stern warning that Jeremiah must not falter in fear of the Judaeans (Jer. 1:17); YHWH went to great extent to illustrate how fortified Jeremiah would become, specifically for the purpose of Jeremiah presenting his authentic self and, by extension, YHWH's authentic self to the Judaeans (Jer. 1:18-19). Balanced processing, as defined by authentic leadership theory, however, slightly differs from Jeremiah 1 principles.

Refining Balanced Processing

According to authentic leadership theory, balanced processing is concerned with approaching leadership situations with an open mind and unbiasedly analyzing available options. Balanced processing requires leaders to remain objective and listen to opposing viewpoints prior to making decisions. While Jeremiah may or may not have demonstrated balanced processing in his discourse with YHWH (Jer. 1: 6), it is clear that YHWH did not have any expectations for Jeremiah to convince the Judaeans of his balanced processing when he approached their situation (Jer. 1:10, 14-19). According to this text, Jeremiah was required to approach the Judaeans with a fully formed bias for judgment. While subsequent principles in Scripture suggest withholding judgment is a virtuous trait (Mt. 7:1-2; Rom. 2:1, 14:13), the keys in the Jeremiah 1 principles are that: (1) Jeremiah had direct, divine revelation from YHWH that provided perfect insight, and (2) the Judaeans had long been engaging in clear, explicit, known sin and apostasy. Followers perceive leaders as authentic when it appears leaders are willing to objectively consider their concerns and perspectives (Rego, Cunha, & Simpson, 2018). However, Jeremiah 1 indicates that leadership situations exist in which such consideration may not be ethical. This is not, however, a removal of true balanced processing from the leader's cognitive processing. On the contrary, leaders have an ethical responsibility to carefully and objectively analyze information in order to make decisions that promote virtue (Badaracco, 1997; Fedler, 2006). This refinement suggests that the type of balanced processing that focuses on followers' perspectives of a leader's consideration or bias need not always be exercised.

Organizational Culture and Authentic Leadership

Organizations develop and maintain their own unique personalities. Essentially, the beliefs, values, and behaviors of the many individuals that make up an organization combine to evolve into a culture with established, shared beliefs, values, and norms that eventually become taken-for-granted facts (Hultman, 2002; Schein, 2017). Leaders can embed and transmit shared cultural characteristics to followers, and followers can influence leaders' and organization's culture as well (Schein, 2017). According to Hultman's Motivational System Model (2002), individuals, teams, and organizations all go through a cycle of assessing wants and needs through a lens of their values, determining whether the wants and needs are met, and intervening accordingly. Some

of the innermost, core psychological needs of humans are self-esteem, self-respect, social acceptance, societal contribution, and personal mastery (Hultman, 2002). Since these needs are so fundamental to individuals' well-being, challenges or disruptions to these personal elements can sometimes have significantly negative consequences. As such, organizational-level culture changes can disrupt the fundamental individual wants and needs, causing cynicism, loss of trust, frustration, and decreased morale (Cameron & Quinn, 2011). When individuals feel their core values, wants, and needs are attacked, a number of dysfunctional outcomes can be expected.

The problem YHWH and Jeremiah faced was that the Judaeans at the time had been warned about their cultural sins before, yet they continued willingly down the wrong path. This posed a limitation to authentic leadership. If a culture is unsupportive of needed change, an authentic leader with a mind for ethics will necessarily seek to confront the cultural problems. However, it has already been established that the culture would not support the change. Therefore, in the definitional sense of leadership as changing an organization from one state to another (Winston & Patterson, 2006), the authentic leader will not have led at all in this case. As Sidani and Rowe (2018) demonstrated, it is possible for an organization with a completely unethical culture to consider a leader authentic if the leader's value system simply overlaps with that of the organization's. Such would be the example of the false prophets of Jeremiah's day (Jer. 23:9-40, 28:1-17). However, ethical leadership required Jeremiah to act in a way that seemingly exposed a paradox for authentic leadership. To be authentic, Jeremiah would apparently not be able to "lead." Perhaps this painfully dissonant reality is one reason why Jeremiah ended up so frustrated and came to be known as the "weeping prophet." Authentic leadership has been such a popular focus in the study of leadership recently particularly due to its ethical promise in light of seemingly increasing unethical activity. In light of the paradox mentioned above, authentic leadership ought to be more closely observed under an ethics lens, as informed by Jeremiah 1. Perhaps the best place to start is in the aspect of authentic leadership that claims to deal with precisely this issue: moral reasoning.

Moral Reasoning

Moral reasoning as a contributing factor in authentic leadership is distinct from the core element of internalized moral perspective. Internalized moral perspective is the self-regulatory process of ensuring one is controlled by one's inner moral compass, as opposed to external sources, such as societal pressure (Walumbwa et al., 2008). This ensures followers can see that there is fidelity between a leader's espoused beliefs and the leader's actions. Moral reasoning is gaining ground as a fundamental precondition of authentic leadership in general (Olsen & Espevik, 2017). It can be understood at the component level described by Johnson and Hackman (2018) as (1) moral sensitivity (recognition), and (2) moral judgment. At the basic level, this includes being morally sensitive enough to recognize when a moral issue arises and being able to use logic, prudence, and judgment to deduce ethical solutions. As with any theory or style of leadership, morality's influence is difficult to analyze since there are so many competing viewpoints. Additionally, the influence of moral judgments upon the values and motivations within organizational cultures is great and diverse. Still it is widely

recognized as necessary for good leadership. However, this begs the question: What is good?

From a Christian perspective, the only way to ensure one maintains an accurate moral compass is to calibrate it with a transcendent value source, that being God, divine revelation, and his divinely-inspired word. Otherwise, ethical dilemmas, which are already difficult, become nearly impossible to effectively navigate. As Badaracco (1997) illustrated, ethics is not black and white; many “right versus right” scenarios are presented to leaders every day. Even when some leaders put forth a good faith effort, they often find upon self-reflection that they are not as ethical as they initially thought (Bazerman & Tenbrunsel, 2011). Even the highly popular theory of transformational leadership, which is often considered essentially synonymous with ethical leadership, has recently been suggested to not be as ethical as a more federalist approach (Keeley, 2014). The values and ethics of charisma as a leadership trait have been questioned as well (Solomon, 2014). Keohane (2014) illustrated the inherent difficulty of attempting ethical leadership in the public sector, particularly from a democratically elected position. In public sector leadership, aspiring leaders find themselves caught between what they think is ethical and what their constituents desire on a daily basis. As is often the case, good-sounding policies attract mass approval among the electorate while they actually hold terrible, even fatal, unintended consequences (Sowell, 2009). Even public elementary school teachers face situations in which they must either operate from their own genuine moral reasoning and ethics or be dismissed (Henry, 2018; Moomaw, 2018; Schaub, 2017; Smith, 2018). A teacher could just make the compromise in order to continue teaching under the reasoning that she would be positively influencing greater numbers in the end (the utilitarian approach). Or she could live the example by staying firm to her values, modeling what she believes is ethical (the deontological approach), yet be fired and never teach at the school again.

Although authentic leadership theory is widely recognized for its emphasis on ethics (Northouse, 2016), it appears insufficient in its current form to be able to address the types of situations mentioned here. Walumbwa et al. (2008) suggested that authentic leadership rests on the requirement that leaders use strong core values to make difficult decisions while adhering to high standards of ethical conduct. Relying on such inner and ideally resolute guidance is how leaders are able to truly express their “real” selves to followers in a way that gains the greater trust and commitment that practitioners seek (Shamir & Eilam, 2005). However, authentic leadership theory has not yet addressed how an authentic leader can ethically lead when faced with an organization holding on to unethical beliefs, values, or behaviors. The ethical leadership principles from Jeremiah 1 may offer an answer. YHWH demanded and expected Jeremiah to strictly adhere to his tasking without faltering (Jer. 1:17). When it was determined what the Judaeans needed, YHWH decisively placed Jeremiah in a position to rebuke the unethical culture (Jer. 1:10). Even though it would mean Jeremiah would be in harm’s way, YHWH still required him to obey (Jer. 1:17-19). Jeremiah’s vocational calling was independent of any utilitarian concept of sociocultural or career success. Although YHWH did not express optimism in his initial judgment of Judah, and the YHWH-Jeremiah leadership team did not have sufficiently overlapping values with the Judaeans, YHWH still expected Jeremiah to lead with an ethically inflexible approach.

Summary of Authentic Leadership Core Elements with Jeremiah 1 Refinement

Authentic leadership theory was intended to satisfy the need for greater trust and commitment in organizational leaders. Within the theory, authentic leaders must be genuine, conveying their true, inwardly moral, ethical selves. To develop and maintain leadership authenticity, leaders must develop the core elements of self-awareness, internalized moral perspective, balanced processing, and relational transparency. These also depend on maintaining positive psychological capital of confidence, hope, optimism, and resilience. The entire theory hinges on leaders' capability to master moral reasoning. Additionally, organizational culture moderates the effect of authentic leadership, since followers' value systems must overlap with leaders in order to accord enough moral legitimacy to sustain the change efforts inherent in the leadership process.

Principles derived from the social and cultural texture analysis of the Jeremiah 1 pericope largely support authentic leadership theory and its emphasis on ethics. Yet, Jeremiah 1 refines the variables of optimism and balanced processing in a more ethically aligned way. Jeremiah 1 suggests that optimism is not always an antecedent to authentic leadership. Its principles contend that situations exist in which pure optimism may in fact be unethical. At a minimum, a more measured, balanced optimism is sometimes necessary. While the vast majority of recent research rightly highlights the sweeping, positive effects of optimism as a component of psychological capital (Allen, 2017; Crosno et al., 2009; De Hoogh & Hartog, 2008; Luthans & Youssef, 2007; Medlin & Green, 2009; Rego et al., 2016), temporary suspension of optimism may sometimes be necessary for spiritual elevation. And although followers generally give leaders more trust and commitment when they perceive that leaders are unbiased and objective, situations exist in which leaders must strictly transmit the values derived from their internalized moral perspectives in order to remain ethical. When clear ethical violations are taking place, particularly those that pose a dangerous threat to people, leaders should not feel the need to automatically afford followers consideration of their unethical viewpoints.

Authentic leadership theory finds itself caught up in a paradox. It requires moral reasoning and internalized moral perspectives to anchor leaders in truth and enable them to make ethical decisions for their organizations. Yet, the leadership process relies upon a learning-capable, change-ready, value-compatible culture (Cameron & Quinn, 2011; Eagly, 2005; Schein, 2017; Sidani & Rowe, 2018). Thus, the morally unsupportive organizational culture will prevent the ethical leader from engaging in authentic leadership. In this case, to be authentic is to limit leadership. This appeared to be the case in Jeremiah 1, at least initially. The phrase "lead by example" may be applied here; it is true, Jeremiah's actions demonstrated virtue, and subsequent generations would benefit from the example he set. However, when the process of leading an organization means changing the organization from one state to another, ideally better state (Winston & Patterson, 2006), authentic leadership presents itself as definitionally-limited regarding the present organization. If the leader remains ethical and authentic, then virtue will have been preserved. However, this will not always mean success for the organization or its followers.

V. CONCLUSION

Authentic leadership theory, Jeremiah 1, and ethics have much in common. As these principles intersect, the theory and practice of leadership gain valuable insight. Future research should extend the propositions revealed from this analysis into further theoretical and empirical study. Specifically, the variables of optimism and balanced processing should be more closely examined from different approaches. While optimism's massive collection of positive organizational outcomes is well-documented, it should be further examined from an ethics perspective and in more focused, situationally-based experimentation. Conversely, while pessimism has largely been represented in psychological research as having a negative effect on people and organizations, it should be studied further from an ethics perspective focused on situations resembling the scenarios described in this study, particularly viewed as a moderating compliment to optimism. Similarly, the balanced processing variable should be further examined under an ethics perspective, specifically as it relates to situations in which leaders must approach organizations that are practicing known and unknown ethical lapses. While the still burgeoning field of authentic leadership research still appears a promising approach to leadership ethics in its noble attempt to foster greater trust and commitment through genuine relationships, the principles from Jeremiah 1 highlight ethical concerns that scholars and practitioners should consider. As Jeremiah 1 refines authentic leadership theory, practitioners should take caution that authentic leadership, as delineated in contemporary research thus far, may not always adhere to ethical standards necessary for developing and maintaining organizational virtue.

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Note: The views represented in this article are the author's own and do not reflect the opinions or views of the U.S. military.

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JOSEPH: AUTHENTIC LEADERSHIP FORGED IN THE CRUCIBLE

Melody Smith

Authentic leadership, a relatively new leadership theory, helps fill the need for principled and trustworthy leaders. Issues of integrity, values, and care for others are emphasized, aligning well with biblical foundations for Christian leaders. Of special note is the role of major life events or *crucibles*, referring to some transformative experience or hardship which tests a person's limits, but also provides the means of personal growth, empathy, self-knowledge, and deeper reliance upon God. Joseph exemplified authentic leadership in practice and through years of life-changing hardship. Through his own values, self-control, compassion, and sense of purpose, he earned the trust of high officials, and even more importantly, he was found trustworthy by God, who was consistently blessed his leadership.

I. INTRODUCTION

On December 5, 2018, Jon Meacham, Pulitzer Prize-winning biographer of George H. W. Bush, provided a eulogy at President G. H. W. Bush's funeral (Foussianes, 2018, para. 1). He eloquently spoke of President Bush's character: "His life code, as he said, was: 'Tell the truth. Don't blame people. Be strong. Do your best. Try hard. Forgive. Stay the course.' And that was, and is, the most American of creeds" (Foussianes, 2018, para. 12).

Such life codes speak of integrity. They speak of those vital internal character qualities of trustworthy leaders. According to Meacham (2015), President Bush might justify political compromise during campaigns, but always aimed to be "principled and selfless once in command" (Meacham, 2015, p. xxv). Meacham continued, "And as

president of the United States, Bush was often both” (Meacham, 2015, p. xxv). President Bush’s personal principles were echoed in his prayer, penned by himself, and given at his 1989 inauguration, a prayer befitting any Christian leader’s mindset: “...For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name. There is but one just use of power, and it is to serve people” (Meacham, 2015, p. 552). For the Christian leader, these values of integrity, humble service, and perseverance are not optional; they reflect God’s plan for leadership (1 Tim. 3:1-12, 2 Tim. 2:15, 22-24, Acts 20:28-31, Mark 10:42-45, Josh. 1:5-7).

Still a relatively new theory, authentic leadership helps fill the need for such principled leaders (Northouse, 2016, p. 206). Issues of integrity, values, and care for others are emphasized: “Authentic leaders understand their own values, place followers’ needs above their own, and work with followers to align the interests in order to create a greater common good” (Northouse, 2016, pp. 206-207). These traits develop over a lifetime (Northouse, 2016, p. 196). Of special note is the factor of *critical life events* (Northouse, 2016, p. 205) or *crucibles* (Bennis & Thomas, 2002a, p.3). A *crucible* refers to a significant life-changing event or crisis which forces people to examine their own values and ultimately, emerge stronger, more confident in themselves and in their purpose (Bennis & Thomas, 2002a, p. 3). These events can be either positive or negative, simple or crisis-level, but serve as catalysts for change and growth (Northouse, 2016, p. 205).

President Bush’s life codes would apply to Joseph’s parallel role as a national leader. In the Genesis account, he told the truth. He didn’t blame people. He forgave. He stayed the course, even when it was long and difficult (Gen. 41:28, 45:8-9, 50:19-21). Through extreme and lengthy crises, he consistently honored God by his character. Through his trials, God “was with Joseph” (Gen. 39:2, New International Version). This article will explore how the behavior, character, and life events of Joseph exemplify authentic leadership and how authentic leadership informs today’s Christian leaders.

II. AUTHENTIC LEADERSHIP THEORY

Self-Knowledge

A key characteristic of authentic leadership is self-knowledge (Avolio & Gardner, 2005, p. 329). Authentic leaders are aware of their values and beliefs, and this deep understanding helps them stay true to themselves and also communicate their principles and ethics to others (Avolio & Gardner, 2005, pp. 329-330). They strengthen organizations by helping its members “find meaning and connection at work through greater self-awareness; by restoring and building optimism, confidence and hope; by promoting transparent relationships and decision-making that builds trust and commitment among followers; and by fostering inclusive structures and positive ethical climates” (Avolio & Gardner, 2005, p. 331).

Model of Bill George

There are various perspectives on authentic leadership. This article will focus on the approach of Bill George, devised from his own experience in the corporate world

and from interviews with over 125 successful leaders (Northouse, 2016, p. 197). In George's (2003) practical approach to authentic leadership, he identifies five essential elements: values/behavior, self-discipline/consistency, relationships/connectedness, heart/compassion, and purpose/passion (p. 36). These qualities are not sequential; rather, they represent life-long developmental growth (George, 2003, p. 18).

Values and Behavior. Values and behavior refer to leaders' innate sense of self: their character, what they value, and what they believe (George, 2003, p. 20). Value-driven leaders "have a clear idea of who they are, where they are going, and what the right thing is to do" (Northouse, 2016, pp. 198-199). According to Avolio, Walumbwa, and Weber (2009), authentic leadership encompasses internalized moral perspective, transparency within relationships, self-awareness, and balanced processing (p. 424). Deeply-held morality is a guiding force (George, 2003, p. 20).

Self-Discipline and Consistency. As important as values are, self-discipline is necessary in order to convert one's core values into actual behavior (George, 2003, p. 24). Stress can impede sound judgment, but authentic leaders have learned to stay calm during times of pressure (George, 2003, p. 41).

Relationships and Connectedness. Authentic leaders are able to establish strong relationships (Northouse, 2016, p. 199). With a genuine tendency toward openness toward others, they share their own stories and take an interest in the stories of others. Through this exchange, bonds of trust and closeness are formed (2016, p. 199). Leaders build connection and commitment within their teams by their openness, even if the dialogue includes constructive feedback or bad news (George, 2003, pp. 40-41).

Heart and Compassion. With a heart of compassion, authentic leaders intentionally care for others (Northouse, 2016, p. 200). They open themselves to people's personal lives and problems and, in turn, team members are inspired to believe in their leader (George, 2003, pp. 39-40).

Purpose and Passion. Lastly, those who hold a passionate purpose not only know their mission, but are inspired and driven by it (George, 2003, p. 19). Their work deeply matters to them (George, 2003, p. 19). They may grow and learn while working toward someone else's purpose for a time, but ultimately an authentic leader must discover and commit to her own purpose (George, 2003, p. 19).

III. THE TRANSFORMATIVE POWER OF *CRUCIBLE* EVENTS

George (2003) describes the metaphorical *crucible* as some transformative life event which tests one's limits but also reveals the self-knowledge about how the person has inwardly changed and grown from the difficulty (p. 27). In the Middle Ages, crucibles – heat-proof vessels used for high-temperature chemical reactions – were used to by alchemists attempting to turn metals into gold (Thomas, 2009, p. 21). Used for leadership contexts, a *crucible* describes a "transformative experience from which a person extracts his or her 'gold': a new or an altered sense of identity" (Thomas, 2009, p. 21). Unlike typical life events which may be stressful but predictable, *crucibles* incite one to find meaning; they are "more like trials or tests that corner individuals and force them to answer questions about who they are and what is really important to them" (Thomas, 2009, p. 21). *Crucible* events serve to validate the authentic leader's values through stress-testing:

It is relatively easy to list your values and to live by them when things are going well. When your success, your career, or even your life hangs in the balance, you learn what is most important, what you are prepared to sacrifice, and what trade-offs you are willing to make (George, Sims, McLean, & Mayer, 2007, p. 134).

The term *crucible*, as used in authentic leadership theory, originated from a study conducted by Warren Bennis and Robert Thomas, and the resultant book, *Geeks and Geezers* (2002). They intended to explore the influence of eras on leaders using two age groups (people over seventy and people under thirty-five), but the study produced something unexpected (Bennis & Thomas, 2002b). From their findings, they developed a theory to explain how some people can find meaning through times of testing and “emerge, not just stronger, but equipped with the tools he or she needs both to lead and to learn” (Bennis & Thomas, 2002b, p. 4). Their model explains how people find meaning in their difficulties “and how that process of ‘meaning-making’ both galvanizes individuals and gives them their distinctive voice” (Bennis & Thomas, 2002b, p. 3).

Three Types of Crucible Events

From his work studying nearly 200 *crucible*-level experiences, Thomas (2009) has categorized them into three types (p. 21). The *New Territory* category refers to situations in which a person experiences an unexpected turn of events, such as a new position at work or a major change within the family (Thomas, 2009). One must overcome the disorientation and confusion, but gains a new alertness and sense-making skills (Thomas, 2009, pp. 21-22). The *Reversal* category describes a disruptive loss of some kind (Thomas, 2009, p. 24). Something that was assumed to be permanent is suddenly lost, or something assumed to be true is revealed as false (Thomas, 2009). A reversal can provide a leader with new and broader understanding of a situation (Thomas, 2009, p. 24). The *Suspension* category involves a hiatus, sometimes unplanned, in which some set of routine behaviors are removed, possibly by force, and replaced by a heavily structured routine, such as the military or prison, or with no routine (Thomas, 2009, p. 25). Such leaders need to refocus their purpose and strengthen their personal set of beliefs and values (Thomas, 2009, p. 25). All three types involve “a kind of potential energy, that demanded a behavior or maybe an answer that either did not exist previously or went unrecognized” (Thomas, 2009, p. 26).

The Crucibles of George H. W. Bush

Incident as a WWII Navy Pilot. Lending credibility to the *crucible* element of authentic leadership theory are two particular critical life events of President Bush, noted to have impacted him as a leader (Meacham, 2015, pp. 89-95, 147-150). The first occurred during WWII while Bush served as a Navy pilot (Meacham, 2015). In the early morning of September 2, 1944, at the young age of twenty, this young pilot, accompanied by two soldiers, took off on a mission to bomb a radio tower on the Japanese island of Chichi-Jima (Meacham, 2015, p. 89). With the target in view, his plane was hit by enemy fire (Meacham, 2015). As the plane immediately filled with

smoke, Bush maintained control of the plane long enough to hit the target, then parachuted to the water below (Meacham, 2015). As a Japanese boat began its approach toward him, Bush, stranded in a tiny raft with no oars, could not help fearing for his life or at least being taken as a prisoner of war. (Meacham, 2015). That threat was removed by a nearby U.S. fighter plane, and, after two hours of waiting, Bush was rescued, but not without the painful realization that his two fellow servicemen had not survived (Meacham, 2015). During those hours, “he sat in the raft in tears” (Meacham, 2015, p. 93).

Bush later reminisced of the event, explaining its impact: “It was transforming. Transforming in the sense that you realize how close death can be. You realize, painstakingly so, the responsibility you had for the life of somebody else” (Meacham, 2015, p. 95). He pondered, “I’ll always wonder, ‘Why me? Why was I spared?’” (Meacham, 2015, p. 105). According to Meacham (2015), Bush “spent the rest of his life striving to prove that he was worthy of being saved when others were doomed” (p. 105).

Family Loss. President Bush endured an even deeper life-altering event, evident from his own answer to a journalist during the 1980 presidential campaign (Bush, 2014, p. 57). Probing to see if Mr. Bush could relate to average people, the journalist asked him if he had ever lived through a “personal difficulty” (Bush, 2014, p. 57). Staring at the reporter, Bush asked, “Have you ever sat and watched your child die?” (Bush, 2014, p. 57). To the journalist’s answer in the negative, Bush replied, “I did, for six months” (Bush, 2014, p. 57). Just before she turned four years old, the Bush’s daughter Robin died of leukemia (Meacham, 2015). Mrs. Bush recollected on this difficult time: “We awakened night after night in great physical pain – it hurt that much” (Meacham, 2015, p. 148).

Influence of Crucibles on Leadership. For President Bush, the search for meaning in that loss continued throughout his life (Meacham, 2015). He expressed one particular realization: “It taught me that life is unpredictable and fragile” (Meacham, 2015, p. 150). Visiting Poland during his years as vice president, and thirty-five years after Robin’s death, Bush visited a hospital ward for children with leukemia. Upon meeting one young boy, sick with the same disease which stole his daughter, Bush felt a wave of empathy (Meacham, 2015). Not wanting to be seen crying in front of the many television cameras, he quietly focused on the child: “So I stood there looking at this little guy, tears running down my cheek, but able to talk to him pleasantly... hoping he didn’t see but, if he did, hoping he’d feel that I loved him” (Meacham, 2015, p. xxix). Empathy gained from heartache is evident.

The WWII experience at Chichi-Jima also proved to be instrumental in Bush’s later leadership responsibilities (Meacham, 2015, p. 422). In 1981, while serving as the U.S. vice president, Bush faced unexpected pressure after President Reagan was shot, yet Bush was observed to appear surprisingly calm (Meacham, 2015). Meacham observed, “In a way, Bush had been here before. Long ago he had been charged with life-and-death responsibilities on an airborne mission” (Meacham, 2015, p.422). Meacham (2015) records that Bush’s experience near Japan as a twenty-year-old gave him strength to lead now as a middle-aged statesman: “Now, amid uncertainty and doubt, he was determined to do his duty, which, as he saw it, was to lead quietly and with dignity” (p. 422).

The Crucibles of Joseph

Family Betrayal. In the Bible, Joseph experienced multiple *crucible* experiences which spanned thirteen years (Gen. 37:2, 41:41). While still just a teenager (Gen. 37:2), his brothers mistreated him terribly; they even considered murder when the opportunity arose (Gen. 37:20). Instead, they threw Joseph in an empty well and then sold him to traders bound for the foreign land of Egypt (Gen. 37:24, 28). Besides the psychological trauma of being helpless and physically trapped in a dark, confining well, he also endured the emotional anguish of family betrayal; after the brothers forced him into the well, they callously sat down to enjoy a meal together (Gen. 37:25). The depth of pain Joseph suffered is revealed in the brothers' confession years later: "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen" (Gen. 42:21).

Mistreatment in Egypt. No longer enjoying the status as his father's favored son, Joseph lived as a slave in Egypt, serving in the home of Potiphar, Pharaoh's captain of the guard (Gen. 37:36). There, he suffered further demoralization after being falsely accused of sexual misconduct by his master's wife (Gen. 39:14-18), when in fact, he resisted her advancements out of respect for God and her husband (39:8-10). For this, he was imprisoned (Gen. 39:20). During that time, he cared for two fellow prisoners, Pharaoh's cupbearer and baker (Gen. 40:2-4). After interpreting their troublesome dreams, Joseph pleaded for the cupbearer's help:

But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison. I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon (Gen. 40:14-15).

Joseph's *crucible* continued, however, and he was forgotten for two more years (Gen. 40:23).

According to C. S. Lewis (1952), pride is "the essential vice of mankind, the utmost evil" (p. 121). Lewis continues: "Unchastity, anger, greed, drunkenness, and all that, are mere fleabites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind" (Lewis, 1952, p. 122). If pride is the "anti-God" mindset as Lewis asserts, Joseph's state of mind reveals the opposite. More than his other admirable character traits, Joseph's humility is deeply connected to his close and reverent relationship with God. From his earliest days in Egypt, it is recorded that "the LORD was with Joseph" (Gen. 39:2) and brought him success in everything (Gen. 39:2-3, 21-23). In the midst of trials and unjust treatment, God consistently elevated Joseph to leadership positions, yet at every opportunity, Joseph humbly credited God when he could have taken credit himself (Gen. 40:8, 41:16, 50:19).

Character Growth through Hardship. Joseph's admirable character traits, however, developed over time through endurance cultivated by hardship (Rom. 5:3-4). Such endurance gained through suffering can be likened to physical endurance gained through painful exercise (Cloud & Townsend, 2001, p. 206). Muscles are strained past their natural ability, explains Henry Cloud (2001): "After my workout they recreate and

rejuvenate and grow back to a higher level of development than before. I tear down to rebuild. And through the process of pain, growth happens” (Cloud & Townsend, 2001, pp. 206-207). Toward the same end, God often “stretches our souls” (Cloud & Townsend, 2001, p. 207). Suffering “can take us to places where one more season of ‘comfort’ cannot” (Cloud & Townsend, 2001, p. 206). In the Joseph account, rising to power so abruptly and in such a drastic reversal could ruin a young leader, but for Joseph, “his sufferings nurtured a meek spirit” (Howell, 2003, p. 24).

In the biblical epic of Joseph, he is introduced as an immature tattle-tale, blatantly favored by his father, and the source of his brothers’ envy (Gen. 37:2-11). Throughout the thirteen years of brokenness, however, Joseph’s suffering strengthened his ability to humbly depend on God (Gen. 40:8, 41:16, 28), to practice self-control (Gen. 39:9), and to treat others compassionately (Gen. 40:7, 45:4-15). Of particular significance was Joseph’s reverent acknowledgement of God’s specific purpose in his life:

...because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance (Gen. 45:5b-7).

IV. JOSEPH’S EXAMPLE OF AUTHENTIC LEADERSHIP

In the Genesis account, God repeatedly elevated Joseph as a leader by helping him earn the trust of high government officials: Potiphar (Gen. 39:4), the prison warden (Gen. 39:22-23), and Pharaoh (Gen. 41:39-44). He also earned the trust of the people (Gen. 47:25). In his leadership, Joseph consistently honored God by his character. Throughout these roles, Joseph exemplified all five traits of George’s (2003) model of authentic leadership: values and behavior, self-discipline and consistency, relationships through connectedness, heart of compassion, and passionate purpose (p. 36).

Values and Behavior

One aspect of Joseph’s integrity often overlooked is his honesty. George (2003) asserts, “Integrity is the one value that is required in every authentic leader. Integrity not just the absence of lying, but telling the whole truth, as painful as it may be” (p. 20). Joseph spoke honestly even when the news was bad. In prison, Joseph revealed the positive fate of the cupbearer and sadly, the imminent death of the baker (Gen. 40:8). To both men, Joseph straightforwardly began his interpretation with the phrase, “This is what it means” (Gen. 40:12, 18). Acting on God’s behalf (40:8), Joseph stated the truth to these two men in a direct manner.

After two years, the need for painful truth arose again. Joseph was summoned to interpret another set of dreams, this time for Pharaoh himself. Since the Pharaoh was considered a god himself (Walton, 2001, p. 674), Joseph’s honesty put him at risk as he claimed emphatically that the interpretation would come from God: “Then Joseph said to Pharaoh, “The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do” (Gen. 41:25). Emphasizing this fact, Joseph repeated it at the

close of the interpretation: “It is just as I said to Pharaoh: God has shown Pharaoh what he is about to do” (Gen. 41:28). Joseph’s character trait of honesty exalted God even at Joseph’s own risk.

Value-guided behavior marked Joseph’s business practices. He had authority to control the entire supply of grain for Egypt and all outlying areas (Gen. 41:54) as well as access to a vast treasury: “Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain...and he brought it to Pharaoh’s palace” (Gen. 47:14). Though he could have secretly yielded to the temptation of extortion, the biblical account indicates he acted with integrity.

Lastly, Joseph exemplified integrity by honoring his word given to his father concerning his request to be buried in Canaan. Jacob asked for Joseph’s “faithfulness” in this (Gen. 47:29) and Joseph answered, “I will do as you say” (Gen. 47:30). Jacob could rest in Joseph’s promise, and “worshipped as he leaned on the top of his staff” (Gen. 47:31). Joseph buried Jacob as requested, keeping his word (Gen. 50:6-7).

Self-Discipline and Consistency

While in Egypt, Joseph had opportunity to relinquish self-control in at least four areas: sexual sin, revenge, self-advancement, and extortion. In each area of temptation, he refused to yield.

Opportunity for Sexual Sin. Potiphar’s wife took notice of young, handsome Joseph (Gen. 39:6-7) and made sexual advances toward him. Her direct and brazen demands continued “day after day” (39:10). In that situation, most people would have been caught off guard by such boldness but not Joseph. Swindoll (1998) notes, “Without hesitation and being absolutely secure in himself and his God, he responded with equal boldness” (p. 27). Twice in the passage, it is recorded, “Joseph refused” (Gen 39:8, 10). He refused her demands and refused “even to be with her” (39:10).

George (2003) asserts that the strength gained from enduring a *crucible* can provide the discipline for success later in life (p. 27). The opposite holds true as well: “Without the wisdom of the crucible, [untested people] cannot cope and are prone to do bizarre things on their way to self-destruction” (George, 2003, p. 29). Joseph’s testing strengthened his self-discipline and, unlike his brother Judah with Tamar (Gen 38:15-18), enabled him to withstand strong temptation and stay true to God.

Opportunity for Revenge. In a total reversal of prior events, Joseph became the “governor of the land” (Gen. 42:6) and his brothers were vulnerable before him. They needed food, and they had been living in bondage to their guilt (Gen. 42:21-22, 28). After more than twenty years, Joseph encountered his brothers (Gen. 42:7). At this point, Joseph displayed self-disciplined emotions. Seeing his brothers, fierce memories and emotions would have naturally arisen internally with no advantage of forewarning. During these interactions, he held power to retaliate. At their second arrival, they even feared, “He wants to attack us and overpower us seize us as slaves” (Gen. 43:18). Yet, Joseph’s self-control stabilized him.

Two mistakes were possible. He could have taken quick, reactionary revenge, overstepping God’s place of judgment. He also could have unwisely rushed to reveal himself before knowing if their hearts had changed. Joseph did neither. Instead he tested them while retaining his anonymity. It was not until the brothers had proved

themselves as repentant that Joseph “could no longer control himself before all his attendants” (Gen. 45:1). His intense emotional display at his revelation was a natural, human response of love and relief.

By this time, Joseph had already faced prior opportunities for revenge. After being freed from prison and appointed second-in-command (Gen. 41:40), Joseph could have summoned the cupbearer who had so easily forgotten him, costing him two more full years of undeserved imprisonment (Gen. 40:14, 23, 41:1). He could have also invoked revenge on Potiphar and his wife. Instead, Joseph allowed these past *crucibles* to strengthen his character as well as to soften his heart.

As opposed to living a life of bitterness born of his mistreatment, Joseph chose gratitude to God, evident in the names chosen for his sons born to him in Egypt (Schaeffer, 1974, p. 100). Joseph named his first son Manasseh, possibly from a Hebrew root meaning “to forget” (NIV note): “Joseph named his firstborn Manasseh and said, ‘It is because God has made me forget all my trouble and all my father’s household’” (Gen. 41:51). Joseph named his second son Ephraim, which sounds like the Hebrew for “twice fruitful” (NIV note). Joseph explained, “It is because God has made me fruitful in the land of my suffering” (Gen. 41:52). With these names, Joseph expressed thankfulness to God for his goodness, for removing the sting of pain from his memory, and replacing it with daily reminders, in the names of his boys, of God’s active work in his life (Swindoll, 1998, p. 82). Though in a position of authority and power, Joseph took no revenge. Instead, he acknowledged God’s reality in all of life. Even when surrounded by injustice and others’ wickedness, he gave God glory (Schaeffer, 1974, p. 100).

Opportunity for Self-Advancement. Pharaoh had a need for a dream interpreter and Joseph, still imprisoned, had the ability to fill this need (Gen. 41:8-14). At their initial meeting, Joseph’s first recorded response was, “I cannot do it” (Gen. 41:16). Only after that admission did he affirm that God would provide the interpretation. He pointed Pharaoh to the living God for the answer to his problem. Joseph’s character traits of humility and honesty worked together in this moment as Joseph’s interpretation “was at one and the same time a refutation of Pharaoh and his worldview and an undeniable confirmation of the truth of Joseph’s” (Arnold, 1998, p. 153). Egyptian kings were considered divine, with power to meet people’s needs (Arnold, 1998, p. 153). Joseph countered this belief, showing Pharaoh that God alone had that power and he cared enough to give Pharaoh forewarning before he took action (Arnold, 1998, p. 153).

After issuing the prophetic bad news, Joseph recommended that Pharaoh find a “discerning and wise man” (Gen. 41:33) to handle the impending food shortage. At no point did Joseph say, “I’d like the job. I’ve interpreted your dreams; I deserve the position” (Swindoll, 1998, p. 64). Instead, he showed restraint: “Refusing to manipulate the moment or drop hints, he simply stood there and waited. Somehow in the loneliness of his recent years, abandoned and forgotten in prison, he had learned to let the Lord have his way, in his time, for his purposes” (Swindoll, 1998, p. 65).

Opportunity for Extortion. In one day, Joseph experienced a drastic rise to power. After being a slave or prisoner for thirteen years, he was put “in charge of the whole land of Egypt” (Gen. 41:41), was dressed in fine clothes and jewelry, and was paraded throughout the streets in a chariot while people deferentially proclaimed, “Make way” (Gen. 41:42-43). Of particular significance was the signet ring which Pharaoh removed

from his own finger and placed on Joseph's (Gen. 41:42). This ring was "the platinum charge card of the day" (Swindoll, 1998, p. 66). Yet with access to all of Egypt's food supply and finances, he proved himself a disciplined leader, focused on transcendent aims of caring for others rather than on temporal monetary gain for himself (Gen. 41:47-49). Again, suffering can be credited with the development of Joseph's self-control, this time with handling large-scale monetary resources: "Suffering provides an opportunity to develop a long-term perspective that is not rooted in our temporal surroundings. Through this change in perspective, we are able to endure that which is unpleasant or painful at the time" (Kisling, 2008, p. 144).

Relationships through Connectedness, and Heart of Compassion

During his imprisonment, Joseph's sense of compassion and connectedness was evident in his interactions with the king's cupbearer and baker, imprisoned like himself, and assigned to his supervision (Gen. 40:1-15). After their disturbing dreams, Joseph sensitively noticed the cupbearer and baker, and "saw that they were dejected" (Gen 40:6). These two men, along with Joseph, had previously held important positions but were now in prison. The author uses repetition to emphasize this fact: "each of the two men—the cupbearer and the baker of the king of Egypt, who were being held in prison..." (Gen. 40:5) and again, "So [Joseph] asked Pharaoh's officials who were in custody with him..." (Gen. 40:6). Looking dejected would not be so out of the ordinary considering these factors. Joseph was empathetic enough to discern that something was different about them that morning. As a caring leader, connected to those under his care, he did not ignore the issue, but asked them, "Why are your faces so sad today?" (Gen. 40:7).

Another scene depicting Joseph's compassion and connection as a leader is that of his steward's kind words and behavior toward Joseph's brothers (Gen. 43:16-25). On their second journey to Egypt, Joseph's brothers were terrified as they were escorted to Joseph's home by the house steward (Gen. 43:16-18). They fearfully assumed, "We were brought here because of the silver that was put back into our sacks the first time. He wants to attack us and overpower us and seize us as slaves and take our donkeys" (Gen. 43:18).

Even in Joseph's absence, and despite Egyptians' low view of Hebrews (Gen. 43:32), the steward spoke to the brothers with kindness and comfort in their time of distress: "It's all right," he said, "Don't be afraid" (Gen. 43:23). The steward provided them with refreshing water to wash their feet (Gen. 43:24). The brothers had feared slavery as well as losing their donkeys, but the steward even cared for their animals: he "provided fodder for their donkeys" (Gen. 43:24). For these acts of kindness, there is no indication that they were the result of Joseph's orders. Rather, it appears that Joseph's subordinates had learned grace and compassion from him. Not only did this steward obey Joseph's orders, but he treated these undeserving (and Hebrew) men graciously even in Joseph's absence.

A third example of Joseph's compassion concerned the forgiveness granted his brothers (Gen. 45:1-24). With clear evidence that his brothers' hearts had changed, Joseph revealed his identity (Gen. 45:3). His brothers were naturally shocked and terrified (Gen. 45:3). Love, however, ruled the moment. Joseph called them tenderly,

“Come close to me” (Gen. 45:4). The reader can almost hear his voice soften. Acknowledging their feelings, he immediately tried to put their minds at ease: “Don’t be distressed.... Don’t be angry with yourselves” (Gen. 45:5). Three times he repeated the fact that “God sent me” (Gen. 45:5, 7, 8). Twice repeated was his explanation that God sent him ahead of them “to save lives” (Gen. 45:5), and then, narrowing the focus to his brothers, “to save your lives” (Gen. 45:7). Joseph compassionately released his brothers from all guilt. A wall of hostility, over twenty years old, dissolved and connection was made. They wept, kissed, and “afterward, his brothers talked with him” (Gen. 45:15), probably the first sincere conversation they ever enjoyed.

Passionate Purpose

Joseph’s clear and passionate purpose is discovered through the story’s climactic point. Joseph reveals the truth to his brothers, specifically replacing their actions with God’s: “So then, it was not you who sent me here, *but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt.... [tell my father] this is what your son Joseph says: God has made me lord of all Egypt*” (Gen. 45:8-9, emphasis added). Howell (2003) believes Joseph’s resiliency, his willingness to forgive, and his faithfulness in stewardship stemmed from “his profound belief in a God who was working through him to accomplish the deliverance of the chosen family” (p. 26).

V. AUTHENTIC CHRISTIAN LEADERSHIP

Authentic leaders are driven by noble motivations: they want to serve people, they are more concerned about empowering others than in power or personal status, and they are moved by compassion as much as by skill or knowledge (George, 2003, p. 12). Integrity is valued (George, 2003, p. 20). Foundational to George’s (2003) model is the concept of being true to who one was created to be (p. 12). The authentic leader does not bend to pressure from others even if it means standing alone (George, 2003, p. 12).

Since these motivations – serving, empowering, caring, doing what is right, and standing firm – align with biblical instruction for leaders, authentic leadership theory can be used to enhance Christian leadership. Jesus taught his leadership trainees to humbly serve others (John 13:14-15). According to Paul, gifts of spiritual leadership are given “to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:12-13). Jesus’ prayerful call for Christian leaders was motivated by compassion: When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Matt. 9:36). Paul exhorted Christian workers to stand firm: “Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Cor. 15:58).

Values and Behavior in Christian Leadership

Integrity is mandatory for authentic leadership (George, 2003, p. 20). Authentic leaders are guided by the “true north” (George, 2003, p. 20) of their moral compass, giving them a strong sense of right and wrong (p. 20). For the Christian leader, integrity is the ongoing result of the Holy Spirit’s work of transformation (Rom. 12:2).

Honesty is a prime component of integrity. More than a moral virtue, honesty is deeply spiritual. God cannot lie (Num. 23:19). Jesus is “the Truth” (John 14:6), while Satan is deemed the “father of lies” (John 8:44). Honesty is a mark of those belonging to the body of Christ, reflected in Paul’s letter to the Ephesians, “Each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body” (Eph. 4:25). To the Corinthian church, Paul wrote of the pursuit of truth and the rejection of falsehood: “We have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone’s conscience in the sight of God” (2 Cor. 4:2).

In a study covering six time periods between 1987 and 2017, researchers Kouzes and Posner (2017) found that the character trait most desired in leaders from willing followers was honesty. This trait topped all others by a large margin: a range of 83 - 89% compared to only 58 – 69% for the next highest quality (Kouzes & Posner, 2017, p. 30). The study showed that people desired to know for certain that the person they follow was worthy of their trust; a person’s own reputation is at risk when following someone untrustworthy (Kouzes & Posner, 2017, p. 32).

Mirroring the biblical importance given to integrity and honesty, DeVries’ (2018) model of “TNT” leadership (“Three Nightmare Traits”) indicated that leader dishonesty stood as the first of these dangerous traits. Dishonesty was found to encourage “unethical organizational culture with low trust, low satisfaction, and high turnover” (DeVries, 2018, p. 4). In contrast, honesty was the focus of Joseph’s testing of his brothers for signs of contrition and repentance. Five times the phrase “honest men” is used, emphasizing the importance of this trait in evaluating character (Gen. 42:11, 19, 31, 33-34).

In ministry and work settings, embellishing the truth or leaving out certain details in communication can have disastrous results. Trust is lost. According to Blackaby and Blackaby (2011), “When people see their leaders stretching the truth, they lose confidence in them. Followers cannot expect their leaders to be perfect, but they want them to be honest” (p. 164). Even when leaders have great and worthwhile ideas, dishonesty will hinder the loyalty of their followers needed to carry it through (Blackaby & Blackaby, 2011, p. 165). Similarly, leaders must practice care when making promises lest it become impossible to keep them (Lawson, 2009, p. 40). In contrast, “when a leader is always honest, followers quickly learn to trust and respect the leader” (Lawson, 2009, p. 40).

Self-discipline and Consistency in Christian Leadership

In his pastoral epistle to Titus, Paul emphasized self-control as criteria for leadership: “He must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable,

one who loves what is good, who is self-controlled, upright, holy and disciplined” (Titus 1:7-8). Paul continues, his words resembling Joseph’s own choice to say “No” when encountering opportunities for sin: “For the grace of God has appeared that offers salvation to all people. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age” (Titus 2:11-12). The Holy Spirit holds the key to the human battle for self-control:

But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do (Gal. 5:16-17).

George (2003) notes that stress is a deterrent to self-control: “To be authentic, leaders must behave with consistency and self-discipline, not letting stress get in the way of their judgment” (p. 41). This insight aligns with Jesus’ own example of making rest and retreat a priority, for himself and for his team (Luke 5:16, Mark 6:31).

Relational Connectedness and Compassion in Christian Leadership

Joseph compassionately took notice of his fellow prisoners’ sadness, and rather than ignoring it, he acted (Gen. 40:6-8). Connection was made. According to Cloud (2013) regarding team leadership, “The first requirement to build trust is to connect through understanding the other person. People do not trust us when we understand them. They trust us *when they understand that we understand them*” (p. 173).

In all groups of people, including Christian teams, disagreements, conflicts, and even anger are unavoidable. Authentic leadership calls for compassion and mutual trust gained through open, intimate connections (George, 2003, p. 39). Authentic leaders share their life experiences as opposed to shutting themselves off from others. Such compassionate connections help people believe in and follow leaders (George, 2003, p. 40). Paul’s exhortation to the Ephesians is pertinent: “Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you” (Eph. 4:31-32).

Forgiveness was a prominent theme in Joseph’s story. His son Manasseh was named to reflect God’s role in helping Joseph relinquish heartache over his family: “It is because God has made me forget all my trouble and all my father’s household” (Gen. 41:51). His sons’ births were a point of celebration for God’s blessing and the ability to relinquish the pain and betrayal he suffered (Howell, 2003, p. 24). Joseph offered unconditional forgiveness to his brothers while also refusing to be victimized by past mistreatment (Howell, 2003, pp. 24-25).

Passionate Purpose and Christian Leadership

Finding purpose, according to George (2003), stems from understanding one’s own passions and motivations (p. 19). George asserts that the most essential quality of a leader is to “be your own person, authentic in every regard” (p.12). Effective leaders

maintain their autonomy and are not easily swayed to the whims of others regardless of outside pressure (p. 12). They stay true to their own purpose: “There is no way you can adopt someone else’s purpose and still be an authentic leader... The purpose for your leadership must be uniquely yours” (p. 19). George cautions that leadership experts tend to focus on characteristics to be emulated, a trend which results in only a *persona* of a leader, the actual opposite of authentic leadership (p. 11).

Similarly, Kouzes and Posner (2017) encourage leaders to self-reflect about their own passions and “deepest feelings” (p. 104) and then clearly communicate them (p. 104). This inspires others to join them in the process, to “walk alongside their leaders... to dream with them, invent with them, and be involved in creating their futures” (Kouzes & Posner, 2017, p. 107). People want to work for more than money; they want purpose (Kouzes and Posner, 2017). Similar emphasis is urged by Hartwig and Bird (2015) who assert that all efforts put forth by a team hinge on purpose (p. 116). Purpose is “the invisible leader of exceptional teams” (Hartwig & Bird, 2015, p. 116).

Though a general undertone for conformity can exist in Christian ministry circles, Christian leaders can be authentic; they can be themselves. A passionate purpose – for Christian leaders, worldwide Kingdom-building (Matt 28:18-20) – serves as the focusing agent. From their research on authentic leadership and ministerial effectiveness, Puls, Ludden, and Freemyer (2014) find that “when leaders and followers enthusiastically and trustingly gather around one organization’s cause or mission, exciting ministry opportunities abound” (p. 66).

Value of Crucibles for Christian Leaders

For leaders, hardship provides powerful lessons “about adapting and growing, about discovering new ways to engage or enroll others in a shared pursuit, and about recognizing the right thing to do and summoning the courage to do it” (Thomas, 2009, p. 22). The lessons from hardship and suffering are evident in Scripture. Paul was a leader who understood the transforming power of suffering:

But we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us (Rom. 5:3-5).

Understanding of Personal Identity. Rather than a skill to be learned, authenticity comes about through God’s own means to transform a leader’s heart through experiences of life, including hardship:

God works in our lives to mold and strengthen us, to prepare us to be his leaders. [Some experiences] are excruciatingly painful... He orchestrates our experiences as challenges to mold our heart, to jar us out of our comfort zones, to shake up our complacency, to make us look inward, deep into our heart, until some crisis shows who we have become (Seidel, 2008, p. 180).

In *crucible*-type experiences, one's limits are tested (George, 2003). It is in such times of testing, however, that people often discover a deep purpose, including who they are and who they want to become: "Having survived, you will know that indeed you can take on any challenge and come out of it a better person for the experience (George, 2003, p. 27). It is through difficult experiences that a Christian leader learns to depend on Christ, including the need to develop one's own sense of secure authentic identity (Seidel, 2008, p. 181).

Compassion through an Understanding of Limitations. In their research on lessons of experience for the Center for Creative Leadership, Moxley and Pulley (2003) found, to their surprise, that participating leaders named hardship as the most significant factor to their leadership development (p. 14). Hardships provided "lessons about self-knowledge, sensitivity, control, and flexibility" (Moxley & Pulley, 2003, p. 14). Through hardship, leaders learn that they have limits (Moxley & Pulley, 2003, p. 15). As leaders come to recognize their own limitation in controlling events, they also compassionately understand the limited control others hold (Moxley & Pulley, 2003, p. 15).

For the Christian leader, the realization of limitation can draw her to God and his sufficiency. Paul wrote to the Corinthian Christians concerning this same connection:

We do not want you to be uninformed, brothers and sisters, about the troubles we experienced in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired of life itself. Indeed, we felt we had received the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead (2 Cor. 1:8-9).

The corporate context of Paul's message provides a fitting model for Christian leadership teams. Paul and Timothy (2 Cor. 1:1) experienced this *crucible* together: "we despaired of life itself" (2 Cor. 1:8, italics added). In the troubles of their ministry work however, they found connection with each other and together, they learned to depend on God: "But this happened that we might not rely on ourselves but on God" (2 Cor. 1:9).

Balanced Family Life. From their research, Moxley and Pulley (2003) assert that hardship helps move people toward an improved balance between work and family (p. 15). Facing a difficult trial tends to clarify what actually matters thereby helping to set priorities (Moxley & Pulley, 2003, p. 15). This focus aligns with Paul's admonition to Timothy regarding the Christian leader's imperative to maintain a healthy, balanced family life (1 Tim. 3:2-5, 12).

Refusal of Victimization. When one encounters a *crucible* of life or leadership, something "far beyond our ability to endure" (2 Cor. 1:8), the Christian leader can allow the situation to deepen his faith and his self-understanding, and strengthen his character. A key factor is the refusal of victimization (Thomas, 2009, p. 24). Leaders find meaning, strength, and purpose in adversity where non-leaders will feel powerless and victimized (Thomas, 2009, p. 24). A Christian leader himself who dealt with tragedy, George (2003) reveals an understanding of God's grace in times of pain and loss: "I could have easily become bitter, depressed, and even lost my faith. In times of personal crisis, the grace of God and the power of faith can provide the basis for healing" (p. 32).

VI. CONCLUSION

Authentic leadership offers a framework of elements beneficial to Christian leaders. These elements include values, compassion, relationships, self-discipline, and purpose (George, 2003, p. 36). Above all is integrity, the basis of trust (George, 2003, p. 20). These elements align well with biblical mandates for leaders such as the pursuit of righteousness, love, self-control, and God's purpose of making disciples. Of special prominence in authentic leadership theory are *crucibles*, life-transforming events, usually of extreme difficulty, which test a person's limits but can be the means of character formation, new insights about oneself, and for the Christian, a deeper relationship with God. The account of Joseph well illustrates a picture of an authentic leader. Joseph was a leader committed to God and a life of integrity, but one who also allowed *crucible* events to mold him into an exemplary leader God used greatly.

For the Christian leader, authentic leadership provides Christian leaders license for self-discovery and self-expression. Rather than simply adopt the latest ministry trend, the authentic Christian leader is more apt to creatively and prayerfully formulate his own methods and personal objectives, as befitting his own context.

The freedom of authenticity, however, is bounded by the biblical call to righteousness and self-control. Holding to the emphasis on values and behavior, the authentic Christian leader has "renounced secret and shameful ways" (2 Cor. 4:2a) and has committed his personal and professional life to "everyone's conscience in the sight of God" (2 Cor. 4:2b).

Authentic leadership's emphasis on compassion and connectedness helps the Christian leader balance ministerial authority with love: "Authority without compassion leads to harsh authoritarianism. Compassion without authority leads to social chaos" (Laniak, 2006, p. 247). Jesus' leadership example portrays a mutual relationship of love and connection between a leader and followers. Jesus cared for disciples and also looked to them for his own emotional support (Mark 6:31-32, Matt. 26:37-38).

Lastly, authentic leadership offers wisdom and encouragement for life's unexpected *crucible* events. Those heart-wrenching experiences can be viewed through models such as Joseph's. Self-control is strengthened. Compassion and empathy are deepened. Human limitations are humbly understood and forgiveness is more easily offered. Finally, a commitment to God during difficult circumstances can open one's spiritual eyes to His otherwise unseen purpose, just as Joseph realized: "...but God intended it for good to accomplish what is now being done, the saving of many lives" (Gen. 50:20).

About the Author

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OLD TESTAMENT VIEW OF ROBERT GREENLEAF'S SERVANT LEADERSHIP THEORY

Derwin Earl Lewis

An observation of Herman Hesse's "Journey to the East" inspired Robert K. Greenleaf to coin the term "Servant leader" (Greenleaf, 1970), leading to the development of the servant leadership theory. The servant-leader begins with the natural feeling that one wants to serve first, then lead (Greenleaf & Frick, 2002). Since its launch, scholars such as Spears (1998), Blanchard and Hodges (2004), Sipe, and Frick, (2015) have taken certain concepts and amended this theory or used it to construct other leadership models. Although Greenleaf has been credited with the origin of servant leadership, the characteristics of the theory have biblical implications. The purpose of this article is to present a theological view of a servant leader as the philosophical foundation for this theory. Servant Leadership is one of the few concepts scholars associate theologically, referencing it to the earthly ministry of Jesus (Sendjaya & Sarros, 2002). An exegetical character study from the Old Testament will build the conceptual framework to argue the biblical origin of a servant leader. The theological framework is presented through a comparative analysis of Old Testament leaders; Moses, Joshua, Saul, and David, to argue that leadership is more theological than it is theoretical.

I. INTRODUCTION

Creation versus evolution is an ongoing debate, especially in the field of social sciences. Philosophers and scholars are experts at articulating through subliminal messages any avoidance of attaching discoveries to the Creator God. A 1970 essay penned by Robert Greenleaf gave birth to the servant leadership theory in which he has been endorsed as the founder. Greenleaf credits his inspiration for the term servant-leader to an observation made from a fictional character, Leo, created by Herman Hesse (1932). However, the concept of a servant leader can be traced as far back as the days of Moses and was vividly demonstrated in the earthly ministry of Jesus. In arguing for a theological origin for servant leadership and other management theories, this article progresses through the following topics:

1. An overview of major leadership theories
2. Comparison of spiritual and secular servant leaders.
3. The etymology of the term servant
4. The historical context of servant leaders from biblical narratives.

The Hebrew word for servant is *ebed*, occurring over 750 times in the Old Testament. It is often used interchangeably with the word slave but could also mean a hired attendant. The ancient application of a servant, slave, is contrastingly different than most are familiar with today. In the Old Testament, some of the kings were slaves. Although they were kings, they served as slaves to other kings (Carpenter & Comfort, 2000). The article will also discuss the Apostle Paul's metaphorical use of servant in the New Testament describing his loyalty to Jesus, calling himself a bondservant of the Lord. He valued his position in Christ over his apostolic authority in the church "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1, KJV).

There are many biblical leaders in both the Old and New Testament who demonstrated the characteristics of servant leaders as described by Greenleaf, Bennis, Spears, and others. Their style of leadership, temperament, and passion for serving was personified thousands of years before social sciences gave credence to the development of servant leadership theory. The study will explore the calling of Moses, whom God himself called His servant (Jos. 1:2). It also analyzes the contrast between Moses and his successor, Joshua, and their servant leadership traits. The diversified leadership skills demonstrated by Jesus, encompasses several philosophies, including Situational (Hersey & Blanchard, 1988), Authentic (Bennis, 2009) and transformational leadership (Bass, 1985).

The article analyzes the previously mentioned theories, along with exemplary leadership (Kouzes & Posner, 2017), revealing the biblical implications of their philosophical approaches. It also examines the narratives that demonstrate how Jesus modeled the lessons He taught, such as loving and praying for one's enemies (Matthew 5:44). The Apostle Paul understood the importance of leading by example, admonishing his disciples to follow him as he followed Christ (1 Cor. 11:1).

The article concludes with a comparative study of the various idioms and titles associated with the term *servant* and *leader* among secular and spiritual leaders. The closing summary will provide an overview of the relevance of the study and suggestions for further observations. Leadership begins with the leader. According to Felton (2018), self-observant leadership occurs when you deeply understand who you are. The identity of every leader starts with his or her origin, "being made in the image of God" (Gen. 1:26, KJV). All of the attributes associated with the image allow them to be who they are.

II. OVERVIEW OF MAJOR LEADERSHIP THEORIES

The wide range of leadership styles is as voluminous as the different levels and personalities of every leader. Leadership style defines the approach a person employs to his or her authority when leading. Because of the dynamics and the different gifts each person possesses, there is no one-size-fits-all leadership style for any particular leader. This section will analyze some of the central leadership theories practiced by most businesses, churches, and institutions of higher learning.

Transactional leadership

Scholars credit Max Weber, also known for bureaucratic leadership theory, as the pioneer of transactional leadership, while others include Bernard Bass (1985) to its originality. The transactional leader is a credentialed leader, whose positional authority is advantageous in influencing others. Control, chain of command, protocol, and reciprocity are the tenets to this model of leadership. Judge & Piccolo (2004) identifies what he calls the dimensions of transactional leadership as a contingent reward, “management by exception—active, and management by exception—passive” (p.755). A contingent reward is reciprocal in which the leader rewards the follower to meet specific goals. Consequences for not attaining certain expectations is the other side of that coin exemplified through management by exception. Here the leader takes corrective action based on the results of leader-follower transactions (Judge et al., 2004). Timing is crucial in the leader’s intervention, or their response to whether or not expectations are being met. It is the difference between management by exception-active and management by exception-passive.

The main difference between transactional and transformational leadership is the leader-follower relationship. The transformational leader tends to rely on his or her charisma, inspiration, motivation to influence others. This leader is prototypical of *Leaders without Titles* (Sampson, 2011), where influence is more effective than the position of authority. Influential leadership is a behavioral trait, producing followers who serve by commitment rather than compliance.

The Bible is replete with examples of leaders who fit the mode of both of these leadership styles. The desire of Israel to have a king like everyone else was granted by God, who allowed Saul to become King. The most important reason for his choosing was his physical features, distinguished as tall and handsome, “And he had a choice and handsome son whose name was Saul. There was not a more handsome person than he among the children of Israel. From his shoulders upward, he was taller than any of the people (1 Sam. 9:2, NKJV). The Bible does not record Saul demonstrating any acts of leadership before being chosen as Israel’s first king, causing some to reject him as king (1 Sam. 10:27).

Like most leaders, Saul began as a humble servant to the people and maintained a close relationship with the prophet-priest Samuel (1 Sam. 11:13). Lockyer (1990) summarized his life, “His sun rose in splendor, but set in a tragic night. The downgrade of his life is the old familiar story of pride, egotism, and the abuse of power, leading to moral degradation and ruin” (p. 294). The perils of pride hinder many from fulfilling their potential, “When pride comes, then comes dishonor” and “Pride goes before destruction, And a haughty spirit before a fall” (Prov. 11:2; 16:18, KJV). Pride often becomes the nemesis for the transactional leader because positional authority drives his or her philosophy of leadership. A spirit of pride in human relations shows the absence of humility before God (Lightener, 1985).

Charismatic leadership

The charismatic leader is one most attributed to politicians and others who serve in public offices. This model of leadership is considered the least effective among scholars because it requires the visibility of the leader to be successful (Northouse,

2016). The absence or removal of a charismatic leader typically leaves a power vacuum requiring a great deal of damage control for rebuilding (Judge et al., 2004). The personality traits associated with his model are confident, creative, visionary, and effective communicators. The charismatic leader is known for captivating and encouraging followers with the eloquence of speech and overall charisma, as its names suggest. He perfects the sociality attribute, which includes verbal and non-verbal communication skills (Sampson, 2011).

The characteristics that drive this leader are, “Self-monitoring, engagement in impression management, motivation to attain social power, and motivation to attain self-actualization” (Northouse, 2016 p.20). The Apostle Paul warns against this self-made person and placing his trust in external appearances. Lowery (1985) says, “The apostle, unlike his opponents, put no stock in external credentials or associations (2 Cor. 3:1–2; Cf. 5:16a). It was not the externality of the Law but the internality of the Spirit that authenticated his ministry” (p.567).

Charisma is an excellent quality for those who have the gift. However, far too often, it is used overzealously to camouflage deficiencies in character and matters of their heart. Jesus was a charismatic leader, but unlike most politicians and others, popularity or appealing to public opinion was never his intended goal. He rejected the offer of the crowd’s nomination of Him to be their king. “Therefore, when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone” (John 6:15, KJV).

Millennials tend to regard the charismatic leader as the most attractive because of the social media frenzy and the significance they place on anything-nontraditional. The strength of this leader is the ability to dissect and discern ineptitude within the group and then use his or her verbal skills to command the competence needed to attain the desired goals (Belsan, 2013).

Situational leadership

When an organization is driven by the personality of the leader, the paradigm shifts back and forth from charismatic to situational leadership style. The situational leadership theory is the brainchild of Hersey and Blanchard (1988), who believe leaders resort to different models of leadership depending on the need. There are at least four types of situational leadership styles or stages recognized by scholars; directing, coaching, supporting, and delegating (Whitehead, 2016). The difficulty is determining what stage and style are more useful for certain circumstances delaying the decision-making processes (Judge et al., 2004).

The leader who ascribes to situational leadership may find it challenging to keep followers enthused about the mission and vision of the organization if it fluctuates too often. It is especially crucial in ministry because of the dynamics of church membership. People come and go, but expect stability to be maintained in the administrative leadership of the church. The leader has to lead people through changes without them feeling commanded to change, which is the difference between leading and not lording over the people (1 Pet. 5:1-3).

Transformational leadership

Transformational leadership is an approach that facilitates change in both the individual and the organization (Bass, 1985). This model is both personable and intrapersonal. It includes behavioral traits like “casting vision, development, encouraging and support of followers, and innovative thinking” (Northouse 2016, p.52). The intrapersonal aspect is observed as the leader is being transformed by developing others. Transformational leaders are people who can create significant shifts in their audience's thinking, leading to substantial changes in their behavior (Vernon, 2015). The shift comes when the leader “drops down from head to heart” (Northouse, 2016, p.53). At times rationalizing what to do next requires listening to his or her heart and making decisions based on what is felt instead of what he or she thinks. The participative, democratic, and authoritarian leadership concepts associated with the transformational produces this approach (Bass & Avolio, 1993).

There is also a partnership involved with the Christian leader who employs this leadership style because spiritual transformation requires the entire Christian community. According to Wellman (2014), community is a compound word with com meaning with, and unity, which means unified. It also gives the idea of shared values, which could be moral, occupational societal, or otherwise. Spirituality comes into play when the word *Christian* is linked with the term community, resulting in the Christian community. Most relate the Christian community to the word congregation, which does not necessarily mean church, as it is generally used today. The first use of the word in Scripture is Ex. 12:3, referring to the Children of Israel and meant assembly, crowd, and or family.

The Great Commission in Matt. 28:19 (NKJV) says, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” is the divine mandate for the Christian community to apply the transformational leadership theory to the New Testament organization called the church. The text implies that Jesus is asking His followers to make others what they have already become, which is disciples. A transformational leader is only able to lead where he or she has already been. Only transformed leaders can become a transformational leader.

III. COMPARING LEADERSHIP MODELS OF SPIRITUAL AND SECULAR LEADERS

Unlike management skills, leadership concepts, styles, traits, and theories are transferable to any leadership modality (Northouse, 2016). As scholars view different organizational approaches and identify them with different names, this study reaffirms there is nothing new under the sun (Eccl. 1:9). The leadership styles of the renowned leaders of history only emulate the forms of the great leaders of the Bible (Sendjaya & Sarros, 2002).

Martin Luther King Jr. was one who exhibited the characteristics of a charismatic leader. He was not only the voice, because of his oratory skills, but also the face of the civil rights movement of the sixties in America. King led followers on countless marches, protests, and peaceful demonstrations against the injustices of African Americans. As typical of charismatic and exemplary leader, King was a visible, selfless, and sacrificial leader who frequently participated with the followers he led. His charisma invigorated

others, who were not directly affected by the issues, to become a part of the movement as well. They were motivated to “transcend their own interests and give themselves to larger purposes, thus becoming part of a larger mission” (Cloud, 2006, p. 10).

Luke introduces the readers to a man named Apollos, who was known by many believers during the days of the early church as one who was educated, cultured, and an Alexandrian Jew (Lockyer, 1990, p. 51). He was a gifted orator and expositor of God’s word based on the teaching of John the Baptist (Acts 8:24-25). During a chance meeting with Aquila and Priscilla, who expounded on his knowledge of Christianity (Acts 18:26) led him to become a disciple of Christ. He then became a co-laborer of the Apostle Paul (1 Cor. 16:12; Tit. 3:3). The Bible implies that his charismatic leadership abilities were the subject of conversation among believers. “The party of Apollos suggests a group who preferred the more polished style and rhetoric of the gifted Alexandrian” (Pfeiffer, 1962, p. 121). He was viewed by many as their leader credentialing him on the same level as Peter and Paul (1 Cor. 1:11-13).

The past reveals a plethora of historical leaders who were gifted with charismatic leadership skills but did not use them for honorable purposes. Adolph Hitler, Benito Mussolini, Charles Manson, Jim Jones, David Koresh, and Idi Amin were all charismatic leaders whose governance resulted in death destruction for humanity. Interestingly, most of these leaders used religion as the reason for their persecution and oppression of others. Their actions further prove that the charismatic leadership style can be used to camouflage the true motives of the leader. Northouse (2016) refers to this as a “task-driven approach” (p.117) with no concern for people who are regarded as tools to facilitate what is often a hidden or personal agenda of the leader. The book of Revelation describes the antichrist as an epitome of a charismatic leader, with skills and persuasiveness that, according to Jesus, “will deceive the very elect” (Matt. 24:24, KJV).

John Maxwell (2012) says if you are leading, and no one is following, you are just taking a walk, can be applied to the Laissez-faire style of leadership. It is described as the absence of leadership (Northouse, 2016). Kouzes and Posner (2017) share this insight, “People want to know that their managers believe in them and in their abilities to get a job done. They want to feel valued” (p.17). An uninterested leader is a disgrace to the office and a liability to the organization he or she leads. Ahab, king of Israel and husband to Jezebel, exemplifies this type of leader. His lack of moral courage allowed him to become a tool of cruelty for his wife against the people of God (1 Kings 21:4, 7, 25). His leadership style was patterned after that of his father Omri, who was Israel’s worst king, as noted in Scripture, “Omri did evil in the eyes of the LORD and did worse than all who were before him” (1 Kings 16:25, NKJV).

Anjeze (Agnes) Gonxhe Bojaxhlu, known to the world as Mother Teresa, was an exemplary, servant, and visionary leader. She spent most of her adult life in Kolkata, India, dedicated to serving the less fortunate (Alpion, 2014). She was the organizational leader of the Missionaries of Charity, which she founded, consisting of 120,000 lay workers serving in 200 centers. When she won the Nobel Peace Prize in 1979, she humbly stated that she was unworthy. Mother Teresa was such a servant leader that no one knew the “private woman behind the public nun” (p.25). She embraced the Lord’s words, “You shall love your neighbor as yourself. There is no other commandment greater than these” (Mark 12:31, NKJV).

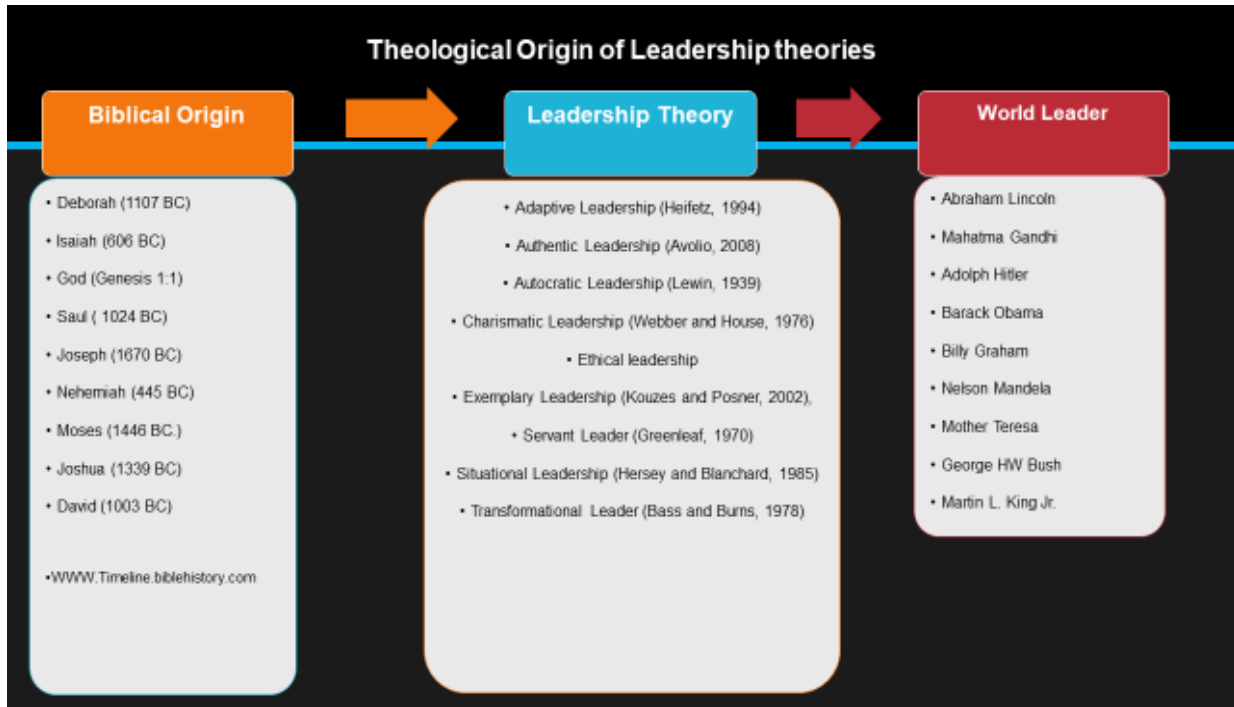


Figure 1. Theological Origins of leadership Theories

IV. SERVANT LEADERSHIP

Servant leadership is the style most identified or at least preferred for Christian leaders. This leadership model is different from most because it is practically oxymoronic to the natural way of thinking when it comes to the leader (Greenleaf et al., 2002). The position of a leader itself usually implies having people serving under or being served by others. However, servant leadership prefers power-sharing models of authority (Judge et al., 2004), prioritizing the needs of others before themselves. This model also has a sort of development component in it.

The servant-leader inspires mutual decision-making that eventually allows others to take ownership of the intended goals (Sipe & Frick, 2015). Servant leaders lead with others in mind, seeking out the opinion of others while developing followers to become leaders (Pritchard, 2013). Some scholars have compared this model to altruistic leadership because studies have shown how it tends to boost morale in the business sector. The servant leadership model is favored for ministry leaders but faces opposition in a corporate setting. Its cynics believe the lack of clearly defined authority does more harm than good. The lack of authority creates a conflict of interest due to placing their employees ahead of business objectives (Judge et al., 2004).

The etymology of the term servant

To fully appreciate a term or phrase requires some knowledge of its origin and intent by the writer to his or her initial readers. The various definitions of a servant in the English dictionaries are more descriptive than they are definitive. Scholars and theologians agree on most definitions or descriptions of a servant as one who performs

duties for others or a personal attendant. The explanation that best describes a servant leader (Greenleaf, 1970) is one who has devoted their life as a follower or supporter (Onions, 2006).

Most etymologists ascribe the origin of a servant to Middle English or Old French verb *Servir* from the 1200s (Forsyth, 2016). *Servir* is a verb meaning to attend or wait upon. As a noun, it gives the idea of a foot soldier in military terms (Clark, 2000). Origin and definition of words change or lose meanings through translations and over time. Most English words derive from German, Latin, and French languages (Sule, 2006). Interestingly, Hebrew, Aramaic, and Greek and Hebrew are the languages used by the writers of the Bible. Latin was an unknown language until the 5th century BC outside of central Italy.

Shortly after the Roman Empire expanded its territory throughout Europe and North Africa, Latin or Vulgar Latin became known as the language of Rome. It remained that way until the 7th century when Heraclius made Greek the official language (Sala & Posner, 2016). The Latin translations of Greek plays displayed the influence that Ancient Greek had on the Latin language. The Latin alphabet, *Etruscan*, originated from the Western Greek *Euboean* alphabet (Agers, 1998).

The Latin derivation of servant gives the impression of a domesticated assistant. *Ebed* is the Hebrew word for a servant with over 750 usages in the Old Testament. The Greek form of the word is *doulos*. The contextual meaning of the word servant and the ancient usage familiar to the Old Testament audience is that of a slave. However, the connotations of a slave are different from most contemporary English speaking audiences than it was for those in biblical times.

Not all of the slaves of ancient times were bought or sold on the auction block to the highest bidder. Some were acquired as booties of war when one nation conquered another. Intellect, pedigree, or race were not the distinguishing factors between slaves and those who were not. According to Harris (1999), many slaves were more educated than their owners were. Some became slaves by their own initiative for financial and quality of life purposes. Hagar was the slave to Sarai, who she willingly gives to Abraham (Gen. 16 NKJV). Sarai's ancient view of slavery allowed her to see Hagar as a person worthy of mothering a child for her husband. The notion would have been unthinkable from a modern viewpoint of slavery. The choice to become a slave is the metaphor used by the Apostle Paul (Rom. 1:1 NKJV) and others like Phoebe (Rom. 16:1), Epaphras (Col. 4:12 NKJV), Tychicus (Col. 4:7 NKJV), James (Jas. 1:1 NKJV) Peter (2 Pet. 1:1 NKJV), and Jude (Jude 1:1 NKJV) who considered themselves servants of Christ.

V. THE HISTORICAL CONTEXT OF SERVANT LEADERS FROM BIBLICAL NARRATIVES

The distinguishing features of Greenleaf's servant leader can be observed in many of the Old Testament leaders. Northouse (2016) postures a paradoxical question regarding a servant leader. He asks, how can a person be a leader and a servant at the same time? Noah, Abraham, Joseph, Moses, Joshua, and David all embodied both characteristics in one person. Not only do these men personify the various leadership theories and concepts, but they also represent the different positions in which leaders serve. Noah and Abraham served in the most common leadership position, heads of

their respective families. Moses and Joshua represented organizational leaders, whereas King David symbolized executive leadership. Joseph epitomized “leaders without titles” (Sampson, 2011) or the influential leader. The Bible mentions Joseph’s influence before his promotion as the vice-leader of Egypt (Gen. 41:42-44).

Noah and Abraham

One of the commonalities among all biblical leaders is their demonstration of faith. “Now, faith is the substance of things hoped for, and the evidence of things not seen” (Heb. 11:1) is the introductory statement for the book of Hebrews hall of faith chapter. In verse 7, the writer summarizes Noah’s journey, “By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household” (Heb. 11:7). The phrase “Things not seen” (Heb. 11:1, 7) appear in both verses and are the foundational tenets of Noah’s leadership. He was asked to lead people in preparing for a phenomenal event beyond their comprehension. Likewise, Abraham’s calling required faith to journey to the unknown territory at the voice of a relatively unknown God, at least to him, at that time.

When Robert Greenleaf introduced the servant leadership theory, the concept was contrary to the traditional way of thinking about those in positions of authority. The idea of leaders serving followers was shunned by many initially, but eventually became a way of thinking for businesses, educational institutions, and nonprofit organizations (Banks, 2004, p.13). Noah and Abraham were asked to lead in situations contrary to traditional belief, leading by faith is now a typical behavioral trait of a leader. According to Greenleaf (2002), the servant leader should have “sense for the unknowable and be able to foresee the unforeseeable” (p.442). Noah and Abraham were servant leaders who had enough faith to trust God for what was unknown. Servant leaders discern what he or she believes and affirm it through their actions regardless of the adverse reactions of others (Thomas, 2002, p. 67).

Biblical organizational leaders

Motivation comes in many forms. For Greenleaf, a character named Leo from Hesse’s *Journey to the East* made him view leadership from a different perspective than he had in 38 years of corporate management. He expresses his appreciation for the theory of prophecy, calling it “prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time” (Greenleaf et al., 2002, p.234). Moses, Joshua, David, and other Old Testament leaders were summoned to serve God after hearing His prophetic voice. When the Bible speaks of the calling of the prophets, it usually says, “and the word of the Lord came to...” Moses heard the voice of God from a bush (Ex. 1:2). David was anointed by the Prophet Samuel to be the future king of Israel (1 Sam.16:13), affirming God’s call for him, but God spoke to Joshua personally (Josh. 1:1-2) about being the successor to Moses.

The spirit of a servant leader “begins with the desire to serve first” (Greenleaf, 2002, p.335). Before Moses became the appointed leader of the Israelites, he was serving as a shepherd for Jethro in Midian. Joshua was chosen because of his faithful service to Moses. David was tending the sheep from his father’s flock when Samuel anointed him to be the next king of Israel. The Bible refers to Moses, Joshua, and David

as servants of God (Deut. 34:5, Josh. 24:29, 2 Sam. 3:8), who would lead the organization called Israel. All three leaders exemplified other traits of a servant leader.

Sanders (2007) says Moses dealt with situational leadership “when Israel reached the Red Sea” (p.161). He continued to demonstrate the characteristics of a situational leader (Hersey & Blanchard, 1977) during Israel’s years of wandering in the wilderness. The situational leader modifies their style and adapts to the conditions they are presented to meet the needs of the organization (Northouse, 2016). Moses was an intercessor, counselor, prophet, and priest to Israel (Lockyer, 1990)

Joshua was an exemplary leader with transitional behavioral traits. The soldier-servant led Israel through a transition in organizational management and was an example of courage, commitment, and loyalty to God. David’s leadership style was transformational. The skilled warrior transformed distressed followers into mighty men of valor. Joseph represents the ethical leader who demonstrates doing the right thing the right way. Integrity and motives are significant concerns for the ethical leader. Northouse (2016) shares that a leader’s choices are influenced by their moral development. There are many tools used to measure a leader’s effectiveness or productivity. The term ethics has been referred to as the science of conduct, measuring not only what a leader does but how it is done (Ciulla, 2003).

There are similarities between the characteristics of a transformational leader and that of a servant leader, as demonstrated in Laniak’s *Shepherds after God’s own heart* (Laniak, 2006). The book of Genesis speaks of the first shepherd, Abel, Adam’s second son (Gen. 4:2b), whose duties as shepherd appear to coincide with his heart as a servant. According to Ross (1985), “Abel went out of his way to please God” (p.33). One can see through the life of Abel and other shepherds after him, including Jesus (John 10:4), that their sacrificial endeavors authenticated them as shepherds after God’s own heart. Jacob, the trickster, was deceived into the role of a shepherd for Laban to wed his daughter. He was awarded her as his bride fourteen years later (Gen. 24). Shepherding the flock of God is not always a preferred task, but those who labor in it receive eternal rewards (Laniak, 2006).

The first time the term shepherd itself appears in Scripture, it was used somewhat in a negative connotation. After twenty-two years of separation, Joseph reunites with his father, Jacob. Shortly after their tearful meeting, Joseph advises his family of their transition from the land of Canaan to Egypt. He encourages them to tell Pharaoh that they are shepherds. He says, “For every shepherd is an abomination to the Egyptians” (Gen. 46:34). The idea was to keep his family separated from the Egyptians. Their hatred toward shepherds would help accomplish that goal. The shepherd motif doctrine stresses the intent of the shepherd in protecting the sheep at all costs. Joseph shepherd’s heart was evident throughout his life, and even now at this point in the Scripture as “he strategizes to guard his family against the vices of Egypt” (Phillips, 1980, p. 92).

Moses and David were two of the more celebrated known Old Testament characters that typified transformational leaders with a shepherd’s heart. Both of these men prefigured the “Good Shepherd,” Jesus. Moses, the emancipator, delivered people from bondage, just as Jesus did from Calvary’s cross. David was a shepherd who became a king. Jesus is the King, who became a shepherd. Moses’s leadership also embodied servant and transactional leadership styles. At the time of his death, God

referred to Moses as his “servant” four times as He admonishes Joshua, Moses's successor (Josh.1:2,7,13,15), and throughout the rest of the book.

One could argue that Moses was more of a situational leader, being thrust into the role and citing his meltdown, asking God to let him die to avoid seeing his failure (Num. 11). Every leader has seasons of frustration, but it should not define who one is as a person or leader. Moses's disappointment was not out of self-centeredness but genuine concern for the plight of the people under his leadership. God reaffirmed His call of Moses by informing him of his limitations and the need for assistance. Moses's leadership was transformational, as well noted by the seventy men who were qualified to stand with him to lead the children of Israel. Afterward, a public authentication of their ministry was necessary

So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again. (Num. 11:24-25)

Merrill (1985) postulates that the meeting validated the elders before the people as having the same spiritual qualifications and authority, as did Moses.

Joshua and Moses were cut from the same cloth; each lived during the days of bondage in Egypt. Moses was known as a servant of God; Joshua was more of a soldier. The difference between the two is one was a leader and the other more of a manager. According to Kotter (2012), “Management makes a system work” and “Leadership builds systems or transforms old ones” (p.5). Joshua took a group of men and transformed them into an army that would eventually conquer the land of Canaan.

Numerous women have inspired some of the movements in Scripture. Even the misogynist attitudes that prevailed during Bible days could not obscure the leadership ministry of the prophetess-judge Deborah (Judg. 4). She was an example of an adaptive, situational, and servant leader whose life speaks to the gender leadership issue. Deborah was uniquely effective in a position generally served by men.

Deborah's counseling under a palm tree (Judg. 4:5) instead of the city gates, as was the custom, accents to her wisdom and understanding of the times and her unique calling. Her position as a leader is unquestionable. All Israel was under her jurisdiction, and from the palm tree bearing her name, and elsewhere, called “the sanctuary of the palm, she dispensed righteousness, justice, and mercy” (Lockyer, 1995, p.41). God's choice of Deborah as a leader should encourage people to appreciate His design and accept that differences in background, gender, or race, does not mean one is inferior or superior to the other. Christie & Barling (2011) warn followers to be vigilant of being captivated by how the leader leads and ignore the lack of tolerant of opposing viewpoints or lack of concern for followers.

VI. CONCLUSION

All leadership and management theories originate from a theological framework, beginning with the first leader God himself. Whatever leadership traits exhibited by leaders, regardless of the modality, derives from being made in the image of God (Gen. 1:26). The “image of God” is a topic that most believers are conversant about due to its

continuous use in ecclesiastical conversations or presentations. According to Kilner (2015), biblical content on the image of God is minimum at best, yet it is possible to get a sufficient “meaning and understanding from what has been biblically provided” (p.40). The use of the preposition “likeness” provides a more practical idea of the image of God. Man’s ability to communicate, love, reason, and think are godly attributes that reflect God’s image. Strassner (2009) shares that being made in the image of God is seen through man’s dignity, dominion, distinction, and duty (p.24), which are characteristics of both a leader and servant.

An exhaustive study of leadership theories presented in this article concludes that the origin of leadership is embodied in various biblical leaders who “Modeled the way” (Kouzes & Posner, 2002)”. In the book of Acts, Gamliel warns the Sanhedrin Council against their proposed treatment of the disciples. He cautions them that if what they are doing is the origin of men, it will not last, but if it is of God, it cannot be refuted (Acts 5:38-39). The timeliness of the principles associated with a servant leader is indicative of the theological origin of the servant leadership theory.

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LEADERSHIP FORMATION THROUGH MENTORING IN THE OLD TESTAMENT

Jerusha Drummond

Since mentoring involves relationships, mentors support, encourage, and teach out of mutual respect for mentees (Freeks, 2016). Leaders drive change through urgency, creating a significant difference in the life of their followers (Kotter, 1996; Taylor, Cocklin, Brown, & Wilson-Evered, 2011). Leadership formation is assisting others in creating leadership competence (Van Gelder, 2009). The Old Testament consists of men, women, kings, prophets, judges, and military leaders, who followed the plan of God mentoring and leading people that he ordained to use in his kingdom. The Spirit of the Lord initiated the mentoring duties by Moses, Elijah, and Deborah (Deut. 31:8-9; 2 Kings 2:9-13; Judg. 4:3-7). God instructed Moses to make Joshua his successor over the people of Israel and lead them to the Promised Land (Num. 27:18-19). God told Elijah to anoint Elisha as a prophet in his place (1Kings 19:16). Deborah's prophecy from God was to deploy Barak and his troops to fight Jabin's army (Judg. 4:6-7).

I. INTRODUCTION

In the Old Testament, mentoring is establishing a God-ordained relationship with a person(s) who will assume the mentor's spirit of prophecy to execute the will of God (Fountain, 2004; Freeks, 2016). Leadership resembles mentoring since people submit to following the leader anticipating that they will become involved with a transformational relationship that supports the organization's needs (Anderson & Anderson, 2010; Scandura & Williams, 2004). The mentors or leaders are unique people who support, inspire, and teach those that they lead creating leadership formation in future leaders (Freeks, 2016; Van Gelder, 2009).

The Old Testament mentors or leaders sought followers that God chose to support the plans of his kingdom. In Exodus 27:18-23, God called Moses to transfer his

mentoring spirit as the leader of Israel to Joshua. God told Elijah to anoint Elisha to the status of a prophet as his replacement (1Kings 19:16). God delivered the prophecy to Deborah that Barak followed defeating the Canaanite enemy who was oppressing the children of Israel (Judg. 4:1-9). This article will examine Old Testament mentoring as relational and transformational, probe the attributes of mentoring relationships of three mentors or leaders (Moses, Elijah, and Deborah), and explore the leadership attributes of their mentees or followers.

II. OLD TESTAMENT MENTORING IS RELATIONAL AND TRANSFORMATIONAL

Since mentoring is about relationships, mentors support, encourage, and teach out of mutual respect for mentees (Freeks, 2016). Leadership and mentoring shape the ideas, actions, passion, and achievements of followers through emerging events or “quick-studies of daily situations” (Gibson, Tesone, & Buchalski, 2000, p. 60). Leaders help their followers through leadership formation; hence, leadership formation is assisting others in creating leadership competence (Van Gelder, 2009). Mentoring is a nurturing, intentional, insightful, and encouraging practice that validates a person’s ability to lead (Lewis & Kourdi, 2012).

Mentors cultivate relationships as supporters, encouragers, and teachers to those less experienced. Organizations produce these liaisons of supporters, encouragers, and teachers through “interpersonal relationships” requiring the mentor to instruct, inspire, nurture, promote and retain integrity in their relationships (Alcocer, 2019; Freeks, 2016; Gibson et al., 2000). Mentoring is a form of teaching and its approach is uncovered in the Old Testament (Ex. 4:28-31; 18:14-26; 24:13; Num. 27:18; Deut. 3:28; 31:7; 34:9-12; 1 Kings 2:1-9; 2 Kings 2:9; 2 Ch 2:10-15;). Most importantly, mentors give mentees feedback (Freeks, 2016) fostering growth and improvement. Leaders are vital for shaping their followers for the impending work that fosters change in organizations.

Leaders drive change through urgency, creating a significant difference in the life of their followers (Kotter, 1996; Taylor et al., 2011). Transformation requires a different concept and objective in conduct, approach, and attitude (Anderson & Anderson, 2010). The authors believe that leaders must perceive change as a developing process (Anderson & Anderson, 2010). They advise us that change requires motivating leaders who understand the organization’s need to change (Anderson & Anderson, 2010). Change comes in three areas: “developmental, transitional, and transformational” (Anderson & Anderson, 2011, p. 53). The developmental change improves the organization (Anderson & Anderson, 2011). The transitional change removes the old design through reorganization, mergers, or new products and technology (Anderson & Anderson, 2011). The transformational change causes a shift in the “mindset, approaches, and methodology” (Anderson & Anderson, 2011, p. 54). Transformational leaders influence and inspire followers to change to a future vision that is relational.

The Relational Mentor

As supporters, encouragers, and teachers, mentors have excellent listening skills, communication skills (both written and verbal), perseverance, strength, dependability, and poise during stressful times. While mentors listen and question; their role is to help the mentee acquire specialized views and perspectives (Lewis & Kourdi, 2012). Mentors interpret mission and vision, advocate for the mentee's interest, and consult as a coach to help the mentee reach his or her desired goal (Lewis & Kourdi, 2012).

Mentors help mentees develop their goals through a concise plan that may include assisting mentees in solving real-life problems and making wise decisions (Lewis & Kourdi, 2012). Lewis and Kourdi (2012) also believe that mentors counsel and motivate mentees, offering a wealth of wisdom and knowledge needed in the mentees' personal and professional life. Hence, they add that mentors must have expertise in their occupation or status and have the ability to initiate innovation (Lewis & Kourdi, 2012).

The Bible does not use the term mentor; however, the three study characters (Moses, Elijah, and Deborah) have the attributes of mentors and leaders. Freeks (2016) believes that God uses mentoring to help mentees in their personal and professional growth and development (Deut. 34:9, 2 Kings 2:19-21, Judg. 4:16). God provides the skills and knowledge for mentors and mentees through their relationship with him (Freeks, 2016). In the Old Testament, mentors help mentees discover characteristics that support their fullest potential (Freeks, 2016). The Old Testament consists of men, women, kings, prophets, judges, and military leaders, who followed the plan of God to mentor and lead people that he ordained to use in his kingdom (Deut. 34:9; Judg. 4:7:15; 1 Sam. 16:13; 2 Kings 2; 1 Chron. 15:6; 29:9; Neh. 12:24; Isa. 6; Jer. 1; Ezra 1:3). There were many Old Testament leaders from Abraham in the book of Genesis to Malachi in the book of Malachi who served as leader/mentor. Moses and Elijah were prominent leaders in the Old Testament. As a leader, Moses was a shepherd (Ex. 3:1), and a prophet in Israel (Deut. 18:18). Elijah's leadership role was serving as Israel's prophet (1 Kings 17, 18, 19; 2 Kings 1:2-17; 2 Chron. 21:12-15). Deborah's leadership roles were different from either Moses or Elijah. Deborah was a leader who served in three leadership positions as a prophetess (Judg. 4:4,5), judge (Judg. 4:4-14), and military strategist (Judg. 4:6-7,9). Skidmore-Hess and Skidmore-Hess (2012) theorize that Deborah had spiritual and political leadership qualities like no other female recorded in biblical literature.

Moses, Elijah, and Deborah are paradigms of relational Old Testament mentors. They were in a relationship with their followers and mentees. Mentoring is wisdom teaching from Proverbs 27:17, "Iron sharpens iron" (Thompson & Murchinson, 2018). Moses mentored Joshua supporting, encouraging, and teaching him to lead Israel to the Promised Land (Deut. 34:9). Elijah inspired and taught Elisha, who assumed Elijah's ministry (2 Kings 19:16). Deborah motivated and supported Barak to fight Sisera, the captain of Jabin's army (Judg. 4:7). In addition to their duties as prophets, the three

leaders were successful in mentoring at least one person who would execute the will of God. Mentoring is one person giving advice and analysis in a reciprocal relationship helping another coordinate their ideas and methodologies to succeed in life (Thompson & Murchinson, 2018). Both leader and mentor are suitable idioms for Moses, Elijah, and Deborah.

The mentor's role is to pray and leave the welfare of their mentees in the hands of God (Litfin, 1982). Litfin (1982) adds that leaders must (1) know the group needs; (2) understand what the group can and cannot accomplish; (3) encourage and inspire the group to implement tasks; and (4) help the group move toward maturity in Christ.

Moses had a personal relationship with God (Zucker, 2012). He was successful in nurturing and encouraging Joshua to follow God's teachings, accomplish God's plans, and move the people toward maturity in God. Joshua, a trusted friend, was Moses' military general and mentee. Moses corrected Joshua twice applying wisdom and knowledge. When Moses returned from the mountain, Joshua informed him of war in the camp during the celebration of the molten calf (Ex. 32:17). On another occasion, Joshua rebuked two men for prophesying in the camp (Num. 11:27-29). Moses countered by informing his mentee that the sound of the campsite was victory and celebration (Ex. 32:18), and the second correction was that it would please him if all the Lord's people were prophets (Num. 11:29).

God apprised Moses that his successor was Joshua (Num. 27:18; Deut. 31:7-8). He encouraged and strengthened his mentee, following God's command to make Joshua the next leader of the people of Israel. Moses implored Joshua to maintain strength, courage, and composure in crisis (Deut. 31:7).

Angel (2009) recognizes parallels in the relationship of Moses and Joshua. First, Moses and Joshua thought that if God killed his people, God's reputation was at risk among the surrounding nations. They appealed to God that his great name was in jeopardy (Num. 14:13-18; Josh. 7:7-9). Second, Moses and Joshua, standing on holy ground, heard God's voice. They listened and communicated with God to solve life's problems. God told Moses and Joshua on two different occasions to take off their sandals (Ex 3:5; Josh. 5:15). Angel (2009) says, "Shoes symbolize human involvement in the world" (p.151). Angel (2009) implies that Joshua removed his sandal from one foot since he maintained a prophetic relationship with Moses, his mentor (Josh. 5:15). Whereas Moses "used God's continued supervision with human efforts at cultivating a real society" (Angel, 2009, p. 151). God spiritually led Moses as his mentor, so he removed both shoes (Angel, 2009).

As God informed Moses of his successor, he also told Elijah to anoint Elisha to become a prophet (1Kings 19:16). Zucker (2012) posits that Elijah mentored Elisha for six years and more, developing a relationship that allowed Elisha to mirror the miracles of Elijah. Elisha's heroic exploits are similar to his mentor's. Elisha multiplied the widow's oil (2 Kings 4:1-7; 1 Kings 17:10-16) and restored a Shunammite woman's son from death (2 Kings 4:32-35; 1 Kings 17:17-22). Elijah intentionally nurtured his relationship with Elisha. He asked Elisha to request a final act before he left earth (2 Kings 2:9). Elijah realized that Elisha needed to obtain his spirit to achieve miracles (2

Kings 2:9). He understood that Elisha would receive his request for a double portion of his spirit by witnessing his transition into heaven (vv. 9-11). Elisha moved toward maturity in God when he picked up Elijah's cloak, called on Elijah's God, and demonstrated the work of Elijah as the next prophet (v. 14).

Relational mentors move their mentees toward maturing in Christ (Litfin, 1982). Good mentors make wise decisions encouraging and inspiring mentees through examples of modeling (Zucker, 2012). Elisha demonstrated the perseverance, and strength of his mentor by shadowing and communicating with Elijah from Gilgal to the Jordan river (2 Kings 2:1-9). After Elijah departed in a whirlwind into heaven, Elisha accepted Elijah's mantle and called on the name of the God of Elijah (2 Kings 2:14).

Deborah followed the work of Joshua leading Israel when there was a void in Israel's leadership (Mock, 2015). Deborah's relations with God was respected by the people of Israel who would seek her as Israel's judge (Judg. 4:5). She conveys God's authoritative word to the people of Israel as their prophetess (Pierce, 2018). As judge and prophet of Israel, she called Barak to lead the army to battle (Pierce, 2018). Pierce (2018) and Hertzberg (2013) perceive that Barak respected the words of Deborah to fight the Canaanite army, and he asked Deborah to accompany him to battle.

Herzberg (2013) sees a parallel between the leadership of Deborah and Moses. Both leaders defeated their enemies through God's word, and both leaders formed excellent mentoring relationships with their mentees. Moses called his mentee, Joshua, to fight with Amalek (Ex. 17: 8-16). Deborah and Barak led the Israeli army to defeat the Canaanite army at Mount Tabor (Judg. 4). Deborah confirmed the word of God to Barak that he might maintain his composure in crisis (v. 14). God discomfited the enemy and his chariots by the sword (v. 15). Herzberg (2013) asserts that God was in the fight with Moses when he parted the Red Sea drowning the Egyptian's army (Ex. 14:22-27), and God was in the battle with Deborah and Barak killing the Canaanite men by the sword (v. 16).

Deborah, the relational leader, knew the needs of the people (Judg. 4:4). She knew what Barak was able to accomplish with God's help (v. 6). Deborah encouraged and inspired Barak to gather the army to defeat the enemy (vv. 7-8). She inspired Barak to implement the word of God (v. 9). Deborah and Barak used their relational skills to sing a victory song about God as a warrior for his people Israel (Judg. 5).

Moore (2007) explains that mentoring in the Old Testament engaged the spirit of the mentor. The Spirit of the Lord is a segment of the mentoring mission of Moses, Elijah, and Deborah (Deut. 31:8-9; 2 Kings 2:9-13; Judg. 4:3-7). God's response to mentoring is to transfer the spirit of the mentor to the mentee. Joshua received Moses spirit of leadership (Deut. 34:9), and Elisha received a double portion of Elijah's spirit to accomplish miracles (2 Kings 2:9). In Deborah's story, the Lord went ahead of Deborah and Barak, giving them the victory defeating Sisera and all his chariots and army (Judg. 4:15). In that incident, God subdued the enemy of the children of Israel (vv. 23-24).

There are several benefits to relational mentoring. If the mentor enjoys his or her role, he and she will gain the satisfaction of leading and guiding others to achieve their goal (Lewis & Kourdi, 2012). The mentor will develop his or her skills helping the

mentees to reach high performance in their ability as leaders. There is a strong personal bond in relational mentoring (Lewis & Kourdi, 2012). The mentor and mentee experience growth together as transformational leaders through the teaching, motivating, nurturing, and supporting process.

The Transformational Leader

The transformational leader produces a change in the organization by causing followers to go beyond the anticipated goal (Strauss, Griffin, & Rafferty, 2009; Taylor et al., 2011). Through vision and inspiration, transformational leaders have a positive effect on their followers' efficacy or preferably their followers' ability to implement tasks (Avolio, Bass, & Jung, 1999; Strauss, Griffin, & Rafferty, 2009). Theorists agree that the transformational leader is influential and charismatic displaying moral conduct that people do not hesitate to follow (Schneider & Schröder, 2012; Strauss et al., 2009; Taylor et al., 2011).

Moses, a transformational leader, made changes in his leadership by relying on Jethro, his father-in-law, who served as a mentor to him (Ex. 18:14-26). Jethro counseled Moses to use the people to help him with his judging tasks (v. 19). Moses chose able men from Israel assigning them the job of judging the people (vv. 25-26). On another occasion, when the people complained, Moses cried to the Lord for help, and the Lord gave him 70 elders to assist him (Num. 11:12). Moore (2007) postulates that Moses mentored 70 elders who would help with his prophetic duties (Num. 11:16-17) as he tutored the children of Israel as a father (Deut. 6:7-9; 20-25; 11:19-21; 29:9-15). Moses developed a relationship with the people that he led nurturing, encouraging, and teaching them to obey the law of God (Deut. 4, 5, 6, 7, 8).

God called Moses to commission Joshua to take the leadership position amid the congregation (Num. 27:15-23). Moses placed some of his honor on Joshua, who had the spirit of leadership on him (v. 18). Moses laid his hands on Joshua, filling him with the spirit of wisdom to lead Israel's people (Deut. 34:9). Joshua began leading the people so that they would obey him as their transformational leader (v. 20). As a transitional leader, Joshua did not compromise but followed the voice of God, successfully leading a different generation to inhabit the Promised Land (Josh. 1-24).

God called Elijah, a transformational leader, to be His prophet (1 Kings 17:18, 24). Freeks (2016) describes Elijah as a wanderer who would travel from one city to the next as God led him (2 Kings 2:1-6). Moore (2007) mentions that the Scripture placed Elijah in the cannon without reference to a father (1 Kings 17:1). Elijah relied on Father God as his source of strength. Elijah turned the heart of the people back to God with a victory on Mount Carmel where the fire of God consumed the altar and all that was on it and the water around it (1 Kings 18:37, 38). After Elijah's victory on Mount Carmel, Jezebel vowed to kill him, so he ran to a mountain complaining to God that he was the only prophet left (1 Kings 18, 19). God strengthen Elijah initiating a God transformation by sending Elijah to anoint Jehu as king and Elisha to succeed him as a prophet (1 Kings 19:15).

Elisha, a change agent, was called to develop as a prophet, with a servant's heart making the life of the people and his surroundings better through the power of God (2 Kings 2, 3, 4, 5, 6). Elisha was attentive, patient, resilient, and reliable fostering an excellent rapport with Elijah referring to Elijah as his father (2 Kings 2:12). The transformational leadership between Elijah and Elisha illustrates the affinity that they enjoyed as prophets modeling a smooth succession to the next generation (Moore, 2007). Elijah used leadership formation through mentoring to assist Elisha in creating his leadership abilities to become the next prophet of God with a double portion of Elijah's spirit (2 Kings 2, 4, 5, 6, 7, 8, 9).

Deborah's story is exceptional since she is a woman, prophetess, and the judge in Israel (Judg. 4:4-5). As a judge, she is a developmental leader who supervised Israel's dilemma of anguish by Jabin, king of Canaan. Deborah attained a solution to enhance Israel's oppression (Osherow, 2016) using her prophetic gift as prophetess and judge to transform Israel from defeat to success. As a woman in the Old Testament, Deborah is a transitional leader removing the old design of male leadership and developing a new model of female leadership. Osherow (2009) says that Deborah's position as a judge was an "image of accord" because the people came to her for decisions (v. 5; p. 79). As Judge and deliverer of Israel, she was a liberator, who called the people to worship God (Judg. 5:2, 3, 9). The people of Israel credited Deborah and Barak with obedience to God's word, and the land had rest for forty years (Judg. 5:2, 31). God's victory over the Canaanites through Deborah and Barak was the final blow to the Canaanite nation (Merrill, Rooker, & Grisanti, 2011).

We do not know why in this period of Israel's lifetime, the women (Deborah and Jael) had to enter the fight to defeat the Canaanites (Judg. 4:7, 18-22). Deborah did not hesitate to do what God ordained (v. 9). Barak would not fight unless Deborah accompanied the men into battle (v. 8). Even so, Deborah went with the ten thousand men and Barak to battle the Canaanites (v. 10).

III. MENTEES AND FOLLOWERS AS LEADERS

The aspiration for followers and mentees is to become leaders and mentors in their organizations or communities. Followers and mentees enjoy a relationship of mutual trust, that conveys personal development and advances productivity through support, encouragement, and teaching (Freeks, 2016; Ristic, Trifkovic, Ghinea, & Paravina, 2015). The leadership and mentoring quality manifested in Moses, Elijah, and Deborah were unmistakable in their mentees.

Joshua was victorious in the battle with Ai and Jericho because God told him to be strong and very courageous doing all that the Lord commanded (Josh. 1:6-7). God promised Joshua that he would prosper wherever he went (v. 7). God vowed to be with Joshua; God made the sun stand still over Gibeon until Joshua and his men won the battle against their enemies (Josh. 10:1-15). Joshua and the Israelites conquered the Southland and the Northland defeating the kings of the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites (Josh. 12:7-8). Joshua, like Moses, appointed

teams from the people of Israel to survey the land and give a report that he may consult the Lord (Josh. 18:4-10). God's work through Moses yielded fruit in Joshua, who was a successful leader. Ristic et al. (2015) propose that the mentor's accomplishments are evaluated through their mentees' success stories. Joshua was a successful leader who was courageous and powerful, fulfilling the promise of God, defeating the enemies and inhabiting the Promised Land (Josh. 21:43-45). However, the Bible does not mention a successor to Joshua (Josh. 24).

Elisha asked for a double portion of Elijah's spirit, and God granted his request (2 Kings 2:9). After Elijah's translation into heaven by a whirlwind, Elisha implemented miracles healing the water of Jericho and pronouncing a curse on children who mocked him causing a female bear to maul forty-two of the youths (vv. 19-25). Elisha's miracle cleaning the water at Jericho symbolizes not only a physical act but the spiritual work of the Holy Spirit cleaning the life of believers as an excellent example for modern-day mentors and leaders to follow (Nantenaina, Raveloharimisy, & McWilliams, 2015). Elisha delivered a widow and her two sons from creditors by multiplying the pot of oil which the widow used to sell and pay their debt (2 Kings 4:1-7). He accomplished a similar miracle as Elijah when he raised the Shunammite woman's son from death (vv. 8-37). Elisha achieved many miracles with his double portion of Elijah's spirit: purifying the pot of stew for the sons of the prophets, feeding one hundred men with twenty loaves of barley bread, healing Naaman's leprosy, and causing the iron ax head to float to the top of the water (2 Kings 4, 5, 6).

Nantenaina et al. (2015) posit that Elisha saw needs in his community and acted to transform the people and his town. His leadership qualities were service, loyalty, confidence, nurturer, and encourager. Elisha stayed near Elijah's side, watching how the prophet handled events that he may achieve greater miracles (Nantenaina et al., 2015). Nantenaina et al. (2015) believe that Elisha was a transformational leader for his community because he executed the miracles that provided needed help to the people and society through his faith in God.

Barak, a follower of Deborah, is a military leader who changed the status of his community by winning the battle against the Canaanites with the help of Deborah and Jael (Judg. 4:21-22). Barak heeded the words of Deborah the prophetess to deploy troops of ten thousand men at Mount Tabor to fight Jabin's army (vv. 6-7). Barak and Deborah depended on the Lord to give them success in the battle against Sisera, commander in Jabin's military (v. 9). The prophecy Barak received from Deborah was accurate about a woman (Jael), delivering the fatal blow to Sisera driving a peg into his temple while he was asleep (v. 21). Deborah and Barak celebrate with a song recognizing God as the victor and Deborah and Barak as collaborators (Judg. 5:12-13).

Mentee and follower thrive when they receive and act on the support, encouragement, and teaching of their mentors. The mentees in this article enjoyed a considerable resemblance with their mentors, received their spirit of wisdom to lead, pursued their mentor receiving leadership formation, and obeyed the voice of the Lord in their life. Ristic et al. (2015) state that it is the responsibility of the mentee to accept

the support, encouragement, and teaching of their mentors assuming responsibility for their personal and professional development as mentees or followers

IV. Conclusion

Mentors are intentional when encouraging, nurturing, and confirming those that are less experienced in achieving their desired competence to lead others. Leaders influence willing followers through concepts, behavior, emotion, and actions that foster the vision of the organization. Leaders and mentors share similar traits that help their followers and mentees succeed. Leaders and mentors are teachers with vision, trust, commitment, wisdom, expertise, and sound counseling skills that ensure those who follow will improve their personal and professional development. Leaders and mentors use leadership formation to help those that they mentor to develop the leadership skills that provide excellent performance in their chosen occupation or status in life.

The mentoring relationship is visible in the Old Testament through many leaders or mentors. God called the prophets, developed, directed, and mentored many of Israel's men and women, including Moses, Joshua, Elijah, Elisha, and Deborah. Joshua assumed the spirit and leadership quality of Moses using strength and courage to finish the assignment that God gave him leading Israel to the Promised Land (Josh. 14). God transferred Elijah's spirit to Elisha who assumed the prophetic duties of his prophet father, Elijah (2 Kings 2:9-25). Deborah was successful as an encourager, visionary inspirer, and the leader for Barak's army (Judg. 4). Following the voice of God, Deborah and Barak brought success to Israel defeating the Canaanites (Judg. 5:2). Moses, Elijah, and Deborah were leaders and mentors who led their mentees successfully because the Spirit of God assisted the mentor and mentees in developing their abilities as leaders.

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