journal of biblical
perspectives
in leadership

Volume 13, No. 1 | Fall 2023

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From the Co-Editor

Carlo Serrano, Ph.D.
Regent University
School of Business and Leadership

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

This issue continues our mission of exploring, engaging, and extending the field of knowledge and understanding of the phenomenon of leadership as found within the contexts of the Hebrew and Christian scriptures. The growing conversation on emotional intelligence as central to effective leadership served as a catalyst for our latest issue.

Volume 1 of this issue includes articles examining inclusion, emotional and social awareness, followership, leadership accountability, and diverse biblical perspectives on the major organizational leadership theories.

Special thanks to Daniel McBride for his hard work behind the scenes to bring this edition to publication. The JBPL is only possible with the guidance and leadership from our respected reviewers and the visionary support of Dr. Gomez and Dr. Winston at the Regent University School of Business and Leadership.

Grace and peace in the name of Jesus Christ.

The Editorial Board

Representing a diverse group of scholars in biblical, social-science, historical, and leadership studies, the JBPL editorial board aims to provide a much-needed multi-disciplinary and global perspective on current research and interest in Biblical perspectives in the study of leadership. Each member of our diverse editorial board has been selected because of their published research, practical experience, or focused interest in exploring leadership within the Christian Scriptures and its application in the many varied contexts worldwide. To contact the editorial staff, please send an email to carlser@regent.edu.

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Role Incongruency in Leadership Development:
A View from the Glass Cliff

LaShaunda S. Calahan

Contemporary women's leadership development offers a significant opportunity to eradicate the glass cliff phenomenon and remove cultural prejudices against women in executive leadership. In response to the global financial crises, the predominately male executive leadership instituted a glass cliff failsafe to mask organizational ownership of VUCA circumstances. Many organizations view competitive advantages as stemming from leadership development, thus funding further investments. Between 2022 and 2026, PR Newswire expects 41 percent of the expected $18.59 billion increase in leadership development to originate from North America. This article reviews the impact of second-generation gender biases, emotional intelligence, inclusion, and identity in women's leadership from the biblical narrative of the Syrophoenician woman (Mark 7: 24-30), providing a glimpse of women's faith and leadership in the face of cultural opposition. In addition, the article explores how harmful cultural norms are eradicated through emotional intelligence and the removal of social barriers, employing inner texture-social rhetorical analysis. The glass cliff creates a self-fulfilling prophecy where the identity and communal skills (e.g., nurturing, democracy, and compassion) of women are deemed a lack in leadership, preferring what is generally garnered as male agentic qualities (e.g., assertiveness and competitiveness), thus producing an incongruent approach to leadership.

Keywords: Syrophoenician woman, glass cliff, identity, emotional intelligence, inner-texture analysis

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Leadership development is a collective social process accomplished in a dynamic environment addressing real-world concerns with multiple external and internal agents (Turner et al., 2018) exchanging their will and power to achieve common objectives**.** Leadership development became a priority within organizational culture and design following the 2007-2008 global financial crisis (GFC) - a problem rooted in poor ethical behavior. The GFC initiated a practical and academic inquiry into how leaders were being developed (Turner et al., 2018). The knowledge gained revealed that top C-suite leaders were predominately men who lacked authenticity (Liu et al., 2015) and fell short of organizational responsibilities (Turner et al., 2018). The intervention created an overrepresentation of women in "precarious leadership positions" (Haslam & Ryan, 2008, p. 530). This reaction formed the phenomenon known as the glass cliff - "where women are more likely than men to be appointed to leadership positions associated with increased risk of failure and criticism because these positions are more likely to involve management of organizational units that are in crisis" (Haslam & Ryan, 2008, p. 530). Historically, the agentic qualities (e.g., assertiveness and competitiveness) associated with achieving goals were considered male, and the communal qualities (e.g., nurturing, democracy, and compassion) needed for building relationships were categorized as characteristics of women (Andrade, 2023). This gender-based separation is shifting to a contemporary leadership model where an individual who builds and retains relationships while achieving organizational goals represents effective leadership.

The many and varied definitions offered for leadership do not infer the leader's sex. The aptly titled *Great Man* theory reviewed the exceptional qualities of men (e.g., Mohandas Gandhi, Abraham Lincoln) *and* women (e.g., Catherine the Great, Joan of Arc) of influence (Northouse, 2019). Still, the 1959 *Great Man* characteristics (intelligence, masculinity, adjustment, dominance, extroversion, and conservatism) of how to distinguish a leader from a follower were not inherent to sex (masculinity is non-gender specific). Gender (socially constructed roles of expression and identities) biases create barriers (e.g., glass ceilings) to women's emergence in the upper echelons of organizations. The concern for women in leadership shifted from the glass ceiling (an invisible barrier to advancement based on gender or race) to the glass cliff. Yet, another male-created social construct diminishes a woman's identity, barricading the road to fulfilling her purpose and potential - "A leader's identity is tied to his or her sense of purpose" (Ely et al., 2011, p. 476). Grover (2015) encourages women to anchor their identity development in their leadership purpose to achieve better results than conventional organizational leadership development paths. The gender role expectations from males in top leadership towards women's leadership impacts women's self-efficacy and ability to view themselves as an effective leader (Andrade, 2023).

This article reviews the impact of second-generation gender biases, identity, inclusion, and the role of emotional intelligence (EQ) on women in upper echelons of leadership roles. The article includes an inner texture-social rhetorical analysis exploring a negative cultural norm eradicated through EQ and the removal of social barriers. An analysis of the biblical text introduces the contemporary need for women's leadership development programs (WLDPs) that combat the glass ceiling and glass cliff phenomenon. Scripture described an encounter where Jesus experienced a Syrophoenician woman who exhibited a healthy attitude rooted in her socially constructed identity as undeserving of God's mercy. Jesus learns His way out of the unpredictable circumstances using the collective understanding of the Holy Trinity (*John* 5:19 & 20), providing a model for contemporary leadership.

Social Rhetorical Analysis (SRA)

An exegetical analysis provides a holistic (multi-perspective), systematic (planned research process), and scientific (interdisciplinary research methods) approach to interpreting Scripture (Henson et al., 2020). SRA is a framework applied to exegetical analysis. SRA reveals the original authors' and audiences' understanding of the text within their culture, language, time, and situation (Duvall & Hays, 2012; Henson et al., 2020). SRA comprises five independent textures: inner, inter, social and cultural, ideological, and sacred (Robbins, 1996). The goal is to extract the nuanced interpretation from within the text by "remaining true to the original meaning of the biblical texts while holding the conviction that the *Bible* is applicable for today" (Henson et al., 2020, p. 6).

Inner Texture Analysis

The use of inner texture analysis explores the biblical presence of cultural oppression through the "complex patterns and language" (Robbins, 1996, p. 2) of Mark 7:24-30 (*English Standard Version*, 2001/2016). The aim of using inner texture is to gain knowledge of the historical criticism of the text. Inner texture analysis and leadership examine the medium of communication (Henson et al., 2020; Johnson & Hackman, 2018; Robbins, 1996). The tool of speech is the most tangible tool effective leaders possess for achieving desired outcomes (Johnson & Hackman, 2018, p. 2). Language creates the foundation in which people negotiate sense-making in their worlds (Robbins, 1996). The Syrophoenician woman provides an example of sense-making through language. She speaks through the cultural texture to the spiritual, where Jesus' sense-making ability resides with the Holy Spirit and God. The six methods of inner texture analysis are applied to the chosen pericope: repetition of words, progression, narrational texture, alteration of speech and storytelling (OMC), how arguments are presented, and the aesthetic (feel) of the text (Robbins, 1996). SRA and authentic leadership dive into similar territories, both focusing on values, convictions, and beliefs (Northouse, 2019; Robbins, 1996.)

The Gentile and Jesus: Mark 7:24-30

The *Bible* is both a contemporary and spiritual document (Henson et al., 2020) capable of guiding Christian leadership. The goal of interpreting the Word within the

Bible is to grasp God's intended message by discovering the meaning within the text (Duvall & Hays, 2012). Scripture reveals God's "communication of Himself and His will to us" (Duvall & Hays, 2012, p. 41). Mark 7: 24-30 (*English Standard Version*, 2001/2016) consists of six narrated scenes describing an incident between Jesus and a Gentile Syrophoenician woman's request to save her "little daughter" (v. 25). Although the woman and daughter are experiencing identity and race insensitivity from Jesus and the narrator (v. 26 & 27) her faith perseveres. Her acceptance of her identity as a human is questioned, and her ability to embody motherhood (a potent form of leadership) is not found in the text. The original audience knew her identity by the authors' clever addition of her place of birth (v. 26). Jews knew her condition was one of idolatry and paganism (Strauss, 2014). Jewish culture admired motherhood, but for her, a Gentile, the honor was not given. She accepts the words of Jesus and contends with the cultural status of representing the lesser side of society. Jesus, as a counter-culture leader, responds to her faith (v. 29) and sends His Word to heal her daughter (v. 30).

Repetitive Texture and Progression

This analysis portion often reveals theological significance that bears on the text's understanding (Henson et al., 2000). The repetitive use of words or phrases indicates that a repetition texture is present. Repetition can also be identified through themes, negatives, conjunctions, and more (Robbins, 1996). The pericope exhibits repetition in multiple areas.

- A form of action occurs in each verse.
- Attributed speech (vv. 26-29)
- Symbolic characterization (e.g., Jesus as savior, Syrophenician woman as the Gentile nation, and children as the Jewish nation)

Jesus and the language of children repeat seven times each, placing them as supporting figures to the Gentiles, who garner 11 mentions. Repetition reveals that the main subject is the position of the Gentile people within the salvific story.

Progressive Pattern

The next form of inner texture analysis is progression. The author's progress includes identity and perseverance of faith in the face of oppression. Identity is developed when the woman identifies Jesus as Lord (v. 28) in a rebuttal to His response. When the woman identified Jesus as Lord (*kyrios* in Greek), her posture remained fallen at His feet (v. 25) as she submitted everything and offered respect. Her physical posture, words, and actions align with her spiritual acceptance of the Jew's *kyrios* - "He to whom a person belongs, or thing belongs, the one who has the power of deciding" (Strong et al., 2001, #2962). This progression, seen through repetition, expresses the Gentile nation accepting Jesus as Lord. He alone had the power to decide the Gentile fate. "The Jew's rejection had become the opportunity of the Gentiles" (Barclay, 201, p. 205).

The second occurrence of a progressive pattern is the respectful reply, which opens access to the power and authority of His Lordship (v. 28). The Gentile mother is portrayed as having persistent faith (Strauss, 2014). The conjunction 'but' identifies a progression pattern (v. 25 & 28). The double use of the term indicates advancement in the pericope (Henson et al., 2020). The woman's culture is one of idolatry and paganism. With each occurrence of 'but,' she opposes the Jewish and Gentile norms that diminish her. She opposed the privacy Jesus sought (v. 23) with her sense of urgency, which asserted that her situation mattered. She continues to antagonize when she reminds Jesus that Jews are first and are nourished from a high place. Still, the Gentiles receive the same meal but through humbleness (beneath the table, v. 28).

Narrational Texture

Narrational texture identifies the characters of the pericope and how they interact. Robbins (1996) describes this texture as understanding the voices from within the text. The narrational pattern identifies the pericope as a relational encounter between Jesus, the Gentiles, and the Jewish nation. The pericope has six narrative scenes where the narrator attributes speech to Jesus (v. 27 & 29), and the Gentile woman (v. 28). The Jewish cultural practice of second-generation gender bias and subsequent disapproval is represented by the disciples (v. 25), the upper echelon of leadership.

The narrational tone depicted the Gentiles as having access to Jesus despite what the culture required. Jesus responded from the Kingdom of God and not within the culture. The texture develops through language (e.g., the use of the double context for *dog* within the culture) and emotions (e.g., begged in v. 26). The Gentiles approach Jesus in faith, Jesus reminds them of the Jewish covenant, Gentiles respectfully disclose the understanding that positioning does not matter, and Jesus heals by authority alone.

Open-Middle-Closing (OMC) and Argumentative Texture

The fourth (OMC) and fifth (argumentative) textures represent the pericope perspective and plot. Argumentative texture explores inner reasoning by viewing opposites, contraries, and counterarguments (Robbins, 1996). The pericope uses three attributed speeches to present the argument, each forming the Middle of the OMC. The narrative opening (v. 24 & 25) follows the Gentile nation and begins the discussion. The plot consists of shalom (Opening with innocence), shalom shattered (crisis enters or the Middle), shalom sought (shalom is not restored for the protagonist, also the Middle), and denouement (restoration of shalom or **C**lose) (Henson et al., 2020). Shalom sought (v. 26 & 28), and shalom shattered (v. 27) represent the expected cultural response to difference and provide a compelling counterargument to the norms of Jewish tradition. The closing pattern (v. 29 & 30) renders Jesus' acceptance of Gentiles by removing cultural barriers.

Sensory-Aesthetic Texture

The final form of inner texture represents "thought, emotion, sight, sound, touch, and smell" (Robbins, 1996, p. 29). Sensory-aesthetic texture incorporates how the body experiences the senses (Robbins, 1996). The pericope involves one verse regarding the possibility of touch (v. 25), two involving emotions (v. 25 & 26), and another regarding a sense of urgency (v. 25). The New Testament connotation of "at His feet" shadows the posture of disciples listening to the instruction of Jesus (Strong et al., 2001, #4228). His feet become the perspective the Syrophoenician woman views as she begs (v. 26) for His mercy. There is a sense of purposeful action when the narrator avoids the connection to the child other than the descriptor "little," allowing the reader to frame the daughter as frail or of young age. The child as a character aids the aim of the pericope, expressing the importance of motivation, words, and actions to change cultures. Within the woman-mother character were the attributes Jesus sought for the Kingdom of God: faith, humility, and spiritual discernment (Strauss, 2014).

Discussion

The biblical and traditional status quo operates in a culture where men determine the rules. An environment where women are judged on their performance while men are judged on their potential requires a gender-sensitive eye to revise policies and practices (Ely et al., 2011; McCracken, 2000). Leadership development builds the collective capacity of teams to effectively lead volatile and uncertain climates (Ely et al., 2011). The Syrophoenician mother made sense of her situation by creating a shared meaning of the intention of God's mercy to include Gentiles, thus adding value to the Kingdom of God. Purpose, self-confidence, and sense of self are EQ attributes (Bennis, 2009) exhibited by the woman. Jesus' initial response reflected cultural values, but His final word repositioned what was acceptable going forward. Leaders are in positions of power to change and transform negative cultures. The pericope modeled the need to support EQ and cross-cultural leadership development for contemporary leaders to experience inclusivity and belonging.

Aristotle stated that purpose is ineffective when not deployed (Kempster, 2011). Having the ability to fulfill one's potential aids in determining the guides one will use to accomplish "a good human life" sourced by the happiness originating from faithfulness "to a worthy purpose" (Kempster, 2011, p. 321). Leaders are most effective and viewed as authentic when their values align with an organizational purpose (Ely et al., 2011), such as improving global welfare or committing to a grassroots neighborhood project. The basic human need to be relational is satisfied by this alignment. When leaders are committed to a shared purpose, performance becomes significantly impacted (Kempster, 2011), comfort zones are challenged, possibilities increase, and courageous actions are performed (Ely et al., 2011). Bennis (2009) posited that authentic leaders are the endangered species keeping organizations afloat. As the Syrophoenician women proved, the Gentile's "quality of life depends on the quality of our leaders" (Bennis, 2009, p. 4). A collective mindset improves EQ by inspiring trust, increasing motivation, and aiding in sense-making (Ely et al., 2011). Effective WDLPs consider the existing second-generation gender biases lying subtly beneath the plurality of policies

and procedures, EQ capacity of self and others, how inclusion practices can exclude, and the importance of encouragement.

Second-Generation Gender Biases

Second-generation gender biases in organizations harbor the persistent underrepresentation of women in leadership positions. The invisible barriers of second-generation gender biases are formed from "cultural beliefs about gender, as well as workplace structures, practices, and patterns of interaction that inadvertently favor men" (Ely et al., 2011, p. 475). Women are to be more participative, and their democratic approach "make[s] females particularly adept at managing crises" (Liu et al., 2015, p. 239). The Syrophoenician mother was similar to the Roman Centurian who approached Jesus for mercy on behalf of another (*English Standard Version*, 2001/2016, *Matt.* 8:5-13), two examples of man and woman possessing extraordinary faith. Both Gentiles received dramatically different responses to the same request to help a voice-less character in the narrative. The Centurion was rewarded immediately for his prescriptive behavior, while the mother was shamed for her counter-cultural descriptive behavior. Her violation of the stereotypical behavior prescription created disapproval – "disapproval that can result in penalties for the violator" (Heilman, 2001, p. 661). The difference depicted in Mark (Syrophoenician woman) and Matthew (Roman Centurian) is second-generation gender bias. Men are celebrated when they are "aggressive, forceful, independent, and decisive (Heilman, 2001, p. 658), while a woman's kindness, helpfulness, sympathy, and concern about others are considered a deficit in the workplace. The Syrophoenician woman managed the crisis and dissolved a Jewish tradition through emotional self-regulation and perseverance of faith.

The need for WLDPs separate from co-ed options derives from the ideology that gender does not matter in developing leaders. Still, the existence of the glass ceiling and glass cliff testify otherwise. One perspective views women as victims of leadership development (Ely et al., 2011). Another perspective views women as the problem - a blaming mentality that convicts women of lacking the skills to compete against their male counterparts. Ely et al. (2011) argued that leadership development for women begins with identity work. WLDPs assist in developing leader identity, solidifying purposes more significant than the self that sustains the motivation to inform courageous actions required of leadership roles (Ely et al., 2011). The demand for diversity, integrity, and competency created a market for WLDPs to respond to the industry's need for the best and brightest (McCracken, 2000).

Identity

Day (2000) extends the idea that leadership development is rooted in identity. Leader development protects human capital and constructs independent identities (Day, 2000). Self-awareness (e.g., emotional awareness and self-confidence), self-regulation (e.g., trustworthiness, self-control), self-motivation (e.g., initiative and optimism), and possessing a sense of purpose helps to shape the internalized identity of leaders (Day, 2000; Ely et al., 2011; Sadri, 2012). It is this identity that informs actions. When women are appointed to declining organizations, the negative implication is that they will

unlikely have the professional capital to receive other leadership positions (Bruckmüller & Branscombe, 2009). Women leaders have comparatively fewer role models to learn from and with. Male leaders relate to other males and tend to pull them up the ranks when positions open, further diminishing the identity of leaders within women.

The agency of a leader's identity emerges through others providing confidence and support. The bold and successful encounter between Jesus and the Syrophoenician mother encourages other women to ask courageously. The transition from second-generation biased environments is challenging, and focusing on skill, capacity, and acquirement is insufficient - "a growing sense of identity must accompany the learning" (Grover, 2015, p. 4). As Christian leaders who find their identity in Christ (*John* 1:12-13), a response fitting the Kingdom of God is appropriate. The pericope modeled for contemporary leaders the need to keep the larger vision of individual identity in front of human resource management.

Emotional Intelligence

EQ is the process of emotions informing cognitive capabilities and managing emotions cognitively (Kerr et al., 2006). The continual global increase in ethical and moral dilemmas (e.g.,1984 Bhopal Gas disaster at Union Carbide, 1989 Exxon Valdez Oil spill, 2001 Enron financial scandal, 2015 Volkswagen emissions evasion) lean towards incorporating EQs' two sides, feeling and thinking, into leadership learning. The quality of EQ arguably determines the emotional climate and social interactions that influence all levels of organizational life (Kerr et al., 2006). People's actions and behaviors are formed from cultural (Schein & Schein, 2017) and socially constructed (Day, 2000) identities. Leadership development is intrinsically an emotional process; leaders recognize, evoke, and regulate personal and follower emotions. Leadership development involves capitalizing on the social resources embedded in relationships by "expanding the collective capacity…to engage effectively" (Day, 2000, p. 582). Leaders manage problems and people.

As a component of leadership development, EQ helps create the connection needed to transform cultures to develop positive relationships (Sosik & Jung, 2018). Sadri (2012) argued that EQ links personal and social competencies to leadership development. Personal competencies include self-awareness, self-regulation, and motivation. Social competencies include empathy and social skills. Women leaders are often categorized by their emotions. Latinas are overemotional, Asians are reserved and passive, and African-American and Black women are passionate. These are strengths thought to "disqualify women in leadership" (Ely et al., 2011, p. 477). After the GFC, these characteristics are sought in the new leadership paradigm as the missing elements of traditional male traits. The Syrophencian-mother managed her emotions as well as those of her audience. Jesus exhibited EQ when He regarded the Syrophoenician woman as deserving of mercy. Jesus concedes that His follower is

correct and He is wrong (Strauss, 2014). In His approach to releasing healing, Jesus modeled feeling and thinking, both sides of EQ.

Inclusion

Second-gender biases impact networking, negotiations, leading change, and managing career transitions (Ely et al., 2011). By including the Gentiles, Jesus expanded the Kingdom of God and accepted those things the cultures denied. By following the example of Jesus, leaders have the model to adjust cultures for what is good for all – the birth of a future that is coming but has not yet arrived - leaders who consistently explore new frontiers open doors for possibilities and full potential. When Deloitte realized their most talented women were exiting at a far greater rate than men, Deloitte's CEO initiated a cultural revolution to retain talented women (McCracken, 2000). Deloitte's senior management embraced the new direction; they went public with the Women's Initiative and required gender-focused workshops to explore the self-fulfilling assumptions that disadvantage women. Future research can explore the barriers that inclusion removes and the inadvertent barriers that inclusion unconsciously builds.

Conclusion

Effective leadership casts the vision for an organization's desirable future (Johnson & Hackman, 2018). In that case, the socially constructed concept of leadership requires a paradigm shift inclusive of gender diversity. Using the power of effective communication to transform chaos (Baldoni, 2003) is non-gendered. The glass cliff is a socially constructed breakdown in the relationship between women and men (Haslam & Ryan, 2008). Jesus initiated an inclusivity revolution for differences to be included in the salvation narratives. The Roman and Jewish cultures systematically dismissed the potential of women and Gentiles. However, there was a culturally acknowledged difference between women and men, even among the Gentiles. As an organization, Deloitte prepped for a culture change, and Jesus began the embryonic stage of God's universal mission (Osborne, 2010) in sending His Word to the Gentiles (*English Standard Version*, 2001/2016, Mark 7;24-30; Matt. 8:5-13). Jesus chose to impact culture by developing leaders through effective constructs (Mizzell, 2022).

Contemporary leadership development offers a significant opportunity to eradicate the glass cliff phenomenon through the development of women identifying and removing barriers. Increasing a woman's self-efficacy and intrapersonal relationship as an effective leader is a bold start to empowerment, confidence, and self-actualization. For women to *Boss,* new molds are formed as women entrepreneurs change the paradigm, become visual mentors, and be agentic and communal. Excising the male reference of leadership creates a new space for women to operate within their identity as agentic and communal leaders. Her leadership identity incorporated the characteristics of a Roman soldier. The Syrophoenician-mother-leader was aggressive, kind, forceful, sympathetic, independent, decisive, and concerned for others and represented the Gentile nation. Women are effective leaders with the right attributes for upper-echelon executive leadership. As members of a contemporary society, the

inclusivity of one's inherent identity and sex is essential in leadership development programs. Leaders, organizational designers, and consultants must take charge and disassociate effective leadership from masculinity and end role incongruity and second-generation gender bias.

About the Author

LaShaunda S. Calahan is a doctoral student in the School of Business and Leadership at Regent University in Virginia Beach, VA, USA. She received her Master of Theology from Perkins School of Theology at SMU in Dallas, TX, and a Bachelor of Interior Design from Texas Tech University. LaShaunda owns Calahan Design Solutions, a commercial space planning and building management group specializing in cultural development and transformation through space analysis. LaShaunda is passionate about ecclesial leadership development, biblical curriculum writing, neurodivergence experiences within the built environment, cooking, and perennial gardening.

Direct correspondence to LaShaunda S. Calahan; e-mail: lashca1@mail.regent.edu

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Servant Leadership as Demonstrated in one 21st Century Church: A Case Study

Lora L. Reed

This single exploratory case study investigates Servant Leadership in a 21st century non-denominational Christian church. Specifically, it explores how one growing southeastern US church demonstrates 5 dimensions of Servant Leadership. Data sources include leaders' self-report and rater modified Executive Servant Leadership scales (ESLS), congregant focus groups, and archival data (documents/website) furnished by a church liaison. First, a historical background of Jesus, the Servant Leader role model Christians follow, is provided. Then the general context of the state of 21st century US churches, pastors, staff, and congregations in a post-COVID 19 environment is considered. The theoretical framework underpinning the study is delineated and current relevant servant leadership literature is surveyed. Next the research problem is explained, and the nature of the single case is defined. Research questions, methodology, and research design are outlined. Data collection and analysis are explained, research findings and plans for continuing investigation are discussed. Finally, the conceptual framework developed by the researcher during this process is briefly introduced.

Although Christianity has thrived over the centuries, the Church and religion have been recognized as controversial and enduring influential institutions on society and individuals. Central to the core beliefs of Christianity (regardless of denomination) is that Jesus is the Son of God the Father. Jesus walked the earth as a man, was tried and crucified, and overcame death through resurrection. Shortly after his resurrection he was seen by over 500 people in various instances (Steppes of Faith, 2019). Since then, over 2000 years ago, each believer or follower (also called disciple) of Jesus has become part of the Church, the Body of Christ, the temple of God, inhabited by the Holy Spirit. This belief is consistent with the Triune God – Father, Son, and Holy Spirit. It is consistent with the Bible - Jesus is and was the Son of God, the Word that was in the beginning (Genesis 1:1; John 1:1) "…the Lord…our Shepherd" (Psalm 23:1). Notably, Jesus described Himself as, "…the Good Shepherd [who] …lays down his life for his sheep" … [and the sheep] "listen to [His] voice" (John 10: 11, 14, 16).

According to Greenwood, (2018), shepherds are often on call for their flocks 24 hours a day seven days a week; their work can be thankless with little financial remuneration (Greenwood, 2018). Followers of Jesus know Him as the True Shepherd and, when churched, they recognize pastors as under-shepherds, humans who serve the Good Shepherd as servants in the Lord's House (Bread for Beggars, 2019). Seasoned pastor and author, Charles Swindoll (2012) asserts that sheep inherently lack a sense of direction, are defenseless against enemies and are easily frightened in general. They can't even find food or water by themselves, and without shepherding they would literally eat until they die. Sheep even need help from someone who shears their wool periodically, indicating the 'fruits of their labors' do not really belong to the sheep, but to the Good Shepherd. Clearly, sheep need under-shepherds as much as followers of Jesus (the Good Shepherd) need salvation and contemporary disciples need to be shepherded by leaders who aspire to love others and serve the Lord. The serving is often done through pastors, staff members, and volunteers in various denominations of the Church as an institution. Indeed, Christian servant leaders' collective purpose is to lead followers of Jesus into a closer relationship with the Lord, Savior, and Son of God.

Jesus, as He walked the earth with disciples, gained many names characteristic of His qualities. Although those names are far too numerous to cover here, this study focuses on one integral characteristic; Jesus is the ultimate Servant Leader. Mathew 23:11 states, "The greatest among you will be your servant." (*New International Version Bible*, 1973/2011). Throughout history Jesus has been spoken of in this way by others who emulate him, such as Dr. Martin Luther King, Jr., Gandhi, and more. His Servant's heart is depicted throughout the Bible, but perhaps most vividly in: "For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. [17] God did not send the Son into the world to condemn the world, but in order that the world might be saved through Him." (John 3:16-17, *Tree of Life Version*). Jesus as Servant Leader was and is a gamechanger for individuals, humankind, religion, and the world. Pastors of all Christian denominations, although human works in progress, typically seek to emulate Jesus' Servant Leader example.

Historical Background: Jesus as Servant Leader

Like the Shepherd they emulate, the core motivation of a true Christ-follower is not to serve but to love. In fact, the greatest Judeo-Christian commandment is stated in Deuteronomy 6:5-7,

> And you shall love the LORD your God with all your heart and with all your soul and with all your strength. These words, which I am commanding you today, shall be on your heart. And you shall repeat them diligently to your sons and speak of them when you sit in your house, when you walk on the road, when you lie down, and when you get up. (*New American Standard Bible*, 2023).

The commandment is also presented in all four New Testament Gospels. In Matthew, the commandment is followed by a second, "You shall love your neighbor as yourself" Upon these two commandments hang the whole Law and the Prophets." (Matthew 22:39b-40, NASB). Mark 12: 31b affirms, no other commandments are greater. In The Message version of the Bible, John 13:35 affirms, "This is how everyone will recognize that you are [Jesus'] disciples—when they see the love you have for each other."

For Jesus and his disciples (both then and now), love is expressed through serving. For example, when Jesus washed the feet of his disciples, He emphasized the importance of the foot-washing by saying, "…you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them "(John 13:14-17). Indeed, the Servant Leader in any organization leads through serving the highest order priority needs of those served (Greenleaf, [1970] 1991). The distinction of servants who lead by example in the Church or other faith-based organization is they are attempting to lead and serve while exalting God only and exhorting, encouraging one another (1 Thessalonians 5:11; 1 Peter 4:8). Long time pastor and servant leader, Charles Stanley (2017) cautions, "We [Christ followers] don't serve the Lord because we are perfect – we do it because we are thankful for what He has done for us. And the work we do is greater because every time we show His everlasting love to another person it multiplies and grows" (Stanley, *NIV Life Principles* Bible, 2017, p. 1809).

Consistently, the Bible states, "Whoever says he abides in [Jesus] ought to walk in the same way in which [H]e walked" (1 John 2:6, *English Standard Version Bible*, 2023). A primary goal of the follower of Jesus Christ is to allow God, through the Holy Spirit, to lead the individual's life, first and foremost as defined in the Bible, the Word of God. Galatians 2:20 declares, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (ESV). This is because, "For those whom [the Father] foreknew he also predestined to be conformed to the image of his Son [Jesus], in order that he might be the firstborn among many brothers [and

sisters]". (Romans 8:29, ESV). Followers who are saved through the grace of God are transformed to the image of Jesus, and that takes time, development, and pressing in – building the most important relationship of one's life, one day, one moment at a time.

Over time the new believer's faith grows through discipleship (i. e., development of a relationship with Jesus Christ through the Holy Spirit, in community with other disciples). "[Christians], with unveiled face[s] beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory—just as from the Lord, who is the Spirit." (2 Corinthians 3:18). Each disciple recognizes individually and collectively that all believers are part of the Body of Christ, often referred to as His hands and feet. It is commonly recognized in the Christian faith that each one is forgiven of sin and being transformed into "a new creation. The old things have passed away" [and] "all things have become new." (2 Corinthians 5:17). Thus, disciples of Jesus become, both individually and collectively, the Church. In fact, Colossians 3:23 asserts, "Whatever you do, do it heartily, as to the Lord, and not unto men." However, not every disciple is called to pastor a church and not every pastor aspires to Servant Leadership. Leading Jesus' disciples is a difficult and sometimes thankless job. In addition, some people are called leaders – but cannot lead if people are not following them. This can be further exacerbated (e.g., becoming exhaustion, burnout, or general ineffectiveness) for the person attempting to be a servant leader, but moving on the wrong trajectory of growth. Singfiel (2018, p. 72) warns that leaders can unconsciously self-categorize as servants and expect this to be obvious to others. "Once that self-categorization occurs, 'the switch is flipped' and the leader believes himself to be a servant, even if his behavior is laissez-faire." This is in sharp contrast to what we are describing in this study. That is a form of leadership that empowers leaders and followers as they are accountable to one another.

Context: Characteristics of Many 21st Century Churches and Pastors

The Church has grown and changed over the centuries, a topic far beyond the scope of this paper. Instead, the paper explores how one 21st century Servant-led church manages to carry out its mission in a changing time, changing society and with consistency as disciples and contributors in the body of Christ. Clairvaux describes trained pastors as being like reservoirs releasing, "…overflow without loss to itself" as opposed to canals sharing "…what [they] receive[s]" (Karger, 2022). Indeed, Jesus said, ""If anyone is thirsty, [a]let him come to Me and drink. 38 The one who believes in Me, as the Scripture said, '[b]From his innermost being will flow rivers of living water.'" (John 7:37b-38, NASB). Pastors who have been dedicated enough to learn to serve in their capacity have taken the time to learn their craft, engage in spiritual development and soul work, and spend time staying filled with the living water Jesus promised. Karger (2022) asserts, "seminary is a means of formalizing and communicating your commitment to your craft. But more than that, it establishes the trajectory of dedication and patience of your calling as a pastor." Thus, gaining the education and experience to pastor is often part of the journey on the path of servant leadership.

However, it is important to keep being filled from the wellspring of Life, especially if one is ministering, pouring out, to others. According to Krejcir (2016), about 80% of graduates from Bible school and seminary who enter ministry as pastors leave the vocation within the first 5 years. About 70% of pastors fight depression and about 80% say they feel unqualified in their roles. Pastoring is a tough calling, and it can be tough on one's well-being too. Krejcir (2016) reports organizational struggles, leadership, and conflict as enduring difficulties for most of the pastors surveyed in research beginning in the 1980s going through 2016. Such is the dilemma of the contemporary Servant Leader, as is most vividly depicted by Jesus, the greatest Servant Leader of all.

On the other hand, when it comes to the wellbeing of congregants, Newport (2022) reports that Americans who describe themselves as religious (measured by service attendance) "are more likely to say they are personally satisfied" than others; "…92% of those who attend church services weekly are satisfied, compared to 82% of those who attend less than monthly." In fact, 67% of individuals who attend church weekly "…are very satisfied with their life, compared with 48% among those who are infrequent attenders" and "weekly service attenders are, in fact, more likely to say they are very satisfied than those [in general] who make $100,000 or more in annual household income" (Newport, 2022).

When it came to serving as a body, "a majority of the health care workers left on the ground in the midst of the Ebola crises were missionaries. Faith was the chief motivator for those both funding and serving in some of the most difficult parts of the world." (King, 2017). In time, it will be interesting to learn if this was also true during the recent global pandemic caused by the widespread phenomenon of COVID 19 and its attending influences and impacts. Many disciples of Jesus choose their occupations based on Christian values such as those expressed throughout this paper.

Consistently, the Sociology of Religion literature is replete with studies focused on the connection between religion and wellbeing (Newport, 2022). For example, people who are religious make better health choices than those who are not. Generally, physical and mental health of believers is better than those who do not describe themselves as religious. Koenig, the Director of Duke University Center for Spirituality, Theology, and Health, Professor of Psychiatry and Behavioral Sciences, and Associate Professor of Medicine, "makes several important points concerning religion and mental health. Research demonstrates largely positive associations between religiosity and well-being. Additionally, religion is a prevalent coping strategy in those experiencing adverse life events." (Dein, et al, 2010, p. 63) *Time Magazine* reported studies where "Scientists found, again and again, that those with a spiritual practice or who follow religious beliefs tend to be happier than those who don't" …" less depressed and less anxious than nonbelievers, better able to handle the vicissitudes of life than nonbelievers." (Newport, 2022).

Society often benefits from the generosity of people of faith too. King (2017) reports, "What often gets ignored, however, is the role that faith plays in people's desire to give and serve." Americans (from the US) who describe themselves as religious "volunteer more, give more, and give more often not only to religious but to secular causes as well. Among Americans who give to *any* [italics added], 55 percent claim religious values as an important motivator for giving." Sociologist Christian Smith refers to a paradox of generosity in religion, "…in giving we receive and in grasping we lose" (King, 2017). This is reminiscent of a paradox translated by many religions, and written in the Bible as, "**7** Do not be deceived, God is not mocked; for whatever a person sows, this he will also reap." (Galatians 6:7, NASB). Jesus told His first disciples, "**45** For even the Son of Man did not come to be served, but to serve, and to give His [a]life as a ransom for many." (Mark 10:45, NASB). King (2017) declares that giving is meant to empower those who receive, so they no longer need such charity; they are set free from any bondage of dependence on the giver. How one gives is vastly important in such relationships too. Consistently, the Bible is replete with examples of *how* to give – joyfully, cheerfully, unbegrudgingly, not so the believer is lauded, but so the Lord is recognized as the source rather than the human giver. This is consistent with Greenleaf's ([1970] 1991) assertion that the Servant Leader serves the highest order priority needs of those served (Greenleaf, [1970] 1991). Notably, "all women and men who are touched by the effort grow taller, and become healthier, stronger, more autonomous, and more disposed to serve" (Greenleaf, [1970] 1991, p. 37).

Theoretical Framework

Robert Greenleaf ([1970] 1991) is well known for his contributions to Servant Leadership literature. A basic premise of his many writings is that "The great leader is seen as servant first, and that simple fact is the key to his greatness" (Greenleaf, [1977] 2002, 21). Perhaps most famously, in his first pamphlet, *Servant as Leader,* Greenleaf ([1970] 1991) posited,

> The best test, and difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (p. 7)

After Greenleaf's ([1970] 1991) *Servant as Leader* pamphlet became so widely circulated, he penned several others, all of which gained wide acclaim. Among them was *Institution as Servant* wherein Greenleaf ([1972] 1976) observed that institutions have largely replaced person to person caring and institutional care, although capable of doing more than individuals, does not necessarily do care better. It is not always, "…competent, sometimes corrupt" (Greenleaf ([1972] 1976, p. 1). Making institutions and society better could occur through institutional leaders, "…*rais[ing] both the capacity to serve and the very performance of servant* of existing major institutions by new regenerative forces operating within them (Greenleaf ([1972] 1976), p.1). Greenleaf ([1972] 1976) recognized an urgent need for trust and trustworthy institutions.

He astutely acknowledged that institutions can be just as motivated by 'self' as individuals.

Greenleaf's ([1977] 2002) *Servant Leadership in Churches* pamphlet began with the hopeful assertion that helping to rebind humankind to its Creator would be a huge step toward healing the alienation of humanity (231). In times of great division in society, the COVID 19 pandemic has fostered wide agreement that humans (all over the world) became increasingly alienated and isolated from one another, regardless of religious affiliation or not. Long before Covid 19, Greenleaf ([1977] 2002) recognized the need for churches to serve large numbers of individuals, to relieve their sense of fragmentation in society, and their alienation from one another. However, Greenleaf also recognized that most churches were not adept at accomplishing those tasks. It is noted here that Greenleaf ([1982] 1996) penned a pamphlet specifically for *The Servant as Religious Leader* too. This study, in addition to expanding the scope of Servant Leadership literature, can serve church decision-makers in organizational and staff development, as well as society at large with exemplars of servant leadership for other institutions and individuals touched by them.

Servant Leadership Literature

The Servant Leadership literature is replete with studies that link the concept to organizational, individual, leader, and follower benefits, as well as benefits to society. Within recent years, Ilkhanizadeh and Karatepe (2018) found Trust in Organization (TIO), job, career, and life satisfaction were outcomes of Servant Leadership among flight attendants. Molano (2019) coined the term 'servant citizens' for individuals who consistently demonstrated servant-first behaviors and attributes, even though the individuals were not in formal leadership positions in a servant led business. In three studies Wu, et al (2020) and found (1) a positive relationship existed between follower serving behaviors with servant leader managers, even though followers ranked high in self-interest; (2) the lab study and results were replicated in a field study, and; (3) self-efficacy "mediated the transference of manager servant leader ship to follower serving behaviors".   Together, all three studies found that servant leaders can bring out serving behaviors – even among followers with strong self-interest.

Regarding well-being, Jit, et al (2017) confirmed the findings of previous scholars' studies and deduced that servant leaders "build not only a mentally and emotionally healthy workforce but also inculcate a sense of cohesiveness, collaboration, and sustainable relationships among the followers by understanding and addressing their feelings and emotions." Kama (2021) explored the nature of Jesus' leadership as demonstrated during His earthly ministry. The aim of the paper was to explain the leadership and governance of Jesus through spiritual, transcendental, transformational, and servant leadership styles. Searle and Barbuto (2011) propose a framework wherein servant leadership facilitates micro and macro-positive behaviors, such as hope and

organizational virtuousness, that may be optimized by servant leadership. Finally, Reed (2015) examined relationships between servant leadership, organizational citizenship behaviors, and followership styles (passive and proactive) in 9-1-1 emergency communications centers. Notably, Reed (2015) also learned that servant led organizations often fostered both proactive followership and positive organizational citizenship behaviors, but servant led organizations were not plentifully represented in the study.

The Research Problem

In an interview, Robert Putnam, scholar and author of *Bowling Alone* (1995), observed, "the United States has more houses of worship per capita than any other nation on Earth. Yet religious sentiment in America seems to be becoming somewhat less tied to institutions and more self-defined." That trend has continued, according to Jones (2021) who reported that in 2020, for the first time in US history, only 47% of Americans reported belonging to a house of worship (Church, Synagogue, or Mosque), down from 70% in 1999. Putnam and research partner, Lim, noted that more than just sermons or messages from pastors, individuals gain friendships at church and those seem to make them happier and kinder, but losing friendships at church seems to do just the opposite for people (Newport, 2022). Similarly, sheep travel in flocks and, per Swindoll's (2012) description do not thrive in isolation. In fact, Jesus told a parable about the shepherd leaving 99 sheep to go after one who was heading toward seclusion and danger (see Matthew 18:10-14; Luke 15: 3-7).

We live in times of technological advances that provide individuals and groups with great autonomy, often at the cost of community and fellowship. Newport (2022) affirms the number of American adults who claim "none" as their religious identity has risen significantly over recent decades. Further, technological advancements and autonomy increase isolation when exacerbated by a global pandemic that caused, for a time, churches and other houses of worship to close their doors. While the pandemic encouraged friends and congregations to text, chat, Zoom, and attend worship online, it also forced pastors and church staff to minister without face-to-face interaction and/or such communication with their congregations, flocks, and/or community. The pandemic disrupted life as we all knew it. For churches, it "disrupted normal patterns of worship, making it difficult to interpret church attendance statistics, but such indicators are down" (Newport, 2022). Similarly, the majority in younger generations in the US "tend to prioritize things other than religion" (Zuckerman, 2020).   At the same time younger generations are less likely to engage in church fellowship, "Pandemic measures designed to manage a health crisis have, in many ways, boosted a mental health crisis: the loneliness epidemic. Survey research indicates that 36 percent of Americans often feel lonely. For older adults, the percentages tend to be even higher." (Tahmaseb-McConatha, 2022). Further, Since the end of the COVID pandemic "many individuals have been hesitant to re-emerge and re-engage in the 'real' world" They are still anxious about being around others, still more likely to stay home and hibernate out of fear for health concerns (Tahmaseb-McConatha, 2022). For the servant led church and

the under shepherds of the Good Shepherd, Jesus, this creates dilemmas pertaining to how to reach the one as well as the ninety-nine.

Nature of the Case

Importantly, each church organization is as specific and unique as the talents and gifts of its leaders and congregation. With reference to the talents and gifts in the Church, Palmer (2023) posits that spiritual gifts for benefit of the body of Christ is a way we demonstrate our faithfulness as members of the church. All Christians are designed by God with different personalities and skills according to our purposes. These are meant for us to love God, love others, and share the Gospel with His people. Servant leadership can manifest differently in each church, each case, depending upon many variables, not the least of which are the mission and vision of the church, the personalities, level of spiritual maturity of the leaders, and the willingness to receive feedback from the congregation and community the church serves.

This exploratory single case study investigates Servant Leadership in the context of a 21st century church. The church, located in southeastern US, is the unit of analysis. It was selected for a variety of reasons. First, its size is distinctive. The congregation, at the beginning of this study was approximately one thousand people. The great majority of those people are under the age of 65. Many have young families, and the church is growing. However, the congregation consists of people of various ages, races, and ethnic backgrounds. The church is large enough to conduct such a study, but not so large that the pastors and other leaders are not directly familiar with the needs and the people served by the church, both congregants and the surrounding community. The church is affiliated with a major denomination, but it operates as an entity welcoming followers who might categorize themselves as 'nondenominational'. Case studies are not typically generalizable, but they can be replicated. This study serves as a recipe for similar studies. That is important as this case is about servant leadership in a church, rather than any denomination. The study serves as one example of Servant Leadership in process in a growing church. At the start of the study, the church had fewer than ten staff members including pastors, all of whom participated in the study. During the months when the study took place and this article was completed, the church continued to experience growth of about 80% in its congregation. The leaders participating in the study remained at the church serving as under shepherds in the body of Christ through the completion of the study.

The Research Questions

The overarching research question guiding this study is:
> RQ1: What does Servant Leadership look like in a 21st century non-denominational church?

Servant Leadership is measured using self-report and rater modified versions of the Executive Servant Leadership Scales (ESLS, Reed, et al, 2011) resulting in the following sub questions based on the five dimensions of Servant Leadership in ESLS:

RQ1a: What does Interpersonal Support look like in a 21st century non-denominational church?
RQ1b: What does Building Community look like in a 21st century non-denominational church?
RQ1c: What does Altruism look like in a 21st century non-denominational church?
RQ1d: What does Egalitarianism look like in a 21st century non-denominational church?
RQ1e: What does Moral Integrity expressed as the Pursuit of Holiness look like in a 21st century non-denominational church?

Methodology and Research Design

This qualitative exploratory single case study is grounded in constructivist epistemological tradition wherein the researcher recognizes that often "knowledge is constructed rather than discovered" (Stake, 1995, p. 99). Consistently, "reality is constructed by individuals interacting with their social worlds" (Merriam, 1998, p. 6). A primary reason case study was the method chosen for this research was, "…the object of the study is a specific, unique, bounded system" (Stake, 1994, p. 237). Hence, the great "rationale for calling it a [single] case study (Mertens, 1998, p. 6).

The study used modified self-report and rater versions of the ESLS to compile (6) 360-degree evaluations of church leaders. In addition, data sources included (3) focus groups, statistics pertaining to church growth, and information from the church website were provided by a church liaison. All of these were analyzed and compiled to respond to each of the research questions using descriptive statistics and thematic analysis.

Instruments and Data Sources

The Modified Executive Servant Leadership Scales (ESLS) were chosen over other instruments for a variety of reasons. First, the researcher was among those who created the original scales (see Reed, et al, 2011). The ESL scales measure five dimensions under the umbrella of servant leadership: Interpersonal Support, Building Community, Altruism, Egalitarianism, and Moral Integrity (all Cronbach's alphas above 0.90 and all composite reliabilities above 0.95). The researcher continued conducting research using these scales; they have also been used in numerous other studies, including, but not limited to dissertations globally. In 2015 the researcher published an article on a national study (the first of its kind), focused on servant leadership, as pertinent to passive and proactive followership, and organizational citizenship behaviors in 9-1-1 emergency communications centers throughout North America, and primarily, in the United States. At that time, the researcher also began conversations with leaders of churches and other ministries about how the five dimensions aligned with Biblical scriptures and leaders emulating the most vivid example of Servant Leadership, Jesus. In 2014-2015 overall ESLS scale and five sub-scales modification began. Those modifications are discussed in the data analysis of each dimension analyzed here. The

scales were not modified in such ways that would impact their reliability and/or validity, but so that the dimensions would be better understood in a Christian faith-based organizational context. Prior to their use in this study as part of a 360-degree leader evaluation, the scales were reviewed by an expert panel and field-tested by leaders and raters who went through the entire process that church leaders in this study would later experience. Minor adjustments to the ESLS reports were made in accordance with the expert panel's and field-test participants' suggestions for clarity. All scores are based on a 4-point Likert scale, with 0 = Don't Know, 1= Rarely, 2 = Sometimes, 3 = Usually, and 4 = Always.

Similarly, the focus group questions for this study were informed by the five dimensions of servant leadership. They were field-tested with 2 focus groups of congregants from another church. Adjustments to the questions were made in accordance with field-test participants' suggestions (for clarity) prior to this study.

The church website was consulted, but its content is not described in detail in this study as to protect anonymity and confidentiality of the church and study participants. The website is considered in further detail in the final report delivered to the church leaders at the end of the study.

Data Collection

360-Degree Servant Leader Evaluations:

Simultaneously, (6) self-report and multiple rater (3-4 per leader) ESLS data collection links were emailed to participants through the church liaison. Within the email, the general purpose of the study, and information about the commitment of time involved, assurance of anonymity and confidentiality of individual contributions, and researcher contact information was provided. Participants were instructed to complete the evaluations online. When they clicked on the Survey Methods link, the first page provided instructions and an informed consent document which, if not acknowledged, did not allow the participant to continue with the questionnaire.

Focus Groups:

Three focus groups were conducted with church congregants over a period of one week. The groups were scheduled at scattered times (evening, daytime, and weekend morning) so schedules of various congregants might be accommodated. The church liaison recruited participants with an email formulated by the researcher. Each participant contacted the researcher directly by email and was provided with a Zoom link for the group that suited their schedule. Each group was informed at the beginning of the Zoom meeting that the conversation would be recorded, each participant had to consent to inclusion criteria (e.g.,) to continue participating. No one declined. Participants were advised their responses remain anonymous, their participation confidential, and they were asked not to discuss the conversations of the group during the data collection phase.

Other Data Sources:

The researcher examined the church website and visited the church on several occasions after data collection was completed. Additional information (such as statistics on church growth) was provided by a church liaison.

Data Analysis

Self-report and rater modified ESLS evaluations were downloaded from *Survey Methods* into Microsoft Excel spreadsheets for analysis. All identifiers were removed and data was cleaned, meaning incomplete evaluations were not included in the data analysis. Each participating leader received a report evaluating his or her 360-degree Servant Leadership using the modified ESLS self-report and rater versions. At the beginning of each report, participants were reminded:

> This evaluation was prepared expressly for [participant] using the modified Executive Servant Leadership Scales. The scales are not intended to prescribe how to be a servant leader. Nor are they intended to be a comprehensive evaluation of servant leader characteristics. Rather, they are intended to report how one perceives 5 dimensions of his or her leadership and how others in close relationship as followers perceive the leader based on the same five dimensions. Notably, the Body of Christ is diverse in talents and gifts and we, as parts of the Body, demonstrate service and leadership in a variety of ways – much like the facets of a diamond. We are works in progress. (Reed, 2022, unpublished)

In addition, respondents were told, "As you read your scores (self, other and combined) please keep in mind that, "**…**we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." (Ephesians 2:10, ESV)" (Reed, 2022, unpublished)

Table 1 demonstrates aggregate results of descriptive statistics for individual reports including combined mean scores for the various dimensions, (self-report and rater) as well as combined mean and median scores for the team and overall ranking among the five dimensions. Notably, the scores (based on Likert scale of 0-4) are all above 3 denoting 'usually'.

Table 1

Aggregate Scores: Dimensions of Servant Leadership

Dimension	Self	Raters	Mean	Median	Ranking

Interpersonal Support	3.12	3.35	3.36	3.50	4
Building Community	3.50	3.55	3.60	3.77	1
Altruism	3.38	3.49	3.44	3.61	3
Egalitarianism	3.21	3.44	3.33	3.62	5
Moral Integrity	3.42	3.55	3.49	3.78	2
Total All Dimensions	3.33	3.48	3.44	3.62	

Focus group recordings were loaded into Otter A-I (2023) online transcription service. Each transcript was downloaded into a Microsoft Word document and all identifiers of individual participants and/or specific people, projects, or programs of the church (such as their names) were changed to protect the anonymity and confidentiality of study participants. After the researcher became familiarized with the transcripts, manual coding began - using the prescribed codes of the five Servant Leadership dimensions and 24 other codes that emerged from preliminary data analysis. A codebook was created, and the codes were again reviewed for recurring themes pertinent to the study at hand. Contents of the Word documents were then uploaded into MAXQDA 2022 for reflexive thematic analysis consistent with rest of Braun and Clark's (2021) six-step process, some of which has already been outlined here. Table 2 below delineates the focus group participation.

Table 2

Focus Group Participants

Focus Group	Participants	Duration
1	2	55 Min. 24 Sec.
2	9	46 Min. 51 Sec.
3	5	1 Hr., 13 Min. 47 Sec.

The themes were reviewed, refined, and defined once more, focusing on frequency of words, phrases, patterns, and collation of data. They were distilled further into findings, supported by focus group participants' comments and included in the section below.

Research Findings

Throughout the Bible, and Servant Leadership literature, there is agreement that people are continually being developed (Greenleaf [1970] 1991; Ephesians 2:10). Biblically, when a disciple of Jesus receives salvation, the individual realizes he or she is one of God's children and transformation into the likeness of Jesus begins. This is guided by instruction from the Bible as applied in one's daily life. Jesus repeatedly commanded His disciples to be obedient (e.g., John 14:15-31) and to keep His commands. Jesus advised that in addition to the greatest commandments to love the Lord above all else and love each other as one is loved by God (e.g., Deuteronomy 6:5-7; Matthew 22:37-40; Mark 12:30-31; Luke 10:27; John 13-34-35), there is a Great Commission which in part says, "…go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to obey everything I have commanded you." (See Matthew 28:16-20). In addition, the Bible provides excellent information on disciples' identity in Jesus Christ (see Anderson, n.d.; Anderson, 2022), the source of strength and more.

RQ1 is the overarching research question for this study, What does Servant Leadership look like in a 21st century non-denominational church?

The servant leader leads from the fundamental drive to love others and to *serve first*; leadership follows as a natural result of this motivation. This leader subordinates his or her personal interests to those of Christ's followers, Church stakeholders, and the community at large. Such a leader can be instrumental in attaining Church organizational goals, developing others, and sustaining a service-oriented Christ-centered Church community. It is clear leaders of this church all ranked over 3.0 (a score of usually), with their raters usually rating the leaders higher than they rated themselves.

Table 3

All Dimensions of Servant Leadership

Dimension	Self	Raters	Mean	Median
Total all	3.33	3.48	3.44	3.62

As one focus group participant pointed out, "I think th[is] Zoom call is just another example of [Servant Leadership] as well, thereby indicating the church leaders were serving the congregation through listening to their feedback.

RQ1a asks, What does Interpersonal Support look like in a 21st century non-denominational church?

Interpersonal Support is exemplified as: encouraging others to develop their potential in the context of the church as a body; contributing to a service-oriented organizational culture; looking for ways to make others successful; nurturing follower and leader potential; providing decision-making control to those affected by decisions; careful listening, keeping one's ears open to hearing the needs of others, and; treating all others with dignity and respect. Although the leaders ranked themselves lowest (self-report mean of 3.12 of 4.0 or fifth place) compared to the other dimensions, raters' mean still ranked them well above "usually" at 3.35 of 4.0 and fourth of five dimensions. The combined mean score for this dimension was 3.36 and the median was 3.5.

Table 4

Interpersonal Support

Self	Raters	Mean	Median	Ranking
3.12	3.35	3.36	3.50	4

Themes that emerged in focus groups included developing leader potential, listening and encouraging individuals, treating individuals with respect and dignity and modeling how to treat others with respect and dignity. Notably, respondents discussed the importance of the support built through nurturing relationships, through support and encouragement they felt even during the pandemic. One person stated, "To me, just the sacrifice of [encouragement through online prayer time during the pandemic] just really showed love, you know, you got to know them before you even met them".

RQ1b is What does Building Community look like in a 21st century non-denominational church?

Building Community requires commitment to creating a cohesive, healthy community within and outside the Church as an organization/body. It is a critical distinction of servant leadership as compared to other models of leadership, a function of valuing diversity and individual differences as important gifts and talents. It encourages cooperation and commitment to the Church as the community/body of Christ's followers, and it is essential for unity as servant leaders and a servant organization. This was the highest dimension ranking for both servant leader self-reports mean (3.5 out of 4.0) and raters' mean (3.55) with a total mean of 3.6 and a total median score of 3.77.

Table 5

Building Community

Self	Raters	Mean	Median	Ranking
3.50	3.55	3.60	3.77	1

As with the ESLS evaluations, this is an area in which focus group participants perceived the church to be strong and intentional. The word community was mentioned 61 times in the three groups, often in conjunction with adjectives such as healthy (3), cohesive (2), building community (5), church community (3), and community events (2). Respondents were eager to discuss their collaborations and events focused on outreach, and even more specifically, on diverse families of all shapes, sizes, and socio-economic strata. Consistently, the church has a welcoming focus on hospitality. They host a variety of annual, seasonal, and other events wherein they collaborate with other churches, non-profits, and other organizations for benefit of the greater community. In addition, the church website lists various missions, activities and events that encourage those perusing the site to contribute, engage, or otherwise become involved in the community that is the Church and its outreach.

RQ1c asks What does Altruism look like in a 21st century non-denominational church?

Altruism is expressed as sacrificing personal benefit to meet others' needs. It is shown as service to followers, the Church, and the greater community. It entails a preference for serving others over being served, and it can significantly impact motivation and the Church community/body. The leaders ranked third on this dimension. Their self-score mean was 3.38 of 4.0, still lower than the rater score of 3.49 and the combined mean of 3.44.

Table 6

Altruism

Self	Raters	Mean	Median	Ranking
3.38	3.49	3.44	3.61	3

The word altruism was briefly touched on in all three groups. It was mentioned six times in the thematic analysis, often in conjunction with other codes, such as outreach (aligning with community) and serving others in general. Perhaps most notably, one respondent said, "[the service-oriented culture of the church] definitely inspired me to try to figure out something that I'm good at, that I could give back to the community". This is reminiscent of the Servant Leader's desire to serve, rather than lead, and the scripture, "Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more" (Luke 12:48b, ESV).

RQ1d is What does Egalitarianism look like in a 21st century non-denominational church?

Egalitarianism rejects the notion that leaders are superior to others in the Church organization/body. This dimension is characterized by the realization that learning and influence are multidirectional processes and willingness to learn from any individual at any organizational level. It requires sensitivity to critical thinking from all stakeholders, inviting constructive criticism, and encouraging the debate of ideas.

Table 7

Egalitarianism

Self	Raters	Mean	Median	Ranking
3.21	3.44	3.33	3.62	5

The term equal or egalitarianism was not used frequently, but it was clear pastors and staff are perceived as approachable. For example, one person described, "pastors out there camping with everybody in the dirt and playing with the kids and right alongside everyone else. Yeah. So right in the thick of it". Several other respondents spoke about "Pastor [name changed] opens up his house, and lets people come over for dinner once a month". Indeed, monthly potluck dinners are hosted at various locations for nurturing community, fellowship, and unlikely dialogues among pastors, staff, and congregants.   Perhaps this quality is most eloquently described by one focus

group participant who stated: "…from the very first service [I was reminded the Pastor] was…a dad…a husband…he just spoke so openly and honestly, about so many things…I have always felt like, I can go to him for anything, anything and everything". It was clear in the focus groups that participants found their pastors and staff to be approachable, teachable, and eager to exchange ideas.

RQ1e asks *What does Moral Integrity expressed as the Pursuit of Holiness look like in a 21st century non-denominational church?*

John 7:18 says, "He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him". Sanctification, or the position and process of being made holy, is ongoing for the disciple of Jesus. It begins with the gift of the grace of salvation (positioning one as a saint in a royal priesthood), progresses throughout the individual's lifetime through walking with the Lord. It culminates in perfection that is achieved through the coming of Jesus which, for most disciples, is after the disciple's physical death and resurrection (Stanley, 2023). Moral Integrity as the Pursuit of Holiness is expressed in a variety of ways including, but not limited to… continuous development (unfolding or blossoming, not striving) of the moral person contributing to the moral organization and moral society through his/her growing relationship with Jesus Christ. A person who is high in this dimension Inspires trust while promoting honesty and transparency in the body, refuses to use deceit or manipulation for their personal goals, and values holiness over profit or personal gain. In practical application, it might be evidenced in how one handles adversity, as well as growth. According to Lutzer (2023), "…the word *holy* means 'separated unto God', which is actually wholeness...". It entails a focus and intentionality toward fulfillment "…of the purpose for which we were created" (p. 28-29). Both the raters and the leaders who completed self-reports ranked this as the second highest dimension of the church team. The combined mean score was 3.49 of a possible 4.0. The combined median score was 3.78 of 4.

Table 8

Moral Integrity Expressed as Pursuit of Holiness

Self	Raters	Mean	Median	Ranking
3.42	3.55	3.49	3.78	2

Perhaps the most intriguing themes for this question that emerged from the focus groups include development of talents, gifts, and skills in, with, for and through the Body of Christ. For example, the word gifts was mentioned 15 times in the focus groups, in conjunction with spiritual (3), diversity of (10), and development of (2). Christmas gift, such as one might give or receive, was mentioned only one time. When speaking of discipleship, and specifically, becoming more like Jesus, one participant said:

I've never been made to feel less than because I didn't grow up this way. It's okay that, you know, I had a connection with God, but I've never read the Bible, or I can't quote Scripture. It's like, we have different ways of pouring into people and showing that love and that being the church body without just being able to quote scripture, you know.

In essence, everyone has something to contribute to the whole and everyone's gifts are welcome. Other themes that emerged in this category were transparency, often associated with promotion of transparency and honesty. Notably, group participants did not perceive the pastors and staff as celebrities, but as approachable Godly people serving and honoring God with transparency and honesty.

Plans for Continuing Investigation

Plans for continuing investigation include replicating the study with other churches and faith-based organizations, including relationships between dimensions of the ESLS with trust, organizational commitment, burnout, self-care, and other variables that are already abundant in the literature. In addition, investigation of the servant led church or other Christian faith-based organization and perceptions of shared spiritual giftings (e.g., exhortation, encouragement, etc.) evidenced in healthy communities are possible. Plans for continuing investigation with churches experiencing great change and/or other adversity are being considered, as studies may assist them and, if published, others in sustaining alignment and trajectory of purpose, mission, and vision as they minister to diverse congregations and communities. Plans are under way for mining this data to assist the church studied, as appropriate.

Finally, continuing development of the conceptual framework that emerged from this study is under way. The framework depicts a wellspring of 'living water' drops (small fountains) in a reservoir. Each fountain represents an individual in a true Christian servant led organization. In this study that organization is a church. At the center of each fountain, spreading out through concentric circles is a fountainhead or wellspring of 'living water'. Jesus said, "…whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." (John 4:14). In a Christian servant led organization, fountains dwell in the reservoir of group identity and organizational culture. As concentric circles emanate outward from each one (individual servant identity in Jesus) they intersect through the wellspring of life, and connect, spilling outward - just as individuals' relationships spill over into other areas of their own lives and into various relationships with stakeholders in church, community, and society at large. The spillover can have both beneficial and consequential effects, depending on the water source and other factors.

Conclusion

It takes courage and faith for church leaders and staff to engage in a study such as this one. All Christians are works in progress, no one has 'arrived' at the full transformation of the sinless Servant Leader exemplified in Jesus Christ. And, although many Christian organizations have servant leadership listed in their mission and/or

vision statements, leaders can be "hijacked by group identity and self-categorization processes, whereby the leader assumes he conforms to the group prototype without developing the requisite behaviors, skills, and attributes to *be* a true servant leader" (Singfiel, 2018, p. 65). Spiritual pride, rather than humility, can be a pitfall for Christian servant leaders. After all, it was pride that separated Lucifer (also referred to as Satan or the devil) from God the Father, even though Lucifer was once "an anointed cherub of God" (All About God.com, 2023). Pride is referred to as the deadliest of all sins (e.g., Proverbs 18:12; Proverbs 29:23; 1 Corinthians 13:4-5; Philippians 2:3). Its symptoms can be subtle, difficult to self-detect (Hartford, 2023). This is why disciples were sent out two-by-two (e.g., Matthew 10:2-4; Mark 6:7; Acts 1:13) and accountable to one another. "Iron sharpens iron" (Proverbs 27:17). It is one of many reasons why it is good to get feedback from those being served, and from those one serves alongside.

Importantly, the Bible and Servant Leadership literature agree that each servant has a greater purpose than any one group or organization. For followers of Jesus, the greatest purpose is to glorify God (e.g., 1 Corinthians 10:31; Matthew 5:16; Psalm 19:1; Psalm 99:9; Isaiah 25:1; John 17:5). That is done in part by developing other disciples. It means, "all women and men who are touched by the effort grow taller, and become healthier, stronger, more autonomous, and more disposed to serve" (Greenleaf, [1970] 1991, p. 37). Not all the information gleaned from this study is included in this paper as much to be shared with church leaders is beyond the scope of the paper. However, one can see alignment between servant leadership revealed in the literature, in the case studied (e.g., the church), and in the example provided by Jesus in Scripture. Perhaps one of the leaders put it best in a recent talk given at the church studied. The topic was the well-known Parable of the Talents (see Matthew 25:14-30) and the researcher was visiting the church.

In the Parable of the Talents three servants were entrusted with 'talents' – one was given one, one was given five, and one was given ten. Respectfully, the ones with five and ten invested, but the servant with only talent was afraid to take a risk. That servant buried the talent for fear the Master would not approve if the investment didn't pay off. The two servants who invested were entrusted with more when the Master approved of their efforts. The third servant was not so blessed. To say the Master was disappointed in his mediocre burying of the talent is an understatement. At the end of the talk, the speaker at the church asked, *What are you going to do with the talents God gave you?* For the Christian servant leader, this is an important question. This study is offered to provide tools, a few answers, and to lead to more ways for Christian servant leaders to better serve the Kingdom of God as under shepherds and disciple developers in the Church at large.

About the Author

Lora Reed, PhD has served as both an organizational consultant and a faculty member in higher education for over 30 years. She was among the first three *Greenleaf Servant*

Leadership Scholars (2009). She currently serves as the co-founder and CEO of *Peace Offerings, Inc.* with her husband, Dana Reed. Lora also serves as a senior faculty associate and dissertation chair in the College of Doctoral Studies at Grand Canyon University. She is the author of numerous articles, books and book chapters. Lora can be reached by email (Lreed409@hotmail.com), or by phone/text at (1.941.705.0042 Eastern US).

Expression of Gratitude

Special thanks to the leaders of the church that participated in this study, the church liaison who worked closely to ensure the researcher had information needed for the study, and to those who served as expert panel and field test participants in the 360-degree evaluations and focus groups that took place prior to the study. Their feedback was invaluable. As has been said in the study, not everyone is open to such transparency and feedback. Each of these individuals took the time and opportunity to contribute to others both through this study and beyond.

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Fostering Organizational Spirituality and Emotional Intelligence: An Exegetical Analysis of 1 Corinthians 10:23-33

Claire Foster

Organizational spirituality is the practice of fostering respectful pluralism that recognizes individual religious and spiritual needs and seeks to advance human flourishing and spiritual fulfillment. Emotional intelligence is the ability to monitor and assess feelings and emotions in oneself and others, and to use this information to guide cognition and behavior (Mayer & Salovey, 1990). Perhaps one of the most historic intersections of organizational spirituality and emotional intelligence was demonstrated by the Apostle Paul in I Corinthians 10:23-33. In this pericope, Paul addressed the topic of eating meat that had been sacrificed to idols. The purpose of this research study is to identify specific demonstrations of emotional intelligence in the organizational spirituality leadership of the Apostle Paul. Specifically, Paul's leadership is compared and contrasted with the four key subscales of emotional intelligence: self-awareness, self-regulation, social awareness, and relationship management (Goleman et al., 2002).

Keywords: Organizational Spirituality, Emotional Intelligence, Apostle Paul, Cross-Cultural Spirituality, Exegetical Analysis, Socio-Rhetorical Analysis

Human beings were created to have purpose, connection, and to be fulfilled in their work (Marques et al., 2009). Organizational spirituality is the practice of fostering respectful pluralism that recognizes individual religious and spiritual needs and seeks to advance human flourishing and spiritual fulfillment. Organizational spirituality guides individuals to live in harmony with God and to live in unity with others, to bring value and good into the world (Stevens, 2000).

Similarly, emotional intelligence can be leveraged to create value and to improve the world. Mayer et al. (1990) described emotional intelligence as the accurate appraisal and expression of emotions in oneself and others, combined with a regulation of emotion that enhances living. Emotional intelligence is "the ability to monitor one's own and others' feelings and emotion, to discriminate among them and to use this information to guide one's thinking and actions" (Mayer & Salovey, 1990, p. 185). Goleman et al. (2002) defined four key subscales of emotional intelligence: self-awareness, self-regulation, social awareness, and relationship management. The topic of emotional intelligence now has a robust body of research in the social sciences and beyond.

Perhaps one of the most historic intersections of organizational spirituality and emotional intelligence was demonstrated by the Apostle Paul in I Corinthians 10:23-33. In this pericope, Paul addressed the topic of eating meat that had been sacrificed to idols. The church at Corinth debated whether such meat was clean or unclean, and Paul offered a cross-cultural perspective. However, additional research is needed to determine if Paul leveraged emotional intelligence as an organizational leader to foster organizational spirituality. Therefore, the following research question is proposed: Did the Apostle Paul demonstrate any qualities of emotional intelligence in fostering organizational spirituality, and if so, how do they compare or contrast to modern forms of emotional intelligence?

The following studies have addressed the problem of determining potential correlation between emotional intelligence and the organizational spirituality leadership of the Apostle Paul. Whittington et al. (2005) identified 10 leadership qualities of the Apostle Paul based on his first letter to the Thessalonians. Affection and emotion were listed among the 10 dimensions of Paul's leadership. Falconer and Lioy (2018) noted that Paul was willing to put aside his cognitive intelligence and shrewdness to allow the Holy Spirit to work through him, consistent with the self-regulation dimension of emotional intelligence.

There are, however, deficiencies in these studies. Villegas (2013) argued that emotional intelligence is insufficient for measuring Paul's motivation and methods for leading, but spiritual intelligence extends beyond intellectual and emotional intelligence to describe Paul's spiritual understanding. There is an abundance of research that measures emotional intelligence and various leadership forms. However, there is a lack of robust research comparing and contrasting the leadership of Paul with emotional intelligence.

This study is significant to numerous audiences, including organizational leaders, ministers, leadership coaches, academic researchers, and Christians around the world. Results of this study will create implications for individuals seeking to leverage emotional intelligence in fostering organizational spirituality. Organizations can benefit from these research findings that examine the use of emotional intelligence in scriptural contexts to enhance organizational spirituality.

The purpose of this research study is to identify specific demonstrations of emotional intelligence in the leadership of the Apostle Paul in I Corinthians 10:23-33. Specifically, qualities of Paul's leadership will be compared and contrasted with the four key subscales of emotional intelligence: self-awareness, self-regulation, social awareness, and relationship management (Goleman, 1995).

Literature Review

In their seminal work entitle *Emotional Intelligence*, Mayer and Salovey (1990), presented a framework for emotional intelligence, which they defined as a set of skills to contribute to the accurate appraisal and expression of emotion in oneself and others, and the use of feelings to motivate, plan, and achieve. They examined the role of cognitive intelligence and social intelligence to determine the role of emotion in traditional intelligence perceptions. Goleman (1995) later popularized the concept of emotional intelligence in his book by the same title. He proposed four primary subscales of emotional intelligence: self-awareness, self-regulation, social awareness, and relationship management. The following literature review is organized according to these constructs. This literature review explores, compares, and contrasts research relating to emotional intelligence and the organizational spirituality leadership of the Apostle Paul.

Self-Awareness

Self-awareness is the accurate appraisal and expression of emotion in oneself, through both verbal and nonverbal means (Mayer & Salovey, 1990). Whittington et al. (2005) examined the Apostle Paul's first letter to the Thessalonians and identified ten leadership qualities that he demonstrated: (a) worthy of imitation, (b) boldness amid opposition, (c) pure motive, (d) influence without asserting authority, (e) affectionate and emotional, (f) vulnerable and transparent, (g) authentic and sincere, (h) active not passive, (i) follower-centered not self-centered, (j) changed lives as the real measure of leader effectiveness. Paul's clear understanding of his purpose and his willingness to be emotionally vulnerable demonstrate a strong sense of self-awareness.

The Bible does not specifically mention the concept of emotional intelligence, but it is rife with examples of people who made mistakes by succumbing to their emotions rather than practicing self-awareness and self-restraint. Moses, King Xerxes, King Darius, and King David are just a few of these examples (Ex. 32:19; Esth. 1:10-22; Dan. 6:1-16; 2 Sam. 11-12). Dustman (2018) advocated for emotional awareness training to

help individuals commit emotional health to the will of God, to learn how to process emotions, and to provide life skills that assist in decision-making processes.

Self-Regulation

Self-regulation is a powerful tool to identify and manage personal emotions and actions. Rakityanska (2018) conducted a historical examination of the development of emotional intelligence and found philosophical foundations in the Bible. These biblical examples testify to the role of intelligence in emotional self-regulation of a human being and confirm the existential emotional wisdom of mankind (Rakityanska, 2018). If the Apostle Paul leveraged emotional intelligence in leading organizational spirituality, he would have likely demonstrated emotional self-regulation.

Dames (2014) studied spiritual and ethical leadership, noting a recent trend toward unethical leadership practices and a rise in oppression, injustice, and inequality. He found that ethical discourse enactments could foster authentic ethical leadership. In other words, relating to others with self-regulated emotion and a strong commitment to ethics can enhance authentic interactions and leadership. If the Apostle Paul was an ethical spiritual leader, he might have displayed self-regulation and ethical discourse.

Falconer and Lioy (2018) examined Paul's self-regulation through his willingness to put aside his own intelligence for the sake of allowing the Holy Spirit's wisdom and strength to work through him. Paul explained that he was willing to become all things to all people for the sake of Christ (1 Cor. 9:19-23). Paul was highly educated but demonstrated supernatural humility and deference by consistently putting aside his own needs and desires to serve others (Falconer & Lioy, 2018).

Villegas (2013) argued that Paul's self-regulation and emotional intelligence were supernaturally governed by spiritual intelligence and the power of the Holy Spirit. This intersection between spiritual intelligence and emotional intelligence is an important phenomenon in Paul's leadership. Paul admitted his utter reliance on the Lord in times of abundance and times of need (Phil. 4:12-13). Human beings were created in the image of the triune God with a mind, body, and spirit. The mind involves cognitive, affective, and behavioral components (Mothersbaugh & Hawkins, 2015). Villegas (2013) argued that only through the indwelling of the Holy Spirit could individuals understand and activate their fullest potential in mind, body, and spirit.

Social Awareness

Social awareness – or interpersonal intelligence – involves the ability to monitor others' moods and temperaments and to use this knowledge in solving problems, helping to regulate behavior, and predicting future behavior (Mayer & Salovey, 1990). Empathy is a closely related topic which involves the ability to comprehend other's feelings and to experience those feelings personally (Mayer & Salovey, 1990). The key differentiator between social awareness and empathy is the sympathetic nature of

empathy which involves feeling emotions for oneself due to identifying emotions in another.

Bachmann et al. (2018) studied the philosophical, theological, psychological, and managerial aspects of practical wisdom and found that wisdom is integral to effective leadership. Solomon stressed the importance of wisdom. "Wisdom is the principal thing; therefore get wisdom. And in all your getting, get understanding" (Prov. 4:7). Knowledge helps a person know what to say, but wisdom helps them know why and how to say it. A wise leader leverages emotional intelligence to interact wisely with others (Bachmann et al., 2018). It is plausible that the emotional intelligence of Paul could demonstrate wisdom. Furthermore, Paul made emotional appeals in many of his letters, which demonstrated empathy, an aspect of the social awareness dimension of emotional intelligence (Wittington et al. 2005).

Relationship Management

Mayer et al. (1990) conducted a study with 139 adult participants who viewed 18 images of faces, color swatches, and abstract design and then rated these images for emotional content. They measured the consensus among the group for rating emotional content, as well as amount and range of emotions perceived. The researchers discovered a general ability to perceive consensual emotional content that is most strongly associated with the ability to respond to others with empathy. The findings of this study underscored the importance of empathy in the overall awareness of emotional intelligence. Empathy is strongly associated with understanding emotions in oneself and in others (Mayer et al., 1990). If Paul demonstrated emotional intelligence as a leader, then it could logically be assumed that he showed empathy and an ability to understand emotions.

Leaders with high emotional intelligence scores are intrinsically motivated (Goleman et al., 2002). Something internal prompts them to excel. This motivation can be used to inspire others who are extrinsically motivated. Gorlorwulu and Rahschulte (2010) emphasized the centrality of faith and motivation in transformational development, which was a concept that originated in a Christian context and is now generally used in the work of secular and faith-based organizations alike. This approach is primarily concerned with improving conditions of the poor, undergirded by Christian roots, values, and worldview, but it is effective for driving change in organizational settings, especially in its power to unify and inspire motivation toward a common goal (Gorlorwulu & Rahschulte, 2010). If Paul was emotionally intelligent, he might have also demonstrated high levels of motivation in his relationship management.

In light of this research, it seems plausible that the Apostle Paul was indeed an emotionally intelligent leader who fostered organizational spirituality. Therefore, the following research question is proposed: Did the Apostle Paul demonstrate any qualities of emotional intelligence in fostering organizational spirituality, and if so, how do they compare or contrast to modern forms of emotional intelligence?

Research Design

To examine the biblical pericope of I Corinthians 10:23-33, exegetical analysis was performed to determine the original intent of the author and to identify relationships between Paul's organizational spirituality and emotional intelligence. Research was conducted using the five textures of socio-rhetorical analysis: (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture (Henson et al., 2020).

Inner texture analysis examined repetitive texture and pattern, progressive texture and pattern, narrative texture and pattern, open-middle-closing texture and pattern, argumentative texture and pattern, and sensory-aesthetic texture and pattern. Intertexture analysis examined oral-scribal, cultural, social, historical, and reciprocal textures. Social and cultural texture was leveraged to broaden understanding of ancient concepts and texts by examining the nuances of contemporary social and cultural themes during the time when the text was written. Ideological texture explored individual locations, relation to groups, modes of intellectual discourse, and spheres of ideology. Sacred texture included topics of deity, holy person, spirit being, divine history, human redemption, human commitment, religious community, and ethics (Henson et al., 2020).

Results of Data Analysis

Exegetical analysis was performed to determine specific demonstrations of emotional intelligence in the leadership of Paul in I Corinthians 10:23-33. The research design leveraged the five textures of socio-rhetorical analysis: (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture. Based upon these five textures, the following data resulted from exegetical research.

Inner Texture Analysis

Repetitive texture and pattern were prevalent in I Corinthians 10:23-33 to emphasize the interpretation of the law and the importance of edification. Paul said that all things are lawful, but not all things are helpful. Again, he reiterated that all things are lawful, but not all things edify. Repetition also occurred when Paul said to consider the conscience of others when eating meat, not to give offense to either Jews, nor Greeks, nor the church of God (deSilva, 2018).

In terms of progressive texture and pattern, the pericope progresses from addressing the topic of law, to a specific question about cleanliness of meat, to a final admonition to do all things to the glory of God. Progressive words such as "when," "then," and "therefore" are used throughout the passage, serving as transitional statements of progression (Henson et al., 2020).

Narrative texture and pattern is observed in verses 27 through 30, when Paul narrated an example about the topic of eating meat offered to idols. This technique

mirrored the parable alliteration that Jesus commonly used to portray eternal principles through storytelling. Additionally, the opening-middle-closing pattern reveals concept-narration-summary. This structural form provides clarity and highlights the main topic of emotional intelligence within the body of the pericope (Robbins, 1996).

Argumentative texture and patterns appear within the thesis addressed by Paul when he asked why his own liberty should be judged by another man's conscience. The thesis is observed in Paul's opening statement about all things being lawful, and it is repeated when he asked the question about why evil should be spoken about him over food. This thesis developed throughout the pericope, with a climactic declaration by Paul that all things – even eating and drinking – should be done for the glory of God. The conclusion was clear, when Paul affirmed that he sought to please all men in all things, not for his own profit, but to profit many toward salvation (Malina, 2001).

The pericope is rich with thinking, feeling, communicating, and activity that represents sensory-aesthetic texture and pattern (Henson et al, 2020). The theme of social awareness is evident throughout the passage by discussing the topic of eating meat offered to idols and the prevalence of different socio-cultural norms and beliefs. Then, Paul addressed this topic with emotional intelligence by advocating for identifying the conscience of others and deferring to others so as not to offend them. Paul used sensory-aesthetic texture with a pictorial statement about meat and how it can be used to measure emotions and consciences of others. Finally, Paul provided an aspirational exhortation to do all things for the glory of God and the benefit of others (v. 31-33).

Intertexture Analysis

Oral-scribal tradition is often seen throughout scripture when people compared and contrasted their circumstances with oral and written traditions from ancient texts and prophecies (Henson et al., 2020). In this pericope, there are both direct and indirect references to oral-scribal tradition. Paul directly quoted the Old Testament passage of Psalm 24:1: "The earth is the Lord's, and all its fullness." According to the Expositor's Bible Commentary, this Psalm of David was traditionally used as a Jewish blessing at mealtimes (Mare, 1976).

Cultural intertexture involves the references, allusions, and echoes of the events and cultural norms of the time (Henson et al., 2020). "It is important to consider that Judaism, like many religions in Greco-Roman society, was both cultural and religious" (Henson et al., 2020, p. 115). Eating meat offered to idols was associated with pagan worship in that culture, and therefore the meat was considered unclean and contaminated (Osborne, 2006). Jews in that culture were raised in the tradition of the Old Testament that prescribed a list of meat that was clean versus unclean and unfit for human consumption. Paul advocated for leveraging emotional intelligence to defer to the conscience of the dinner hosts and attendees. Is the host Jewish and will not eat meat sacrificed to idols? Then do not eat the meat sacrificed to idols. Is the host Greek and will eat meat sacrificed to idols? Then eat the meat with the host, so as not to offend him. Would someone else at the meal be offended if you ate the meat sacrificed

to idols? Then defer to the conscience of others and do not eat the meat. According to Mare (1976), the strong brother has the power to protect his right to eat by choosing not to eat meat in such cases.

Social intertexture considers social knowledge common to all persons in a region, regardless of cultural location (Robbins, 1996). This includes social roles, identities, institutions, codes, and relationships (Henson et al., 2020). An example of social intertexture is Paul's reference to idol worship, meat, and varying backgrounds including Jews, Greeks, and the church. Social intertexture is also identified in the relationships between dinner attendees who have varying degrees of conscience. In those days, it was customary to eat the food given to you at a meal without raising questions of conscience (Osborne, 2006). However, Paul noted the importance of deferring to weaker brothers if they would be offended by uncustomary practices. Paul did not want his Christian freedom condemned through another man's conscience (Malina, 2001). Above all, Paul's objective was to advance the gospel and to profit many unto salvation.

Historical intertexture is prevalent in this passage with references to the law of Moses (v. 23) and the Psalm of David (v. 26). These historical components were common knowledge among the Jews in the first century Mediterranean culture (Osborne, 2006). Paul recognized that Jews would want to continue to adhere to these principles, but inter-cultural differences would arise as the gospel spread across cultural lines. Paul's example was about meat offered to idols, but his overarching purpose was to exhort the church to be flexible and accommodating of various cultural practices when seeking to advance the Gospel of Christ Jesus.

Reciprocal intertexture looks to the whole of scripture to substantiate principles observed in individual passages (Henson et al., 2020). This form of analysis develops connections between various passages and themes. This pericope is rich with reciprocal intertexture. For example, the law of Moses is mentioned throughout the Pentateuch (Mare, 1976). Peter also had a vision of a white sheet coming down from heaven with all kinds of animals on it, and a voice said, "Rise Peter; kill and eat" (Acts 10:9-15). The same message was confirmed to Peter: what God has cleansed should not be called unclean. By examining the whole of scripture, the Old Testament was a foreshadowing of the coming Messiah, and then Jesus became the fulfillment of the law and the prophets. Through His death, burial, and resurrection, followers of Christ were no longer under the law but under grace.

Social and Cultural Texture Analysis

Social and cultural texture examines the nuances of contemporary social and cultural themes during the time when the text was written. Three components of social and cultural texture are "specific social topics, common social and cultural topics, and final cultural categories" (Henson et al, 2020, p. 124).

According to Robbins' (1996) adaptation of the Wilson (1973) classifications, there are seven different specific social topics: conversionist, revolutionist, introversionist, gnostic-manipulationist, thaumaturgical, and reformist (Henson et al., 2020). The revolutionist perspective is evident in I Corinthians 10:23-33 when Paul essentially used the traditional Jewish blessing of a meal and flipped it to mean that everything was acceptable to eat. That idea would have been considered radical and disruptive at the time. He said that everything was lawful, but not everything is helpful or edifying (v. 23). Although the introversionist, gnostic-manipulationist, thaumaturgical, and utopian approaches are not directly or indirectly apparent, the reformist approach could be viewed in the words of Paul in verses 32-33, because cross-cultural approaches would become necessary as the gospel spread rapidly around the world.

Cultural topics of conscience, guilt, and rights were mentioned throughout the passage. Paul verbally affirmed the right of individuals to use wisdom, deference, and emotional intelligence when exercising their right to eat different foods. Another topic, Old Testament law, was applicable to many of the Jews in the church and the theme of laws was seen in verse 23.

According to the Expositor's Bible Commentary, Paul drew a clear distinction between eating meat sacrificed to idols and participating in pagan acts of worship in their idolatry within pagan temples (Mare, 1976). This is an example of a final cultural category because it decisively identified the cultural location of the text. The Roman empire ruled over Corinth at the time, which indicated dominant culture rhetoric (deSilva, 2018). Subculture rhetoric was common among the Jews who lived under the reign of the Romans, and this rhetoric also appeared in the pericope.

Ideological Texture Analysis

Ideological texture is concerned with the way people interact with Scripture (Henson et al., 2020). I Corinthians 10:23-33 includes numerous ideological textures including individual locations, relation to groups, modes of intellectual discourse, and spheres of ideology. The recipients of the text were in the ancient city of Corinth, which is in modern-day Greece (deSilva, 2018). The ideological textures of the time in this region included many views, including various beliefs about the church and the law.

Robbins (1996) identified six different categories of ideological groups: cliques, gangs, action sets, factions, corporate groups, and historic tradition. In this passage, Paul identified three factions: Jews, Greeks, and the church of God (v. 32). The contemporary discourse on the topic of idolatry was contentious and divisive. However, in this passage, Paul's proclamation that all things are permissible to eat was revealed by divine inspiration, and not by alignment with any group or ideological viewpoint of the day.

The ideological spheres of this passage reveal that Paul was the actual author and implied author, the church at Corinth was the actual and historical audience, the implied audience included future generations to come, and the readers are those who

read and interpret these passages worldwide in their own contemporary time. There are overlaps between these groups, but the primary focus is the intent of the author, that all things are lawful and must be done for the glory of God and the benefit of others.

Sacred Texture Analysis

Sacred texture analysis is the process of deeply exploring "the issues of God in who He is and what He says to humans in the text" (Henson et al., 2020, p. 242). This approach specifically addresses divine issues about God, allowing researchers to better understand who God is and how He interacts with humanity. The deity subtexture examines themes related to God and His divine nature (Henson et al., 2020). God is mentioned directly in this passage (v. 26, 28, 31, 32). Paul directly quoted scripture from Psalm 24. Furthermore, Paul noted that glorifying God is the ultimate purpose of all things.

This pericope provides a distinct divine history event. It marked an important cross-cultural theme that became prominent in the propagation of the early church. In order for Paul and other disciples to effectively communicate and convince other cultures to believe the good news of the gospel, they had to put aside cultural differences and divisions for the sake of the gospel (deSilva, 2018). Participating in the pagan idol worship of nonbelievers was forbidden, but eating meat from these feasts was not (Mare, 1976). This is an important distinction because the first and greatest commandment is to love the Lord and worship Him only (Exod. 20:3; Matt. 22:37).

According to Robbins (1996), the human commitment texture portrays humans who are faithful followers of the Lord, and they play a special role in revealing the ways of God to other human beings. Paul is an example of human commitment in I Corinthians 10:23-33. He openly proclaimed that all things are permissible for the sake of the gospel, which pointed others to Christ. By writing this first letter to the church at Corinth, he also became an exemplar of human commitment for future generations (deSilva, 2018).

Religious community involves participating with other people in activities that fulfill commitment to divine ways (Henson et al., 2020). This passage demonstrates religious community because it was addressed to the Corinthian church. Together, these followers of Christ were learning how to reconcile their newfound beliefs with other cultural beliefs of Jews and Greeks. It is important to note that, during the time of this passage, the contemporary religious communities consisted of Levitical priests and Jewish traditions which adhered to the law of Moses (Viljoen, 2016). Jesus did not come to abolish that law, but to fulfill it.

Ethics include the responsibility to think and act in certain ways in both ordinary and extraordinary circumstances, motivated by commitment to God (Henson et al., 2020). The sacred texture of ethics appeared in verses 23-33 when Paul explained the importance of deferring to the conscience of others when self-regulating, specifically with regard to the consumption of food offered to idols. This was an ethical dilemma in

the church. Ethics must ultimately stem from knowing God and discerning His will (Henson et al., 2020).

Table 1

Five Textures of Socio-Rhetorical Analysis with Corresponding Subtextures

Textures	Subtextures
1. Inner texture	a. Repetitive texture and pattern b. Progressive texture and pattern c. Narrative texture and pattern d. Open-middle-closing texture and pattern e. Argumentative texture and pattern f. Sensory-aesthetic texture and pattern
2. Intertexture	a. Oral-scribal texture b. Cultural texture c. Social texture d. Historical texture e. Reciprocal texture
3. Social and cultural texture	**a.** Contemporary social themes **b.** Contemporary cultural themes
4. Ideological texture	a. Individual locations b. Relation to groups c. Modes of intellectual discourse d. Spheres of ideology
5. Sacred texture	a. Deity b. Holy person c. Spirit being d. Divine history e. Human redemption f. Human commitment g. Religious community h. Ethics

Summary of Data Analysis

Did the Apostle Paul demonstrate any qualities of emotional intelligence in fostering organizational spirituality, and if so, how do they compare or contrast to

modern forms of emotional intelligence? In I Corinthians 10:23-22, Paul stressed the importance of deferring to the consciences of others and ultimately, aiming to glorify God whether through eating or drinking or any other behaviors. The following information provides a summary of pertinent data related to the research question.

If Paul demonstrated emotional intelligence, then logically he should have displayed the four key subscales of emotional intelligence: self-awareness, self-regulation, social awareness, and relationship management (Goleman et al., 2002). Paul, indeed, depicted self-awareness in his writing to the church at Corinth. He showed self-regulation by managing his own desires to eat food and deferring to the consciences of others. He also demonstrated social awareness and relationship management by explaining how to navigate inter-cultural issues for the glory of God. Therefore, it is apparent that Paul's organizational spirituality leadership in I Corinthians 10:23-22 aligns with modern-day emotional intelligence.

Discussion

In I Corinthians 10:23-33, Paul emphasized the importance of glorifying God above all. There were many rituals involved in Jewish religious practices that governed what foods could be consumed as clean or unclean. Rather than contend with the letter of the law, Paul reminded believers to consider the spirit of the law. "If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake" (v. 27). Similarly, emotional intelligence, in the context of organizational spirituality, prompts believers to consider how social interactions glorify God and benefit others.

Self-Awareness and Organizational Spirituality

Paul enacted self-awareness in his leadership of fostering organizational spirituality within the Corinthian church. Not only was Paul a relatable leader to the church, but he also spoke of his own emotions (v. 29-30). Paul set a personal example for the church to follow. In the very next chapter, he said, "Imitate me as I imitate Christ" (I Cor. 11:1). This indicates self-awareness that was so strong, he was willing to be the example that others could follow. This is only possible with careful monitoring of one's emotions and heightened self-awareness. This approach is comparable to modern-day emotional intelligence because it involves the careful assessment and identification of personal emotions and others' emotions (Goleman et al., 2002).

How does self-awareness promote organizational spirituality? Villegas (2013) proposed that spiritual intelligence, in combination with emotional intelligence, can enhance both personal and organizational spirituality. Furthermore, healthy organizational spirituality is marked by ethical climate, belonging, hope, and spiritual intelligence (Giacalone & Jurkiewicz, 2010). Through Paul's emotional intelligence, and specifically self-awareness, he promoted organizational spirituality among the Corinthian church.

Self-Regulation and Organizational Spirituality

Paul self-regulated his own emotions through his ability to address contentious cultural issues with clarity and wisdom. There was discourse in the church about the legality and the ethical nature of eating food sacrificed to idols. Paul offered compelling evidence that such behavior was both legal and ethical, depending on the context of the meal. This self-regulation is evidence of the emotional intelligence of Paul and his ability to foster organizational spirituality.

Modern-day organizational spirituality is concerned with creating space for individual religious and spiritual needs while seeking to advance human flourishing and spiritual fulfillment (Hicks, 2003). Paul fostered organizational spirituality by recognizing the diverse religious practices of the Corinthian church within the contexts of the Greek culture. He advocated for tolerance and deference when considering meat from pagan sacrifices. However, he warned against believers worshipping other pagan gods or participating in pagan traditions. Instead, he allowed believers to eat the food if it was offered at a meal. On the other hand, if eating such food would offend a weaker brother, then Paul urged the church to self-regulate their own emotions and behaviors out of respect for the consciences of others. This self-regulation and self-control were strong evidence of the fruit of the Holy Spirit (Gal. 5:22-23). Self-regulation was prominent throughout the pericope, thus creating a strong comparison between the leadership of Paul and modern-day emotional intelligence.

Social Awareness and Organizational Spirituality

Paul exercised social awareness by showing his understanding of the cultural nuances prevalent in Corinth among Jews, Greeks, and the church of God (deSilva, 2018). During those days, it was socially unacceptable for someone to reject food offered by a dinner host because it was interpreted as a rejection of hospitality. This was tied to the cultural values of honor and shame. A person would bring shame upon themselves by rejecting food in the context of inter-cultural hospitality (Osborne, 2006). Paul understood this paradigm and so he exercised social awareness and encouraged the church to do the same.

Modern-day organizational spirituality promotes respectful pluralism and accepts various forms of religious expression (Marques et al., 2009). According to Bakke (2005), finding ways to foster organizational spirituality can revolutionize engagement and success for organizational members (Bakke, 2005). Paul did not want to alienate Jews or Greeks by rejecting their hospitality, but instead he sought to find common ground for the sake of advancing the gospel and promoting human flourishing.

Relationship Management and Organizational Spirituality

Paul demonstrated relationship management by providing clear direction to the church regarding their relationships with him and with others. This approach is similar to modern-day emotional intelligence because it is direct and clearly documented. It differs

from modern-day emotional intelligence because Paul was also directing organizational members on how to manage their own relationships. This extends beyond the typical relationship management of modern emotional intelligence. Paul said, "Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things" (I Cor. 10:32-33). Here, he clearly depicted his willingness to not only manage his own relationships, but also to be the exemplar for others to follow regarding relationship management. Such a bold and courageous example was divinely inspired and empowered by the Holy Spirit (Villegas, 2013).

In Paul's relationships, he demonstrated 10 leadership qualities: (a) worthy of imitation, (b) boldness amid opposition, (c) pure motive, (d) influence without asserting authority, (e) affectionate and emotional, (f) vulnerable and transparent, (g) authentic and sincere, (h) active not passive, (i) follower-centered not self-centered, and (j) changed lives as the real measure of leader effectiveness (Whittington et al., 2005). Paul's emotional intelligence was displayed through his relationship management. This approach aligns with modern-day applications of emotional intelligence because it impacts followers, wellness, happiness, value systems, and organizational spirituality (Giacalone & Jurkiewicz, 2010).

Implications for Future Research

This exegetical research provides a socio-rhetorical analysis of I Corinthians 10:23-33 to examine specific demonstrations of emotional intelligence in the organizational spirituality leadership of the Apostle Paul. However, there are limitations to this research. Future research could expound on this topic by studying additional passages of scripture to determine if emotional intelligence is evident elsewhere in the Bible. Additionally, quantitative and qualitative research could be performed to measure correlations between emotional intelligence and organizational spirituality.

Conclusion

The Apostle Paul exemplified organizational spirituality and emotional intelligence in I Corinthians 10:23-33. Organizational spirituality is the practice of fostering respectful pluralism that recognizes individual religious and spiritual needs and seeks to advance human flourishing and spiritual fulfillment. Emotional intelligence is the ability to monitor and assess feelings and emotions in oneself and others, and to use this information to guide cognition and behavior (Mayer & Salovey, 1990). The Apostle Paul fostered organizational spirituality by personifying the four dimensions of emotional intelligence: self-awareness, self-regulation, social awareness, and relationship management.

About the Author

Claire Foster is Executive Vice President for Enrollment Services at Regent University. Foster oversees the award-winning marketing, public relations, and enrollment management teams at Regent. Foster is also adjunct faculty in the School of Business

& Leadership at Regent, where she develops and instructs courses in the MBA program. Foster holds a Bachelor of Music, a Master of Business Administration, and she is a doctoral candidate pursuing a Ph.D. in Organizational Leadership.

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What's Up with Ananias and Sapphira? Emotional Intelligence in Acts 5:1-11

Ellen R. Noble

The skills inherent in emotional intelligence are critical to human interactions (Lorber, 2015). According to Goleman (1998), leaders must exercise the five characteristics of "self-awareness, self-regulation, motivation, empathy, and social skill" to be successful (p. 94). For example, Oswald (2016) claimed that emotional intelligence was a prerequisite for pastors to succeed in ministry. This article is a hermeneutical study of emotional intelligence applied to The Apostle Peter and the ill-fated married couple, Ananias and Sapphira. The events surrounding the demise of this pair appear in Acts 5:1-11. Results indicated that Peter exercised emotional intelligence in his approach to the events in the pericope. The focus of this article is an exploration of emotional intelligence, views of the events surrounding the downfall of Ananias and Sapphira, and the connection of the three subjects to emotional intelligence as applicable to leadership today. Fortunately, with work, people can develop emotional intelligence (Goleman, 2020), so there is hope for those who recognize the need and apply themselves to the cure.

Lorber (2015) noted that emotional intelligence is integral to the way people and groups work together. Lorber defined emotional intelligence as "the ability to process, manage and express emotions effectively" (p. 277). Goleman (1998) conducted foundational work on the concept and examined qualities that signify the emotional intelligence of effective leaders. These qualities deal with understanding the self and others and using that knowledge while effectively leading teams.

In the early church, Peter was a leader who had to navigate his emotions and those of his teammates as they led a rapidly expanding group of Christians. In the first five chapters of the Book of Acts, Luke recounted how Peter dealt with the disciples (Acts 1), the public who heard them (Acts 2 and 3), and the religious leaders who opposed them (Acts 4 and 5). One of the most alarming passages within these chapters tells of Ananias and Sapphira (Acts 5:1-11). This married couple sold some property and donated a portion of the proceeds to the apostles as part of the Christian community's pattern of sharing, as denoted in Acts 4:32-37. But things did not go well for the pair. Why? While the text leaves some questions unanswered, it provides evidence that Satan somehow influenced the married couple to go astray and turn a seemingly selfless act of giving into a lie (Acts 4:3-4). One way to examine their thinking and actions is to look through the lens of emotional intelligence. A view of Peter's emotional intelligence provides a contrasting example. In a hermeneutical approach, the researcher seeks to understand what the author means (Henson et al., 2020). The focus of this article is an exploration of emotional intelligence, a hermeneutical view of the events surrounding the demise of Ananias and Sapphira, and the connection of Peter, Ananias, and Sapphira to emotional intelligence as applicable to leadership today.

Emotional Intelligence

Goleman (1998) asserted that job skills and intelligence were insufficient to make a leader successful. Instead, these five characteristics of emotional intelligence marked effective leaders: "self-awareness, self-regulation, motivation, empathy, and social skill" (Goleman, 1998, p. 94). In a study that rated leaders of 188 companies, Goleman found that emotional intelligence was responsible for double the weight of intellect and technical knowledge. The numbers were far higher for the most senior corporate leaders. Furthermore, Goleman found that individuals could develop emotional intelligence, and it increases as a person ages.

The first of Goleman's (1998) five elements of emotional intelligence is self-awareness. People who are aware of themselves understand their personal feelings, motivations, gifts, and flaws and have a realistic view of the impact of these traits. They seek input on self-improvement and want to develop themselves and take on manageable challenges. They can extend these judgments to their organizations, which helps them make reasoned leadership decisions.

The next element is self-regulation, which is not an absence of emotions but an ability to hold them in check and employ them for the good of the whole. Goleman (1998) offered the example of a leader whose team presented a poor presentation to the company's board. The self-regulated boss took the time to analyze the team's work, his contributions, and the next reasoned steps, communicating the results calmly and with purpose. Goleman shared that such an approach breeds further calmness in the organization and an atmosphere of trust and safety. People can share problems with a leader if they expect to be treated fairly and rationally, not emotionally. Self-regulation also promotes honest behavior, and this integrity is noticeable in an organization and to its customers. Lorber (2015) described emotional intelligence in nursing, where patients and family members frequently face emotional situations. Nurses have to navigate their own feelings while dealing compassionately with recipients of their care, all the while managing staff relationships. In these instances, self-regulation is paramount.

Next is motivation. According to Goleman (1998), the desire to improve and see others do better marks this trait. Motivated people like to rise to a challenge. They approach tasks with optimism, which further helps them lead a team to achieve. Goleman expressed that they are intrinsically motivated to succeed for achievement's sake, not just for a bonus or other reward. Goleman referred to this drive as "a passion for the work itself" (Goleman, 1998, p. 88). Purushothaman (2021) described the importance of emotional intelligence and referred to self-motivation among its traits. Purushothaman characterized self-motivation as being regulated by self-awareness and self-regulation. Thus, the first two traits of emotional intelligence keep self-motivation in check so its owner does not wander from the task at hand. It represents an internal drive and coincides with optimism that moves a person to engage and push past the status quo.

The fourth element of emotional intelligence is empathy (Goleman, 1998). This trait involves maturely taking into account the feelings of others. There could be cultural nuances to be aware of as leaders navigate the varied personalities and people who are members of a team or parties to a business relationship. Goleman noted that empathetic leaders made effective coaches and mentors, thus leading to increased employee retention. Goleman showed that leaders who understand their employees and help them grow make people want to be part of their team.

Finally, Goleman (1998) listed social skill as a complicated but enriching characteristic, calling it "friendliness with a purpose" and "the culmination of the other dimensions of emotional intelligence" (Goleman, 1998, pp. 101–102). I note that social skill does not have to equal extroversion. Instead, a person with social skills can forge meaningful relationships and convey empathy with people, being aware of how actions affect others and bringing motivation, unity, and encouragement to a team. Purushothaman (2021) described social skill as understanding other people and their expected responses in various circumstances, getting along, and helping them cooperate with others. Altogether, these five characteristics are a tall order for a leader to embody, and no person could perform them all perfectly. Yet, the self-awareness to

look out for weaknesses and the motivation to work on them are further evidence of someone with emotional intelligence.

Oswald (2016) applied emotional intelligence to clergy, claiming it was a prerequisite for pastors to be in ministry. Regardless of a pastor's education level, preaching expertise, or visits to the infirm, Oswald called a trusting relationship with the church's people the most significant contributor to successful ministry. Pastoral examples demonstrating low emotional intelligence and a lack of trusting relationships include staff micro-management, a flaring temper that causes parishioners to steer clear, conflict avoidance instead of working through issues, stand-offish behavior, and taking credit for successes while failing to offer credit to contributors.

On the other hand, Oswald (2016) noted that self-awareness is a learned behavior that allows a person to observe the self and determine if changes are necessary. A mentor can help someone identify deficiencies, but the person must accept the need to manage them. Oswald presented a continuum that moves from experience to feelings to thoughts to actions. Oswald described Goleman's (1995) distinction between the thinking and feeling centers of the brain. The thinking side can analyze facts, but the feeling side carries emotion and makes decisions. Therefore, the thinking side can view experiences and think thoughts, but a person needs the feeling side to experience the connected emotions, make relative judgments, and commit to acting. Thus, using Oswald's continuum, the dual brain capacities are at work off and on along the continuum that could transact in seconds or take far longer. Failure to employ the thinking or feeling side leads to incomplete follow-through and potentially flawed action. Emotional Intelligence is an application of both sides to everyday life and relationships.

Segal (2002) claimed there was research to suggest that some people have innate emotional intelligence. Segal believed others could develop personal and social skills to increase their emotional intelligence, but not through traditional paths. Segal observed that emotional intelligence is both physical and mental, with links to deep feelings and instinctive responses that people could block, employ, model, or learn by example. Goleman (2020) referred to brain circuits that impact emotional intelligence development.

Segal (2002) recommended that religious ministry leaders practice some traits that give evidence of emotional intelligence. They include connecting one's thoughts and instincts and learning to trust them, paying attention to the feelings behind what people say, using and recognizing nonverbal communication, connecting with empathy, being in charge of personal emotions, and letting others own their responsibilities. Segal noted that leaders could best carry out these actions after healing their own traumas, making healthy pathways toward connections with hurting people.

According to Bar-On (2006), the topic of emotional intelligence has its roots in the 1800s with Darwin's work. Literature from the early 20th century covered "socially competent behavior" and how it could impact human effectiveness (Bar-on, 2006, p. 13). Bar-On described the early influences on the topic, including some skepticism about its existence, and labeled it emotional-social intelligence. Bar-On defined this phenomenon as the ability to understand feelings in self and others, master personal emotions, deal with change, and maintain optimism and motivation. Bar-On developed and validated an instrument to measure socially competent behavior, finding that people in their late 40s scored the highest on the scale. Bar-On's work showed that people could improve their emotional-social intelligence, with subjects ranging from business leaders to heart patients who improved in areas like self-awareness, empathy, happiness, and stress management.

Shirkani (2016) drew on 20 years of consulting and coaching to describe the impact of emotional intelligence on leadership. Offering illustrations of failed moves up the corporate ladder, Shirkani presented eight "ego traps" that leaders can fall into, hampering their success (Shirkani, 2016, p. 1). They included concepts like falling back on technical skills instead of leading the team, only listening to sycophants, not understanding the emotional impact of circumstances on others, and forgetting what it was like to work in the entry-level phase of the field. Shirkani suggested ways to counter these trends, all connected to developing and building off emotional intelligence.

Acts 5:1-11

Before this pericope, Luke's description of the early church showed a group of like-minded people who took care of one another so that no one was in need (Acts 2:44-45; 4:32). In Acts 4:34-37, Luke related the account of people who owned property and occasionally sold it, bringing the proceeds to the apostles. Verse 36 offered a specific example of a man named Joseph, who "sold a field" and "brought the money and laid it at the apostles' feet" (*English Standard Version*, 2001/2016, Acts 4:37). This act was presented as a fact, without further commentary. Immediately following this passage, Luke related the events with Ananias and Sapphira, which show a surprising account of rapid judgment.

There are alternate viewpoints for approaching the pericope. For instance, there is the assumption that Peter acted completely correctly in his interactions with Ananias and Sapphira. The swift judgment that ended in death followed the Old Testament model instead of offering the opportunity for forgiveness (Verbrugge, 1980). Another approach is that Peter did not act correctly, that he jumped to a conclusion too swiftly, like a power-tripping tyrant, and doomed the couple for using poor judgment. Peter was the very disciple who denied Jesus and later received His forgiveness. Should he not have exercised grace, asking the Lord to forgive them? Was Peter lacking the emotional intelligence required for his leadership position among the disciples in the early church? Upon reading the narrative of Ananias and Sapphira in Acts 5:1-11, how does a Christian react?

Potential Explanations for the Couple's Behavior

Ascough (2000) brought up the troubling nature of the extreme consequences to Ananias and Sapphira, citing scholarly arguments about the passage. First was the explanation that the untruth was sufficient to condemn the couple. Ascough did not find this reason enough for the pair's immediate death. Another argument featured the comparison to Achan in Joshua 7, in which Achan defied the Lord's instructions and kept plunder for himself. The Israelites suffered, and Achan's entire family was destroyed. Joshua's question and comment to Achan in verse 25 were, "Why did you bring trouble on us? The Lord brings trouble on you today" (*English Standard Version*, 2001/2016, Joshua 7:25). In parallel, Peter asked Ananias, "Why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?" (*English Standard Version*, 2001/2016, Acts 5:3). Ascough noted that the two situations were not very similar in circumstance. Achan was taking goods after being instructed not to, and the whole group suffered. Ananias and Sapphira were dealing only with their personal property. Perhaps they suffered the most, but the entire group experienced fear (Ascough, 2000). Luke employed repetition, perhaps to emphasize the point when writing in Acts 5:5 and 11 that everyone who heard about this incident experienced immense fear.

Ascough (2000) presented a question regarding the financial state of Ananias and Sapphira. While Ascough mentioned that several commentators thought the parcel of land in question comprised the total of their wealth, Ascough found no indication that this was the case. There is insufficient information to determine whether the property they sold represented all their wealth or only a part of it, which makes it impossible to understand the impact of this parcel's sale on the couple's ability to support themselves afterward.

Capper (1983) presented options to explain Ananias and Sapphira's social commitment to the believers' community, settling on the donation as something an initiate would offer. Capper related that the Essenes, Pythagoreans, and Anabaptists shared a procedure in which a new member would commit all possessions to the group. After going through an initial term, the initiate could reclaim the donations or make them permanent, fully joining the group. Capper (2008) defended this assertion, showing that the Essene practices related to wealth sharing in communal living were well known at the time. If this procedure were the practice in the early church, then it could explain the exceptional results for Ananias and Sapphira.

Ascough (2000) and Combet-Gallard (2005) related that Ananias and Sapphira's actions interrupted the Christian community's unity, a cultural foul. Likewise, Story (2010) addressed conflict as exhibited in Luke's writing. Rather than presenting a conflict and its solution, Luke related the narrative of Ananias and Sapphira as hypocrisy that ended in death. But the story did not end there. As a result of the couple's sin and their dramatic deaths, Christians were scared, and new church members did not join the recurring gathering mentioned in verse 13. Yet, the church grew (Acts 5:14), and Story related that the shocking incident presented a much-witnessed miracle that

added to the credibility of the disciples, who were carrying out miracles frequently (Acts 5:12). Combet-Gallard suggested that the incident served as an example and warning to the Christians that God sees the people's motivations.

What is the tie between Ananias and Sapphira's actions and Peter's response? Luke's account may leave out some of the story, or Peter knew what Ananias and Sapphira were thinking. I make this claim because the passage never states how Peter knew the pair held back part of the funds. Furthermore, nothing in the passage says why offering only part of the money was unacceptable. Peter's explanation in verse 4 indicated that the couple could have kept part or all of the proceeds of their property sale. The only problem appears to be that they pretended they had brought all the proceeds from the sale (Acts 5:3-4). According to Duncan and Derrett (1971), Sapphira may have had a marital right to the property that could withstand the donation. Why would Ananias and Sapphira claim to donate more than they did? Ascough (2000) expressed that they must have been motivated by "something they would gain through the lie" (p. 93).

One possible reason for their behavior was the cultural notion of benefaction. Ascough (2000) described the phenomenon and selected this theme as the best explanation for the events that unfolded. Rather than being seen merely as donors, if Ananias and Sapphira wanted the believers to see them as benefactors, the pressure was heavy to perform. Much like a donor today might get a building or hospital wing named in their honor, a benefactor in New Testament times would have received honor that would have built their reputation. Husbands and wives could both receive such rewards. Ascough suggested Luke had a benefactor in Theophilus (Acts 1:1; Luke 1:3). According to deSilva (2004), the practice was prevalent in a society that held few wealthy individuals. Recipients of the benefactor's favor would advertise the donation publicly, and a pecking order was common (deSilva, 2004). The honor bestowed on benefactors encouraged others to join in and receive honor, including for the support of voluntary organizations (Ascough, 2000). In light of these practices, lying about a donation would have presented as especially heinous when societal expectations of support and honor hinged on the proper execution of financial aid.

Two other passages on offerings to God deserve attention here. As written in Luke 21:1-4, Jesus saw a woman put everything she had into the temple offering. Although the amount was small, Jesus said it represented what she had, not just what she could afford to give. Jesus compared the significance of the widow's offering to the far more considerable sums that wealthy attendees were placing into the offering box. Also, during the Sermon on the Mount, Jesus called on His followers to give quietly, unlike hypocrites who trumpeted their giving. Quiet giving would gain a reward from the Father instead of from people (Matthew 6:1-4). Jesus turned the concept of benefactors on its head in Luke 22:24-27 while describing the leader as a servant (Ascough, 2000). But the events in Acts 4:33-37 do not indicate quiet giving. Instead, they appear to be public enough that the members knew about people giving, befitting the benefactor

model. Yet, Ascough (2000) described the early Christians' model as different because distributions were by need instead of an exchange of funds for honor (Acts 4:35).

Data - Emotional Intelligence in Acts 5:1-11

There are factors of the five traits to observe within the pericope when comparing the elements of emotional intelligence and the events of Acts 5:1-11. First is self-awareness. Peter was exercising responsibility as he led in the early church. He knew himself, his movement, and the Holy Spirit's presence, as evidenced by his passionate speeches at Pentecost (Acts 2) and before the religious leaders (Acts 4). In contrast, Ananias and Sapphira probably did not recognize their motivations and may not have worked through their feelings about the donation they made. If they did carefully examine their priorities in the matter, their conclusions were not based on a realistic assessment of the early church's environment as portrayed in Acts 4.

Regarding self-regulation, Peter expressed some emotion, perhaps disbelief, when he asked Ananias, "How is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?" (*English Standard Version*, 2001/2016, Acts 5:3). He logically reviewed the facts with Ananias, describing how the sold property belonged to Ananias and Sapphira before their act. "Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal?" (*English Standard Version*, 2001/2016, Acts 5:4). He appeared to have controlled his emotions, even when he questioned Sapphira later. "Tell me, is this the price you and Ananias got for the land?" (*English Standard Version*, 2001/2016, Acts 5:8). However, the text does not relay the tone or volume of voice to describe the emotional environment. There is no indication that either Ananias or Sapphira lacked self-regulation during the incident. Their responses to Peter's questions are presented as matter-of-fact, as Sapphira answered, "Yes,…that is the price" (*English Standard Version*, 2001/2016, Acts 5:8). Acts 5:2 related that the couple had arranged their story beforehand so their rehearsal probably helped them respond alike and easily. "With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet" (*English Standard Version*, 2001/2016, Acts 5:5).

The trait of motivation within emotional intelligence aims at self-improvement. Peter's motivation appeared to be for truth and the community's improvement, while Ananias and Sapphira's seemed to focus on self-aggrandizement. It could be said that they sought to be benefactors and thus improve their situation, in which case, they were seeking self-improvement, though they were misguided.

In the case of empathy, Peter seemed regretful about the lie the couple told and appeared to have some empathy for their situation, saying, "What made you think of doing such a thing?" (*English Standard Version*, 2001/2016, Acts 5:4). There is no evidence that Ananias and Sapphira exercised empathy in the proceedings. Sapphira did not have the opportunity to express any empathy or sympathy for her deceased husband before she passed away, as the Scripture says, "About three hours later his

wife came in, not knowing what had happened" (*English Standard Version*, 2001/2016, Acts 5:7).

Finally, in the domain of social skill, Peter had much recent experience speaking in public and garnering support via the Holy Spirit from his speeches before the Sanhedrin in Acts 4 and the crowds in Acts 2 and 3. Again, there is no indication that Ananias and Sapphira exercised any social skill. The text does not relate any of their previous interactions with the Christian community to offer clues about this topic.

Application

Peter and the early church were thrust into their situation by the death of Jesus. Peter had spent time with the supreme example of emotional intelligence, as Jesus taught him and the other disciples in depth. Ananias and Sapphira did not share this experience. In this passage, Peter was the best example of employing emotional intelligence. In contrast to Ananias and Sapphira, Peter had the appropriate motivation to find the truth and lead in obedience to God. He had the benefit of unparalleled experience with Jesus to develop the attributes of emotional intelligence.

Conclusion

Adults involved in organizations may have to sign agreements or operate within engagement parameters, but they are not likely to have contract language requiring them to employ emotional intelligence. Yet, expectations may still exist. Oswald et al. (2015) indicated that being disconnected from one's emotions is not uncommon. They emphasized that a person cannot master something they do not recognize. As leaders, each interaction and case in an organization may differ, and the preparation for each could be extensive or minute. However, employing the elements of emotional intelligence and purposefully learning to perfect that craft will help leaders get the best performance from their teams, regardless of the environment.

Peter's development of emotional intelligence skills under Jesus and as a leader in the early church were precursors to his example in Acts 5:1-11. An investment in emotional intelligence training should pay dividends. Dustman (2018) recommended such training for Christian colleges, and Goleman (2020) laid out proposed steps to teach elements of it to children. Further study that shows the impacts of attention to emotional intelligence development and suitable training methods would help to advance the concept.

About the Author

Ellen Noble is a PhD student in the Organizational Leadership program at Regent University, a Department of Defense civilian, and a retired Air Force member. Her research interests include followership, motivation, and employee silence. She can be

reached at ellenob@mail.regent.edu.

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A Servant Leadership Model of Social Awareness Development in a Higher Education Non-Profit Setting

Jonah N. Duchac and Neil E. Duchac

This paper examines servant leadership and how this model is utilized to develop self-awareness for individuals with intellectual and developmental disabilities within a higher education setting. The setting discussed is a university in the south with a total population of 43,000 students. Within this population is a select inclusive post-secondary education program of 50 students. This program focuses on the development of students in three specific areas, including academic attainment, social interaction, and career development. These areas are significant because they all add to the development of self-awareness. Servant leadership is the chosen model of self-awareness development utilized by the director and all staff members. Further, adjunctive elements, including empathy, unconditional positive regard, and genuineness, are utilized to provide support and hope.

Keywords: Servant Leadership, Non-Profit, University, Inclusion

According to Think College (2023), an inclusive community of inclusion affiliated with the University of Boston at Massachusetts, there are 323 Inclusive Post-Secondary Education (IPSE) programs across the United States. These programs are established to educate those with intellectual and developmental disabilities and provide them with a college experience that they may not have previously been able to gain. Within these programs is the development in several areas, including academic attainment, social enrichment, and career development, all while fostering and developing self-awareness. The purpose of this paper is to discuss an IPSE program in the state of Georgia utilizing the lens of servant leadership as a mechanism for fostering self-awareness.

Inclusive Post Secondary Education

Rothstein (2015) discusses the development of section 504 of the Rehabilitation Act of 1973, which prohibited discrimination of individuals with disabilities in higher education institutions that accepted federal funding. In 1975, federally funded special education programs were introduced into the educational landscape. As a result of special education being introduced, Section 504 was actually enforced beginning in 1979. In 1990, the Americans with Disabilities Act became law and protected individuals further from discrimination (Rothstein, 2015). In response to the needs of students with intellectual and developmental disabilities leaving high school, colleges have worked to provide services and career development to these individuals, hence the development of IPSE programs.

The state of Georgia has nine IPSE programs (Think College, 2023). Of these programs, the oldest and largest is at Kennesaw State University, located just north of Atlanta (KSU, 2023). Kennesaw State University is a state-supported, two-campus university that provides services to more than 43,000 students. Kennesaw State University's program is referred to as the Academy for Inclusive Learning and Social Growth or the Academy for short. The Academy first opened in 200 with a total of three students and, since that time, has grown to fifty students and more than 140 graduates. In total, there are 150 students who participate in IPSE programs throughout the state of Georgia.

The Academy offers two certificate programs; the first is the Academic Social and Career Enrichment program. This program is followed by an Advanced Leadership and Career Development Program, which allows students to hone in specific career interests. The second certificate program is by invitation based upon successful completion of the first program. Admission requirements to both programs include a reading level of the third grade and higher, no severe behavioral concerns, an individualized education plan (IEP) from high school, and a high school diploma. Additionally, a psychological exam dated at least twenty-four months from the date of the application must be submitted along with a final high school transcript.

The Academy as Non-Profit

The Academy for Inclusive Learning and Social Growth is part of the University of Georgia System and, as a part of this system, is considered to be a non-profit. Further, the Academy is delineated in that it does not receive funding from the state except for the director's salary but instead is reliant upon a matriculation fee that is charged to each student that pays for the salaries of the staff members, including instructors, an educational program specialist, four program advisors, and a program coordinator. The program also has an Executive Director whose administrative stipend is supported by the program. In addition to a matriculation feel, the program also receives support from grants, including support from the Georgia Council on Developmental Disabilities and the Home Depot. As a result of their non-profit status, the Academy is not responsible for paying sales taxes.

The Focus

Many students within the Academy have been marginalized in school. Through hearing personal stories and reflections, these students comment on being bullied, harassed, and made fun of for being different and for not being what might is considered "typical" students. In response to this, the Academy has four main focus areas. They are viewed as three pillars and one overarching theme. The pillars include academic achievement, social integration, and career development. Inclusive of all of these pillars is the theme of self-awareness (figure 1). Self-awareness as an overarching theme allows for the development and refinement of the individual pillars throughout the program.

All three pillars are considered to be of equal importance. Academic achievement refers to an increase in academic attainment, such as an increased reading level and enhanced academic knowledge. This is achieved by each student participating in three Academy courses taught each term and through participation in an audit course within the traditional university setting. Additionally, students are enrolled in a continuing education certificate program to increase academic ability in an area that includes customer service, technology, multimedia, professional writing, or a culinary course.

Social integration is developed through participation in regularly scheduled programs held by the academy. Students are also required to participate in either a group on campus or to attend any of a number of social events, including sporting events. For students who experience some social anxiety, the type of programming and the expectations might be altered to make them personally gratifying. One of the best aspects of this pillar is that for many of the students who are enrolled in our program, this opportunity to be a part of the university represents the first time that many students have experienced meaningful friendships.

From a career development perspective, students beginning in their second semester of the program are required to participate in a job internship. Our program has approximately 40 partnerships on campus that provide job training and skills. Some of the favorite sites include the bicycle shop, public safety, the Dean's Office, and working

in athletics with the baseball and volleyball teams. All of the students are evaluated each term and receive constructive feedback to enhance their performance in future jobs. Many of the students remain in their positions for the complete academic year. Additionally, several of the internships are paid by the employing department, and there is the possibility that some students might be paid through federal work-study dollars.

History of Greenleaf's Servant Leadership

Servant leadership is a theory proposed by Greenleaf (1977), which established a view of leadership that shifts the standard model of leadership away from a top-down pyramid, where the leader is served by the follower, to an inverse model where the follower is served by the leader, forming a first-amongst-equals approach to leadership. The model was developed by Greenleaf up until his death in 1990 and helped to develop a system of leadership that could help better communities. Greenleaf himself created a test to see if a leader was a servant-leader: "Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, and more likely to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?" This test allows for a metric to be used in order to better understand the quality of a leader from a Servant Leader perspective. It should also be highlighted that the metric's central focus is on that of the community and the help that can be provided to it through the actions of a servant leader.

Greenleaf (1977) outlined and developed the leadership theory by first establishing how the idea came about. Greenleaf describes coming to the idea of Servant Leadership after having read the book Journey to the East, in which he found the story of the lowly servant Leo, who was revealed to have been the head of the Order the whole time. Greenleaf saw Leo as a man who was a servant first and a leader second, a servant who had leadership placed on him, which could, in theory, be removed, but one could not remove servanthood, as it was who they truly are. In this way, a leader must be an individual who is first a servant and aspires to become a leader, not a person who is a leader first who becomes a servant. Greenleaf granted there are shades that will exist between these two extremes, but ultimately, the difference will come down to whether the person has the interest of others in mind first or is simply helping others in order to meet their own ends.

The virtues of servant leadership can be summarized as "humility, integrity, accountability, gratitude, empathy, and a desire to serve a higher purpose beyond their own selves…" (Stahel et al., 2022, p. 1) If a leader possesses these traits, they are able to help bring others up by helping them better understand and like themselves, and in doing so, the leader can be changed as well. Greenleaf (1977) contrasted these abilities with more negative traits, such as coerciveness and manipulation, arguing that ultimately, there is no simple way to know those who are truly servant-leaders and those who are not, and instead, we must look to characters like Leo to highlight the traits for us in an exaggerated way so that we can compare it to the world around us in order to better understand.

Effectiveness of Servant Leadership

Servant Leadership is just one theory in an ocean of theories regarding leadership (Hiebert & Klatt, 2001). A study was conducted comparing Servant Leadership (Washington et al. 2014) to other forms of leadership theories. It found that while having differences and similarities to other theories, as would be expected, Servant Leadership had a great number of similarities to the transformational leadership model (Burns 1978). They argue that both views were alike to the point of being almost unable to be told apart. This belief is something argued against by Stone et al. (2004), who argued that the primary difference between servant leadership and other positive leadership styles is that of a focus on the enhancement of the employee over that of the personal interest of the one leading, a feeling echoed by Fatima et al. (2021). A study conducted by Schneider and George (2011) found that within surveyed clubs who were asked whether their leadership followed the servant leadership or transformation leadership model, the indication of those who followed the Servant Leadership model correlated with higher satisfaction, commitment, and intention to stay.

Criticisms of Servant Leadership

One aspect seemed to Washington et al. (2014) to differentiate Servant Leadership and Transformational Leadership, that being the belief that Servant Leadership was ill-defined, and thus multiple authors took away from it something different. Yet, one could make the argument that it is this lack of definition that allows for a greater area of movement within the development of new models. Within a study done by South Africa's North-West University (Du Plessis & Nkambule, 2020), a hypothetical model was proposed that could be utilized to help students within Theology focusing on Biblical principles and ideas while also aligning at its core with the theory proposed by Greenleaf (1977). Such a model can exist because of the room created by the lack of structure. In this way, the lack of definition may not be a weakness but instead a strength, allowing for the theory to be molded to meet the individual needs of the group or institution rather than forcing the institution into a set mold.

As well, Alvesson and Einola (2019) levy several issues with servant leadership and similar styles of leadership, arguing such leadership styles as simply a ticking clock to the failure of the organization. Alvesson and Einola argue that servant leadership is not based on any sense of reality but instead on an idealistic view of leadership. This view extends to the belief that servant leadership and similar leadership styles go against the natural order of leadership, as a leader is not meant to serve others and that one should be aware of one's "place" on the social ladder.

Servant Leadership and the Community

Greenleaf (1977) established at the beginning of his second article, "The Institution as Servant," "This is my thesis: caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built." This belief that society is bettered by servanthood makes up the central tenant of Greenleaf's view, which is that it cannot be simply individuals that achieve this goal, but institutions as

well, as servant leadership is not simply a quick fix but instead a long-term, transformational approach (Ferch et al., 2015). Rather than leading from the top down, institutions must lead in a way that prioritizes the employees and not the leaders. By implementing the model correctly, one is able to help improve the lives of those they serve and, thus, the community as well. Ruíz et al. (2010) argue that the Servant Leadership model is useful in aiding business both from an ethical level as well as from a financial level.

The issue is not so much that bad people act but instead that good people do nothing (Greenleaf, 1977). This same issue exists within organizations as well. Most organizations exist to serve those at the top, yet not nearly as many exist to serve those at the bottom. Servant leaders see themselves as stewards of an organization (van Dierendonck, 2011), and as such, still wish to see the company succeed but do desire to gain success at the cost of the development of those they serve, as well a servant leader may define such success differently than others in their field (Mizzell & Huizing, 2018).

Biblical Understanding of Servant Leadership

When one examines leadership from a Christlike perspective, one can see a great deal of overlap between the leadership demonstrated by Christ and that of servant leadership. Within John 13:1-17, we see Christ washing the feet of His disciples. The role of washing the feet of guests was one normally done by the servants of the household, yet Christ, despite being both their teacher and God incarnate, takes on the role of a servant and washes their feet. The need for serving others is taken further as he tells his disciples, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you." (*English Standard Version*, 2001/2016, John 13:14-15). Also, Christ spoke of the need to treat others as we wish to be treated (Matt. 7:12, Luke 6:31) and to love others as we love ourselves (Mark 12:31), something Christ demonstrated through His desire to serve others, such as his showing love and support to the Samaritan at the well (John 4:5-30). Christ-like servant leadership is a recognition that "We love because he first loved us" (*English Standard Version,* 2001/2016, 1 John 4:19) and that we must be willing to serve others because He served us (Matt. 20:28, Mark 10:45).

Spear's Model of Servant Leadership

As discussed prior, within servant leadership, there exist many different models, each highlighting and developing in areas that their creators felt were most important and effective. One popular model is that of the Spears model. Spears served as the president and CEO of the Robert K. Greenleaf Center for Servant Leadership, going on to create the Spears Center for Servant Leadership. The Spears model aimed to find the core beliefs within the original writings of Greenleaf and to bring those ideas to the forefront in a concise way. The Spears model breaks servant leadership down into ten characteristics a servant leader needs to have.

Listening

A leader must have strong communication and decision-making skills, something that is true of servant leaders as well. Servant leaders, though, must be able to take this a step further and listen to the thoughts and beliefs of others (Spears, 2004). A servant leader must be able to hear the will of others within the organization and clarify that will. In listening to others, the leader can hear not only what is said but what goes unsaid as well. Listening to others and reflecting on what has been heard is essential to being a servant leader (Spears, 2004).

Empathy

A servant leader must desire to empathize and understand others. Each person is unique and special in their own way, and people need to be able to be recognized and accepted for these aspects (Spears, 2004). Even when a person's actions cannot be accepted, a servant leader must be able to assume the good intentions of those they work with, not reject them as people. In order to succeed as a servant leader, one must be able to be an empathetic listener (Spears, 2004).

Healing

One of the aspects of servant leadership that can be a great strength is the ability to heal oneself and one's relationships with others. This ability to heal relationships can be a great force in integration and transformation. Being hurt is a part of life, but a servant leader holds the ability to help those who have been hurt to help them be made whole again. Both the servant leader and the ones they lead desire to achieve wholeness within themselves, something both parties can share (Spears, 2004).

Awareness

A servant leader should have both general and self-awareness, as these elements can be a great strength to them. As well awareness can also be of benefit involving aspects of ethics and values. Through being aware of aspects both general and of the self, a leader can see things from a more holistic view. Servant leaders must be observant of what is wrong to know what needs to be addressed and corrected, not simply desiring to see what is right (Spears, 2004).

Persuasion

A servant leaders should lead through persuasion, convincing others of their ideas rather than the authority they have through their position coercing those they lead. In this way, servant leadership can demonstrate a strong distinction between itself and autocratic leadership. A servant leader can form a consensus within the group rather than forcing the compliance of others (Spears, 2004).

Conceptualization

A servant leader needs to be able to pierce the value of the day-to-day reality, viewing a problem from a conceptual perspective that views the issue on a greater level. Many managers struggle with this, needing practice and discipline. A servant leader must be able to walk a fine line between conceptual dreams and the day-to-day focuses of the organization (Spears, 2004).

Foresight

Through foresight, a servant leader can understand the lessons of the past, the realities of the present, and the likely consequences that decisions may have in the future. Foresight comes from an intuitive mind. Foresight remains an overall largely unexplored area of leadership, and yet it is also an essential one deserving great attention (Spears, 2004).

Stewardship

A servant leader must first and foremost commit to serving the needs of others. All members of an organization, from the CEO to the staff, as well as the trustees, all play a role in holding their institutions in trust for the greater good of society, and in holding the trust of others to serve this greater good, they practice stewardship. Also, stewardship emphasizes persuasion and openness rather than control (Spears, 2004).

Commitment to the Growth of People

A servant leader believes in the intrinsic value that all people have beyond that of just the tangible contributions they bring as workers. Because of this value, servant leaders believe in helping every person within their institution to grow to their full potential. Servant leader bears the responsibility of doing everything within their power to nurture the growth of their employees (Spears, 2004).

Building Community

Servant leaders see the shift that has occurred from local communities to large institutions as the main shaper of human lives and feel the loss that this has brought. Because of this loss, servant leaders aim to build communities within their institution, believing that those within a business or other institution can build a true community within. Through the actions of many servant leaders creating these communities, the loss that has occurred can be rebuilt (Spears, 2004).

These characteristics, though, are not an exhaustive list, and there exist many other views on what elements make a servant leader. For example, Patterson (2003) proposed a model of servant leadership with only seven elements, with some overlap to the Spears model, but also some elements like Agapao love—a love for moral wisdom—which are not present in the model presented by Spears; yet despite these differences, the central belief in serving and building up others is retained in both models.

Servant Leadership in Nonprofit Organizations and Higher Education

Nonprofit organizations possess many unique challenges, such as donations and volunteer work, lower salaries, the need to focus on mission over profit, limited resources, and the need to compete with other sectors for effective leadership. Yet despite these differences, many nonprofits are expected to be more productive by behaving and operating in a way that is more akin to a business (Allen et al., 2018). Servant leadership can be an effective tool of leadership within the nonprofit sector as it itself is a paradigm shift on the standards of leadership many expect. Servant leadership can be effective within the nonprofit sector due to its promotion of community and its desire to help better those within the organization (Aboramadan et al., 2022).

Yet it must be noted that servant leadership with nonprofits can be somewhat of a double-edged sword. While servant leaders desire to help others within the organization grow to their full potential by supporting them, this may cause a dependency on those being led when the leader's support is absent. This could then lead to issues within the organization if its members struggle with dependency. This is not to say that the issue makes servant leadership a poor choice, but instead that it may come with some issues that must be considered prior to its adoption (Palumbo, 2016).

Within the university setting, servant leadership has been found to increase overall workplace happiness as well as psychological capital (Saeed & Tatlah, 2022). Servant leadership has also been shown to help in higher education due to its ability to help increase overall worker engagement. Due to these reasons, it can be an important step to help expand servant leadership within higher education (Aboramadan et al., 2020).

It should be noted that despite the connection one may assume between servant leadership and nonprofit organizations as well as universities, both areas possess few studies regarding its use, especially regarding American universities. This lack of research is noted to help draw attention to the deficit with the hope that it can continue to be filled. What research has been done has helped demonstrate, as discussed above, that servant leadership can be an important aspect of both fields, yet it must be acknowledged that more data will help to understand the degree of the effect it will have.

Servant Leadership and the Academy

The Executive Director of the Academy believes wholeheartedly that all of the services provided to the students of the Academy by the staff is a servant leadership opportunity. Staff who work for the Academy have been hand-selected and are empathetic, caring, and, above all, kind people who, through their actions, provide services. Each of those working at the Academy would not ask anything from another that they would not do themselves. There is a strong commitment to people and the building of a community through empathy and compassion. Additionally, unconditional positive regard and acceptance are modeled, as well as genuineness for each person. Through these elements, students feel supported and valued and have the opportunity

to enhance their self-awareness. In interviewing a staff member as part of the process of writing this paper the commitment to servant leadership is apparent.

Conclusion

Servant leadership allows for positive change in not only the lives of those within the organization but also the lives of the communities that the organization serves. This is true of Kennesaw State University's program, which is referred to as the Academy for Inclusive Learning and Social Growth, as with servant leadership, members of the community who are often marginalized are provided a chance to succeed that they may not normally be granted. While there is a deficit regarding the use of servant leadership within non-profits and, in particular, American universities, the Academy presents an example of an Inclusive Post-Secondary Education that has made a great impact on its community with servant leadership. Servant leadership has allowed for the growth of those within the academy by creating a community. As Greenleaf described, "Where there is no community, trust, respect, ethical behavior are difficult for the young to learn and for the old to maintain." (Greenleaf, 2008, p. 40).

About the Author

Jonah Duchac, M.Div, is a licensed minister within the Nazarene church, currently working on a Ph.D. in organizational leadership at Regent University. He received his master's degree in divinity from Regent University and his bachelor's degree in ministry from Trevecca Nazarene University.

Neil Duchac, DrPH, Ed.D., Ph.D., NCC, ACS, HS-BCP, CSC, LPC, is an associate professor of social work and human services at Kennesaw State University in Georgia. Additionally, he serves as the Executive Director of the Academy for Inclusive Learning and Social Growth. He received his doctoral degrees in counselor education and supervision, higher education leadership and practice, and public health. Professionally, he is licensed in the state of Georgia as a professional counselor. Additionally, he is a certified school counselor, National Certified Counselor, and Approved Clinical Supervisor. For the past 25 years, he has worked with individuals in both the fields of clinical mental health and developmental and intellectual disabilities.

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Emotional Characterization in Luke-Acts as an Archetype for Emotional Intelligence (EQ)

Patrick E. Spencer

Much attention has been paid to emotion in biblical studies in recent years. A continuing group for the Society of Biblical Literature was formed in 2015 with the aim of "understanding the spectrum of emotions displayed throughout the Bible and their literary and cultural contexts, informed by the burgeoning cross-disciplinary study of emotion" that resulted in the publication of an essay collection from SBL Press in 2019.[1] At the same time, there is a growing movement of scholarship interested in leveraging the findings in secular studies in psychology and leadership that focus on the concept of emotional intelligence (EQ) and applying it in religious disciplines. This article shows how a confluence of the two yields useful findings in regard to the use of emotion in Luke-Acts by examining how Luke redacts emotional depictions in Mark and uses emotion in the portrayals of characters and character groups throughout Luke-Acts.

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[1] F. Scott Spencer, "Getting a Feel for the 'Mixed' and 'Vexed' Study of Emotions in Biblical Literature," in *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature* (ed. F. Scott Spencer; Resources for Biblical Study 90; Atlanta: SBL Press, 2017), 1-42.

An examination of the four Gospels yields varying degrees of emotional expression—both protagonists and antagonists.[2] Of the Synoptic Gospels, Mark attributes more emotion to Jesus than Matthew and Luke. However, the outbursts of emotion by Jesus in Markan narrative were seemingly problematic for Matthew and Luke; many of Mark's emotional attributions are redacted in Matthew and Luke— transformed or removed.

In Luke, the extirpation of emotional expressions of Jesus found in Mark results in what many ascribe as a Stoic-like representation, one they claim was much more palatable to the Lukan authorial audience.[3] In contrast, antagonists of Jesus emit negative emotional outbursts, while the crowds and disciples convey emotions of amazement and joy in response to Jesus' miracles and teachings. The few instances where the Lukan Jesus conveys emotions are in response to the frailty of the human condition and expressions of compassion (Luke. 7:9,13; 19:41; 22:39-46).[4] When emotion is exhibited by individuals in the parables Jesus tells, it serves to convey a compassionate response to the human condition (Luke 10:21; 15:33).

Emotional expression in Acts continues the same Lukan *topos*. The apostles and early church leaders in the first half of the narrative largely are void of emotions. Portrayal of pre-conversion Paul depict him in an unflattering manner, one who was overcome with irrational rage (which stands in contrast with the Stoic-like representation of Jesus and the apostles and early church leaders). This characterization aligns with the emotions displayed by Jesus' antagonists in Luke (4:28; 6:11; 13:14) and opponents of the early church in Acts, including that of Saul (5:17; 7:54; 9:1; 12:1, 20; 17:5; 19:23, 28; 21:30, 34-35; 26:11). This state is not irreversible, however, as Saul, following his conversion, exhibits emotions largely aligned with Jesus' emotional expression in Luke, that of the protagonists in the parables, and post-resurrection apostles and disciples.[5] The investigative approach of this article employs a combination of redaction and narrative criticism. Our analysis begins by overviewing the construal of emotions in Greco-Roman antiquity and the implications for understanding how Luke and Acts use emotion in character depiction.[6] It then looks at the instances in Mark where Luke chose

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[2] F. Scott Spencer, *Passions of the Christ: The Emotional Life of Jesus in the Gospels* (Grand Rapids, MI: Baker Academic, 2021).

[3] This article takes the position of Markan priority, which scholarship overwhelmingly embraces (viz., that Mark served as one of Luke's sources). See, e.g., Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (New York: T&T Clark, 2002), 56-83.

[4] The reference to "consumes" (συνέχω) in Luke 12:50 is seen by some as a reference to Jesus' emotional duress in advance of his coming suffering upon reaching Jerusalem. However, use of συνέχω elsewhere in Luke and Acts points in the direction that it implies "being consumed" or "governed" by his baptismal commission (e.g., Joel B. Green, *Luke The Gospel of Luke* [NICNT; Grand Rapids, William B. Eerdmans, 1997], 510: n110; H. Koester, "συνέχω," in *TDNT,* 4:884).

[5] A.J. Mattill, Jr., "The Jesus-Paul Parallels and the Purpose of Luke-Acts: H.H. Evans Reconsidered," *NovT* 27 (1975): 15-46; David P. Moessner, "'The Christ Must Suffer': New Light on the Jesus— Peter, Stephen, Paul Parallels in Luke-Acts," *NovT* 28 (1986): 220-56.

[6] This article assumes the narrative unity of Luke and Acts (see, e.g., Lovedayu C.A. Alexander, "Reading Luke-Acts From Back to Front," in *Unity of Luke-Acts* (ed. J. Verheydon; BETL, 112. Leuven:

to remove or change Mark's emotional depiction of Jesus. Pairing these redactional changes alongside the instances where Luke's Jesus expresses emotion provides valuable insight into Luke's Jesus. The next section in the article looks at emotional attributions to other characters in the narratives of Luke and Acts—both protagonists and antagonists. The aggregate findings are assessed and then applied across the four pillars in modern EQ. Luke's Jesus remains in control of his emotions and is not overwhelmed by them in comparison with the Jewish leaders, while the disciples are eventually overwhelmed by grief. This same *topos* on emotion carries over into the narrative of Acts. These paradigmatic examples provide a model for those seeking to emulate EQ within both the secular and religious spheres.

Emotion in Greco-Roman Antiquity

Stoics such as Diogenes Laertius and Seneca held that emotion was devoid of rationality and self-control. Negative emotions were broken into four categories with subcategories under each one: (1) pleasure (present good), (2) desire (expected good), (3) distress (present evil), and (4) fear (expected evil). Because these emotions could not be moderated, they were to be eliminated (see Table 1).[7] At the same time, these same Stoics spelled out three categories of good emotions: (1) joy (present good), (2) wish (expected good), and (3) caution (expected evil) (see table 2).

Table 1

Stoics considered these four emotional categories as negative expressions.

Pleasure	Desire	Distress	Fear
Malice	Anger	Envy	Sluggishness
Rapture	Rage	Rivalry	Shame
Ostentation	Hatred	Jealousy	Fright
	Enmity	Compassion	Timidity
	Wrath	Anxiety	Consternation
	Greed	Mourning	Pusillanimity
	Longing	Sadness	Bewilderment
		Troubling	Faintheartedness

Leuven University Press, 1999), 419-46; Joel B. Green, "Internal Repetition in Luke-Acts: Contemporary Narratology and Lukan Historiography," in *History, Literature, and Society in the Book of Acts* (ed. Ben Witherington III; Cambridge: Cambridge University Press, 1996), 283-99; idem, "Luke-Acts or Luke and Acts? A Reaffirmation of Narrative Unity," in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander* (ed. Steve Walton, Thomas Phillips, Lloyd K. Pieterson, and F. Scott Spencer; LNTS 427. London: Bloomsbury T&T Clark, 2011), 109-19; Patrick E. Spencer, "The Unity of Luke-Acts: A Four-Bolted Hermeneutical Hinge," *CBR* 5 (2007): 341-66.

[7] Margaret Graver, *Stoicism and Emotion* (Chicago: University of Chicago Press, 2009), 35-60, 85-108.

Grief
Lament
Depression
Vexation
Despondency

Table 2

When expressed in moderation, Stoics believed these three emotional categories to represent positive attributes.

Joy	Wish	Caution
Enjoyment	Good intent	Moral shame
Cheerfulness	Goodwill	Reverence
Good spirits	Welcoming	
	Cherishing	
	Love	

New Testament scholars who build exegetical positions based on this rigid bifurcation fail on two fronts. To begin, other Hellenistic philosophers and moralists paint a different picture of ideal emotional comport. Aristotle argues there are two opposing emotions, excess and deficiency, both of which are wrong. Further, he also considers some emotions held to be negative by the Stoics, such as pity and rivalry, as good emotions. Other writers, such as Plutarch and the Peripatetics, argued that full extirpation of emotions was impossible and moreover undesirable. Plutarch, who was an ardent opponent of the Stoics, maintained that the initial pre-emotional pains of the Stoics—namely, the "stings and shocks" that prompt initial outbursts of crying, shaking, or changing colors—are not simply precursors to a pathic response but are really instances of grief (λύπη).[8]

The second reason a rigid Stoic application of emotion should not be applied to New Testament texts is that emotion is a process, one Aristotle believed was comprised of causes, pleasure or pain, cognitive judgments, and finally goal-oriented behavior.[9] Hellenistic emotional expression consists of three "scripts" or "stages" that intensify in progression: pre-emotion that is the onset of an emotion (something that cannot be controlled), emotion that aspires to overcome rational thought, and emotion that dictates behaviors.[10] The pathic experience is not a single event but rather one of sustained

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[8] For Plutarch's anti-Stoic arguments, see Richard A. Wright, ""Plutarch on Moral Progress," in *Passions and Moral Progress in Greco-Roman Thought* (ed. J.T. Fitzgerald; London: Routledge, 2008), 136-38.

[9] Margaret Graver, *Stoicism and Emotion* (Chicago: University of Chicago Press, 2009).

[10] William V. Harris, *Restraining Rage: The Ideology of Anger Control in Classical Antiquity* (Cambridge, Mass.: Harvard University Press, 2001), 25-100, esp. 43-52; Douglas Cairns, "Looking Both

phases whereby a pre-emotional response was not indicative of an immediate moral judgment on the subject (viz., how one responds to the pre-emotion becomes the means for moral judgment). Even Seneca, who spurned emotion, describes pre-emotion as an initial response, one that "is involuntary, as if a preparation for a passion and some sort of threat" (*Ira* 2.2-3). In this sense, the first of an emotive arch is not within the control of the subject, whereas the second stage of a response is volitional, an act of moral descent.[11] Most early Jewish writers took a similar position. Philo, for example, concludes that an initial emotional reaction is unavoidable, embracing the concept of pre-emotion.[12]

Redactional Analysis of Luke's Use of Mark

The four canonical gospels, to varying degrees, depict the pathic responses of Jesus, the disciples, and their opponents. Over the past decade and a half, these emotional depictions have garnered growing scholarly attention.[13] Jesus' display of emotions in each of the gospels is an interest area against which Hellenistic ideals on emotion must be assessed. In the case of the Synoptic Gospels, a comparative analysis reveals varying degrees of redactional efforts by Matthew and Luke to downplay Jesus' emotional outbursts in Mark.[14] Of the three Synoptic Gospels, Luke's Jesus is the most philosophical, and in line with this characterization, the emotional expressions found in Mark—and to a lesser extent Matthew—are largely absent in Luke. Instances where Jesus is said to become angry and express grief in the Markan account are eliminated or transferred in Luke's account.

The following analysis examines how Luke redacts the emotions of Mark's Jesus and how these changes reflect on his portrayal of Jesus. Numerous scholars, following the lead of Jerome H. Neyrey,[15] believe Luke, in order to align with the expectations of

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Ways: Studying Emotion in Ancient Greek," *Classical Quarterly* 50 (2008): 43-62. On pre-emotions reaching back to the early Stoa, see K. Abel, Abel, K. "Das Propatheia-Theorem: Ein Beitrag zur stoischen Affektenlehre," *Hermes* 111 (1983) 78-87.

[11] Epictetus expresses a similar bifurcated view of the pathic response. See E.M. Krentz, "Πάθη and Ἀπάθεια in Early Roman Empire Stoics," in *Passions and Moral Progress in Greco-Roman Thought,* (ed. J.T. Fitzgerald; London: Routledge, 2008), 126-31.

[12] Margaret Graver, "Philo of Alexandria and the Origins of the Stoic προπάθειαι," *Phronesis* 44 (1999): 300-25.

[13] See, e.g., Spencer, *Passions; passim;* Voorwinde, Stephen Voorwinde, *Jesus' Emotions in the Gospels* (London: T&T Clark, 2011); idem, *Jesus' Emotions in the Fourth Gospel* (LNTS 284; London: T&T Clark, 2005).

[14] The emotional portrayal of Jesus in John is not the purview of this article. For an analysis of Jesus' emotional depiction in John and Stoic ideals, see Harold W. Attridge, "An 'Emotional' Jesus and Stoic Tradition," in *Stoicism in Early Christianity* (ed. T. Rasimus, T. Engberg-Pedersen, and I. Dunderberg; Grand Rapids: Baker Academic, 2012), 77-92; Gitte Buch-Hansen, "The Emotional Jesus: Anti-Stoicism in the Fourth Gospel," in *Stoicism in Early Christianity* (ed. T. Rasimus, T. Engberg-Pedersen, and I. Dunderberg; Grand Rapids: Baker Academic, 2012), 93-114.

[15] "The Absence of Jesus' Emotions—the Lukan Redaction of Lk. 22,39-56," *Biblica* 61 (1980): 153-171; *The Passion According to Luke: A Redaction Study of Luke's Soteriology* (Studies in Contemporary Biblical and Theological Problems; New York: Paulist, 1985), 49-68.

his audience, reconfigured Mark's Jesus to a Stoic characterization that eschewed grief, anger, and other emotions.[16] However, despite the redactional changes discussed below, there are certainly some cracks in his Stoic-like emotional portrayal; he is amazed at the faith of the centurion with the ill and dying slave (7:9), he is moved with compassion for the widow at Nain whose only son had just died (7:13), he weeps for Jerusalem upon reaching the city (19:41), and he experiences anguish while doubling down in prayer to ask God to remove his impending suffering from him (22:43-44). Before we look at these instances, it is important to examine the instances where Luke excises emotions from the Markan Jesus in his account.[17]

Eliminating the "Angry" Jesus

Stoics advocated an absolute prohibition of anger. As such, Seneca argues that anger is a form of temporary madness, devoid of self-control and absent masculinity. But there were moderating positions on anger. Though Plutarch sided with the Stoics in designing anger as unmasculine, he also suggested that moderate anger was acceptable due to it aiding in courage. This position comes close to that of Aristotle, who maintained that anger is sometimes the right reaction (e.g., not responding to a slight would reveal a lack of perception and make one appear stupid and servile). However, sustained anger, according to Aristotle, displays a lack of self-control, which is characteristically feminine.

Mark's Jesus expresses anger on a number of occasions, each of which are eliminated by Matthew and Luke in their accounts. While one could argue that Mark's Jesus simply expresses pre-emotions and that he does not allow his anger to grow beyond that initial reaction, the redactional extirpation by Matthew and Luke suggests Mark's emotional portrayal of Jesus as angry would have been problematic for an authorial audience immersed in first-century Hellenistic culture and thought.[18]

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[16] See, e.g., Runar M. Thorsteinsson, *Jesus as Philosopher: The Moral Sage in the Synoptic Gospels* (Oxford: Oxford University Press, 2018); John S. Kloppenborg, "*Exitus clari viri:* The Death of Jesus in Luke," *TJT* 8 (1992): 106-20; Greg Sterling, "Mors Philosophi: The Death of Jesus in Luke," *HTR* 94 (2001): 383-402; Peter J. Scaer, *The Lukan Passion and the Praiseworthy Death* (New Testament Monographs 10; Sheffield: Sheffield Phoenix, 2005).

[17] The cleansing of the temple is not included in the below due to the fact that no emotions are attributed to Jesus in Mark (11:15-17) or Luke (19:45-48) in the episode. Michael Pope, "Emotions, Pre-emotions, and Jesus' Comportment in Luke 22:39-42," *NovT* 61 (2019): 16, notes, "Why is Luke apparently unfazed by Jesus' violent treatment of the sellers? The answer is, I think, simply because unlike in Mark's garden scene Jesus does not explicitly display questionable emotions in conjunction with his vehement actions."

[18] The construct of authorial audience was first proposed by Peter J. Rabinowitz, "Truth in Fiction: A Reexamination of Audiences," *Critical Inquiry* 4 (1977): 121-41; idem, *Before Reading: Narrative Conventions and the Politics of Interpretation* (Ithaca, NY: Cornell University Press, 1987); idem, "Truth in Fiction," 121-41; idem, "Whirl Without End: Audience-Oriented Criticism," in *Contemporary Literary Theory* (eds. G. Doulas Atkins and Laura Morrow; Amherst: University of Massachusetts Press, 1989), 81-100 Also, see Patrick E. Spencer, *Rhetorical Texture and Narrative Trajectories of the Lukan Galilean Ministry Speeches: Hermeneutical Appropriation by Authorial Readers of Luke-Acts* (LNTS 341; London: T&T Clark, 2007), 28-45.

Mark 1:40-45 (Luke 5:12-16): A Leper Who Would Not Listen

In Mark 1:40-45, a leper approaches Jesus seeking to be healed. Jesus responds, depending on which textual variant is correct, with either "compassion" (σπλαγχνισθείς) or "anger" (ὀργισθείς) in v.41. While the former is more widely attested in the textual tradition, it is likely a scribal emendation on several grounds. First, the latter is the more difficult reading, which would have prompted a scribe to change it. Second, Matthew (8:1-4) and Luke (5:12-16) would have likely included "compassion" in their accounts if it had been part of the original text. Third, Jesus' reaction in v.43 where he "sternly warns" (ἐμβριμησάμενος) the man not to go out and tell others what had happened but to go to the priest and make an offering makes much more sense if the reading is "anger." On that note, most translations of ἐμβειμάομαι actually fail to communicate Jesus' emotional response, especially when v.43 is read alongside Jesus' expression of anger in v.41. Specifically, ἐμβειμάομαι is more accurately conveyed as an angry "expression of indignation by an explosive expulsion of breath."[19]

So the question is why is Jesus angry with the man, including after healing him? A number of reasons have been cited—directed at demonic forces, religious leaders who refused to help lepers, or at the causes behind leprosy (viz., the ravages of sin, disease, and death). These all ignore the fact that Jesus' anger is directed at the leper himself. F. Scott Spencer argues instead that Jesus is angry with the man because he infers that Jesus may not want to help him; this stands in contradistinction with Jesus' teachings and actions in Mark and is an affront to Jesus.[20] Further, Jesus' subsequent indignation via the use of ἐμβειμάομαι, which is removed by Luke, is in response to the man's failure to show himself to a priest and make an offer for having been made clean and heed Jesus' warning him to say nothing to anyone about what had happened.

In addition to extirpating Jesus' anger toward the leper, Luke's account not only indicates the man was a leper but that he was "full of leprosy" (πλήρης λέπρας). And unlike Mark, where the man simply kneels before Jesus (1:40), the man falls on his face before Jesus in Luke (5:12). Further, the man's petition to Jesus in Luke is formulated less like a demand and a petition in the vein of Jesus's prayer on the Mount of Olives (22:42). At the same time, Jesus' emotional "compassion" (σπλαγχνίζομαι) on the man in Mark (1:41) is removed in Luke's account. The cause for Jesus' concluding ire at the man in Mark (ἐμβριμησάμενος; v.43)—namely, the man did not heed Jesus' words and went out and began freely talking about what happened to him, to the point Jesus could no longer openly enter a town—is changed to a verb void of emotion (παραγγέλλω; v.14) in Luke. Finally, contra this concluding notation in Mark, Luke removes any reference to Jesus' movement being obstructed by the multitudes (v.16). In sum, an emotionally filled scene in Mark is redacted in Luke to one without emotion, likely a

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[19] For this conveyance, see Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary* (The Anchor Bible 27b; New York: Doubleday, 2000), 206. Spencer, *Passions,* 42, suggests the connotation of Jesus "snorting at the leper." Cf. the use of ἐμβειμάομαι elsewhere: Mark 14:5; Lam. 2:6; Daniel 11:30.

[20] "Why Did the 'Leper' Get Under Jesus' Skin? Emotion Theory and Anger Reaction in Mark 1:40-45," *Horizons in Biblical Theology* 36 (2014): 107-28.

result of Luke's concerns regarding Jesus' emotional portrayal and the disobedience of the man in Mark.[21]

Mark 3:1-6 (Luke 5:12-16): A Withered Hand Elicits Anger and Grief

In Mark 3:1-6, Jesus' opponents watch him to see if he will heal a man with a withered hand on the Sabbath so that they can accuse him. Unlike the earlier episode where Jesus' emotional response is directed at the leper seeking to be healed, Jesus' emotion, which combines both "anger" (ὀργῆς) and "grief" (συλλυπούμενος), is directed at his opponents and their hardness of heart. The tenor of the episode is heightened by Jesus' "visual panning" (περιβλεψάμενος) of his audience in the synagogue (v.5), which F. Scott Spencer notes was "no casual survey of surroundings but rather an intense physical visceral capture of Pharisees and congregation in his conceptual web."[22] Spencer points out the use of περιβλέπω here is intentional; elsewhere, Mark uses περιβλέπω to drive home a hard teaching to a skeptical audience (e.g., 10:23-24; 3:35; 11:11-19), and thus Jesus' anger and grief in Mark 3:1-5 is fueled by the Pharisee's misappraisal of a core Sabbath principle. The vividness of the emotion in the scene— and the section of narrative back to 1:22—culminates in v.6, where the narrator reveals that the Pharisees sent out and held counsel with the Herodians against Jesus, seeking to destroy him.[23]

In the Lukan account (6:6-11), Jesus' anger and grief are removed and attributed to the scribes and Pharisees. As they conspire against Jesus, they are described in Luke as overcome with "fury" (ἄνοια)—a word that connotes rage that goes beyond the control of the mental faculties. For Luke, Jesus remains in emotional control while his opponents cannot control their emotions and are overcome with incomprehension.[24]

Mark 10:13-16 (Luke 18:15-17): Irritated and Inhospitable to Children

After Peter makes his confession that Jesus is the Christ, Jesus begins to teach his disciples about the coming suffering of the Son of Man and embarks on a journey to Jerusalem (Mark 8:27-10:52). The three passion predictions Jesus makes in the section are followed by misunderstanding on the part of the disciples.[25] Mark 10:13-16 falls between the second and third predictions (9:30-32; 10:32-34), and the disciples rebuking of those who were bringing children to him stands in contrast with Jesus' words and actions: he welcomes the children, positions them as a paradigmatic model of discipleship, embraces them, blesses them, and touches them (v.16).

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[21] See I. Howard Marshall, *Commentary of Luke* (NIGTC. Grand Rapids, Michigan: William B. Eerdmans Publishing, 1978), 209.

[22] "A Withered Hand, Hardened Hearts, and a Distressed Jesus: Getting a Feel for the Sabbath Scene in Mark 3:1-5," *Review & Expositor* 114 (2017): 292-97; idem, *Passions*, 55.

[23] For this observation, see Richard James Hicks, *Emotion Made Right: Hellenistic Moral Progress and the (Un)Emotional Jesus in* Mark (BZNW, 250. Berlin: de Gruyter, 2021), 163-80.

[24] Green, *Luke,* 257.

[25] For an overview of Mark's narrative structure and 8:27-10:52, see Williams, "Does Mark's Gospel Have an Outline?" *JETS* 49 (2006): 518-19.

But before doing so, Jesus became vexed with the disciples (v.14). The word used to describe his emotion (ἀγανακτέω) equates to feeling a violent irritation. So why does Jesus become irritated suddenly with the disciples' rebuking and preventing people from bringing children for him to bless? The answer is in Mark 9:36-37, which also depicts Jesus taking a child in his arms (10:16) and instructing his disciples receive children into their midst. Despite this earlier instruction and three ensuring scenes involving the proper treatment of disenfranchised people who lack religious and social status akin to children, the disciples fail to understand and follow Jesus' earlier instruction.[26]

Unlike Mark, which uses παιδία to describe the children being brought to Jesus to touch, Luke changes it to "infants" (Βρέφος). Likewise, in Jesus' instructions to the disciples, Luke changes the reference to παῖς, a term typically used for household slaves and children. These two changes combine to accentuate the utter lack of importance of the children. As a result, the actions of the disciples can be easily understood and even justified; Jesus' time should not be taken up by persons of such little importance. However, when the scene is processed through Luke's emphasis on hospitality to persons of all status, an expression of anger by Jesus in Luke would be understandable: The disciples are working against God's purposes by denying children access to Jesus. Yet, just as Luke extirpated feelings of anger by Jesus when expropriating Mark's account in prior scenes of his narrative, Luke does so here as well, revealing a conscious decision to remove emotion—at least those of anger—from the narrative.

Mark 10:17-22 (Luke 18:18-23): Was It "Love" for the Rich Man?

In Mark, the episode involving the man seeking to discover what he must do to inherit eternal life directly follows the episode of Jesus welcoming the children. All three Synoptic Gospels stress the man's wealth; Matthew adds that he is a "young man" (19:20) while Luke adds that he is a "ruler" (18:18). Mark also attributes a range of emotions to Jesus, the rich man, and the disciples not found in Matthew and Luke. Mark kicks off the episode by portraying the man as eager ("running") and perhaps obsequious ("kneels" and calls Jesus "Good Teacher")—both Matthew and Luke leave out him "running up" and "kneeling" before Jesus. And while there is precedent of supplicants running up to Jesus and kneeling before him, his urgency and inability to stand before Jesus suggests there is wrongdoing on his part that has not yet been revealed.[27]

But before getting into some of the emotional expressions and attributions in the episode, Jesus' recitation of the commandments is warranted. Five of the six he recites

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[26] See Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis: Fortress Press, 1989), 210.

[27] Richard James Hicks, "Markan Discipleship According to Malachi: The Significance of μὴ ἀποστερήσῃς in the Story of the Rich Man (Mark 10:17-22)," *JBL* 132 (2013): 188-90, argues that intertextual framing of Malachi prompts the authorial audience to view the man through the lens of the unfaithful Judeans in Mal. 3:1.

in Mark are found in the Decalogue (Deut. 5:16-20); the exception—"Do not defraud" (μὴ ἀποστερήσῃς)—has prompted much discussion on why Mark chose to include it. As the authorial audience would have recognized it as an aberration, its inclusion serves as an interpretive hinge for the episode. Indeed, Jesus' prophet-like power to discern what others are thinking and need to hear occurs elsewhere in the narrative (2:6-8; 3:5; 8:17-21); Jesus' initial harsh reprimand of the man's reference to him as "Good Teacher" indicates there is information about that man that has not been revealed yet (viz., Jesus knows but the authorial audience does not).

The punchline of the episode is not revealed until the very end when the narrator describes how the man responds to Jesus' instruction and the reason for it: he had great possessions (v.22). As argued by several, wealthy individuals in first-century Palestine would not have gotten their wealth through honest means but rather by defrauding others.[28] Thus, upon reaching the punchline in the episode, the authorial audience concludes Jesus' inclusion of the non-Decalogue commandment, "Do not defraud," was to call out the man's moral deficit indirectly—namely, he had gained his wealth by defrauding others. When Jesus tells the man that he must sell everything and give the proceeds to the poor to inherit eternal life, he does not speak but simply departs. His emotion is disclosed by Mark, however, who employs two words to accentuate the man's sorrow—"his countenance fell" (ὁ δὲ στυγνάσας) and "he went away sorrowful" (λυπούμενος). Both Matthew and Luke simplify his reaction, using only one word to describe his sorrow—λυπούμενος in Matthew and περίλυπος in Luke.

After Jesus' recitation of the six commandments and the man's response that he has observed all of them from his youth, Jesus responds with an emotional response that is a bit peculiar: He looked upon him and loved (ἠγάπησεν) him" (10:21). In earlier episodes where supplicants approached him in the wrong manner, Jesus responded with indignation. In addition, in Mark 12:41-44, he levels harsh criticism against the wealthy and powerful. Thus, if Jesus is to have an emotional response to the man, one might expect a negative reaction—and certainly not love. It is likely for this reason that Matthew (19:16-22) and Luke (18:18-23) removed the reference to Jesus loving the man in their accounts. For Mark, Richard James Hicks argues "love" is not depicted as an emotion but rather as covenantal love as conveyed through the intertextual framing of Malachi 3 in the scene.[29] He contends that "love" did not qualify as an emotion in first-century Hellenistic thought, as it does not appear in any of the emotional lists of the moralists. And since Mal. 3 is not an intertextual frame for Matthew or Luke, the inclusion of "Jesus looking upon him and loving him" no longer made sense.

Mark 14:32-42 (Luke 22.39-46): Overcoming Emotional Temptation

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[28] See Michael Peppard, "Torah for the Man Who Has Everything: 'Do Not Defraud' in Mark 10:19," *JBL* 134 (2015): 595-604; Joel B. Marcus, *Mark 9-16: A New Translation with Introduction and Commentary* (The Anchor Bible 27b. New York: Doubleday, 2009), 721-27.

[29] "Markan Discipleship According to Malachi: The Significance of μὴ ἀποστερήσῃς in the Story of the Rich Man (Mark 10:17-22)," *JBL* 132 (2013): 179-99.

The "temptation" (πειρασμός) Jesus warns the disciples to avoid by watching and praying in the Markan Gethsemane scene (14:38) hearkens back to Jesus being "tempted by Satan" (πειραζόμενος ὑπὸ τοῦ σατανᾶ) at the beginning of the gospel (1:12-13). As there is no reference to Jesus overcoming the temptation in Mark, the authorial audience construes Jesus' ongoing confrontations with religious authorities, supplicants, and disciples throughout the gospel as a personification of this temptation.[30]

Heightened emotional despondence is present at the outset: The narrator informs the authorial audience that Jesus "began to be frightened and troubled" (14:33; καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν). Jesus then tells Peter, James, and John that "his soul is surrounded by grief" (περίλυπός ἐστιν ἡ ψυχή) unto the point of death (v.34). The combination of these three words to describe Jesus' emotion is dramatic for the authorial audience. Notably, the scene runs counter to what Jesus instructed the disciples to do when placed on trial before powerful rulers: not to fret (13:9-11). The use of "dismay/startle" (ἐκθαμβέω) with "fear" (ἀδημονέω) to describe Jesus' emotional state reveals a progressive state of fear that Jesus tells Peter, James, and John is causing him "grief" (περίλυπος) leading to death. The combination of ἐκθαμβέω and ἀδημονέω occurs in the final scene in Mark, where the women enter the tomb to find a young man dressed in white and are "dismayed/startled" (v.5; ἐξεθαμβήθησαν), and unlike Jesus at Gethsemane who does not flee the religious leaders who are coming to arrest him and ensuring trial, they irrationally flee because "they were afraid" (v.8; ἐφοβοῦντο).[31]

Jesus' physical actions in the scene convey a sense of emotional exhaustion. Repeated temptations at the hand of Satan to avert his pending fate at the hands of the religious authorities culminate in Gethsemane. When Jesus leaves Peter, James, and John, rather than standing to pray as one would expect him to do (cf. 11:25), he "falls to the ground" (v.35-36), mirroring the actions of the boy possessed by a demonic spirit from an earlier episode in the narrative (9:20). The content of Jesus' prayer was foreshadowed in earlier scenes when he spoke about the "cup" concerning his death (10:33-38; 14:17-25). Specifically, when he secludes himself three times to pray (v.35, v.39, v.41), he petitions for an alternative to suffering and the removal of the "cup" (v.36). But unlike when he is tempted by Satan (1:12-13) and his transformation at the transfiguration (9:7), he gets no response—no voice of God from heaven declaring him as the Chosen Son and no angels minister to him as they did before. Mark also uses the imperfect of προσεύχομαι ("to pray"), which connotes a desperate, repeated pleading on the part of Jesus.

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[30] Richard James Hicks, "'Emotional' Temptation and Jesus' Spiritual Victory at Markan Gethsemane," *JBPR* 5 (2013): 31-33, points out that while Jesus is tested regularly in the Markan narrative leading up to the Gethsemane scene, this is the only occurrence of the noun πειρασμός versus the verbal form πειράζω. He believes this is intentional, demonstrating that Gethsemane is a special test for Jesus.

[31] In addition to the closing scene in Mark, Hicks cites the *Test. of Abr.* 13:13 and Dan. 7:7 as examples where ἐκθαμβέω and ἀδημονέω are used together in a similar fashion.

In the face of adversity and great emotional turmoil, Jesus seeks the counsel of his closest companions—Peter, James, and John—three times during the night, but they offer no support. But rather than remaining vigilant as instructed by Jesus, they fall asleep and are awakened by Jesus three times. Then, in fulfillment of Jesus' earlier prediction that they would abandon him (14:27), they impulsively "flee" (ἔφυγον) at his arrest, just as the women disciples in the final scene of the gospel flee because of fear (16:8). While there are multiple reasons for the disciples' abandonment of Jesus, two obvious causes from the immediate narrative are they failed to watch, and on the other hand, pray.[32]

While Jesus has secluded himself in prayer before in the Markan narrative (1:35; 6:46), those instances were temporary. In the case of Gethsemane, the isolation was long lasting, extending to the end of the gospel—at his trial before the Sanhedrin (14:53-72), when before the Romans (15:1-15), and at Golgotha during his crucifixion (15:22-37).[33] The authorial audience is left wondering if the disciples met him in Galilee as instructed. In addition, Jesus' isolation is not confined to his relationship with the disciples only; this isolation also includes God and the Holy Spirit.

The Lukan account of the Mount of Olives is significantly different from the one in Mark (22:39-46). The episode is framed as an inclusio, a literary device employed by Luke in numerous instances: Jesus tells the disciples to pray that they may not enter into temptation at the outset (v.40) and then upbraids them upon finding them sleeping rather than praying at the close (v.46).

Putting aside the contested reference to Jesus' sweat-soaked struggle with God for a moment (vv.43-44), the episode in Luke extirpates a number of elements found in the Markan account—many of them related to Jesus' emotional duress.[34] First, instead of falling to the ground from emotional exhaustion (Mark 14:35), Jesus in Luke simply "kneels down" (θεὶς τὰ γόνατα). Second, Luke alters the tense for Jesus praying from Mark's imperfect προσηύχετο (14:35), which connotes desperate, ongoing pleading, to a more decorous, single-action aorist tense (προσηύξατο; Luke 22:41). Third, the emotional distress of Jesus in Mark (14:33-34) is not only extirpated in Luke but attributed to the disciples who are described as comatose on account of their "grief" (λύπης; 22:45).[35] Fourth, Jesus only prays and confronts the disciples one time for their

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[32] When the disciples are unable to cast the demon out of the boy and they ask Jesus why they were unable to do so, Jesus tells them such could only occur through prayer (9:29).

[33] See, e.g., Reinhard Feldmeier, *Die Krisis des Gottessohnes: Die Gethsemaneerzählung als Schüssel der Markuspassion* (WUNT 2/21. Tübingen: Mohr Siebeck, 1987), 128-40, 145-46.

[34] Luke was certainly not the only early Christian writer to express concern over Mark's portrayal of Jesus in Gethsemane (see, e.g., Kevin Madigan, "Ancient and High-Medieval Interpretations of Jesus in Gethsemane: Some Reflections on Tradition and Continuity in Christian Thought," *HTR* 88 [1995]: 157-73).

[35] See the excellent discussion of κοιμάομαι and λύπη in Luke 22:45 in Clare K. Rothschild, *Paul in Athens: The Popular Religious Context of Acts 17* (WUNT 341. Tübingen: Mohr Siebeck, 2014), 146-47. Also, see Richard A. Wright, "Possessions, Distress, and the Problem of Emotions: *De indolentia* and the Gospel of Luke in Juxtaposition," in *Galen's De indolentia: Essays on a Newly Discovered Letter* (ed. Clare K. Rothschild and Trevor W. Thompson; Tübingen: Mohr Siebeck,

failure to remain awake in Luke, compared to him going off to pray and upbraiding the disciples three separate times in Mark. Finally, for the contents of Jesus' prayer, Luke includes "If you are willing" before the petition, which coincides with "generically Stoicizing language for divine will."[36]

The redactional changes Luke makes in this episode reveals an intentional purpose to remove Jesus' emotional angst from his Markan source, aligning Jesus portrayal with Stoic ideals of appropriate emotional comportment. Stoics rejected anger, grief, and the fear of death because these passions alienated one from the present through sorrow and anxiety for the future, disrupting one's ability to fulfill obligations of care of others and to feel gratitude for the gift of loved ones.[37] Luke's aversion to portray Jesus in a state of emotional duress may also be related to the association of overt emotional lamentation with the feminine. With roots that can be traced to the Homeric epics, Hellenistic philosophers such as Plato, Cicero, and Seneca assert that sorrow and mourning are unbefitting of a man. In doing so, Luke shows that Jesus can remain in control of events even while submitting to God's will. Thus, Luke aligns most closely with hegemonic Greco-Roman ideals, while "Mark and Matthew advocate a more marginal ideal of masculinity."[38]

When Jesus Gets Emotional in Luke

Despite redactional changes with the intent to remove emotion from Jesus, there are several places in the Lukan narrative where Jesus expresses emotion. Two episodes appear in Luke 7, and another at the close of the journey to Jerusalem. None of them appear in Mark, and only the two episodes in Luke 7 have parallels in Matthew.

Luke 7:1-10: Amazed at the "Amazing" Centurion

The first instance in Luke where emotion is attributed to Jesus is the episode involving the centurion whose slave is sick and near death (7:1-10). The narrative is full of surprises, starting with the fact that it is about the centurion who is a commander of a substantial military unit located in a small, remote town.[39] It includes mimetic connections with the story of Elisha and Naaman in 2 Kings 5:1-25, which hearkens back to Jesus' inaugural speech at the synagogue in his hometown of Nazareth (4:27). Yet, not to be outdone, Luke's portrayal of the centurion is more striking than that of

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2014), 251-73, esp. 268-72, who argues that Luke redacts the scene in Mark and Matthew to shift λύπη away from Jesus to the disciples and moreover attributes its onset to the disciples' inability to achieve positions of honor and glory.

[36] Pope, "Emotions, Pre-emotions," 12.

[37] See Paul Scherz, "Grief, Death, and Longing in Stoic and Christian Ethics," *Journal of Religious Ethics* 45 (2017): 7-28.

[38] Susanna Asikainen, *Jesus and Other Men: Ideal Masculinities in the Synoptic Gospels* (Biblical Interpretation Series 159; Boston: Brill, 2018).

[39] Bart B. Bruehler, "Expecting the Unexpected in Luke 7:1-10," *TynBul* 73 (2022): 71-89.

Naaman.[40] Jesus simply needs to speak a word and the centurion's slave would be healed, whereas Naaman must wash in the dirty waters of the Jordan river. Further, Naaman asks for a special dispensation to bow down before the idol of Rimmon (2 Kings 5:18); the centurion exhibits humble, resolute faith.

The close affinity between the centurion and his local community is evident in the group of Jewish elders who, acting as clients on behalf of the centurion, go to Jesus to ask him to heal his slave. They inform Jesus that the centurion is "worthy" (ἄξιος) of Jesus' miraculous interaction (v.4). At the same time, while centurions might perform benefactions out of love for honor, the Jewish elders tell Jesus this centurion is said to have done so out of "love for the Jewish people" (v.5; ἀγαπᾷ γάρ τὸ ἔθνος). When Jesus was not far from his house, the centurion sends another delegation of friends to Jesus who convey, speaking on behalf of the centurion, the opposite: He is not "worthy" (ἱκανός) of Jesus coming to his house (v.6). They also reveal that the centurion believes Jesus does not need to come to his house to heal his slave. Upon hearing this, the narrator reports Jesus was "amazed" (ἐθαύμασεν), just as the crowd was "amazed" at Jesus' words when he spoke at the synagogue in Nazareth (4:22). He then turns to the multitude following him, a physical act that denotes a teaching moment in Luke,[41] and tells them that such faith is unparalleled, including among the Jewish people. The outtake is that Jesus' amazement serves as a rhetorical device, an emotional outburst that elevates the Gentile centurion's faith over that of Jewish Israelites, who, at this point in the narrative, have struggled to embrace Jesus' words and actions or have outright opposed him (cf. Luke 4:28-30; 5:17-26; 6:1-5; 6:6-11).[42]

Luke 7:11-17: Compassion on the Widow from Nain

The episode involving the centurion is directly followed by one where Jesus encounters a widow whose only son had just died. Rather than healing the sick, Jesus must now raise the dead. Like the episode involving the centurion, Jesus' earlier inaugural ministry speech and its reference to Elijah's resuscitation of the son of the widow of Zarephath (1 Kings 17.8-24) serves as an interpretive frame (4:25-26).[43] There

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[40] See, e.g., David B. Gowler, "Text, Culture, and Ideology in Luke 7:1-10: A Dialogic Reading," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (ed. David B. Gowler, Gregory L. Bloomquist, and Duane F. Watson; Harrisburg: Trinity Press International, 2003), 89-125; Green, *Luke,* 284.

[41] There are seven such occurrences in Luke (7:9, 44; 9:55; 10:23; 14:25; 22:61; 23:28), which F. Scott Spencer, *Luke* (Two Horizons New Testament Commentary; Grand Rapids: Eerdmans, 2019), 374-75, maintains signal a critical plot development within an emotional episode.

[42] Laurie Brink, *Soldiers in Luke-Acts: Engaging, Contradicting, and Transcending Stereotypes* (WUNT, 362. Tübingen: Mohr Siebeck, 2014), 128-47, asserts that the centurion transcends the stereotypical depiction of Roman soldiers in Greek literature to one who is virtuous. Luke's recipients were familiar with this stock characterization and is confronted with a much different portrayal in Luke 7.

[43] For a discussion of the intertextual connections between 1 Kings 17:8-24 and Luke 7:11-17, see, e.g., Thomas Brodie, Toward Unravelling Luke's Use of the Old Testament: Luke 7:11-17 as an *Imitatio* of 1 Kings 17:17-24," *NTS* 32 (1986): 247-67; Craig Evans, The Function of the

are a number of parallels between 1 Kings 17 and Luke 7:11-17, though the episode in Luke is more than a retelling of the LXX account. Both the inclusion and omission of details from 1 Kings 17 enable the authorial audience to generate meaning from the Lukan episode. However, unlike the widow of Zarephath and Jesus' reference in his inaugural ministry speech, the nationality of the widow is not mentioned and there is no hint of conflict in the scene unlike the one in 1 Kings 17 where the widow of Zarephath accuses Elijah of bringing the calamity upon her (v.18). These omissions focus the narrative on the woman and her pitiful state: the son had died, he was her only son, and she was a widow. With no economic support remaining to lean upon with the loss of her son, the widow is the embodiment of the poor—without economic support and social standing in the village (cf. 4:18; 6:20).

The position of Jesus' emotional reaction in the episode occurs at the midpoint of the episode (v.13), accentuating Jesus as the widow's emotional benefactor. The compassion (ἐσπλαγχνίσθη) Jesus feels for the widow[44] is the result of her doleful economic situation and social circumstances resulting from the loss of her "only son" (μονογενὴς υἱός).[45] Just as the "compassion" felt by the Good Samaritan (10:33) and the Prodigal's father (15:20) is followed by action on the part of those two parabolic characters, immediate action follows in this episode.[46] First, Jesus tells her not to weep (μὴ κλαῖε), which hearkens back to the second ministry speech in 6:20-49 where Jesus told his audience that the good news of salvation will turn weeping into laughter (v.21). Second, he touches the funeral bier on which the body is being carried, crossing the boundary of ritual purity again in the narrative (cf. 5:12-14). Finally, Jesus speaks in prayer, albeit to the corpse rather than to God (compared to Elijah who must petition God three times in 1 Kings 17:20-22).

While Jesus' focus is on the widow, the narrative hones the attention of the authorial audience on the actions of Jesus as they contrast with those of Elijah in 1 Kings 17. Elijah engages in ritual speech, asking for God's help and then stretching

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Elijah/Elisha Narratives in Luke's Ethic of Election," in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (ed. Craig Evans and James Sanders, 70-83. Minneapolis: Fortress Press, 1993), 247-67; Green, *Luke,* 289-90. This is just the first of three episodes in Luke-Acts where 1 Kings 17:11-17 serves as an interpretive frame (cf. Acts 9:32-43; 20:7-12). As listening and reading narrative is a cumulative experience, these three episodes, along with the reference in the inaugural ministry speech, prompt retrospective back-and-forth comparison of all episodes as an aggregate by the authorial reader (see, e.g., Hermann-Josef-Stipp, "Vier Gestalten einer Totenerweckungserzählung [1 Kön 17,17-24; 2 Kön 4,8-37; Apg 9,36-42; Apg 20,7-12]," *Biblica* 80 [1999]: 43-77; Jeremy D. Otten, "From Widows to Windows: Luke's Use of Repetition and Redundancy in Echoes of 1 Kings 17:8-24," *BBR* 31 [2021]: 463-77).

[44] Even though Luke uses σπλαγχνίζομαι three times, in instances where there is no Markan source, Luke leaves out its one occurrence in Mark when adapting the Markan source: Jesus feels ἐσπλαγχνίσθη (v.34) for the crowds in the episode of the Feeding of the Five Thousand in Mark (6:30-44) but there is no reference to Jesus' emotion in Luke's account (9:10-17).

[45] Kavin C. Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke* (Berlin: de Gruyter, 2006)*,* 126, suggests σπλαγχνίζομαι conveys a sense of unity of action signifying the action of both Jesus and God here.

[46] See Green, *Luke,* 291-92.

himself over the dead boy three times (vv.20-22). Eventually, after the third attempt to resuscitate the boy, God responds. Jesus does not require supplication to God and his words are sufficient to resuscitate the widow's son.[47] For the authorial audience, the takeaway is that Jesus is a great prophet, one greater than Elijah. For the narrative, this directly leads into the next scene involving the disciples from John the Baptist and their question to him about his identity (7:18-20).

Luke 10:17-24: Eschatological Joy to the Beginning and Ending

The commissioning of the 72 disciples in Luke 10:1-16 is only found in Luke and not in Mark or Matthew. The two scenes that follow, which are intertwined temporally, semantically, and theologically, are couched in eschatological language, with the different lexemes for "joy" employed to heighten the emotional jubilation in the two scenes.[48] After the 72 return from their mission, they report that even the demons are subject to them in the name of Jesus. They are described as doing so with joy (v.17; χαρά). Jesus then tells them not to rejoice in their power over demons (v.20; μὴ χαίρετε) but rather because their names are written in heaven (v.20; χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν). Jesus then rejoices in the Holy Spirit (v.21; ἠγαλλιάσατο) and recites a thanksgiving prayer giving thanks for God concealing "these things" from some and revealing it to others. Jesus then proclaims a status of reversal, where the wise and intelligent and prophets and kings do not see and hear but infants, or more specifically, the disciples, equated with infants, do see and hear (vv.23-24).[49]

The eschatological joy expressed by the 72 disciples and Jesus reaches back to the birth narratives and proleptically to the final scene of the gospel. Elizabeth's neighbors and kinsfolk "were rejoicing with her" (συνέχαιρον αὐτῇ) at the time of John the Baptist's birth (1:58), while the angel appears to the shepherds and announces the arrival of great joy (χαρὰν μεγάλην) at the birth of Jesus (2:10-11). At the same time, the eschatological joy in 10:17-24 proleptically points to the "great joy" (χαρὰς μεγάλην) felt by the disciples upon witnessing Jesus carried up into heaven (24:52).

The nature of the eschatological response and celebration is exemplified in the three parables Jesus tells in response to the Pharisees and scribes "grumbling" (διγόγγυζον) that Jesus welcomes sinners and eats with them in Luke (15:1-2). Use of γογγύζω to describe their objection to Jesus' actions aligns them with those of the wilderness generation who complained against God's representatives, Moses and

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[47] Mikeal C. Parsons, *Luke* (Paideia Commentaries on the New Testement; Grand Rapids: Baker Academic, 2015)*,* 122, points out that the authorial audience's comparison of Elijah and Jesus here elevates Jesus as greater.

[48] Voorwinde, *Emotions in the Gospels*, 130, mistakenly argues that Jesus' joy in v.21 is of a different nature than that of the disciples on the premise that ἀγαλλιάω is used to describe that of Jesus and χαίρω for the disciples. See, e.g., David H. Wenkel, *Joy in Luke-Acts: The Intersection of Rhetoric, Narrative, and Emotion* (Paternoster Biblical Monographs. London: Paternoster, 2015), 95.

[49] See Wenkel, *Joy in Luke-Acts*, 97-99, for a discussion of the intertwining of seeing, hearing, and understanding of God's purpose.

Aaron.[50] Specifically, in the case of the three parables in Luke 15, "joy" and its cognates are employed multiple times: χαίρω in vv. 5, 32), χαρά in vv.7, 10, and συγχαίρω in vv.6, 9).[51]

Luke 19:41-44: Lamentation for Jerusalem

Luke is the only Synoptic Gospel to depict Jesus as weeping (19:41). The episode closes Jesus' lengthy journey to Jerusalem that started in 9:51 and opens with the verb "to come near" (ἤγγισεν), which Luke employs five times as Jesus approaches Jerusalem to slow the pace of the narrative and to dramatize the long-awaited arrival of Jesus (cf. 18:35, 40; 19:29, 37, 41). The final words Jesus exchanged with the Pharisees in the prior scene (19:28-40), when they command him to silence his disciples for their rejoicing at the arrival of peace of heaven (v.39), serves as the basis for Jesus weeping—namely, their failure to welcome the things that make for peace (v.42) and to recognize the time of your visitation from God (v.44b). Peace for Luke is a soteriological term denoting salvation in its social, material, and spiritual realities.[52] In order for peace to occur, both the arrival of the king and a welcoming and blessing by the people to greet the king are required. In the case of Luke, the king arrives in peace, but the people reject him—the moment when the leaders and populace join together in rejecting Jesus (23:13, 18, 21, 23). The repetition of the personal pronoun "you" 12 times focuses Jesus' pronouncement on all the inhabitants of Jerusalem.[53]

Jesus' emotional response upon seeing Jerusalem contrasts with the emotional response of the disciples in the previous episode who rejoice and praise God with a loud voice (v.37). Here, the verb Luke employs to describe Jesus' weeping (κλαίω; v.41) connotes great anguish that includes "screaming and moaning," a much stronger emotional expression than Jesus' weeping at the tomb of Lazarus (11:35; δακρύω).[54] The combination of "rejoicing" and "weeping" analeptically points the authorial audience to the third set of parallel blessings and woes in the second Galilean speech of Jesus (6:21b, 25b): the disciples rejoicing will turn to weeping when Jesus is arrested, tried,

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[50] See Green, *Luke,* 571.

[51] For this observation, see Joel B. Green, "'We Had to Celebrate and Rejoice!': Happiness in the Topsy-turvey World of Luke-Acts," in *The Bible and the Pursuit of Happiness: What the Old and New Testaments Teach Us About the Good Life* (ed. B.A. Strawn; Oxford: Oxford University Press, 2012), 169-86.

[52] On the *topos* of salvation in Luke-Acts, see Joel B. Green, "'Salvation to the Ends of the Earth' (Acts 13:47): God as Saviour in the Acts of the Apostles," in *Witness to the Gospel: The Theology of Acts* (ed. I. H. Marshall and David Peterson; Grand Rapids, Michigan: William B. Eerdmans Publishing, 1998), 83-106.

[53] See Green, *Luke,* 689.

[54] See Asikainen, *Jesus and Other Men,* 146. However, cf. Shelly Matthews, "The Weeping Jesus and the Daughters of Jerusalem: Gender and Conquest in Lukan Thought," in *Doing Gender—Doing Religion: Fallstudien zur Intersektionalität im frühen Judentum, Christentum und Islam* (ed. U.E. Eisen, C. Gerber, and A. Standhartinger; Tübingen: Mohr Siebeck, 2013), 381-403, who contends Jesus' weeping in Luke 19:41 corresponds with the weeping of Roman generals and other great men.

and crucified (22:62; 23:27), while Jesus' weeping will turn to rejoicing with the resurrection (24:52-53).[55]

The entire focus of Jesus' weeping is not from concern regarding his pending suffering and death, but rather as a lament on the coming fate of Jerusalem and its people. Jesus' lament in Luke forms an intertextual echo with the Old Testament prophets, especially Jeremiah, where Jesus' weeping parallels Jeremiah's lamentation for Jerusalem's impending doom (cf. Jer. 8:23; 9:1; 13:17; 14:17).[56] The prophetic depiction of Jesus in these final two scenes in the journey to Jerusalem recalls the culminating in the blessing and woe pair in the second Galilean speech where the prophets are rejected (6:23)—whether it be Jeremiah or Jesus.[57] The structure of Jesus' lament matches Jerusalem's rejection of Jesus with God's rejection of the city. Further, by rejecting Jesus and his message of peace, Jerusalem incurs divine visitation as judgment.

Luke 22:43-44: The Struggle on the Mount of Olives

The Lukan episode on the Mount of Olives (22:39-46) contains two verses (vv.43-44) that are highly contested as to their authenticity and are a critical part of any discussion of Jesus' emotion in Luke. The list of manuscripts that omit the two verses is impressive, and reasons for their inauthenticity is compelling and many scholars view them as an interpolation.

Representing the traditional argument in favor of the verses as an interpolation, Bart D. Erhman and Mark A. Plunkett note they are already absent in early third century witnesses (P[69vid, 75], and Clement), while they are included as early as 160 CE (Justin, *Dial.* 103.8).[58] Later Christological controversies, as a result, cannot be used to explain the derivation of an interpolation or omission; argument for an omission must be dated before 200 to 230 CE, whereas one for an interpolation must be before 160 CE. Erhman and Plunkett note that the verses are both theologically and narratively intrusive in their context. On the former, they contend that only here, in all of Luke's passion narrative, does Jesus appear out of control, failing to approach his fate with calm assurance. In

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[55] Sun Min Hong, *Those Who Weep Shall Laugh: Reversal of Weeping in the Gospel of Luke* (Eugene, OR: Pickwick Publications, 2018), 119-27, discusses the interplay between weeping and laughing in Luke 19:41-44.

[56] Bruce N. Fisk, "See My Tears: A Lament for Jerusalem (Luke 13:31-35; 19:41-44)," in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hayes* (ed. J.R. Wagner, C.K. Rowe, A.K. Grief; Grand Rapids: Eerdmans, 2010),147-78, calls out the connections with Jeremiah and other prophetic literature. For how Luke depicts Jesus in the lineage of the prophets, see Joseph Verheyden, "Calling Jesus a Prophet, as Seen by Luke," in *Prophets and Prophecy in Jewish and Early Christian Literature* (ed. J. Verheyden, et al.; Tübingen: Mohr Siebeck, 2010), 177-210. Tucker S. Ferda, "Reason to Weep: Isaiah 52 and the Subtext of Luke's Triumphal Entry," *JTS* 66 (2015): 28-60, argues Luke evokes and subverts the oracle of Jerusalem's restoration in Isa. 52.

[57] For this intratextual connection, see Spencer, *Galilean Ministry,* 76-81.

[58] "The Angel and the Agony: The Textual Problem of Luke 22:43-44," *CBQ* 45 (1983): 401-16.

regard to the latter, they observe that in every other pericope of the passion Luke adds, omits, and substitutes material for narrative purposes. They also discern that the two verses interrupt a clear chiasmus:[59]

A   Jesus tells the disciples to pray not to fall into temptation (v.40)
B   Jesus withdraws from the disciples (v.41a)
C   Jesus kneels down (v.41b)
D   Jesus prays for the cup be removed if God wills (vv.41c-42)
C'   Jesus arises from prayer (v.45a)
B'   Jesus goes to the disciples (v.45b)
     A'   Jesus admonishes the disciples for sleeping and tells them to pray so not to fall into temptation (v.46)

Erhman and Plunkett conclude, as a result of the above, that the verses were an interpolation, made sometime before 160 CE, probably for doctrinal reasons as an anti-docetic polemic.

      While Erhman's and Plunkett's conclusions have received widespread acceptance, arguments in favor of omission have grown in recent years, though the reasoning is varied. Neyrey finds the reference to λύπη embodies negative connotations from Hellenistic philosophy with which Luke would not have wanted to associate with Jesus and thus reattributed to the disciples (v.45).[60] The "agony" (ἀγωνία) Jesus experiences in v.44 is akin to a "combat" with the philosophical emotions of distress and fear. He asserts, as a result, that Jesus' struggle in vv.43-44 confronts irrational passion before proceeding to his death. Jesus is "not a victim, out of control, subject to irrational passion" but rather is portrayed practicing virtue[61] This leads Neyrey and others to associate Jesus as a Socratic philosopher or heroic martyr.[62]

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[59] Ibid., 413.

[60] "Absence of Jesus' Emotion," 153-71.

[61] Ibid., 158-59.

[62] Sterling, "*Mors Philosophi,*" 383-402; Scaer, *The Lukan Passion;* Steve Reece, "Echoes of Plato's *Apology of Socrates* in Luke-Acts," *NovT* 63 (2020): 1-21, who argue that Jesus is presented as a Socratic philosopher, and Raymond E. Brown, *The Death of the Messiah: From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels,* 2nd vol. (New York: Doubleday, 1994), 187-90; Charles H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (Macon, GA: Smyth & Helwys, 1982), 212-14; Karl Olav Sadnes, *Early Christian Discourses on Jesus' Prayer at Gethsemane: Courageous, Committed, Cowardly?* (NovT Supplements 166; Leiden: Brill, 2016), 148-72; and Neyrey, "Absence of Jesus' Emotions," 153-71, who contend Jesus is presented as a heroic martyr. In both of these scenarios—Socratic philosopher and heroic martyr—Jesus' emotions in both v.42b and vv.43-44 are problematic. Jesus' emotion in the scene—v.42b and vv.43-44—presents challenges for scholars who cite Luke's redactional penchant to remove Jesus' emotion. Brown (*The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke,* 2nd ed. [The Anchor Yale Bible Reference Library; New York: Doubleday, 1993], 188-89) sidesteps the issue by suggesting that ἐν ἀγωνίᾳ does not refer to the anguished prayer in v.42 but rather to Jesus' reaction after it is confirmed that no exit is possible: "The arrival of the angel from heaven and the consequent strengthening have told Jesus that he must enter the *perisamos* but not

However, this argument has been challenged on several fronts. First, emphasis of the passage on temptation in vv.28, 40, and 46 (περιασμός) points to a struggle—for both Jesus and the disciples—against Satan and not λύπη.[63] After Jesus' struggle with Satan in 4:1-13, he departs until an opportune time (v.13), which arrives when he enters into Judas (22:3) and sifts the disciples like wheat (22:31-34). Indeed, immediately after awakening the sleeping disciples, Judas appears with the religious leaders to arrest Jesus (22:47-48), and Jesus announces that the "power of darkness" has come (22:53). The sandwiching of 22:39-46 between two "sword" passages serves to accentuate the cosmic struggle in which Jesus and the disciples are involved. Indeed, the passion and arrest scenes are crafted as one continuous episode.[64] Second, translating ἀγωνία as "combat" is deemed as unnecessary. The one other use of ἀγωνία, or its cognate verbal form ἀγονίζωμαι in this case, conveys the difficulty of entering through the narrow door (13:24), which is the result of one lacking in strength (οὐκ ἰσχύσουσιν). This conveys that Jesus needed strengthening to overcome temptation. This depiction stands in contrast with those who envision Jesus' passion in Luke as a martyrdom in the vein of 4 Maccabees where death is happily embraced.[65] Third, in addition to Jesus' prayer in v.42, Luke employs other emotions to depict Jesus (e.g., weeping in 19:41, desiring to eat the Passover meal with his disciples in 22:15, and crying from the cross in 23.46). Finally, contra associating Jesus' sweat as "great drops of blood" in v.44 as a reference to combat imagery, Luke employs similes in other places in the narrative (3:22; 10:18; 11:44; 22:31; Acts 9:18; 10:11; 11:5); a literal interpretation is unnecessary. Jesus' portrayal in 22:39-46 is in fulfillment of his representation of the Isaianic suffering servant (22:37; cf. Isa. 41:10; 42:1, 6; 49:5; 50:5-9; 52:13-53:12).

Several recent investigations of the two verses point to their authenticity. On the textual front, they contend the evidence in favor of their inclusion is stronger than depicted by Erhman and Plunkett.[66] For the reason for the omission, they argue the

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without divine help. Knowing that, he prays 'more earnestly,' but this time with respect to the outcome of the *perisamos*."

[63] Joel B. Green, "Jesus on the Mount of Olives (Luke 22:39-46): Tradition and Theology," *JSNT* 26 (1986): 32-33; Brittany E. Wilson, *Unmanly Men: Refigurations of Masculinity in Luke-Acts* (Oxford: Oxford University Press, 2015), 212-22.

[64] See Andrew E. Arterbury, "The Battle on the Mount of Olives: Reading Luke 22:39-46 in Its Literary Context," in *Texts and Contexts: Gospels and Pauline Studies* (ed. Todd D. Still; Waco, Texas: Baylor University Press, 2017), 45-51.

[65] For this argument, see J.W. Van Henten, "Jewish Martyrs and the Lukan Passion Narrative Revisited," in *Luke and His Readers: Festschrift A. Denaux* (ed. R. Bieringer, G Van Belle, and J. Verheyden; BETL, 182. Leuven: Leuven University Press, 2005), 325-44; Brian J. Tabb, "Is the Lucan Jesus a 'Martyr'? A Critical Assessment of a Scholarly Consensus," *CBQ* 77 (2015): 280-301.

[66] The arguments, largely lodged by Claire Clivaz ("The Angel and the Sweat Like 'Drops of Blood' [Lk 22:43-44]: p[69] f[13]," *HTR* 98 [2005]: 419-40; *L'Ange et la Sueur de Sang [Lc 22,43-44]: Ou Comment on Pourrait Bien Encore Êcrire L'Historie* [Leuven: Peeters, 2010]) and Lincoln Blumell ("Luke 22: 43-44: An Anti-Docetic Interpolation or an Apologetic Omission?" *Textual Criticism* 19 [2014]: 1-35), include: (1) 0171, which includes the latter part of v.44, derives from the late second or third century and is an earlier witness for vv.43-44, (2) even though vv.43-44 are not included in Codex Alexandrinus, the scribe was aware of their existence, placing the Eusebian

latter half of the second century witnessed a rise in anti-Christian polemic focused on using Christian writings to demean and criticize Jesus. Jesus' behavior in the passion was one of the areas of focus. One subtle way to blunt the impact of such criticisms was to smooth out the difficulties or even remove them altogether.[67] Contrary to the argument that the diversity of manuscripts not containing the verses is an indication they were added to a few copies at the end of the second century and early third century and propagated thereafter, there is patristic evidence that the vv.43-44 were omitted from select copies multiple times from the fourth century onwards.[68]

In terms of intrinsic evidence, the appearance of an angel in v.43 is not unusual in Luke. Angels appear frequently in Luke-Acts to strengthen or fight on behalf of the faithful (cf. 1:26; 2:9; 12:8-9, 11; 15:10; Acts 5:19; 8:26; 10:3; 12:7, 23; 27:23). Likewise, in addition to Jesus' prayer in v.42, Luke employs other emotions to depict Jesus (e.g., weeping in 19:41, desiring to eat the Passover meal with his disciples in 22:15,[69] and crying from the cross in 23:46). Certainly, parallels with Peter's imprisonment where an angel appears, waking him, freeing him from his chains, and leading him to safety serve as an analeptic reference to the passion narrative.[70] In addition, the construction in v.43 closely matches that in 1:11: "And there appeared to him" (ὤφθη δὲ αὐτῷ ἄγγελος). As to the chiastic arrangement that forms when vv.43-44 are excluded, a different chiasm results when they are included—with the appearance of the angel who strengthens Jesus at its center.[71] Finally, Michael Pope argues that the participle καταβαίνοντες (v.44) should be translated as denoting a downward flowing motion versus falling down, a meaning that it conveys elsewhere in Luke.[72] Further, Clivaz and Pope note this

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canon in the margin above v.42, (3) the text-critical weight of p[69] should be reevaluated due to its inclusion of a fragment of a Marcionite recension of Luke, and (4) the transfer of vv.43-44 so that it follows Matthew 26:39 in manuscript families like f[13] only shows the influence of the liturgy and not the non-Lukan origins of the verses.

[67] See W.C. Kannady, *Apologetic Discourse and the Scribal Tradition: Evidence of the Influence of the Apologetic Interests on the Text of the Canonical Gospels* (Leiden: Brill, 2004), 101-39.

[68] Rather than vv.43-44 being added as an interpolation in the late second century or early third century, Blumell ("Luke 22:43-44," 34-35) concludes it was omitted sometime in the third century due to anti-Christian attacks and a failure of the Christians to achieve a convincing interpretation of the two verses in their context. Clivaz (*L'Ange et la Sueur de* Sang, 620) provides an alternative explanation, suggesting Jesus' image of struggling like Jacob (Gen. 32) against the angel and against God was coopted by Alexandrian Gnostics into a gnostic framework where Jesus, as the archangel, fights the Demiurge. In response, proto-orthodox Alexandrians removed the verses— thus leading to their omission in the Alexandrian text.

[69] Note the rhetorical play on "I have desired with desire" (ἐπιθυμίᾳ ἐπεθύμησα) that serves to accentuate Jesus' emotion here.

[70] For this observation, see Patrick E. Spencer, "'Mad' Rhoda in Acts 12:12-17: Disciple Exemplar," *CBQ* 79 (2017): 288-92; Andrew E. Anterbury, "Recalling the Mount of Olives: Sleeping and Praying in Acts 12:1-17," in *"A Temple Not Made with Hands:" Essays in Honor of Naymond H. Keathley* (ed. Mikeal C. Parsons and Richard Walsh; Eugene, Oregon: Pickwick Publications, 2018), 161-73.

[71] Brown, *Death of the Messiah,* vol. 2, 183.

[72] "Downward Motion," 261-81.

meaning is found in Philo, Theophratus, and other writers, where sweat and ἀγωνία go hand in hand with competitive feats or athletics, which is its likely meaning in v.44.[73]

When one takes a step back from the analysis, there are reasons for both readings, though the pendulum has shifted back in the direction of favoring its inclusion. Regardless, Luke's Jesus is not devoid of emotion if it is an interpolation. If it was omitted and is authentic, it serves as a valuable commentary on Jesus' struggle to overcome temptation from Satan: He succeeds through prayer while the disciples fail to pray and sleep on account of their grief, falling to temptation during their weakened state. Jesus embodies the ideals of the Isaianic suffering servant. After asking that the "cup" be removed from him, Jesus needs to be strengthened by an angel while kneeling, with sweat falling down due to his struggle to overcome temptation from Satan. The disciples, in contrast, like those who do not obey the voice of the Isaianic suffering servant in Isa. 50:11 LXX (those who do not obey the voice of God's servant "will sleep in grief" [ἐν λύπῃ κοιμηθήσεσθε]), do not heed Jesus' words to pray and are "sleeping on account of grief" (v.45; κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης).[74]

Emotional Disciples, Religious Leaders, and Crowds in Luke and Acts

Though the focus of this article has been on Luke's emotional depiction of Jesus thus far, a brief discussion of emotional responses of other characters and character groups in Luke and Acts is warranted, as their emotional depiction often contrasts with Jesus' emotional responses.

Assessing the Emotion of Fear

"Fear" in Luke is used to describe emotional responses, or anticipated emotions, of various characters and character groups. For protagonists in the story, such as Zechariah, the shepherds, disciples, and the crowds, the different cognates for fear are in response to divine activity—whether the appearance of angels, miracles of Jesus, or words of Jesus. Their fear is not always the same; the different cognates for "fear" in Luke assume different levels of meaning.[75] Exhibitions of fear represent an emotional response that builds to a climax where all identify Jesus with God at 9:43. Then, when the crowds associate Jesus' words and actions with those of God, Jesus tells the disciples that the Son of Man is to be delivered into the hands of men. However, they do not understand the saying and are "afraid" (ἐφοβοῦντο) to ask Jesus its meaning (9:45). Further, depictions of "fear" on the part of disciples or even the crowds do not carry

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[73] See Clivaz, *L'Ange et la Sueur de Sang*, 632; Pope, "Downward Motion," 265-66. However, cf. Wilson (*Unmanly*, 220-21) argues that ἀγωνία conveys a sense of "distress, anguish, or fear," is a subcategory of the cardinal passions, and that philosophical writers would have made such an association between ἀγωνία and fear (citing Diogenes Laertius, 7:112-113).

[74] Wilson, *Unmanly,* 222: fn131.

[75] For this connotation, see Aìda Besançon Spencer. "'Fear' as a Witness to Jesus in Luke's Gospel," *BBR* 2 (1992): 59-73.

beyond 9:45. The scribes and Pharisees are the only characters to experience "fear" until the resurrection scenes; specifically, they try to entrap Jesus and arrest him but are held at bay due to their fear of the people (5:26; 20:26; 22:2). This aligns with Jesus' teachings on fear (12:4-7) where he instructs that only the divine is to be feared and not human beings who may threaten life. Only when the women and then disciples are presented with the empty tomb, a supernatural event, does positive expression of fear return to the narrative (24:5, 37).

Assessing the Emotion of Amazement

Just as "fear" in response to Jesus' words and deeds or divine actions, "amazement" (θαυμάζω) in Luke is not tantamount to faith and is no guarantee of a correct understand of Jesus' words and actions. But unlike "fear" that is attributed to the crowds, disciples, as well as characters seeking supernatural assistance from Jesus, "amazement" is normally attributed to the crowds (cf. 1:21, 63; 2:18, 33; 4:22; 7:9; 8:25; 9:43; 11:14, 38; 20:26).[76] The exceptions occur in response to the resurrection (cf. 24:12, 41). Similar use of "amazement" occurs in Acts, which is open-ended, a sense of awe that may grow into faith and maturity of understanding (cf. 2:7; 3:12; 4:13; 7:31; 13:41).

Assessing the Emotion of Anger

While Luke excises all references to Jesus' anger in Mark, Luke retains numerous references to "anger" in both Luke and Acts. The hometown synagogue in Nazareth erupts in "wrath" (θυμός; 4:28) at Jesus' citation of two examples from the ministries of Elisha and Elijah as proof salvation is coming to the Gentiles and they attempt to kill him by throwing him off a cliff. Scribes and Pharisees are said to be full of anger when contesting with Jesus (6:11),[77] and the religious leaders are overcome with anger—and emotional irrationality—at Jesus' trial (23:18-24). In Acts, the antagonists exhibit jealousy and anger—both of which incite them into irrational actions against the disciples (5:3, 17; 7:54; 12:20; 17:5; 19:28). Notably, similar to the crowd at Jesus' trial (23:13-16), due to lack of cognitive control of their emotions, the crowd in Acts 21:24-26 becomes irrational and acts accordingly when Paul is arrested in the temple.

The depiction of Saul, before his conversion and his name is changed to Paul, exhibits a similar, if not exaggerated, emotional constitution on anger. Saul first appears in the narrative at the death of Stephen, where the narrator adds that "Saul was consenting to his death" (8:1a). His actions contrast with those of the church that is in lamentation; he is completely consumed with anger and continues "ravaging" the church by going house to house and dragging off men and women and putting them in prison

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[76] While "amazement" can lead to faith in Luke, it signifies bewilderment and unbelief in Mark (5:20; 6:6; 15:5, 44).

[77] However, cf. Rebekah Eklund, "Fury or Folly? ἄνοια in Luke 6.11," *NTS* 69 (2023): 222-29, who argues ἄνοια connotes "folly of ignorance" or "folly of madness" rather than rage.

(8:3). When Saul reappears in the narrative (9:1), the verb used to describe his state exudes emotional destruction (ἐμπνέω)—a sense of snorting and blowing out air.[78] Paul's retrospective description of his emotional disposition in his defense speech before Festus conveys similar connotations of being overcome by emotions; namely, he was furiously enraged (26:11).[79] Paul's emotional demeanor transforms after his conversion experience. Those who feel anger are his opponents (17:5; 19:28; 21:30; 21:34-36) while Paul speaks with boldness (14:3; 19:8; 28:31), like Peter before him, and exhibits emotional lamentation when warranted (20:19, 31; 21:13).

Assessing the Emotion of Weeping and Lamentation

In Luke, Jesus "weeps" (κλαίω) for Jerusalem and its coming demise (19:41). And when the women at the crucifixion wail and lament, Jesus tells them not to weep (μὴ κλαίετε) for him but for themselves and the calamity that is to come upon them (19:27-31). In Acts, lamentation is expressed by the devout men who buried Stephen (8:2). Paul, in his Miletus speech, begins by telling his audience that he has served with humility and tears (20:19) while enduring persecution. The reason for his "tears" (δάκρυ) is provided later in the speech, where he informs his audience that he has been warning them for three years with "tears" that, after his departure, some will distort the truth and lead members away (v.31). When he finishes the farewell speech, the narrator notes that there was "much weeping" (ἱκανὸς δὲ κλαυθμός) and grieving (ὀδυνάω) due to the fact that Paul said he would not see them again (vv.37-38). A couple scenes later, after Agabus prophetically warns that the Jews will hand Paul over to the Romans, everyone who was there begs Paul not to go to Jerusalem (21:10-12). In response, Paul tells them their "weeping" (κλαίω) and attempt to dissuade him is breaking his heart and stands in contradiction with the will of the Lord (vv.13-14).

Assessing the Emotion of Joy

As noted in our discussion of Luke 10:17-24, joy and its cognates are emotion attributed to those who embrace Jesus' words and actions: Zechariah, Elizabeth along with her neighbors and kinsfolk, the disciples, and Zacchaeus. For Luke, joy is eschatological, conveying the reception of salvation. Joy only occurs in Luke and Acts when it is commenced by divine action and humans are receptive to it—in terms of seeing and understanding.[80] As discussed above, its importance in Luke is accentuated through an inclusio that links the opening scenes (1:14, 58) with the response of the disciples following Jesus' ascension (24:52). When the 72 report back to Jesus, both

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[78] E. Schweizer, E. "ἐμπνέω," in *TDNT,* 6:452.

[79] Stephen Voorwinde, "Paul's Emotions in Acts," *The Reformed Theological Review* 73:2 (August 2014): 75-100.

[80] For a comprehensive analysis of joy in Luke, see Julie Newberry, *Lukan Joy and the Life of Discipleship: A Narrative Analysis of the Condition That Lead to Joy According to Luke* (WUNT 583. Leiden: Mohr Siebeck, 2023).

the disciples and Jesus express "joy" (10:17, 21), though for different reasons.[81] The same eschatological meaning for "joyful" emotion expression continues in Acts (8:8; 39; 13:48; 16:34).[82]

Concluding Reflections on Emotions in Luke and Acts

Jesus' emotional expression in Luke is certainly diminished over his Markan source. As a starting point, Luke objects to a Markan Jesus who expresses anger with supplicants on various occasions, extirpating Markan references to Jesus' anger from his accounts of those episodes. At the same time, Luke attributes expressions of anger, including the inability to control it, to opponents of Jesus and the early church (in Acts).[83] It would seem that Luke and his authorial audience perceived negative connotations with the passion of anger,[84] and Luke sought to avoid this potential association by simply removing Jesus' expressions of anger from the Markan episodes where they appear in his accounts of them.

The grieving angst Jesus experiences in the Markan Gethsemane scene undergoes significant redaction by Luke. Mark's Jesus expresses distress, agitation, and grief (14:33-34). Luke omits the distress and agitation and transfers his grief to the disciples (22:45). In Mark, Jesus falls to the ground (14:35), whereas he "places his knees" in Luke (22:41). Jesus pleads that the "cup" pass from him in Mark (14:35-36); Luke focuses his petition on his pursuit of God's will rather than his own (22:42). Finally, Luke consolidates Mark's elongated threefold prayer and reproach into one prayer and reproach.

However, arguing that Luke's redactional transformation is an attempt to position Jesus' depiction as a model Stoic martyr is problematic.[85] First, Luke's Jesus on the Mount of Olives still expresses emotional turmoil, even though it is diminished in comparison to that found in Mark. The urgency of Jesus' petition in Mark is retained in

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[81] The emotional response of the Prodigal father ("it was necessary to celebrate and rejoice [χαρῆναι]") is also representative of these eschatological connotations (15:32).

[82] Michal Beth Dinkler, "Reflexivity and Emotion in Narratological Perspective: Reading Joy in the Lukan Narrative," in *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature* (ed. F. Scott Spencer; Resources for Biblical Study 90; Atlanta: SBL Press, 2017), 265-86; Wenkel, *Joy in Luke-Acts,* 156-70.

[83] John A. Darr, "Murmuring Sophists: Extratextual Elements in Luke's Portrayal of Pharisees," in *Anatomies of the Gospels and Beyond: Essays in Honor of R. Alan Culpepper* (ed. Mikeal C. Parsons, Elizabeth Struthers Malbon, and Paul N. Anderson; Leiden: Brill, 2018), 243-58, argues the Pharisees in Luke assume negative stock attributes of sophists. However, he does not include the uncontrolled emotion of anger in his list (251-57).

[84] See William V. Harris, *Restraining Rage: The Ideology of Anger Control in Classical Antiquity* (Cambridge, Mass.: Harvard University Press, 2001).

[85] Contra Asikainen, *Jesus and Other Men.* Pope, "Emotions, Pre-emotions," 12-13, concludes that Luke scrubbed Mark's Gethsemane scene "in an attempt to conform his version of the scene to something like a display of dispassionate Stoicism at the expense of other common Stoic teachings on emotions. In other words, a close reading of Mark through the lens of non-vitiating προπάθειαι—very much a current issue in first century Stoicism—obviates Luke's whitewashing efforts."

Luke, which uses Mark's second-person imperative to directly petition God to "remove this cup from me" (cf. Matthew 26:39 where it is changed to a third-person imperative). Likewise, Jesus' self-confidence in accepting the "cup" at the Last Supper (22:14-23) changes to a request for it to be removed in the passion. Second, standard petitions of prayer in Luke are performed standing. Only when one is confronted with their sinfulness (e.g., Peter in Luke 5:8) or impending death or departure does one "place the knees" to pray (Stephen in Acts 7:60; Peter in Acts 9:40; Paul in Acts 20:36; Paul and his traveling companions in Acts 21:5). Third, the intensity of the emotion in the prayerful petition is conveyed with the narrator's indication that Jesus had to "tear himself away" (ἀπεσπάσθη) from his soon-to-be comatose and grieving disciples (Luke 22:45), just as Paul and his companions had to "tear themselves away" (ἀποσπασθέντας) from the grieving Ephesian elders (Acts 21:1).[86] Fourth, Jesus expresses a desire to eat the Passover with the disciples before his pending suffering occurs. This same desire to commune with his disciples is embodied in Jesus' desire to have the "cup" pass from him. Fifth, upon reaching Jerusalem, Jesus audibly weeps over Jerusalem and its pending doom, a lamentation that mirrors that of Jeremiah and the Isaianic suffering servant. When he observes the women weeping at the crucifixion, he culls this same imagery. Finally, assuming the authenticity of 22:43-44, Jesus is depicted in an athletic struggle with Satan to overcome temptation of rejecting the "cup" before him. The struggle is intense, to the point that sweat drenches Jesus' body as it runs down.

Based on the above, if Luke's aim was to portray Jesus as a Socratic martyr or hero, he falls short. Certainly, Luke was uncomfortable with certain aspects of Mark's Jesus and sought to eliminate or downplay them in his account. Luke's Jesus is never overwhelmed by his emotions and remains in cognitive control—contra the disciples on the Mount of Olives or opponents of Jesus in Luke and his followers in Acts. But if viewed through the emotional lens of strict Stoicism, Jesus fails as an exemplar. However, as has been argued, moralistic judgment of pathic expression was much more varied by Hellenistic philosophers and moralists. Luke's Jesus experiences negative emotions but overcomes them during their onset or when tempted to acquiesce to satisfy the painful or pleasurable impulses of the emotion.

Luke's Jesus also expresses emotion that reveals amazement at unexpected displays of faith, compassion for the marginalized, and eschatological joy upon seeing the defeat of Satan. Jesus' exemplary emotional display is paralleled by those of the disciples in Acts—notably Paul, who as the unconverted Saul is cognitively consumed by emotions of anger and desire but transforms into a pathic model who remains in control of his emotions. Antagonists in Luke and Acts lack cognitive control over negative emotions like anger and jealousy. Likewise, the fear they feel is not in response to Jesus or supernatural events but rather the potential threat of violence from the crowds.

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[86] Wilson, *Unmanly*, 215-16, observes this intratextual connection while noting "these are the only two instances where ἀποσπάω is rendered as a passive [in the New Testament] (216)."

Assessing Luke's Emotional Characterizations Against EQ

EQ was first coined in 1990 by researchers John Mayer and Peter Salovey who defined EQ as the "ability to monitor one's own and other's emotions, to discriminate among them and to use this information to guide one's thinking and actions."[87] The concept was later expanded and popularized by psychologist Daniel Goldman in a 1995 book, *Emotional Intelligence,* who observed that effective leaders are alike in one crucial way—namely, they all have a high degree of emotional intelligence. He argued that while IQ and technical skills are important, EQ is an entry-level requirement for executive positions. Goldman, working in concert with Richard Boyatzis, identified four EQ competencies:[88]

1. **Self-awareness:** The ability to recognize emotions and their effect on you and those round you.
2. **Self-management:** The ability to manage emotions, particularly in stressful situations, while maintaining a positive outlook despite setbacks.
3. **Social awareness:** The ability to recognize others' emotions and the dynamics in play and respond with empathy
4. **Relationship management:** The ability to influence, coach, and mentor others and to resolve emotional conflict effectively.

Over the past decade and a half, numerous studies have been published highlighting the benefits of EQ from the personal level to the workplace. Arguments for the relevance and importance of EQ within business are ubiquitous. For example, a study by CareerBuilder from a little more than a decade ago found that 71 percent of employees value EQ over IQ, with 61 percent indicating they are more likely to promote workers with high EQ over those with high IQ.[89] As the business world came out of the COVID-19 pandemic of lockdowns and remote work, a number of researchers pinpointed the importance of EQ in the workplace as higher than ever.[90]

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[87] John Mayer and Peter Salovey, "Emotional Intelligence," *Imagination, Cognition and Personality* 9 (1990): 185-211.

[88] Daniel Goldman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam Books, 1995).

[89] "Seventy-One Percent of Employers Say They Value Emotional Intelligence Over IQ," CareerBuilder Survey, August 18, 2011, https://www.prnewswire.com/news-releases/seventy-one-percent-of-employers-say-they-value-emotional-intelligence-over-iq-according-to-careerbuilder-survey-127995518.html.

[90] Mitra S. Kalita, "Why Emotional Intelligence Is Needed More Than Ever at Work," *Time,* April 19, 2022, https://time.com/charter/6168131/emotional-intelligence-work; Lauren Landy, "Why Emotional Intelligence Is Important in Leadership." *HBR,* April 3, 2019, https://online.hbs.edu/blog/post/emotional-intelligence-in-leadership; "Creating the Hybrid-Workplace Leader." Capgemini, accessed October 29, 2023, https://www.capgemini.com/wp-content/uploads/2022/03/Final-Web-Report-New-Leadership-Skills.pdf.

Within religious communities, EQ has gained substantial traction. Studies find that church leaders with higher EQ have higher levels of satisfaction in their ministry and better engagement and relationships with other members of the ministry team and parishioners.[91] The most successful transformative leaders tend to exhibit a higher degree of EQ capabilities. For educators, EQ is also seen as an important competence, and students with higher EQ achieve better academic performance.[92] When it comes to faith, research ties elements of EQ back to religious belief and its actualization,[93] which has led for calls to include EQ in discipleship training and spiritual formation.[94]

Self-awareness and Lukan Emotion

The constant influx of crowds and supplicants in the Markan narrative prompts angry responses from Jesus on several occasions. These attributions to Jesus are removed in Luke's accounts where only the hometown synagogue crowd, Jewish authorities, and crowds at Jesus' trial express anger. Their actions reveal how this anger consumes them and blinds rational thought. The same can be said of the Jewish leaders, Saul, and the Ephesian mob in Acts.

Self-awareness is impossible in these circumstances when the cause for anger remains obfuscated by emotion. In Luke, when Jesus faces conflict and turmoil, he repeatedly withdraws by himself to pray, a *topos* that permeates the narrative in Luke (3:21; 5:16; 6:12; 9:18, 28; 10:21-22; 11:1; 22:41). This *topos* of prayer continues in Acts (1:24; 6:6; 8:15; 12:5, 12; 14:23; 20:36; 21:5; 27:8).[95] Self-awareness enables individuals to view their lives from a historical perspective as well as to consider how they prefer to live their lives. This stance enables them to discipline themselves by delaying gratification to pursue the life they wish to create.[96] Self-control also fails as the emotional provocation or mental impression moves unchecked into irrational actions whereby the individual yields to the emotional impulse and becomes enslaved to it.

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[91] Leonard Momeny and Michael Gourgues, "Communication that Develops Teams: Healthy Ministry Team Dynamics as a Function of a Consistent Leader Communication of Emotional Intelligence," *Christian Education Journal* 17 (2020): 283-97.

[92] Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *JRCE* 27 (2018): 183-91; Sudi Kate Gliebe, "Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11 (2012): 192-204.

[93] Pawel Lowicki, et al., "The Interplay Between Cognitive Intelligence, Ability Emotional Intelligence, and Religiosity," *Journal of Religion and Health* 59 (2020): 2556-76.

[94] John Jefferson Davis, "Emotional Intelligence: A Missing Category in Discipleship and Spiritual Formation?" *JSFSC* 16 (2023): 1-18; Robert C. Roberts, "Emotions among the Virtues of the Christian Life," *JRE* 20 (1992): 37-68.

[95] See Joel B. Green for a delineation of the *topos* of prayer in Luke-Acts ("'Persevering Together in Prayer' (Acts 1:14): The Significance of Prayer in the Acts of the Apostles," in *Into God's Presence: Prayer in the New Testament* [ed. Richard N. Longenecker; MNTS 5. Grand Rapids, Michigan: Eerdmans, 2001] 183-202; *Luke,* 436-50).

[96] Roy M. Oswald and Arland Jacobason, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham: Rowan & Littlefield, 2015), 25-38.

Self-control and Lukan Emotion

Mark's Jesus in the passion is consumed with his coming suffering. Jesus falls on the ground from emotional exhaustion and he is emotionally grieved at its prospect and pleads that God remove the "cup" from him. The failure of the disciples to follow his words and actions—they do not pray as instructed but rather sleep—is accentuated by the threefold repetition of prayer and rebuke. Jesus overcomes the temptation to flee to safety like the disciples by maintaining control of his emotions, accepting instead a fate of suffering and death through prayer. In his passion, the Markan Jesus wavers between the irrational goal of safety and adherence to the will of God; nowhere before or after does Jesus' mission in Mark come closer to failure.

Luke's depiction of Jesus on the Mount of Olives reattributes Jesus' emotional grief to the disciples while consolidating Mark's more elaborate narrative into one prayer and rebuke in the form of an inclusio marked by Jesus' command to the disciples to pray so they do not enter into temptation and his rebuke, upon finding them comatose, to pray so they do not enter into temptation. Luke's Jesus "places his knees" rather than falling to the ground and his prayer is focused on God's will, not his own. Even if the contested verses were part of the original text, one never gets the sense that he loses cognitive control in his struggle with the temptation to forego his pending suffering.

Saul in his prosecution of the followers of the Way is overcome with anger and his emotional disposition and actions reveal his lack of cognitive control over these emotions. This lack of self-control over emotions extends to his physical body when he is struck blind and must be led around by the hand. His emotional self-control is transformed at his conversion, however, as he now stirs up his opponents into emotional turmoil (συνέχυννεν; Acts 9:22).[97] In addition, after assuming the new name of Paul and commencing the Gentile mission, Paul begins to speak with boldness like Peter before him (13:46; 14:3; 19:8; 28:31).

Social Awareness and Lukan Emotion

Luke's Jesus has more emotional expressions of compassion and empathy and joy in comparison with Jesus' portrayal in Mark and Matthew. These do not occur as redactional transformations of sources but are unique to Luke's narrative. When the Centurion petitions Jesus in Luke 7 to come to his house to heal his slave who was sick and nearing death, he initially sends the Jewish elders to petition Jesus. But then he sends a separate group of patrons, his friends, to Jesus, but this time to inform Jesus that he is unworthy and that Jesus can heal the slave without even seeing and touching him. Jesus is "amazed" at his faith—an emotional expression reserved for responses to Jesus' words and actions in Luke (cf. 1:63; 2:47; 4:36; 7:25; 8:56; 9:43; 11:14, 38; 20:26) and salvific activity in Acts (cf. 9:21; 10:45).

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[97] See Acts 2:6; 19:32; 21:27, 31 for similar connotations that prompt cognitive and emotional confusion.

Immediately after the episode involving the Centurion and his sick and dying slave, Jesus and his disciples come to Nain where Jesus sees a widow who had just lost her only son and was now on the social and economic margins and has compassion on her. The actions of Jesus and the widow contrast with other healing episodes in Luke, where supplicants petition Jesus for healing. No petition is needed here. Jesus, understanding the social and economic predicament of the widow, simply acts—evident through a series of actions piled on top of each other: Jesus sees her, he has compassion on her, instructs her not to weep, touches the funeral bier, and tells the young man to arise (7:14-15).

Jesus' response to the restoration of social and religious outcasts is embodied in his expression of eschatological joy in Luke 10 when the 72 disciples return from their mission and joyfully report the results to him. Jesus' rejoicing is in response to the ironic reversal of understanding that has taken place, where those who should understand do not but those who are not expected to understand—namely, the disciples ("infants")—do. The *topos* of eschatological joy in the Lukan narrative is accentuated by the analeptic connection to the opening scenes of the gospel and proleptic connection to the closing scene of the gospel. The *topos* also plays out in the series of three parables Jesus tells in Luke 15, where eschatological joy commences when salvation arrives and the religious and social outcasts are restored.

Relationship Management and Lukan Emotion

Luke provides a different picture in his portrayal of Jesus and the disciples. Like the disciples in Mark who fail to grasp the logic of suffering, dying, and rising, as embodied in the words and actions of Jesus, the disciples in Luke also fail to understand. But unlike Mark, when the narrator notes they all forsook him and fled (cf. 14:50, 52), this narrative addition is removed in Luke. Yet, while the disciples remain unrehabilitated in Mark,[98] they gain sight and understanding in Luke, including the 11 apostles (24:33-34). This is evident in various ways. As a starting point, during the transfiguration, they are depicted as "afraid" (ἐφοβήθησαν), as happens in Old Testament theophanies, when they entered the cloud (9:34). A scene later, when the crowds are marveling at the healing power of Jesus (9:43), Jesus tells the disciples that the Son of Man is to be delivered into the hands of men but the narrator informs the audience that the disciples did not understand the saying yet were afraid (ἐφοβοῦντο) to ask him its meaning (9:45).

The inability to see and hear (understand) the full meaning of Jesus' words and actions is evident in the scenes between the Last Supper and the Mount of Olives episodes, where a dispute arises between them on who will have the most important

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[98] Elizabeth E. Shively, "Recognizing Penguins: Audience Expectation, Cognitive Genre Theory, and the Ending of Mark's Gospel," *CBQ* 80 (2018): 273-92.

seats of status at a symposium banquet (22:24-30)—something the Pharisees and scribes are concerned about (14:7; 20:26). Their obtuse state requires Jesus to remind them of a core tenet of his teaching—namely, the reversal of status in the kingdom of God. Jesus' continued nurturing of the disciples and their faith to overcome temptation is present in the next scene in his interaction with Peter, where he tells him that he has prayed that Peter's faith does not fail, and when it does fail, he repents and strengthens his brothers and sisters (22:31-34). Thus, when Peter denies Jesus three times in the temple courtyard and weeps bitterly (22:54-62), the authorial audience assumes Peter repents and strengthens his brothers and sisters thereafter. Of course, unlike Mark, which ends with everyone deserting Jesus, Luke includes a series of resurrection accounts that culminate in eschatological rejoicing by those who witness the risen Christ—which includes the disciples (24:53-54).

In Luke 19:41-44, when making the final approach to Jerusalem, Jesus weeps—not in response to his pending suffering that he has been talking about all along the Way from Galilee to Jerusalem but in response to the destruction that will come upon Jerusalem in 70 CE. This is mirrored in his words to the women wailing and lamenting his crucifixion; he tells them not to weep for him but to join him in weeping for themselves and their children. Jesus' focus on others versus himself is also embodied in the prayer he states immediately after he was crucified (23:34); he prays for forgiveness of those who crucified him—which forms a critical part of the salvific message in Luke and Acts (Luke 1:77; 7:47-50; Acts 2:38; 5:31; 10:43).

In Mark's Gethsemane account, the focus is on Jesus and his emotional battle with the temptation to flee from the suffering he faces and his abandonment by the disciples. The inclusio framing in the Lukan Mount of Olives episode transforms this focus to the disciples; Jesus instructs them to pray so that they not into temptation at the outset and then repeats the instructions at the close of the episode (vv.40, 46). Specifically, while Jesus must overcome an emotional struggle to embrace his coming fate as the Isaianic suffering servant in Luke, his concern remains on the disciples and their struggle to overcome temptation. Post-resurrection scenes in Luke 24 extend this ongoing nurturing of his disciples as they see, hear, and understand the implications of his words and actions.

Like Jesus before him, the emotion Paul expresses in his Farewell discourse is expressed on behalf of his Ephesian converts in Acts 20:17-38. He begins the prayer by noting he has served the Lord with all humility, tears (δακρύων), and temptation on account of the persecution of the Jews (v.19). In the middle of his speech, he indicates he has been admonishing the Ephesians with tears (δακρύων) night and day for three years to beware of men who would arise from their community of converts who would speak false things (v.31). When Paul finishes his oration, he "places his knees" like Jesus in the Mount of Olives (Luke 22:42) and prays with the Ephesians (v.36). The Ephesians then weep (v.37; κλαυθμός) like Jesus upon seeing Jerusalem (Luke 19:41) and the women upon witnessing Jesus' crucifixion (23:27-31).

EQ Through the Lens of the Lukan Narrative

EQ is a valued competency in business, education, ministry, and other spheres over the past couple decades. Research continues to demonstrate the importance of EQ, delivering positive outcomes on both a personal and organizational level. The analysis presented in this article shows how the portrayal of emotion in Luke and Acts forms alignment across each of the four components of EQ. Emulating the emotions of the Lukan Jesus and protagonists in his parables and in the narrative leads to organizational maturation and personal growth.

While EQ has its roots in modern psychological research, the ideals found in EQ have roots in Hellenistic philosophy and biblical texts, including Luke and Acts. Luke's narrative presentation of Jesus and his followers and the expression of emotions align with the different elements found in EQ. Understanding how emotion is used in the Lukan narrative provides a model for modern disciples to gain wisdom and cultivate self-awareness, self-control, social awareness, and relationship management as individuals and as larger communities of faith. In this way, Luke's Jesus and his disciples have much to teach Christians seeking to develop EQ as a means for personal and professional guidance.

About the Author

Patrick E. Spencer holds a Ph.D. (Durham University) in New Testament. He authored of *Rhetorical Texture and Narrative Trajectories of the Lukan Galilean Ministry Speeches* (T&T Clark) and has published articles and reviews in *JSNT, CBR, CBQ, RBL,* and *SJT,* among others. He currently serves as a VP of Corporate Marketing and Research for a cybersecurity firm based in Silicon Valley and is the cohost of Kitecast, a podcast focused on topics related to cybersecurity, compliance, and risk management. Previously, Patrick served as the editor in chief and publisher for *CIO Digest*, which won over 35 awards for graphic design and editorial content, and was the host of the Inside AppSec podcast.

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Team Leadership Interventions in Luke 10:1-20

Chimezie N. Eleme

The study explores the issue of the timing of leader intervention. To investigate this problem, this exegetical study will examine the best timing for leader intervention in team leadership from a Christian worldview. Data was gathered and analyzed by conducting a Socio-Rhetorical Analysis of Luke 10:1-20. This study leads to an understanding of how Jesus demonstrated timely leadership intervention in the team-based leadership setting of his discipleship ministry. This passage provided insights on when a leader should intervene based on the responses of Jesus in specific situations, which are defined by the following themes: orientation (for example, level-setting, communicating vision), disorientation (for example, uncertainty, helplessness, apathy or indifference) reorientation (for instance, euphoria, resetting priorities, redefining vision, and equipping). These broad themes, which can be referred to as the seasons of human experience combined with the knowledge of team development stages and the use of emotional intelligence, will help team leaders, managers, and senior leaders identify triggers for timely intervention in the team leadership process as part of diagnoses, problem-solving, ongoing training, coaching, and the overall development of team leadership skills.

Keywords: Emotional, intelligence, intervention, leader, team, timing

Many self-help books and training on effective leadership and time management have shaped how leaders value the urgency of time as they intervene in team leadership settings. Although many studies have identified various effective leader intervention approaches and mechanisms over the years, the question of the right timing has largely remained elusive. So, while the "what" and the "how" of effective leader intervention are primarily being addressed in existing pieces of literature, the "when" question has remained unresolved (Kogler Hill, 2019, pp. 381-382). It is time to think beyond the type and effectiveness of interventions and consider the timing, which raises the question of what would be regarded as the exact or most appropriate time for a leader intervention in the team leadership process.

Studies have shown the impact of leader intervention on team effectiveness and success (Kogler Hill, 2019, pp. 372-373), the importance of exact timing (Hackman et al., 2009, pp. 192-202), and how it applies to the team lifecycle and the type of leadership intervention needed at the time (Hackman, 2012, pp. 433-441). While studies show that a climate of trust and collaboration can engender team leadership intervention (Kouzes & Posner, 2017, pp.195-218), understanding the stages of development in a group process, leaders' experience and the extent of self-absorption can influence the timing for such intervention (Nina, 2016, 2017, 2018). Other studies show the benefits of emotional intelligence in leadership (Walter et al., 2011), team motivation, decision-making, and performance (Mayer et al., 2004; Chauhan & Chauhan, 2007; Olawoyin, 2018).

Despite the information from these and other studies, only a few dealt with the timing of intervention, especially from a socio-scientific analysis. Several deficiencies or areas of further research have been observed. For instance, it is still unclear how systems theoretical concepts can help with real-time predictive analysis of group dynamics, which can facilitate a better understanding of the timing of team leadership intervention (Hackman, 2012, p. 441). May and Monga (2014) studied time anthropomorphism, the concept of time having its humanlike will, and how it can discourage low-power individuals from delaying actions (May and Monga, pp. 924-940). The study identified a need to examine how the relationship between power dynamics and reward can affect the timing of leadership decisions and team performance (May and Monga, pp. 939). Nina's study on group leader facilitation of a group corrective emotional experience therapy affirmed that there is little literature on how leaders can recognize when such incidents occur (Nina, 2016, pp. 226-228). Although several studies have linked leadership emergence, behavior, and effectiveness to emotional intelligence (Walter et al., 2011), none have demonstrated how such outcomes influence the timing of decision-making. Chauhan & Chauhan (2007) observed a correlation between emotional intelligence and decision-making, but not the exact timing of such decisions. Notwithstanding these deficiencies from studies of group process and team leadership models, several biblical commentaries have, to various extents, provided insights into instances of intervention in the team leadership process of Jesus and his disciples (Bovon & Deer, 2013; Bovon & Thomas, 2002; du Plessis, 1998; O'Toole, 1987) which can be gleaned on to address from a Christian worldview the issue of the timing of leader intervention.

Instructions in team-based leadership need to focus on diagnosing and taking actions (Northouse, 2019, pp. 390-391), which require timely decision-making by team leaders and other stakeholders within the team leadership setting. Knowing the diagnoses and changes to address team ineffectiveness is not enough when the interventions are not timely, as the situation might worsen when the interventions are made too early or too late. This study will help team leaders who are not skilled in certain group processes to identify triggers for timely intervention in the team leadership process. Second, such timebound triggers can alert senior leaders and managers to intervene before ineffectiveness in team-based leadership becomes escalated and problematic. Third, the composition of teams and the roles of leaders and followers may change over time (Northouse, 2019, pp. 390-391), necessitating the need for continuous diagnoses, instructions, and adaptation. Knowledge of the triggers for timely intervention can assist all stakeholders (senior leaders, managers, and team leaders) to proactively plan and prepare for timely interventions as part of the ongoing training, coaching, and development of leadership skills throughout the team. Fourth, it should help address the frustrations experienced with the control and frequent interventions of overbearing leaders or the indifference of laissez-faire leaders (Winston, 2018, pp. 11-14).

The purpose of this exegetical study is to examine the timing for leader intervention in team leadership from a Christian worldview by conducting a Socio-Rhetorical Analysis of Luke 10:1-20. The study will seek to understand how Jesus demonstrated timely leadership intervention in the team-based leadership setting of his discipleship ministry. These passages potentially provide data on when a leader should intervene based on the responses of Jesus in specific situations.

Literature Review

Leadership has been defined as "a process whereby an individual influences [a] group of individuals to achieve a common goal" (Northouse, 2019, p.5), and different views or theories of leadership have been conceptualized over the years (Northouse, pp.6-14) including team leadership. Shuffler et al. (2011) state that teams and their organizational functions have been studied since the 1920s (p.366). Globally, work teams in today's world are becoming increasingly important in organizations because of the complexity of work processes, the requirement of specialized skills, and the flexibility of such work team arrangements to time, location, and communication technology (Kogler Hill, 2019, p. 372). According to Thompson (2018), a team is an interdependent group whose members work together and share common resources to achieve a shared goal (p. 4). Therefore, a work team is "a collection of individuals who share responsibility for specific outcomes for their organization" (Thompson, 2018, p.4). With the increasing globalization, information technology, competition, multigenerational teams, and virtual work arrangements (Thompson, 2018, pp.5-8), many organizations are thus adopting work teams because they are more effective, responsive, productive, creative, innovative, adaptive to rapid change, and have better problem-solving and decision-making outcomes (Kogler Hill, 2019, p. 372). Lipman-Blumen (1996) also alluded that work teams are preferred by team leaders who use the collaborative

leadership style because it increases their effectiveness and performance (p.166-171). To harness these features and outcomes of collaborative work teams, Thompson argued that there is a need for greater involvement and empowerment of team members through collaborative work and decision-making processes (Thompson, 2018, p.13), which was also alluded to by Kogler Hill (pp. 372-373). The idea of team leadership emerged within the empowered work team process. Although Wolak (2016), citing Lewis (2006), argued that isolating the behaviors of effective leadership can be a subjective practice (p.21), any comprehensive discussion on team leadership cannot exclude the impact of specific effective leadership behaviors and emotional intelligence acumen.

According to Kogler Hill's widely cited argument, empowered work teams can work effectively; however, over time, they may require leader interventions to deal with issues to promote interpersonal team development that helps the team avoid failures. This intervention, referred to as team leadership, is a critical team success factor (pp. 372-373). While this concept of an empowered work team and team leadership sounds like a leadership paradox (Druskat & Wheeler, 2003, p.435), Kogler Hill, citing several works, explained how team members and leaders can share leadership responsibilities by clarifying the team processes involved in the idea of shared or distributed leadership (p. 373). Kouzes and Posner (2017) suggested that a climate of trust and relationship is essential to foster collaboration within a team (p.195-218). Although in the shared leadership team process, which has also been referred to as a self-managing or self-directing team (Druskat & Wheeler, 2003; Thompson, 2018; Kogler Hill, 2019), an environment that fosters collaboration and good relationships may be in place, team members may still hesitate to step forward to lead for lack of leadership diagnostic skills which was identified as a risk (Kogler Hill, 2019). To support this unique leadership setting, "The Hill Model for Team Leadership" was put forward, which is founded on the idea that the job of a leader is to monitor the team and take necessary actions to ensure the effectiveness of the team (Kogler Hill, 2019, p. 374). As Kogler Hill had stated, the model had been developed to make team leadership simple, straightforward, and effective for both team leaders and members (also acting as leaders in shared leadership) by equipping them to effectively monitor team performance, develop "mental models," diagnose challenges accurately and intervene appropriately. (Kogler Hill, p.374-375). Whereas Thomas and Bostrom (2010) had developed a model specific for technology team-based interventions, which also suggested some specific triggers (pp.125-134), the Hill Model was developed to apply generally where leadership is shared such that various members are monitoring and diagnosing team performance problems and intervening with appropriate leadership behaviors (Kogler Hill, 2019, p. 375).

Citing various systematic studies by different researchers, Kogler Hill identified various criteria for defining team effectiveness (pp. 375-379) and the intervening leadership actions, which included planning, organizing, training, coaching, collaborating, networking, and so on (pp. 384-387). Druskat and Wheeler (2003), in their study of team leadership from the boundaries (i.e., fringes), identified four different behaviors that lead to team effectiveness under the broad categories of organization-

focused and team-focused behaviors, which included relating, scouting, persuading, and empowering (pp. 446-452).

Many contemporary theories have discussed the features of team leadership and argued that it is an essential process for empowering and developing leadership skills among team members. Although various researchers have suggested different criteria for measuring the effectiveness of work teams and the appropriate leadership intervention that could improve team effectiveness, no theory specifically identified the best time for leader intervention, which tends to present diverse tendencies to act quickly or not (Kogler Hill, 2019, p. 381). This, therefore, raises a potential problem: What would be considered the best or most appropriate time for team leader intervention in the team leadership process? To investigate this potential problem, we look to several sources that have presented the Christian worldview of team leadership with the intention of recontextualizing it for a contemporary understanding of the value of timing in team leadership intervention. Moreover, this would lead to asking the following research question: *How did Jesus intervene in the team leadership process of the disciples in Luke 10:1-20?*

This question seeks to understand how a team leader should intervene in the team leadership process because of the potential impact of the intervention process on timing decisions. Kogler Hill, discussing McGrath's Critical Leadership functions, suggested that team leaders with team performance problems may continue monitoring the issue to diagnose, assess, and predict the scope of the problem or take immediate action (p. 380). For instance, in dealing with conflict in a team, Cook (2019) suggested a variety of detailed analyses that needed to be performed by the leader before taking action (pp.73-99). Bovon and Thomas (2002), in their analysis of Luke 8:22-25, compared the sleeping and delayed intervention of Jesus during the storm to that of a reckless sailor (p.320). In this narrative, Jesus had to wait until his powerless and fearful disciples called out for his intervention (p.321) before he rebuked the wind and the raging waves (Luke 8:24). While stress levels may have triggered intervention in this case, Drach-Zahavy (2007) posited that stress levels could enhance team effectiveness for a committed team (p. 442). Apart from suggestions that the timing of intervention depends on whether the team leader chooses to monitor or act, other studies have put forward more arguments that necessitate another research question: *What lessons can be learned about leader intervention in the team leadership process from the exegetical analysis of Luke 10:1-20?*

Kogler Hill, citing Wageman et al. (2009), argued that the exact timing of a leadership intervention depends on how necessary the action is (p.382). Citing the scriptures, O'Toole (1987) described the ignorance and weakness of the disciples, who were powerless to heal the boy with an unclean spirit and to feed the hungry crowd (Luke 9), which necessitated the intervention of Jesus Christ (pp.81-83). Certain behaviors in team formation stages or the need for a proactive team advancement have also been considered as likely triggers for the timing of the intervention (Kogler Hill, 2019, p. 382). Rather than stage-based intervention, Hackman and Wageman (2005) suggested a life cycle-dependent intervention based on their study of team coaching

needs (pp.274-278). Thomas and Bostrom (2010), however, suggested constraints as a trigger of timing that "originate from conditions imposed on the team..." which are somewhat more than their authority level (pp. 128-129). Kogler Hill, citing Hackman (2012), summed up by asserting that "the important aspect of timing is that the leader understands where the team is in its life cycle," which would help determine the time and type of leadership intervention required (p. 322). While these theories have suggested some relationships between the timing of intervention and specific intervention types relative to the team formation stage or lifecycle phase, none of them addressed the critical question of how timing (hasty or slow to act) affects the effectiveness of the intervention outcomes and the effective development of team leadership process. This, therefore, necessitates another research question: *What is the relationship between the timing of Jesus' intervention and the development of an effective team leadership process in Luke 10:1-20?*

Kogler Hill, for instance, provided an example of leadership intervention that involved a leader taking immediate action to rebuke team members who come late for meetings without having to diagnose and analyze the problem to maintain the standards of excellence of the team (p.385) and the Scriptures reported the account of Jesus immediately rebuking his disciples for forbidding the children from coming to him (Luke 18:15-17). However, Atkins (2008) argued that leadership intervention should be a response based on wisdom and mindfulness rather than an automatic reaction (pp. 73-81). The analyses of these various theories from a Christian worldview present an opportunity for further research into the contemporary implications of the timing of leader intervention and thus necessitate the following research question: *What are the implications for a contemporary understanding of the impact of timing for leader intervention in team leadership from the analysis of Luke 10:1-20?*

Research Methodology

Socio-Rhetorical Analysis (SRA) is "a hermeneutical method that explores the values, beliefs, and relationships of the people of a text and the textual arguments made by the author." It is performed by examining the inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture (Henson et al., pp. 71–80, 242.). Of these five filters, only inner texture, intertexture, and sacred texture analysis were applied to explore Luke 10:1-20, and all biblical quotations are from the *English Standard Version*, 2001/2016, unless otherwise stated.

Inner Texture Analysis

According to Klein et al. (2017), time, language, culture, and geography differences can interfere with an interpretation (pp. 53-60). However, inner texture analysis can eliminate these interferences and interpretive barriers. Inner texture explores the parts, structure, and inner intents of the author's message by examining various interpretive markers, such as the textual units, repetitive, progressive, opening-middle-closing (OMC), and argumentative patterns (Henson et al., 2020, pp. 83-101).

This method was used to analyze the subject pericope to identify textual units and patterns that provide important interpretive cues.

Intertexture Analysis

Intertexture analysis is one of the methods of SRA that investigates the relationship that exists between a text and the world outside by analyzing how the text relates to the oral-scribal, cultural, historical, social, and reciprocal intertexture or nuances (Henson et al., 2020, 105-106, 240). This paper explored oral-scribal and other applicable intertexture methods to investigate how the Lukan text relates to other texts within and outside the first-century Jewish society and their implications for the reading and interpreting the text.

Sacred Texture Analysis

This is the exegetical method of SRA that explores the issues of divinity in the scriptures and how the text interacts with them (Henson et al., 2020, p. 175). With this method, the paper deeply investigated who God is, how he relates to people, and what he says to them in the text (Henson et al., 2020, p. 242) as the subject pericope was analyzed.

Results and Data Analysis

This is an exegetical analysis of Luke 10:1-20. The pericope is about Jesus sending out his disciples or followers on an assignment to Jewish communities by way of delegation following his earlier rejection by the Gentile communities (Luke 9:51-56) and after he had discussed the cost of followership with his team of disciples (Luke 9:57-62). According to the passage, Jesus called, appointed, instructed, and sent them forth. After their return, Jesus debriefed and exhorted them. The results of this exegetical analysis and the available data will be discussed in each section below.

Inner Texture Analysis

The inner texture analysis of the pericope examined the textual units, repetitive patterns, progressive patterns, OMC patterns, and argumentative patterns, and the results are outlined in the following discussions.

Textual Units and Repetitive Patterns

Textual units are time markers or narrational units that signal changes in time, focus, or theme of the text, providing cues for understanding and interpreting the structure of the pericope to reflect the author's intent (Henson et al., 2020, pp. 84-85). From the analysis in Table 1 below, nine textual units were identified. In verse 1, the first textual marker, "After this," signaled a change in time and perhaps setting or location different from the last conversations about the cost of following Jesus or being in the team led by Jesus. So, after they had discussed and possibly understood what it

meant to follow Jesus, trust was established among them as a team, which was demonstrated by Jesus' willingness to delegate the sensitive and challenging task of proclaiming the gospel among Jewish communities as well as their willingness to collaborate in twos (Luke 10:1). The next textual unit was signaled by "Therefore" in verse 2b used to signal a moment of shalom sought (i.e., hoping for God's intervention through prayer) following the moment of shalom (i.e., expected overwhelming harvest) and shattering shalom as a result of the shortage of laborers. The third textual unit, which is between verses 3b and 9, was signaled by "Behold…" meaning to "look" or "envision" with renewed hope following the brief moment of shattering shalom. Before, the word "Behold" was the verb (an action word) "Go..." suggesting the importance of envisioning and taking steps as the proper response to the delegation.

The fourth textual unit marker is "But whenever…" in verse 10, which signals the potential need for a change of action if an unexpected outcome occurs. In verse 11b, we see the fifth textual unit marker with the word "Nevertheless," which indicates a shift of focus or reframing of perspective from response to the potential rejection to the continued proclamation of the gospel of God's kingdom, which was not only about good news but of judgment. The reframing could also imply a change in the disciples' notion of a physical kingdom to an eschatological one that was already initiated but not consummated. This will be discussed further in other sections of the texture analysis. The sixth and seventh textual units were marked by the words "But.." in verse 14 and "And you" in verse 15 to indicate the gradation of judgments with the "But" marking the redefinition of the judgment to one of lesser harshness. The eighth textual unit attempted to shift the focus of the disciples and the reader from the accomplishments of the disciples or the failure of Satan (i.e., opposition) to the authority behind the delegation, the accomplishment of the task, and the failure of the opposition. So the word "Behold" in verse 19 was to refocus their vision and help them stay focused on the ultimate purpose of the calling and assignment, reinforced by the last textual unit marker, "Nevertheless," in verse 20.

Table 1

Inner texture analysis of Luke 10:1-20 shows markers of textual units and repetitive patterns.

Textual Units			*			
Unit A						
1	After this	Lord/him/he/himself	Go	Them	Sent	
2a		He				Harvest
Unit B						

2b	Therefore	Lord			Send	Harvest (2x)		
3a				Your				
Unit C								
3b	Behold			You	Sending			
4							Do not (3x)	
5				You				
6				Your				
7			Go				Do not	
8				You (2x)				They
9		God						Them
Unit D								
10	But whenever		Go	You			Do not	They
11a				Our				Your, you
Unit E								
11b	Nevertheless	God						
12				You				
13								You (3x)
Unit F								
14	But							You
Unit G								
15	And you							You (3x)

16		Me (2x)	You (2x)	
17		Lord		
18		He	Them	
Unit H				
19	Behold	I	You (2x)	
Unit I				
20	Neverthel ess		You, your	Do not

*The pronouns in this column refer to the disciples and differ from those in the column on the extreme right end of the table.

Repetitive patterns are essential mnemonic devices in the oral traditions of ancient cultures that communicate messages of theological significance in these contemporary times (Henson et al., 2020, p. 85). Throughout the pericope, several repetitions were observed. For instance, "Lord" (or its pronouns) was mentioned 13 times, including six times in the first two verses and five times in the last five verses. This pattern suggests that although Jesus was involved in this narrative, he arguably took a fringe or boundary position as the leader of the team-based leadership model, choosing to intervene actively at the beginning and the end of the exercise. This demonstrated that he genuinely delegated and minimized his intervention, allowing the followers (disciples) to step up to lead and make decisions in his physical absence. The word "Go" is mentioned three times to suggest a call to action, which was supported by such words as "send," "sent," and "sending," also mentioned a total of three times. While the verb "Go" is in the present tense and seems to be a single command echoed thrice (cf. Ps. 62:11), the words "send," "sent," and "sending," which are respectively in the present, past, and continuous tenses on the hand suggested a "historical transcendence" of the Lord's command. This reckons with the previous sending of the prophets in the Old Testament, the current sending of disciples, and the future sending in these contemporary times. The proclamation of God's kingdom agenda must continue through history. The word "seventy-two" (i.e., the number of the disciples) appeared twice – at the beginning (vs. 1) and towards the end (vs. 17). And when combined with their associated pronouns, occurred a total of 19 times (an average of one per verse) showing their active and evenly distributed involvement throughout the narrative as human agents participating with God in the kingdom mandate. Here, the Lord is the leader doing the sending (delegation). The word "laborers" is mentioned twice (verses 1 and 7), "town" is mentioned five times (verses 1, 8, 10-12), and "house" is mentioned four times (once in verse 5 and three times in vs. 7) to emphasize the clarity of the purpose of their sending and location of the assignment.
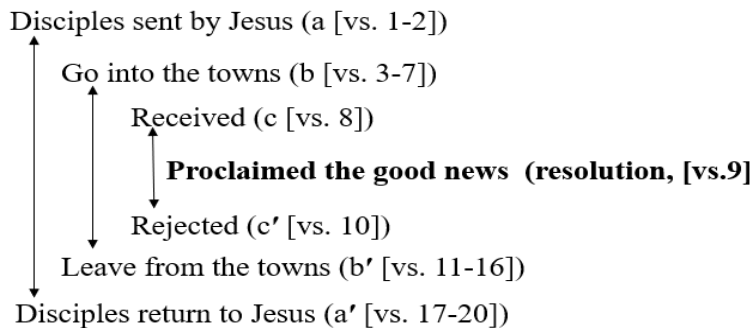
While delegating, Jesus clarified the assignment's purpose, place, and people. The word "Peace" is mentioned three times – once in verse 5 and two times in verse 6 while "do not" is mentioned five times to emphasize the ethical expectation of their assignment and the restrictions. The phrase "Kingdom of God" is used twice (verses 9 and 11b). At the same time, "heaven" is mentioned three times (verses 15, 18, and 20) to reemphasize the transcendent nature of the team's objective compared to their individual temporal goals (cf. vs. 17). In vs. 16, the word "rejects" appeared four times while "hears" was mentioned twice. This was how the disciples were to measure performance and outcomes. Aside from being used to describe the disciples, pronouns like "you," "your," "they," and "them" also referred to the houses they visited, the towns, and unrepentant cities that rejected good news. Satan was mentioned only once because he probably had an insignificant role in the narrative. This may suggest that not all external factors or threats are responsible for team ineffectiveness.

Progressive Patterns

When combined with repetitions in the pericope, progressive patterns help indicate advancement or structure within the narrative (Henson et al., 2020, p. 89), further supporting the previous analysis. Chiasm, an ancient writing structure that positions the resolution of the narrative in the middle of the pericope (Henson et al., 2020, p.89), could be seen in verse 9 with the proclamation of the good news, which separates the two parts of the pericope as presented in figure 1 below:

Figure 1

Chiasm in Luke 10:1-20

```
Disciples sent by Jesus (a [vs. 1-2])
     Go into the towns (b [vs. 3-7])
          Received (c [vs. 8])
               Proclaimed the good news  (resolution, [vs.9]
          Rejected (c′ [vs. 10])
     Leave from the towns (b′ [vs. 11-16])
Disciples return to Jesus (a′ [vs. 17-20])
```

When the proclamation of the good news, which is considered the central theme, is combined with the repetition of "kingdom of God" in verses 9 and 11, an encapsulation is observed, which summarizes the purpose of the central theme and the assignment into the inauguration of the Kingdom marked by the phrase "the kingdom of God is near." While the central theme observed here supports the nature of the assignment and its purpose, as identified through the repetitive and argumentative patterns, the encapsulation emphasizes the urgency.

There were also elements of development and connections. For instance, connections between harvest and laborers (vs. 3) with the sending of the seventy-two. Connections exist between laborers and wages and the hospitality the disciples receive (vs. 7), which underscore the place of reward and motivation in team leadership dynamics. Also, the development of the narrative, which explained how the disciples would heal the sick in the house and proclaim the kingdom of God if they tarry, could only happen if they did not move from house to house. However, they must first enter the town before even entering a house. So the progress develops from being sent to entering the town, approaching a house, greeting the occupants, tarrying if they are accepted, and then praying for the sick and proclaiming the gospel of the kingdom of God. Also, whenever an unacceptable outcome was experienced, there was a progression in what actions followed. These progressions suggest that team leadership intervention involves structure and process rather than haphazard decision-making.

Opening-Middle-Closing (OMC) Patterns

OMC analysis examines the features of the plot for each textual unit to understand the progression of shalom, shattering of shalom, shalom sought, and conclusion (Henson et al., 2020, p. 92). This plot progression provides insight into the patterns of human experience communicated by the narrative and could have implications for understanding the stages of team formation and team lifecycle. Table 2 below summarises plot progressions and OMC patterns.

Table 2

Inner texture analysis of Luke 10:1-20 showing expressions of OMC patterns.

Textual Units	OMC Patterns
Units A and B (v. 1-3a)	
Opening	Appointment and sending of the seventy-two.
Middle	Telling them about the expected harvest and the need for laborers.
Closing	Asking them to pray for the Lord for laborers as he asks them to go.
Unit C (v. 3b-9)	

Opening	Calls them to envision the sending.
Middle	Sends them as lambs to wolves, without resources or guaranteed shalom.
	Enter a place and abide wherever they are received in peace (i.e., shalom sought). Be refreshed wherever they are received.
Closing	Meet and heal the sick and Proclaim the good news.

Unit D (v. 10-11a)

Opening	Enter a place
Middle	They are not received in peace
Closing	Go away in peace

Units E, F, and G (v. 11b-18)

Opening	Proclaim the good news.
Middle	Woes
Closing	The seventy-two rejoicing and Satan falling from heaven

Units H and I (v. 19-20)

Opening	Authority to tread on the power of the enemy
Middle	Do not rejoice in their earthly accomplishment
Closing	But rejoice in eternal hope and reward

OMC patterns can be seen from examining the nine textual units with expressions of shalom in the opening, shalom shattering, and shalom sought in the middle plot, and a conclusion in the closing plot. The consistent progression of this pattern shows how Jesus' actions, through visioning, organizing, instructing, collaborating, networking, and coaching, proactively and responsively intervened to moderate their experience of shalom (overwhelming joy) with a call to refocus. Underlying these leader-intervening actions is Jesus' ability to process emotional information swiftly, often referred to as a leader's emotional intelligence (Mayer et al., 2004). The interventions also addressed their shalom-shattering experiences (e.g., misinformation, wrong motives, wrong vision, fears, etc.) with the proper knowledge, motivation, and hope while also kindling an expectation for shalom sought through such transcendent and eternal motivations as harvest laborers (Units A and B), wellbeing and good news (Unit C), peace (Unit D), eschatological victory (Units E, F, and G) and eternal joy, hope, and reward (Units H and I).

Argumentative Patterns

Argumentative patterns are textures embedded in writings to explain the author's particular outcome or belief. Through the identification of these patterns, the reasoning behind the author's intent can be determined and accurately interpreted (Henson et al., 2020, p.93).

Examining the rhetoric of the Luke 10 passage presented several observable argumentative patterns. First, the thesis of the pericope appeared to focus on the harvest through proclamation (i.e., the kingdom already initiated), the shortage of laborers, and how to fulfill the need. The argument for this thesis is expressed in how the disciples would conduct themselves given the shortage of laborers. Evangelist Luke began with an analogy such as "…lambs in the midst of wolves" (*English Standard Version*, 2001/2016, Luke 10:3), which could represent the character of meekness and obedience to the instructions of Jesus, the shepherd, regardless of the hostility or adversity they might face. Then, there was a rationale expressed as an instruction for them not to bother themselves with material possessions (v. 4) or waste their time trying to preach to people who are not prepared to receive them or their message (v. 5-7a). There was also the need to stay focused on the vision (verses 3 and 19). Then followed by restatements like "And remain in the same house.." and "Do not go from house to house" (verses 7a and 7b), "whenever you enter a town…" (v. 8, 10), "…kingdom of God has come near…" (v. 8, 11) and including the statement in verse 16. DeSilva (2018) argued that the rhetorical and narrative competency of the Gospel of Luke suggested that the author received formal Greek education (p.273), which can be seen in how the argumentative elements were embedded in the narrative. The other argumentative patterns can be seen in verses 13 and 14 and a question in verse 15. There also seems to be the use of a metaphor in Luke's use of Hades in verse 15 (Duke, 2017, p.252), which Milikowsky (1988) refuted by arguing that Hades and Gehenna are interchangeable words for hell, where the wicked are sent for final retribution (p. 243-244). The pericope concludes with the reward of the laborers (v. 20), which seems to be an eschatological parallel to earthly wages in verse 7.

From the outline of the argument, the narrative presented a fundamental thesis about the actualization of God's mandate of the kingdom of heaven through the harvest of repented cities. This was the vision followers of Jesus needed to always have in view, for which they are also beneficiaries (verses 3, 19-20).

Sensory/Aesthetic Patterns

This involves the examination of emotionally fused thoughts, self-expressive speeches, and purposeful actions in the narrative for better interpretive cues (Henson et al., 2020). Table 3 below outlines various sensory/aesthetic patterns identified earlier in the nine textual units.

Table 3

Inner texture analysis of Luke 10:1-20 showing expressions of sensory/aesthetic patterns.

Textual Units	Sensory/Aesthetic Patterns		
	Emotion/Knowledge	**Expression**	**Action**
Unit A			
1			Appointed/Sent
2a		He said	
Unit B			
2b	Earnestly	Pray	Send
3a			Go
Unit C			
3b	Behold		Sending
4		Greet	Carry
5		Say	Enter
6			Rest
7			Remain/Eating/Drinking/Provide/Go
8			Enter/Receive/Eat

9			Heal
Unit D			
10		Say	Enter/Receive/Go
11a			Feet/Wipe off
Unit E			
11b	Know this/ Has come		
12	Bearable	Tell you	
13		Woe to you	Done (2x) / Repented/ Sitting
Unit F			
14	Bearable		
Unit G			
15			Exalted/Brought down
16		Hears (2x)	Rejects (4x)
17	…with joy/Demons are subject to us in your name	Saying	Returned
18	I saw	He said	
Unit H			
19	Behold/Hurt	I have given	Tread
Unit I			
20	Rejoice (2x) / Subject to you		Written

Reviewing the sensory/aesthetic patterns shed new light on the pericope. From the examination of the textual units, for instance, it is possible to assume that the structural arrangements of the pericope based on Luke's original intentions may not have been precisely organized according to the arrangement of the scriptural verses. For instance, vs.3a was under Unit B, and vs.3b was under Unit C. Also, vs.11a was categorized under Unit D, while vs.11b was under Unit E. The distribution of the sensory

patterns highlighted three observations. First is the even distribution of emotion/knowledge, expressions, and actions. This suggested that the assignment would require their hearts, minds, and physical body actions. However, not everyone is gifted in every element of this pattern (Tuckman, 1964), so team members' various contributory gifts and passions become helpful. For instance, team members gifted in speech can step forward to lead and intervene in challenges requiring some level of expertise in verbal communication. Alternatively, the formal team leader can identify those gifted in such areas and work with them to intervene appropriately. The third observation is that action-related words, which were mentioned over 30 times in the narrative, show that the assignment of the disciples and, by extension, team leadership is more action-oriented.

While the sensory patterns illuminated the specific emotions, knowledge, expressions, and actions that underscored the assignment, its purpose, the people involved, and every part of the narrative, the repetitive patterns provided additional insights as Luke tended to repeat important events for emphasis (Plessis, 1998, p. 358). For instance, the words "go" and "send" or their variants were repeated three times each to demonstrate a task or a physical place to be visited. The repetition of "Lord" and its pronouns about ten times emphasized the position of a sending authority whom Plessis (1998) had argued to be the actual sender (p.359). With some insights from the structural arrangement of the units and the repetitions embedded for emphasis, the progressive patterns helped to highlight the development of the narrative to include elements such as "sending" of "specific agents" by a "specific authority" to a "specific location" and for a "specific action/response." In the cause of this development, connections between laborers and harvest or laborers and wages were identified. The OMC filter validated some of the existing textual units in the verses while identifying some adjustments that may be required. Examining the rhetoric provided hints to determine the likely thesis of the pericope and its rationales, thereby eliminating interferences to the pericope's interpretation. Having analyzed the data in the pericope from an inner texture perspective by exploring the parts and structures, findings from the intertexture analysis will shed more light on the interpretation by showing how the text relates to other data sources in the world outside the text.

Intertexture Analysis

Intertexture analysis of Luke 10:1-20 was performed using oral-scribal, cultural, social, historical, and reciprocal intertexture, and the results are presented below.

Oral-Scribal Intertexture

This intertexture analysis examines how a text relates to the other outside sources through recitations of existing sources (i.e., with the presence of an attribution), recontextualization (i.e., absence of an attribution), and reconfiguration, which involves establishing a new event or understanding through recitation or recontextualization (Henson et al., 2020). The subject pericope is a lengthy speech in which Jesus spoke to the seventy-two (or seventy by other manuscripts) disciples as he sent them to the cities

he was about to visit. The speech could be divided into two parts: before the sending (v. 1-16) and after the disciples returned (v. 17-20). While the first part is a monologue of Jesus' instructions to the disciples and woes to unrepentant cities, the second part is a dialogue involving the disciples and Jesus. Given the nature of the passage, most of it was Jesus speaking, with Luke, the author, having only a few of his statements in quotation marks.

Six critical statements were identified in the passage and classified as recontextualization or reconfiguration. Luke did not attribute any of Jesus' statements to an outside source or cite Jesus doing so. As a result, the instances of reconfiguration tended to present as recontextualization. Table 4 below outlines examples and classifications of oral-scribal intertexture features in the passage. It can be observed from the recontextualized and reconfigured statements that Luke intended to demonstrate that Jesus' focus was not to recite the Torah (or any other source) but was more focused on recontextualizing and reconfiguring the sayings for practical application given the real-world experience of the assignment. This could have implications for reading and understanding Jesus' expectations of the disciples.

Table 4

Intertexture analysis of Luke 10:1-20 showing expressions of oral-scribal intertexture.

Luke 10:1-20	Examples and classification
"And he said to them, 'The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest…" (Luke 10:2)	For thus says the LORD of hosts,...: "The daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while and the time of her harvest will come." (Jer. 51:33) For you also, O Judah, a harvest is appointed. When I restore the fortunes of my people, (Hos. 6:11) Yes, the LORD will give what is good, and our land will yield its increase. (Ps. 85:12) They do not say…, "Let us fear the LORD our God, who gives the rain in its season, the autumn rain and the spring rain, and keeps for us the weeks appointed for the harvest." (Jer. 5:24) **Reconfiguration**

"And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages..." (Luke 10:7)	You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. (Lev. 19:13) You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the LORD, and you be guilty of sin (Deut. 24:15). **Recontextualization**
"and say to them, 'The kingdom of God has come near to you" (Luke 10:9, 11).	And in the days…the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people….it shall stand forever (Dan. 2:44). But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever (Dan. 7:18). And the kingdom and the dominion…shall be given to the people… his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him (Dan. 7:27). **Recontextualization**
"Woe to you, Chorazin! Woe to you, Bethsaida! ….Capernaum, will you be exalted to heaven? You shall be brought down to Hades." (Luke 10:13-15)	And I will declare my judgments against them, for all their evil in forsaking me. They have made offerings to other gods and worshiped the works of their own hands (Jer. 1:16). You shall say to them, "Thus says the LORD: If you will not listen to me, to walk in my law that I have set before you, and to listen to the words of my servants the prophets whom I send to you urgently, though you have not listened, then I will…make this city a curse for all the nations of the earth." (Jer. 26:4-6). **Reconfiguration**
"The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me." (Luke 10:16)	But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy (2 Chron. 36:16) **Reconfiguration**

| And he said to them, "I saw Satan fall like lightning from heaven…I have given you authority…" (Luke 10:18-19) | "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!" (Isa. 14:12)

 And God blessed them. And God said to them, "…subdue it, and have dominion over….every living thing that moves on the earth" (Gen. 1:28). |
| | **Recontextualization** |

Cultural Intertexture

This form of intertexture analysis presents an opportunity to explore ancient people's cultural knowledge to understand better the patterns, values, scripts, codes, and systems that defined their cultural backgrounds (Robbins, 1996). Nine words/phrases/statements were observed from exploring the cultural intertexture. Five were references to Jewish religious and cultural life, three were allusions, and only one was presumably an echo. Table 5 below summarizes the observations from the analysis of the cultural intertexture.

Table 5

Intertexture analysis of Luke 10:1-20 shows expressions of references, allusions, and the echo of the cultural background.

Luke 10:1-20	Examples and classification
"…sent them on ahead of him, two by two…" (Luke 10:1)	**Reference**: It was a common belief among Jews of the time that involving at least two persons in a matter was sufficient for witnessing (Deut. 19:15, Eccles. 4:9).
"Therefore pray earnestly to the Lord of the harvest…" (Luke 10:2)	**Reference**: Jewish people at the time believed that harvest is only possible by God's blessings (cf. Ps. 24:1, 67:6), and his help is therefore needed for a good harvest.

"Carry no moneybag, no knapsack, no sandals, and greet no one on the road" (Luke 10:4).	**Allusion**: While carrying moneybags and knapsacks may suggest a tendency for alms-seeking or greedy accumulation, the meaning of the instruction to carry no sandals or greet anyone is not clear. However, this tends to read like a hyperbolic statement, meaning the disciples should avoid comfort and distraction and demonstrate dependence on the Lord of the harvest while on the mission.
"Peace be to this house!" (Luke 10:5)	**Echo**: This is a common greeting among Jewish people, which, in different contexts, could imply various things such as peace, wholeness, harmony, completeness, welfare, tranquility, prosperity, and well-being (Halverstadt, 1991, pp. 189-199). It can also mean a Jewish greeting, i.e., hello, goodbye, or farewell (Merriam-Webster, n.d.).
"…eating and drinking what they provide, for the laborer deserves his wages" (Luke 10:7)	**Reference**: It is common in the Jewish culture to entertain strangers/foreigners (Deut. 10:19, 19:33-37; Lev. 23:22, 25:35) and to compensate laborers fairly (Deut. 19:15).
"…repented long ago, sitting in sackcloth and ashes." (Luke 10:13)	**Reference:** According to the Jewish religious and cultural belief at the time, true repentance comes with humility demonstrated by putting on sackcloth and ashes (2 Sam 12:22-23, Job 42:6, Isa 58:5, Jonah 3:3-8, Dan 9:3-19).
"You shall be brought down to Hades" (Luke 10:15).	**Reference:** Hades, sometimes considered similar to Gehenna and hell, is a place of judgment for the wicked (Milikowsky, 1988, pp. 243-244).
"The one who hears you hears me, and the one who rejects you…rejects him who sent me." (Luke 10:16)	**Allusion:** The Hebrew word *Shema* is interpreted to mean to hear, listen, understand, and obey (cf. Deut. 6:4-9, Ex. 23:22). Thus, hearing should be followed by obedience, but not hearing implies disobedience, unrepentance, and rejection.
"Lord, even the demons are subject to us in your name!" (Luke 10:17)	**Allusion:** The disciples, like many Jews of the times, believed that signs and wonders happened by the power of God's name (Gen. 4:26, Prov. 18:10, Joel 2:32).

The references, allusions, and the echo observed give an idea of the culture of the world where the words, phrases, and statements were originally used and how the text interacts with the people and their way of life, which is their culture. For instance, concerning the *Shema* (Deut. 6:4-9, 11:13-17 and Num. 15:38-41), which was one of the allusions identified in the table above, deSilva asserted that the "Shema places the

doing of the Torah at the center of the life of the [Jewish] individual, family, and the community." It gives the guidance that helps the Jews maintain their obligation to the Torah as the center of their identity (deSilva, 2018, p. 44). These references or allusions to Jewish traditions underscore the Jewish background of the historical Jesus, his ministry, and the community.

Social Intertexture

Social intertexture analysis explores people's social knowledge in a region (Robbins, 1996). It includes social roles, codes, identity, relationships, and institutions.

Social Roles. These refer to roles commonly understood by the people (Henson et al., 2020, p. 117). The word "Lord," as used in verses 1 and 17, denotes a social role of master-servant or teacher-apprentice relationship, as seen in the discipleship relationship. From the analysis of the social intertexture, the word "Lord" was identified as a social role to show the master-servant or teacher-discipleship relationship between Jesus and his disciples. To further buttress that the social relationship between Jesus and his disciples was not a master-slave relationship but a teacher-apprentice relationship or a collaborative team leader and team member relationship, "laborer" was introduced as another social role in vs. 2. While in the Greco-Roman world, laborers could mean enslaved people or free laborers (Wiedemann, 1982, pp. 73-74), in the Jewish culture, "laborers" connotes a social role of a peasant who received wages for the work they are hired to perform (Deut. 19:15, Matt. 20:1-16).

Social Codes. These include written and unwritten traditions that guide expected behavior, dressing, actions, and relationships (Henson et al., 2020, p.118). In vs. 4, Jesus instructs the seventy-two to "carry no moneybag, no knapsack, no sandals, and greet no one on the road." Although this seemingly hyperbolic instruction suggested a kind of code for the disciples, it also presented a standard that contrasted the social code of many Jewish people. For instance, wearing sandals was acceptable (Ex. 3:5, Deut. 25:9-10, Josh. 5:15, Ruth 5:7-8). Jesus also wore sandals (Matt. 3:11, John 1:27) and elsewhere encouraged the wearing of sandals (Mark 6:9). Jews also greeted or accepted greetings (Gen. 14:17-20, 33:4;1 Sam. 13:10, 25:14, 2 Sam. 8:9-10). Carrying baggage was allowed (1 Sam. 17:22). This suggests that neither Jesus, who spoke the words, nor Luke, the author, meant it to be read, interpreted, and applied literally, alluding to Jesus' style of recontextualizing and reconfiguring messages in this setting. Conceivably, his focus was on practical applications. For instance, these instructions could imply self-denial, avoiding distractions, dependence on God, and trusting in the authority in the name of Jesus and not material possession (vs. 17). Whereas Jesus' seemingly hyperbolic statement in v. 4 suggested that his disciples should not greet on their way, this was balanced by the *shalom* greeting in verse 5, implying that Jesus was not literally against greeting but was probably discouraging the prideful arrogation of public recognition similar to those he had spoken out against the Pharisees (Luke 11:43, 20:46). These kinds of greetings are not expected of a humble member of his team of disciples.

Another social code appears in verses 7b and 8 when Jesus says, "Do not go from house to house. Whenever you enter a town, and they receive you, eat what is set before you." This is a social code among the ancient Jewish and Near Eastern societies, with examples from Melchizedek (Gen. 14:18-20), Abraham's three visitors (Gen. 18:1-33), and Elisha (2 Kings 4:8-10). For the team of disciples, stability and focus were necessary for the assignment.

Social Identity. This refers to ethnic, religious, social, or cultural groupings of people and their uniqueness. They are essential to understanding the various interactions between people and social relationships in a text (Henson et al., 2020). Jesus instructed his disciples to "…first say, 'Peace be to this house!" (Luke 10:5). Greetings are part of the ancient Jewish social identity (Luke 1:28, 11:43)."Peace" is from the Hebrew word *shalom,* which could mean hello, goodbye, and inquiry about a person's welfare. Since Jews practiced greeting among themselves, the greeting *"Shalom"* could be considered a social identity/code for a Jew at that time. This appropriately nuances his earlier instruction to his disciples not to greet anyone on their way (Luke 10:4) while also highlighting the importance of peace for the stability and wellbeing of the disciples even in times of disorientation (shalom shattered).

Social Relationships. These relationships are understood in the Ancient Near Eastern or Greco-Roman societies' social settings that differ from contemporary relationships (Henson et al., 2020, p. 118). In vs. 19, the statement, "…power of the enemy," depicted a social relationship. Israel's experience with constant threats to its existence has, over the years, created the sense of an enemy around them (Deut. 28:7, Lev. 26:7, Ps. 21:8, Isa. 62:8). While in the time of Jesus, the Roman empire was considered Israel's enemy, Jesus was, however, speaking of Satan, the spiritual enemy. The difference between both perspectives is that while the former localizes the enemy's time, space, and threat, the idea of a spiritual enemy does not. Thus, far less localized external threats could also influence team leader intervention.

Social Institutions. These are organizations or groups of organizations consisting of humans occupying and responsible for different roles (Miller, 2010). Jesus instructed the seventy-two not to go "…from house to house," and that in any town they enter and are received, they should eat whatever is set before them (Luke 10:7b-8). A town or ancient household is an institution with a set of codes and ideals (deSilva, 2018, pp. 108-114). In this crucial assignment, the town or house they entered presented an essential institutional platform or support system that the team of disciples needed to flourish.

Historical Intertexture

This intertexture analysis involved analyzing the text for specific events that are referenced or alluded to in it. In Luke 10:1-20, Jesus referred to the destruction of Sodom, Tyre, and Sidon, further analyzed in this section. Sodom was a city notorious

for its sinfulness, which led to its destruction by God (Gen. 18:20-32, 19:24-25). The other cities referenced are Tyre and Sidon (v. 15). Tyre is a city located 25 miles South of Sidon, bordering Israel. The city is known in the Old Testament for its close ties with Israel through King Hiram of Tyre and King Ethbaal of Tyre and Sidon (Britannica, 2020). Sidon is frequently mentioned in the Old Testament for several reasons. Jesus' reference to the cities of Tyre and Sidon was about God's judgments pronounced by the prophets against both cities (Ezek. 26-28). The three cities of Chorazin, Bethsaida, and Capernaum mentioned in the passage (verses 13-15) are on the north of the Sea of Galilee. While Bethsaida and Capernaum have been mentioned several times in the Gospel, Chorazin is not. Bethsaida is a city in Galilee that was home to Philip, Andrew, and his brother Peter (John 1:44, 12:21). It was also where Jesus healed a blind man (Mark 8:22-23). The third city, Capernaum, an administrative center, custom location, and popular destination for merchants, lay northwest of the Sea of Galilee (Britannica, 2009). It is often referred to as the second home of Jesus' ministry and the place he chose most of his disciples (Britannica, 2009), with many mentions in the Gospels as the location of most of his teachings (Mark 9:30-37), miracles, and healings (Matt. 4:13, 8:5; Mark 1:21-27; Luke 8:41, 54-55; John 4:43-54; 6:16-21).

From this historical data, it can be deduced that Sodom, Tyre, and Sidon are three Gentile cities known for their wickedness and, as a result, attracted God's severe judgment. However, Jesus contrasts them with Chorazin, Bethsaida, and Capernaum, three unrepentant Jewish cities where he had spent time teaching and performing many miracles and healings. So their unwillingness to repent despite the good news they heard would attract harsher punishments, which Jesus described as severe judgment and a place in Hades. This highlights the place of discipline for inappropriate behavior as another intervention measure applied by Jesus following the rejection of several teachings and warnings.

Reciprocal Intertexture

In addition to the four intertexture already discussed, reciprocal intertexture analysis is essential for examining the texts in light of the overall context of the scripture (Henson et al., 2020). For instance, in Luke 10:2, as Jesus reconfigured various prophecies to speak of the harvest of new converts, the prophecies of Hosea and Jeremiah appeared fulfilled in the proclamation of the good news and harvest of believers among Jews and Gentiles (Hos. 6:11, Jer. 51:33; cf. 1 Cor. 1:24, and Rev. 14:14-16). In verses 9 and 11, Daniel's prophecies were recontextualized to proclaim the inauguration of the kingdom while at the same time fulfilling the prophecies concerning the coming kingdom of God, which will be consummated in the future. This again stresses kingdom proclamation as the central theme of the assignment.

Sacred Texture Analysis

Sound hermeneutics prevents inappropriate interpretation of texts and unrealistic application of such interpretations to contemporary life (Ramm, 1999). Considering other SRA methods in examining this text, it is also essential to analyze it using the

sacred texture method. Through the in-depth investigation of the sacred texture in this biblical pericope, relevant informative and formative data can be gleaned (Henson et al., 2020, pp. 175-177) about God's redemption plan, the Lord's involvement of his disciples and how this intervention relates to leader intervention in the team leadership setting of Jesus' discipleship ministry.

Deity, Holy Person, and Spirit Beings

The pericope was examined for the expressions of a deity, holy person, and spirit beings. According to the analysis, the 'Lord' was mentioned three times as the Deity or holy person in verses 1-2 and 17, while God is mentioned twice in verses 9 and 11. Demons (vs. 17), Satan (vs. 18), and spirits (vs. 20) are mentioned once each.

Frame (2013) asserted that God's transcendent and immanent attributes are essential to understanding the world through his divine revelation. However, as much as God's revelation is needed to understand the world, Frame also argued that knowledge of the world helps better understand God's revelation (pp. 719-728). This insight is instructive in appreciating how God's transcendence and immanence determine his interventions in the world and its implications for historical, present, and future events. So, the more frequent mention of the Lord or God compared with other spirit beings suggests the active involvement of divinity in the intervention activities, supporting the earlier argument for an insignificant role for Satan in the narrative. The divine Lord or God is doing the sending and effecting other leadership intervention activities such as sharing the vision (verses 1-2), assigning or delegating (verse 3), instructing and equipping (verses 4-12), cautioning, rebuking and reprimanding (verses 13-16) and motivating and coaching (verses 17-20) in the pericope. The sending also supports the idea of Jesus' succession planning, promoting collaboration and networking among them.

Divine History or Eschatology and Human Redemption

The examination of the pericope for the expressions of divine history or eschatology and human redemption showed two instances of the mention of the kingdom of God (Luke 10:9 and 11) to draw the attention of the disciples (followers) to the already inaugurated kingdom that brings salvation and human redemption which re-echoes the earlier mention of the impending harvest (Luke 10:2) that brings shalom (i.e., "…your peace will rest upon him" ref. vs. 6) to those who hear and obey the message of the good news while attracting judgment and condemnation to those who reject it (Luke 10:16). The population of the kingdom through the harvest is the ultimate plan of God. In addition to the mention of the kingdom of God as part of divine history, there are three other instances of divine history or eschaton that relate to judgment for Jewish and Gentile cities that reject God's divine intervention. The first is Jesus' declaration that "…it will be more bearable on that day for Sodom than for that town" (vs. 12); the second is "But it will be more bearable in the judgment for Tyre and Sidon…" (vs. 14), and the third is "…will you be exalted to heaven? ….be brought down to Hades" (vs. 15).

From the analysis of human redemption and divine history, it can be seen that the proclamation of the kingdom, salvation, and judgment encompasses the historical past, the present initiation of the kingdom, and the future consummation in what is often referred to as "already but not yet" realized (Fee & Stuart, 2014, pp. 150-153). This argument is consistent with the assumption earlier posited regarding the repetition of "sent," "send," and "sending" and the historical transcendence of the Lord's command. Whereas the Jews highly anticipated this promised kingdom, it is essential to establish that the Gentiles were not left out as it was now fulfilled in the community of Christ's new covenant believers (DeSilva, 2018, pp. 275-282). For instance, when the LORD spoke through Prophet Jeremiah saying, "The daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while and the time of her harvest will come." (*English Standard Version*, 2001/2016, Jer 51:33) and then through Prophet Hosea said, "For you also, O Judah, a harvest is appointed. When I restore the fortunes of my people,..." (*English Standard Version*, 2001/2016, Hos 6:11), these referred to God's redemption plan for the Gentiles and Jews from historical past which became a present reality with Jesus' proclamation of the harvest (Luke 10:2, John 4:35-45) and the good news of the inaugurated kingdom of God that will be consummated in the future eschaton (Dan. 11, Rev. 14:14-16). Thus, Jesus reconfigured these prophecies to reemphasize the harvest of new converts among Jews and Gentiles through the action-oriented proclamation of the good news.

Human Commitment, Religious Community, and Ethics

Expressions of human commitment, religious community, and ethics were explored in examining the text. There were five human commitment instances, including praying earnestly (vs. 2), sending out (vs. 3), dedicated followers of the Lord conducting themselves as "…lambs in the midst of wolves" (vs.3), tarrying patiently in a place (vs.7), healing the sick, and proclaiming the good news of the kingdom of God (vs. 9), and repentance in response to the message (vs. 16). This expected commitment seen among the community or team of disciples emphasizes the need for commitment in any team-based leadership. Although team members may have varied skills, knowledge, and experiences, they can support one another through shared commitment and provide the required shared leadership. Regarding the religious community, the seventy-two disciples were mentioned twice (verses 1 and 17) as the religious community, highlighting the team-based leadership model of Jesus' discipleship ministry. Although a community of followers, individuals were empowered to lead occasionally by going out to perform the delegated task of proclaiming the good news ahead of Jesus, the leader.

At least five ethics incidents bothered how the community was to conduct itself. The first instance is that the team or community should conduct itself "As lambs in the midst of wolves (vs. 3). This implies that they should comport themselves in decorum and in response to the Lord's vision and mandate, which again resonates with obedience to instructions and reframing their mindset (verses 3 and 19). In addition, they were to "Carry no moneybag, no knapsack, no sandals…." (vs. 4), which suggests that their positions should not make them feel entitled, become greedy, or seek the

inordinate pursuit of material possessions at the expense of the team. That is, team goals and performance should take precedence over and above individual well-being. The disciples were required to greet by saying, "Peace be to this house!" (vs. 5). So even as delegates of Jesus with shared team leadership responsibilities, they were to remain humble and respectful. Mayer et al. (2004) observed the importance of high emotional intelligence in avoiding deviance or problem behavior (pp. 209-210), so conforming to such high expectations would require high emotional intelligence among the team members. The fourth and fifth ethical expectations were that the disciples or team members were to be joyful in the proclamation of the gospel (vs. 17) and because they have their names written in heaven (vs. 20). The disciples were initially motivated by their job and the benefits they derived from it, which could be likened to the safety, love and belonging, esteem, and self-actualization needs which are temporal according to Maslow's hierarchy of human needs (Nelson et al., 2020, pp.86-88). This meant that they could lose focus when such motivations and benefits fade. Hence, Jesus, through coaching, proactively intervened in their thought processes and mindsets by redefining their motivation to something more transcendent with his call for a heavenly focus.

The instances of human commitment that resonate with the expressions of divinity could be suggestive of the invitation of humanity to partner with divinity in the redemption plan demonstrated by the fully human and fully divine Christology of Jesus (Phil. 2:6-8). Just as God's redemption would require the commitment of the human agency to make the desired impact (Ex. 3:4-10, Ezek. 22:30, Isa 6:8, Jonah 1:2), so does leadership intervention. This human agency can come from holy persons or the religious community identified in the passage as the Lord Jesus and the seventy-two disciples in the pericope. The Lord is the holy person working with and among the disciples, the community of believers. The Lord explicitly or implicitly intervened throughout the pericope through visioning, assigning, delegating, instructing, equipping, cautioning, rebuking, motivating, coaching, and reprimanding.

Summary of Data

From the data analyzed thus far, several lessons can be learned. The first is that kingdom proclamation was overwhelmingly the Lord's central theme and agenda for inviting human agents to participate with him in his team leadership model. Clarity of vision and message is essential to effectiveness in any assignment and leadership intervention. The second lesson is that Jesus sometimes intervened as a leader of his discipleship team through such actions as visioning, organizing, instructing, collaborating, networking, correcting, coaching, and reprimanding. Thirdly, from the instances of intervention demonstrated by Jesus, the timing of the action was essential for effective intervention outcomes. Timing can be defined based on qualitative (polychronic) or quantitative (monochronic) triggers. Given that the research was based on exegetical analysis, timing in this paper has been defined by qualitative triggers. It will be further expounded in the discussion.

Discussion

Leadership has been defined as "a process whereby an individual influences [a] group of individuals to achieve a common goal" (Northouse, 2019, p.5). From the data analyzed, it can be observed that Jesus, as the Deity and a holy person, engaged in team leadership intervention based on the Luke 10 narrative. Jesus intervened through visioning, planning, organizing, instructing, collaborating, networking, correcting, coaching, and reprimanding. To appreciate the intervention measures, it is essential to quickly consider some key preceding events recorded in Luke 9 leading to Luke 10:1-20 narrative. First, Jesus had heard of the impact of his empowerment strategy on the smaller group of twelve disciples (Luke 9:1-9) and needed even higher outcomes. However, he also noticed how his disciples slacked in taking responsibility or solving problems when they could not provide food for the hungry crowd (vs. 10-17) or heal the boy who suffered seizures (vs. 37-43). The time of his death was drawing near, and there was a need for succession planning (vs. 21-22, 44-45), presenting the vision of his mandate, and clarifying identity and expectations (vs. 18-20, 23-36). Jesus' ministry had suffered rejection, barriers, and external threats (vs. 51-56), and even among his disciples, there was also the need to address wrong motivations and internal tensions (vs. 46-50). Against this backdrop, Jesus decided to scale up some of his interventions in Luke 9 by empowering the seventy-two.

Jesus envisioned visiting some cities shortly and decided to plan by sending a larger team of disciples into other Gentile towns (apart from Samaria, where he was rejected). He organized them into two sub-groups to facilitate collaboration rather than competition and tension (Luke 9:46-48). Studies have shown that team identity and task interdependence were positively connected with a cooperative approach to managing conflict, which enhances team performance (Somech et al., 2009). Jesus instructed them on the expectations of the assignment and the ethics required, re-echoing what he had discussed earlier (Luke 9:23-27, 57-62). Moreover, he corrected and coached them when their understanding and motivations were wrong (Luke 10:17-20). While some actions were responsive, on some other occasions, they were proactive. This is where the involvement of the heart, mind, and actions becomes essential to leadership, as a leader should know what to do and when. With solid data supporting strong links between emotional intelligence, transformational leadership, and decision-making (Chauhan & Chauhan, 2007; Sayeed & Shanker, 2009) and Troth et al. (2012) observing a positive relationship between team-level management of members' emotions and resulting performance outcomes, the need for a coordinated engagement of emotional skills and rational thinking in timely decision-making cannot be overemphasized. Not everyone is gifted in every aspect of leadership, so that is where team members' various contributory gifts and passions become helpful. Given that leadership is more action-oriented, a leader should not sit and do nothing or engage in perpetual diagnosis and analysis; hence, intervening at the right time becomes crucial for optimal outcomes. That said, the culture and values of the team and those of the organization where the team exists can significantly influence timing and approach to interventions.

Regarding the timing of intervention, specific triggers have been identified in Table 6 below and are closely aligned with Tuckman's team development theory. The timing of leadership intervention is vital, as interventions that are too early or too late may be ineffective or counterproductive. Thompson posited a need for greater engagement and empowerment of team members through collaboration and decision-making (Thompson, 2018; Kogler Hill, 2019). At the forming stage, there might be a need to communicate a vision or clarify expectations, which is essential for the effectiveness of the processes in team leadership (Kogler Hill, 2019), and high emotional intelligence has been linked with a leader's ability to effectively communicate motivating messages, vision statements, team goals, and other expectations (Mayer et al., 2004) necessary to orient team members and minimize deviations and tensions.

Table 6

Summary of Timing Triggers for Leader Intervention

Stages	Triggers
Forming	- The beginning of an assignment (or project) or team forming stage as part of orientation or level-setting - When there is a need to clarify purpose, set expectations, define the process, and assign responsibility - As part of succession planning or restructuring to introduce diverse experiences and fresh perspectives. - When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.
Storming	- When there is disunity, distrust, or a sense of collaboration is needed. - When there is doubt, fear, and confusion - When the team needs to refocus, envision, and be motivated to the right action and direction - When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.
Norming	- When ethical expectations (e.g., humility, service, selflessness) are compromised, and individualism is placed ahead of the team - When there is a need to clarify purpose, set expectations, define the process, and assign responsibility - When the team needs to refocus, envision, and be motivated to the right action and direction - When there is a need to reframe perspectives through instruction, training, and coaching. When these fail, it triggers the time for discipline as an intervention to drive behavior change. - When enforcing commensurate reward, motivation and discipline become necessary.

- When there is a need to immediately correct a misunderstanding, wrong notion, motive, and fear.
- When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.

Performing
- The presence or experience of an obstacle, rejection, or failure by team members
- When there is a need to clarify purpose, set expectations, define the process, and assign responsibility
- As part of succession planning or restructuring to introduce diverse experiences and fresh perspectives
- When urgent action is suffering a setback or team members have shown weakness or unwillingness to lead
- When an unexpected outcome results, e.g., performance issues.
- When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.

Adjourning
- When the team needs to retire to refocus, envision, and be motivated to the right action and direction

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During the storming stage, when there is tension and disunity, leader intervention becomes necessary to build mutual respect, trust, and relationships to facilitate collaboration and other team leadership processes (Kouzes & Posner, 2017). Setting ground rules is one of the best approaches to minimizing these conflicts (Levasseur, 2011). This is when the leader intervenes. At the norming stage, when there is a need to correct a misunderstanding, wrong notion, or motive immediately, a leader can intervene to set the right tone, model the way, coach, or even reprimand. Even performing teams sometimes need leader interventions as a critical success factor to promote interpersonal team development that drives even higher performance and helps the team overcome barriers or challenges (Kogler Hill, 2019, pp.372-373).

Aside from aligning the timing triggers around Tuckman's team development process, the issue of timing and leader intervention can also be approached from an understanding of the seasons of human experience. For instance, in the orientation phase (shalom), the need for level-setting and communicating vision can trigger timing. In the disorientation phase (i.e., shalom shattered), uncertainties, fears, tension, helplessness, confusion, apathy, or indifference can be reliable triggers for the right time for leader intervention because the leader would not want to wait until the team formally disintegrates before acting. This requires an empathetic leader with a high emotional intelligence quotient (EQ) to perceive the emotions of others and make timely decisions (Olawoyin, 2018) to address the issue and assuage team member concerns. In

reorientation (shalom sought, hoped for, or regained), euphoria, the need to reset priorities, redefining vision, and equipping can be some of the triggers.

For teams that do not precisely fit into Tuckman's stages, the seasons of human experience might present a more suitable and practical alternative and vice versa. These proposed triggers have implications for a contemporary understanding of the impact of timing for leader intervention in team leadership and are discussed in the next section.

Practical Contemporary Implications

Timely intervention is as necessary as the diagnosis and the intervention itself. The proposed qualitative triggers can help alert team leaders when proactive and responsive intervention is required within their teams. It will achieve this by helping them become more aware and acquainted with their teams' stages of development and seasons of experience and how these tools can be practically helpful in team leadership. Given that certain triggers have a specific time in team development or experience when their prognoses are higher, some interventions will require a responsive approach. In contrast, others might require more proactive measures. For teams that cannot directly apply the proposed triggers, they may serve as primers to help them develop and define their team-specific timely intervention triggers.

The insights from this study, including the proposed triggers, will help team leaders who are not skilled in specific group processes or team dynamics to identify triggers for timely intervention in the team leadership process. In this case, the qualitative triggers proposed can become like a checklist. In situations where the formal team leader is weak or nonexistent, these triggers can alert senior leaders and managers to intervene before ineffectiveness in team-based leadership becomes escalated and problematic.

When changes occur in the composition of teams and the roles of leaders and followers, this may necessitate the need for continuous diagnoses, instructions, and adaptation. Knowledge and application of these triggers can assist all stakeholders (senior leaders and team leaders) to proactively plan and prepare for timely interventions as part of the ongoing training, coaching, and development of leadership skills throughout the team. As much as it helps support teams with weak or unavailable leaders, it can also help address the frustrations and tensions experienced with the excessive control and frequent interventions of overbearing leaders.

Suggestions for Future Research

Although the paper investigated, to various extents, the timing of leader intervention, its impact on outcomes, and how it relates to the development of effective team leadership processes, deficiencies exist with some of the unresolved areas, thereby presenting opportunities for further research in the future.

For instance, more socio-rhetorical analysis using social intertexture needs to be conducted to understand better how systems theoretical concepts can help with real-time predictive analysis of group dynamics with implications for a better understanding of the timing of team leader intervention. Also, a combination of social and cultural intertexture analysis and ideological texture analysis can help further examine how the relationship between power dynamics and reward affects the timing of leader intervention decisions and team performance. Finally, more rigorous and comprehensive inner texture analyses of the patterns in Luke 5:33-39, 8:22-25, 9:1-17, 10:1-23, and other pericopes where Jesus or his disciples intervened are necessary to build on the identified dimensions of leader intervention actions. Such studies will primarily focus on repetitive, progressive, and sensory/aesthetic patterns because of the potential data points they would provide for a better understanding of how emotional intelligence and team dynamics trigger the timing of leader interventions.

Conclusion

This exegetical study examined the timing of leader intervention in team leadership from a Christian worldview by conducting a Socio-Rhetorical Analysis (SRA) of Luke 10:1-20. The study sought to understand how Jesus demonstrated timely leadership intervention in the team-based leadership setting of his discipleship ministry. To investigate this problem, various SRA methods were used. The parts and structure of the pericope were examined using inner texture analyses, which identified textual units and repetitive, progressive, OMC, argumentative, and sensory/aesthetic patterns that provided insightful interpretive cues. Beyond the meaning of the texts within the pericope, textual analyses were performed outside the passage. Intertexture analysis, which included cultural, historical, and reciprocal intertexture, was conducted to explore the relationship of the texts with the world outside the pericope. Oral-scribal intertexture, for instance, looked into the text for recitations, recontextualizations, and reconfigurations, while social intertexture examined social roles, codes, identity, relationships, and institutions for authorial intents and meanings. Sacred texture analysis was also applied to deduce interpretive cues from words related to the Deity, spirits, divine history, community, ethics, etc.

The data analyzed provided an understanding of how Jesus demonstrated timely leadership intervention in the team-based leadership setting of his discipleship ministry. This pericope provided insightful information on when a leader should intervene based on the responses of Jesus in specific situations. Some relevant qualitative triggers were recommended, which were defined based on Tuckman's stages of team development and the seasons of human experience. Although every team is unique, and it is recommended that each team develop or define triggers that best suit them, these qualitative triggers proposed are like primers applicable in most settings. They will help team leaders, managers, and senior leaders know the suggested appropriate time to intervene in the team leadership process as part of diagnoses, problem-solving, ongoing training, coaching, and the overall development of team leadership skills.

About the Author

Chimezie is a tentmaker with over 15 years of experience in the marketplace and also serves as the President of Winning Life Evangelistic Mission, a Christian ministry he founded in 2022. He is also the Lead Coach at ME Leadership, a career, life coaching, and mentoring outfit, and speaks at student career and mentoring events.
He is happily married and blessed with children. When he is not working or studying, he spends time writing, teaching, proclaiming the gospel, volunteering in charitable works, and playing with his lovely family.

E-mail: elememez@gmail.com

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Throwing Aside the Cloak of Darkness for the Light of the World:
A Social and Cultural Texture Analysis of Mark 10:46-52

William B. Marianes

In Mark 10:46-52, the Destitute Disciple Narrative (DDN), blind beggar Bartimaeus, who lived in darkness, boldly disregarded the demands for silence from Christ's disciples and loudly begged for mercy. The divine Christ modeled a new form of interventional transformational leadership by teaching His followers to remain attentive to serving those in need even as they focused on their vision and journey. As Christ called him forward, Bartimaeus demonstrated unconditional faith in the Lord's intervention by throwing aside his blind beggar's protective cloak in exchange for a transformational new life of sight and discipleship to the Light of the World. Through the lens of social and cultural texture analysis of the DDN, exploring the impact of Christ's interventional transformational leadership on His previous disciples and new followers, the DDN provides examples leaders can follow and a new interventional transformational leadership approach for further study. Current leadership theory can expand to address St. Mark's DDN interventionist transformational leadership model that helped existing and new followers address

current needs and discover what it means to be a disciple of core values, vision, and a righteous path forward.

Keywords: interventional transformational leadership, Bartimaeus, disciple, blind

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Addressing the perceived complexity of the divinely inspired Bible requires the Holy Spirit's assistance (Kennedy, 1999). The Robbins (1996) socio-rhetorical process provides an effective analytical tool for inspecting textures within the rich Biblical tapestry. In addition to a helpful inner/intertexture analysis, examining the authors' and audiences' religious worldviews and understandings through a social and cultural texture review helps to fully appreciate any important nuances (Henson et al., 2020; Robbins, 1996). This analysis provides a social and cultural texture analysis of the Destitute Disciple Narrative (DDN) in Mark 10:46-52.

This analysis will focus on Christ's new form of transformational leadership (Dixon, 2021; Northouse, 2022). Transformational leaders pursue a vision with values and focus attention on the needs of their followers so that they may experience fundamental and material change. Contemporary transformational leadership scholarship typically ignores perceived miraculous and other significant interventions as drivers of a new follower's loyalty to a leader. Exploring how followers act differently from and to recipients of great gifts from a leader is similarly under-analyzed. Leaders can change the behaviors of the many by intervening to focus on the needs of the few, which is also an understudied area of transformational leadership. In the DDN, Bartimaeus transformed from disabled and poor to a fully-abled dedicated follower of Christ. Accordingly, this social and cultural texture analysis explores the DDN to examine a previously ignored follower who received something special from a dynamic interventionist transformational leader juxtaposed against the actions of previous proteges not so rewarded.

Other Evangelists wrote versions of the DDN (Matt. 20:29-34; Luke 18:35-43; and arguably John 9:1-12). However, the four descriptions have a few linguistic, translational, historical, and numeric differences. For example, Achtemeier (1978) noted that in most healing or miracle narratives, the only person named would be Jesus, thus raising questions about the naming of Bartimaeus in the DDN. Similarly, Williams (1994) noted that St. Mark bookended his central Holy Gospel section with two blindness healing miracles; however, Bartimaeus was named, and the blind man healed in Bethesda was not so acknowledged (Mark 8:22-26). Achtemeier (1978) nevertheless concluded the DDN was central to St. Mark's critical teaching message of what it means to be a disciple and how one finds that path.

Ultimately, the differences in the other Evangelists' versions of the DDN are not material to this analysis and, thus, are not discussed in detail herein. However, Brookins (2011) offered an enlightening and detailed exegetical comparison of St. Mark's and St. Luke's versions of the DDN. Achtemeier (1978) also studied the DDN compared to the companion versions in St. Matthew's and St. Luke's accounts, which were more in line

with the traditional miracle and healing narratives of the time. A qualitative meta-analysis of these differences would be enlightening but is beyond the scope of this paper. Instead, this analysis will focus on the last of the healing miracles performed by Christ, reported by St. Mark.

Social and Cultural Texture

Robbins' (1996) socio-rhetorical analysis called for exegetes to read pericopes from different perspectives to unlock the depth of their Divinely inspired meaning. One approach focused on the Biblical mosaic's social and cultural textures by examining how a pericope fits contextually within a contemporary environment or time (Henson et al., 2020). The social and cultural texture draws from the viewpoints of anthropology and sociology to understand more deeply the cultural and societal aspects affecting a pericope since individuals look at the world differently (Henson et al., 2020; Robbins, 1996). Because every Biblical text was a product of certain cultural elements and institutions with which readers of the time would be familiar, understanding the assumptions made by an author helps a reader better understand the pericope (Bayes, 2010). This analysis will concentrate on Henson et al.'s (2020) social and cultural template to explore the DDN in the three major categories of (1) common social and cultural topics, (2) specific social topics, and (3) final cultural topics. The DDN did not reflect every perspective or category. Accordingly, this analysis will focus on the presence of any of the five common social and cultural perspectives, seven specific social perspectives, and six final cultural perspectives that facilitate an audience beginning a relationship with the author.

Common Social and Cultural Topics in the DDN

This common social and cultural topics analysis of the DDN, as presented by Henson et al. (2020) and Robbins (1996), will focus on (1) honor, guilt, and rights, (2) dyadic content, (3) economic exchange system, and (4) purity codes. The challenge-response (riposte) common social and cultural topic texture is an insignificant focus of the DDN and is not discussed herein.

Honor, Guilt, and Rights Cultures

During Christ's time on the earth, cultures were extremely hierarchical and focused on one's position, which was inexorably tied to one's perceived honor, resulting in certain privileges and rights (Henson et al., 2020, p.141). As a result, the pursuit of honor and avoidance of guilt was critical in the culture of that time. One would have logically expected a destitute, disabled, lowly beggar to be incapable of having high status or honor. However, explicitly naming Bartimaeus in the DDN potentially had significant Biblical and honor/guilt/rights implications.

Even though Menken (2005) pointed out how the Synoptic Gospels generally failed to provide the names of most characters, Bartimaeus was named at the beginning of the DDN (v. 46). Achtemeier (1978) identified the DDN as the only healing miracle story with a named beneficiary. Menken (2005) further noted that the healing

beneficiary's relationship was identified only two other times in all miracles the Lord performed (1) St. Peter's mother-in-law (Mark 1:30), and (2) Jairus' daughter (Mark 5:22-23).

Given this distinction, one might presume an intended relational honorability significance to identifying Bartimaeus as the son of Timaeus (v. 46). Yet, Menken (2005) could not identify a reason for this specific identification norm deviation. Stoffel (1976) went further and lamented there was no indication of Timaeus's status or sins. Perhaps, as Tolbert (1996) suggested, it was a culturally significant reference to a famous published dialogue by the same name (Timaeus) offered by the renowned philosopher Plato that contrasted simultaneously being able to see physical things and being blind to the eternal. On the other hand, Carter (2013) postulated that St. Mark received the DDN with Bartimaeus' name included from prior Greek-speaking Christians who added the explanatory parenthetical of lineage consistent with their story-telling traditions.

However, Achtemeier (1978) asked if Bartimaeus was the beggar's actual name or if it represented a combination of an Aramaic word phrase followed by a Greek translation confirming the beggar was the son of Timaeus. Given the linguistic confusion, Achtemeier (1978) suggested this was the reason the versions of the DDN in the Gospels of St. Matthew and St. Luke never named the beggar. Thus, while not understood today, the accuracy of the beggar's name and the seemingly essential and unexplained connection to the unknown Timaeus may have been meaningful to people of that time and place. Accordingly, whatever honor or dishonor Bartimaeus received by virtue of his family is not apparent to current exegetes.

Nevertheless, as Allen et al. (2008) pointed out, in John 9:32, God reserved the right to restore blindness (vv.51-52). Allen et al. (2008) concluded that Bartimaeus' calling the Lord the Son of David (vv. 47-48) acknowledged that He was the Messiah with the power to cure blindness (Is. 29:18). In the DDN, the return of Bartimaeus' sight was what allowed him to gain the honor of abandoning his begging (v. 50) and joining the Messiah's sojourners (v. 52).

In a symbolically significant manner, Allen et al. (2008) concluded that Christ's passing through Jericho (v. 46) brought honor to a city previously associated with sinfulness and systemic brokenness (p. 1346). For example, in the Parable of the Good Samaritan (Luke 10:30-37), robbers in Jericho almost killed a man. Luke 19:1-10 introduced the evil tax collector Zacchaeus, who lived in Jericho. The city also played a prominent role in Joshua 6. Thus, Allen et al. (2008) concluded that the Lord chose Jericho to cure Bartimaeus' blindness as a symbol of Christ's ability to restore all of humanity (p. 1346).

Dyadic Agreements

Unspoken cultural or relational understandings can be critical social and cultural references. For example, reciprocity and one's network of relationships, and the value of those networks form one's social capital (Putnam, 2000). In Christ's time, a

fundamental notion of fairness required reciprocation for people of similar standing, whereas superior/subordinate reciprocity required serving the higher-status patron (Henson et al., 2020, pp.140-141). While typical reciprocity involved returning any favors extended, Putnam (2000) discussed a higher level of golden rule reciprocity, which included no need to return a favor. This later culturally atypical dyadic relationship was Christ's teaching in the DDN.

Bartimaeus crossed all dyadic boundaries by being among the lowest human classes and circumstances. He seemingly had nothing to offer in return when he shouted to receive something from the Lord. The crowd following Christ identified Bartimaeus' lowly status and thus warned him to stop yelling (v. 48). The interventionist transformational leader Christ broke that reciprocal and dyadic boundary and relationship. The Lord dispatched the crowd who shunned and shushed Bartimaeus to bring him to the Lord for healing with no expectation of anything in return. However, the beautiful irony of golden rule reciprocity was that the Lord nevertheless received a powerful gift in return. As Christ instructed Bartimaeus to go his own way, Bartimaeus chose the way of the Lord (v. 52). Indeed, Menken (2005) noted the formerly blind and destitute Bartimaeus' association as a new follower of the Lord was a unique detail among the synoptic stories of healing that would have been noteworthy to the people of those times.

Economic Exchange System

The economic exchange of goods, services, and money element of common and social-cultural topics was not the primary focus of the DDN. There was an apparent reference to the poverty of Bartimaeus, which the contemporaries would understand given the prevalent zero-sum game mentality, which saw the world as one of limited resources (Henson et al., 2020, pp. 144). Yet, Bartimaeus had nothing of value to exchange for the sight he desired. An astute observer would note that when Bartimaeus was asked by the Lord an open-ended question about what he wanted from Christ (v. 51), the needy beggar did not ask for anything to address his economic poverty. Instead, his only request was for the ability to see. The significance of the critical act of the beggar Bartimaeus leaving his cloak for other beggars to have without compensation is discussed in the next social-cultural element because of its purity and status implications.

Purity Codes

Class differentiation is a constant in human history. One way people have distinguished perceived winners and losers is their socio-economic status. During Christ's earthly ministry, Jewish culture understood a relationship between purity, holiness, and cleanliness (DeSilva, 2018, p. 83). This purity code focused on the ancients' view of how one's virtue and righteousness corresponded with their economic, social, or other status (Henson et al., 2020). Indeed, Henson et al. (2020) noted the correlation between uncleanliness and physical maladies in relation to other healing stories in St. Mark's Gospel. Perhaps no more straightforward example existed of the

sin/disability correlation than another blind healing miracle reported in John 9:1-12. There, Christ's disciples specifically asked the Lord whether the blind man or his parents had sinned and thus were to blame for his disability (John 9:2).

At the time of the DDN, it would be difficult to imagine a person held in less esteem than a poor blind beggar. The miraculous healing of blindness was the understandable focal point of the DDN. This is especially true when the prevalent belief was that physical disabilities were proof of one's sinfulness (2 Sam 5:8; John 5:14; John 9:1-2).

However, it was his abject poverty that placed Bartimaeus outside Jericho, likely with the other beggars (Matt. 20:30). Fascinatingly, Menken (2005) described Bartimaeus' begging as his occupation, which no doubt the many followers (v. 48) would have believed given the culture of the time (p. 275). This would have been a dishonorable and impure occupation even in Jericho. However, Bartimaeus had no idea if he would ever be in the presence of the Lord again, so he recognized his moment to act when Christ passed by.

One could easily miss one of the seemingly minor messages of the DDN story because of the drama of a blind man gaining sight. When told the Lord would see him, Bartimaeus first threw aside his cloaking garment (v. 50). The cultural importance of this seemingly trivial item of clothing cannot be overstated. Menken (2005) described the absolute criticality of a cloak to beggars and others. For example, cloaks were so significant that if one was offered as security for a loan, it must be eventually returned (Exod. 22:26).

To a poor person, a cloak was a rare item of clothing and shelter, so the Bible required its return to the beggar before nightfall (Deut. 24:12-13). Menken (2005) added that a cloak was also a tool of the trade for beggars and would be the receptacle for any coins the beggar collected. Yet, Bartimaeus immediately threw his cloak aside when called to meet the Lord (v. 50). Critically, poor Bartimaeus did this culturally unimaginable act even before he had any idea what would result from the pending encounter with the Man they called Jesus of Nazareth. As stunning as the subsequent curing miracle was at the time, it was culturally incomprehensible that a beggar would willingly part with his only cloak, his beggar's tool, and his only shelter, all without any promise of a return or compensation. By abandoning his cloak, Bartimaeus sacrificed any possibility of returning to his former life. This blind act of faith in Christ was a noteworthy transition in the formation of a new disciple.

Indeed, Brueggemann (1986) concluded that the Lord's acknowledgment that Bartimaeus' faith healed him (v. 52) was a powerful reminder that faith involved hope in a better future, as promised in Holy Scripture. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Williams (1994) likened Bartimaeus' act of faith in dropping everything from his former life to follow Jesus to the similar actions of conviction by (1) St. Peter and St. Andrew who abandoned their

fishing business (Mark 1:18), (2) St. James and St. John who did likewise (Mark 1:20), and (3) St. Matthew who abandoned his lucrative tax collection business (Mark 2:14).

The feeling of aloneness and disenchantment among the impoverished or homeless is documented in the rare instances when they are interviewed. When surrounded by crowds and abundance, those beyond the outer fringe of civilized society feel isolation and impurity regardless of their being made in God's image and likeness (Gen. 1:26-27) and having inherent worth (Heb. 2:16-17). This feeling of aloneness, hunger, thirst, pain, and disillusionment amid abundance was documented in a unique modern experiment conducted by the author. Marianes (2021) recorded the social-cultural perspectives of a tragically destitute blind beggar left on the outside looking in among many wealthy passers-by. In this experiment, as with Bartimaeus, almost all the blessed people ignored him or called the legal authorities to remove him since this decrepit beggar did not belong among these privileged Christians in an exclusive Phoenix resort. The DDN similarly transformed the purity and social and cultural assumptions of those who heard it as the Lord modeled the interventional transformational behavior he taught.

Specific Social Topics in the DDN

Every person lives in a series of cultures, from the most intimate family to the world at large. As the diversity of the cultural group increases, the differences in worldviews become more pronounced. Accordingly, the diversity of the most significant cultural groups will suggest distinct solutions as issues are identified. The specific social topics assessment provides diverse worldviews from which an exegete can assess a pericope (Henson et al., 2020). The following elements of the specific social topics texture are not the focus of the DDN and are not discussed herein (a) revolutionist, (b) introversionist, (c) gnostic-manipulationist, and (d) utopian.

Conversionist

This social worldview assumes that if evil exists in a world of people, solutions can be achieved by fixing the people (Henson et al., 2020). This perspective at the level of personal transformation has some reference within the DDN. Menken (2005) identified the significance of the conversion experience of the multitude that included Christ's Apostles who were initially hostile to Bartimaeus and tried to silence him (v. 48). However, after receiving interventionist instructions from Christ to bring Bartimaeus to Him (v. 49), they immediately converted their message to one of great enthusiasm and good cheer. They encouraged Bartimaeus to celebrate the Lord's calling. Thus, those with a conversionist worldview would find solace and support that even large crowds could rapidly transform through an externally motivated and self-executed improvement (Henson et al., 2020, p. 127).

Thaumaturgical

This worldview embraces the divine, magical, or supernatural as a vehicle to transform lives (Robbins, 1996). Henson et al. (2020) added that positive transformation

was possible with a focus on personal healing and efforts to address the challenges one faced. The word thaumaturgical is derived from the Greek words for miracle and work and was sometimes used to explain magic or the interventional work of Christian Saints to improve the world or lives of specific people.

The DDN was a quintessential example of both elements of this worldview. Bartimaeus focused on the personal healing he sought by crying out to all who could hear (vv. 47-48). He then asked Christ directly for a miracle to address his most significant challenge, blindness (v. 51). Bartimaeus was mindful of the Divine opportunity before him. Williams (1994) noted Bartimaeus' fearless faith and refusal to be silenced demonstrated his confidence in the Lord. Spencer (2017) indicated Bartimaeus first referred to the Lord based on His Davidic lineage by calling out to the Son of David. This acknowledgment of Christ as the Son of David described the Lord as the chosen one rather than merely Jesus of Nazareth, whom the crowd told him was passing by (Ossandón, 2012). An additional irony noted by Ossandón (2012) focused on a blind man seeing in the Savior what some sighted people could not. This anomaly fulfilled the promise (Is. 29:18) where the blind saw out of the darkness (p. 392).

Subsequently, blind Bartimaeus called the Lord Rabboni (v. 52), the Hebrew word conferring respect (Brookins, 2011). This term also often meant teacher or master and was used to identify a spiritual instructor (Menken, 2005). The blind Bartimaeus saw the Lord as a wise Hebrew teacher and the Son of David who could divinely and thaumaturgically cure his blindness.

Lyons (2021) extensively analyzed the New Testament healing stories to conclude that Bartimaeus was most likely blind from birth (like the blind man in John 9:1). Culturally, Lyons (2021) explained how Christ's miracle of restoring sight to a presumably sinful previously sighted person who became blind was a more fantastic miracle than granting sight to those born blind. Allen et al. (2008) ascribed further thaumaturgical significance to the DDN because this supernatural miracle of curing blindness (vv. 42-43) symbolized the future of humanity after Christ's resurrection who would believe without seeing Christ themselves (p. 1308). Furthermore, Allen et al. (2008) explained those who sought to silence Bartimaeus (v. 39) represented the faithless individuals throughout time who persecuted the Church, seeking to silence its fundamental belief in a risen and transcendent Lord capable of miraculously solving all problems (p. 1308). Raffety (2020) pointed out that as consequential as it was for the Lord to heal Bartimaeus, Christ's transformational healing of the multitudes was an equally important miracle. The Lord caused everyone to stop their journey to give healing, extend respect, and restore honor to a blind beggar who believed Christ was who he said he was (Raffety, 2020).

Reformist

In any culture, some look at a reformation of the current environment as necessary and presume the ability of humanity to address those flawed systems and processes (Henson et al., 2020). Robbins (1996) further amplified this approach by

concluding that people engaging in worthy efforts can transform and reform current sub-optimally performing institutions. The DDN provided a powerful example of the reformation of Bartimaeus. This man, who lived in darkness, immediately threw away his cloak of blindness (v. 50), overcame the social and environmental stigma of the blind and beggars, and became a recipient of Christ's gifts and a follower of the Lord (v. 52). These transformative changes of heart did not change the world; however, they did result in a fundamental metamorphosis of the witnesses and existing followers (vv. 48-49).

Final Cultural Topics in the DDN

The final methodology explores the perceived location of a people within the context of their culture and their articulation of beliefs (Henson et al., 2020). Robbins (1996) explained that discovering the voices of the people within the pericopes was much like an archeologist identifying diverse observations from a particular archaeological site (p. 167). In exploring these cultural elements, Henson et al., 2020 believed the nuances of a pericope and its meaning could be discovered (p. 149). The following elements of the final cultural topics texture are not the focus of the DDN and are not discussed herein: (a) dominant culture rhetoric, (b) subculture rhetoric, (c) counterculture rhetoric, and (d) contraculture rhetoric.

Liminal Rhetoric

This approach is transitional, where people move from a current cultural identity to a preferred future one of their making and more aligned with their values (Robbins, 1996). Interestingly, Henson et al. (2020) noted that people with this perspective could be on the societal outside looking in and perceived as fringe players on a fearful journey to somewhere new. This perspective speaks to the life of Bartimaeus and his fellow beggars who were relegated to the outskirts of Jericho (v. 46). As noted previously, Jericho was associated with sinfulness (Luke 10:30, Luke 19:1) and systemic brokenness (Allen et al., 2008, p. 1346). Thus, a destitute beggar was on the outskirts of a challenging city in transition. The DDN demonstrated a personal liminal transition as Bartimaeus metamorphosized from the lowliest of the low in extreme poverty (v. 46) and afflicted with a debilitating disability (vv. 49, 51-52) who eventually transformed from the darkness of his blindness into a visible follower of the Light of the World (John 8:12).

This transition led Allen et al. (2008) to conclude that the Lord curing Bartimaeus from his impoverished state in a fallen land provided a symbolic example of the liminal journey of all believers because of Christ's ability to restore the entire human race (p. 1346). The DDN modeled this belief as the great crowds following Christ, including His Apostles/disciples, went from chastising Bartimaeus to be quiet (v. 48) to an enthusiastic encouragement of Bartimaeus to answer the Lord's call (v. 49). What was noteworthy in this liminal journey was the only event occurring between the hostility and welcoming was Christ's interventional commandment to bring the blind man to him. Unlike other Holy Scripture passages where the Lord went to the person asking for a

favor, Christ commanded His faithful followers to bring the blind beggar they had previously discarded to Him (v. 49).

Equally symbolic of the desired behavior of the faithful when allowed access to the Lord was how Bartimaeus, without hesitation or concern for the future, immediately discarded his cloak (v. 50), his primary possession crucial to his survival. The DDN is both the hope and the road map for every human afflicted in any way or impoverished in any condition. For all Christians on a transformational liminal journey of discipleship, the DDN provides invaluable guidance. The DDN identified the way out of the darkness to become the Light of the World (Matt 5:14-15) through unwavering faith and resolute action to pursue a journey with the Lord.

Transformational Leadership

The transformational leadership model is widely researched because of its emphasis on moving followers and organizations to meet the moment by focusing on critical change elements such as the team's feelings, interactions, ethical behaviors, satisfaction, and motivations (Northouse, 2022, p. 185). Dixon (2021) identified the change agency impact of transformational leaders and their ability to inspire followers to excel. Burns (1978) focused on the constantly iterating interrelationships between followers and leaders as they respond to continually changing circumstances. Masood et al. (2006) summarized some of the critical elements of the transformational leadership style, which include (a) creating a vision, (b) establishing a model and process to achieve the vision, (c) inspiring the followers to embrace the vision, values, and process, (d) establishing superior performance expectations of followers, (e) providing follower support and encouragement, and (f) creating a motivational and stimulating environment (p. 942). Northouse (2022) reiterated the importance of transformational leaders modeling and prioritizing morality instead of unrighteous behavior based on the Burns (1978) concept that such leaders can lead incredible transformations. Northouse (2022) emphasized the importance of transformational leaders establishing lofty expectations for their followers and inspiring and stimulating them to act consistently with these values.

However, Masood et al. (2006) concluded that certain organizational cultures created by transformational leaders led to differing results. An organizational culture model developed by Cameron and Quinn (2011) focused on how the success of change initiatives driven by transformational leaders depended on the degree to which the team's culture fostered collaboration among the members (clan culture) and promoted autonomous and creative behavioral responses to changing circumstances (adhocracy culture). The research of Masood et al. (2006) concluded that using the Cameron and Quinn (2011) model, transformational leaders prefer clannish and autocratic environments by a significant margin, which has implications for how leaders are selected and how followers respond.

DDN Transformational Leadership

The Lord closely modeled many elements of traditional transformational leadership in the DDN, as well as new interventionist elements that could modify or enhance conventional applications of this leadership approach. Bass and Steidlmeier (1999) distinguished transactional leaders who are more focused on themselves versus true transformational leaders whose worldview broadens to integrate their family, friends, and those around them. The later definition aligns with an expanded transformation Christ sought in His followers through His interventionism.

The DDN suggests several changes or amplifications to traditional transformational leadership theory by emphasizing the need to intervene quickly, immediately stop misbehaving followers, and cause them to change their attitudes and actions, which were inconsistent with the shared values and vision. The more transformational leaders powerfully and lovingly intercede during these teachable moments, the more aligned the old and new followers can be with the expectations of excellence and adherence to the core values and vision that transformational leadership demands. Indeed, rather than Christ going to Bartimaeus or healing him from afar as was done in other miracles, Christ intervened and commanded His followers to bring Bartimaeus to Him (v. 49). According to Stoffel (1976), this masterful skill to pause and engage with one's surroundings is a critically important leadership skill. The Lord's immediate intervention regarding His followers' actions inconsistent with His core values (v. 48) was emblematic of His new interventional transformational leadership approach. In so doing, Christ was modeling one of the other behaviors of charismatic, transformational leaders outlined by Howell and Avolio (1992) by empowering followers to think and embrace proper behaviors that facilitate them eventually becoming leaders themselves. This is critical if one expects their followers to make other disciples globally at scale.

Bass and Steidlmeier (1999) identified true transformational leaders whose worldview extended beyond self to include one's family and friends. Christ expanded the transformational leadership model by intervening to refocus His followers who were oblivious to the people around them and commanding them to bring Bartimaeus to Him (v. 49). Indeed, Tyler (2013) concluded that while Christ was understandably preoccupied with what awaited Him in Jerusalem, He nevertheless modeled how the new era of transformational leaders must never lose consciousness with their surroundings, vision, and values. Rather than a monomaniacal focus on transforming the culture to His vision, Christ modeled a different form of interventional transformational leadership. He stopped everyone on their journey to respond to an urgent plea for help, thus gaining another disciple. Bass and Steidlmeier (1999) identified that true transformational leaders were charismatic and established a cultural ethos of lofty expectations from their followers. In the DDN, Christ went even further than conventional transformational leadership by stopping His followers and finding a teachable moment for those who were inattentive and unresponsive to the needs of the afflicted people like Bartimaeus. The DDN amends traditional supportive transformational leadership with a new interventionist component.

This type of constant individualized, practical, and interventional teaching and coaching for followers to help them improve and strive toward more significant growth and accomplishment should be a hallmark of the traditionally discussed transformational leaders (Howell & Avolio, 1992, p.189; Northouse, 2022, p. 194). The DDN's new interventionist model creates tension with traditional transformational leadership theory that focuses primarily on caring for the thoughts and feelings of existing followers. Fortunately, the DDN pushed through that tension by demonstrating tough love for followers more assertively, immediately, and aggressively. This intervention redirected a follower's incorrect behavior and helped encourage others on the periphery to join the cause.

Indeed, Peters and Haslam's (2018) research among Royal Marines found that those who self-identified as natural leaders failed to convince their colleagues of that ability, whereas those who self-identified as followers proved to be the best leaders. Thus, Peters and Haslam (2018) identified that Christ's unusual collection of followers was taught excellent followership practices and became better suited to make other disciples globally (Matt. 28:19). This was critical because the growing crowds around Christ created distance between Him and those He wished to serve (Mark 2:4-5). Thus, Menken (2005) noted that the ever-increasing intercessory space must be broken down by faithful followers seeking to help those in need rather than keep them away from the Lord.

A hallmark of effective transformational leaders is maintaining and promoting the highest ethical standards and procedures (Howell & Avolio, 1992). The DDN displayed Christ's efforts to transform His followers to encourage Bartimaeus to be enthusiastic that the Lord had called him (v. 49). Menken (2005) noted the quick crowd metamorphosis from silencers (v. 48) to encouragers (v. 49). However, followers of transformational leaders must be passionately committed to such integrity. Chaleff (2009) discussed the duty of every follower to remain faithful to integrity, which requires them to refuse further participation with any person they cannot stop from acting immorally or improperly (p. 122). Regrettably, however, Butler and Spagnolo's (2020) research discovered that only a third of followers exhibit such integrity and are willing to blow the whistle against a misbehaving colleague or senior person. Since the highest ethical behavior is not necessarily the norm, the DDN pushes transformational leaders and their followers to a heightened intervention and commitment to ethics and proper behaviors.

In this powerful lesson, the DDN provided ten recommended steps for all people to either become, or follow, an interventionist transformational leader:

1. Never lose faith that the Lord will come (v. 46).

2. Keep crying out to the Lord, regardless of those who try to silence requests (v. 47).

3. Immediately pursue any opportunity to interact with the Lord (v. 50).

4. Live one's journey with complete faith and be ready to abandon possessions, obstacles, or anchors that previously grounded one or provided temporary comfort (v. 50).

5. Approach the Lord without hesitation (v. 50).

6. Speak with the Lord whenever possible (vv. 47, 48, 51).

7. Always ask the Lord for what one most needs on their journey (v. 51).

8. Ask for critical and lasting things, not items of fleeting insignificance (v. 51).

9. Show gratitude by willingly giving up everything to serve the Lord (vv. 50, 52).

10. Follow the Lord without hesitation, even if the journey takes one to a Jerusalem where persecution is likely (v. 52).

Achtemeier (1978) concluded St. Mark's worldview and objective were not to connect miracles with calling but to model the need for a continuous belief and preparation for the opportunity to live one's calling and serve. Furthermore, Achtemeier (1978) suggested the blindness afflicting Bartimaeus was symbolic of the inability of all disciples of Christ to fully see and understand the Lord's message and their calling. This affliction can exist in traditional transformational leaders not fully embracing a new interventionist leadership model as presented in the DDN. Additionally, Menken (2005) explained the significance of Bartimaeus throwing aside his cloak while he was blind, allowing him to depart his old ways, receive the miracle of sight, and complete his transformation by following Christ (p. 283). This lesser-included miracle shows how grateful followers can become fully engaged with interventionist transformational leaders. However, for that to occur, transformational leaders must also be more observant of those who are not yet followers and be willing to intervene to expand their team.

St. Mark made clear that even the most divine of transformational leaders cannot succeed in adequately leading every follower. Christ undoubtedly transformed the entire trajectory of Bartimaeus' life in every conceivable way by undoing a disability, transitioning him from begging to following Jesus, and ending his isolation by having him join the multitudes of followers (Menken, 2005). However, before Christ successfully engaged Bartimaeus, St. Mark reported the failure to transform the rich young man (Mark 10:17-31). Instead, the emotional consequence of that unsuccessful transformational leader interaction left that young man departing in sadness from hearing the truth yet being unwilling to act on it (Jacobsen, 2016). The DDN also contrasted Bartimaeus' appeal with the request in the immediately previous story (Mark 10:37). Bartimaeus requested sight, which the Lord could grant. In the prior pericope, St. James and St. John asked to sit on Christ's right and left, which was unreasonable given His imminent journey to the cross (Williams,1994, p. 158). Thus, the DDN pushes transformational leaders to acknowledge that they sometimes must give up on a

follower or prospect like the rich young man when they do not meet the commitment to excellence and the shared values and vision.

This social and cultural texture analysis explored in the DDN examines a previously ignored follower who received something special from a dynamic interventionist transformational leader juxtaposed against the actions of previous proteges not so rewarded. Conventional transformational leadership typically focuses on a consensus vision and core values inculcated in the followers. However, Christ's followers did not always act according to His vision and core values and instead tried to silence a destitute blind beggar (v. 48). In contrast, the miracle recipient Bartimaeus immediately embraced Christ's vision and became a loyal follower even though the journey to Jerusalem would be difficult. This suggests a question in the contemporary transformational leadership model regarding the different actions of followers who receive something of extraordinary value versus those who do not.

This behavioral gap could be assessed through an experiment to evaluate differential performance and loyalty with four different classes of follower subjects under a dynamic leader. The four groups of experimental subjects include (1) less-qualified, low-status individuals who receive a unique and significant benefit from the leader and are given the opportunity to join a high-echelon team (like Bartimaeus), (2) less-qualified, low-status individuals who do not receive a unique and significant benefit but are nonetheless given the opportunity to join a high-echelon team, (3) highly-qualified, high-status individuals who are already part of a high-echelon team but who nonetheless receive a unique and significant benefit from the leader, and (4) highly-qualified, high-status individuals who are already part of a high-echelon team but who do not receive a unique and significant benefit from the leader. The DDN suggests that group one (Bartimaeus) subjects would perform at a level equal to or above the existing high-echelon team members. It would be fascinating to see if there was any differentiation in the other three classes of team members or whether a transformational leader could reduce or eliminate any performance distinctions.

Conclusion

The DDN's fascinating narrative of persistence, unconditional faith, miraculous healing, and inspiring interventional transformational leadership featured many cultural and social aspects understood by early church members. St. Mark's DDN and two previous stories modeled a new interventionist method for people of faith, both past and present. This approach encourages immediate intervention with followers to look for new opportunities when they ask for help, act consistent with core values and vision, and model faith in the Lord's limitless power and grace. This interventional transformational leadership encourages followers to stop and interact, meet the pressing needs of others, and thus recruit new team members.

However, additional study is needed to ascertain the full impact on organizational effectiveness and leader perceptions among both existing and new followers if an interventionist transformational leader addresses or fails to remediate their most

pressing needs. A recommended experiment can assess St. Mark's DDN interventionist transformational leader model against personal and organizational effectiveness by providing/withholding transformational benefits to high/low-status current/potential followers. Also, a qualitative meta-analysis of the differences in versions of the DDN written by St. Matthew, St. Mark, St. Luke, and St. John would be enlightening.

Bartimaeus is never mentioned after the DDN. However, his inspirational story leaves believers with two critical personal questions (1) what crucial thing would they ask of Christ if given the opportunity, and (2) are they willing to throw aside their equivalent of Bartimaeus' cloak of darkness to travel with and become the Light of the World?

About the Author

Bill Marianes is the Chief Evangelist Officer (CEO) of Stewardship Calling (www.stewardshipcalling.com), a free ministry helping Orthodox Christian parishes and ministries with strategic planning, generosity and stewardship, leadership development, ministry engagement, and operational excellence in pursuit of "a good account before the awesome judgment seat of Christ" (II Cor. 5:10). For 36 years until 2016, he was a partner and served in management at two global law firms of over 1,200 lawyers each (Troutman Pepper and McGuire Woods). Bill has a BA in Psychology from Northwestern University, a Master's in Business Administration from the Goizueta Graduate School of Business Administration at Emory University, and a Juris Doctorate from Emory University School of Law, all with honors. Bill is currently completing a Doctorate in Strategic Leadership at Regent University. He humbly gives all glory to God!

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Exegetical Analysis of Genesis 2: 15-25, 3:1-13: Comparative Development of Workplace Consciousness

Demetry P. Spiropoulos

This research performed a Socio-rhetorical Inner Texture exegesis to assess the applicability of Biblical spirituality to Barrett's (1998) model of workplace consciousness. The significance of selecting pericopes from the book of Genesis (2:15-25 3:1-13) is that it is the beginning of life and should be a starting point for assessing workplace consciousness development. This study assessed the first four levels of Robbin's (1996) inner texture analysis, 1) repetitive, 2) progressive, 3) narrational, and 4) opening-middle-closing, and conducted a comparative analysis of Barrett's first four steps of personal consciousness, (a) survival, (b) belonging, (c) self-esteem, and (d) transition. The exegetical findings reinforced Barrett's workplace behaviors associated with achieving personal consciousness. This research presents a common application of religious and spiritual consciousness in Biblical text that can be used to provide theoretical support for creating programs and practices of spirituality and religion in the workplace as an effective strategy for improving ethical attitudes. Future research should include the exegesis of additional books from Genesis to assess the viability of Barrett's collective measurements of personal and corporate consciousness.

Keywords: Adam, Eve, Serpent, Spirituality, The Fall, Serpent, Transformation

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This research aims to perform socio-rhetorical inner texture exegesis to assess the applicability of Biblical spirituality to Barrett's (1998) model of workplace consciousness. The significance of selecting pericopes from the Book of Genesis is that it is the beginning of life and should be a starting point for assessing workplace consciousness development. Genesis marks the central position of the first human beings, and at the same time, it expresses the self-identification of the exegetes with both ancestors; what is said of them can be applied to all humans (Bell, 2005). Genesis is a narrative of God's creation of heaven and Earth, man's creation, the fall of man, and the separation of sin from God (Boomershine, 1980).

In the beginning, there are no competing cultures, there are no purity and honor codes, there are no false prophets, there is Adam and Even in the Garden of Eden. Genesis's socio-rhetorical exegetical inner texture analysis aims to consider the placement of words in the text to derive the meaning of Adam and Eve's spiritual consciousness (Robbins, 1996a; Robbins, 1996b). The exegetical findings will be applied to Barrett's (2006) Model of Consciousness to enhance the development of organizational spirituality within the workplace.

The exegetical assessment of Genesis is based upon Judeo Christian principles; however, spirituality is not limited to a religious interpretation. From a religious perspective, spirituality is both an ontological and eschatological validation of God, as argued by Descartes, where God is the one substance that can be understood and depends on nothing else (Nelson, 1997; Waller, 2014). Stevens (1999) states that the Old Testament is a call from God to participate in God's grand purpose for the world, which calls for holiness and salvation. In the New Testament, God's call is threefold: to belong to God, to be God's people in life, and to do God's work (Stevens, 1999). Religion often has salvation as its principal aim. From a pluralistic approach, spiritualism creates a transcendent vision of service to others whereby one experiences a sense of calling so that one's life has purpose and meaning and makes a difference by establishing an organizational culture where the sense of membership, understanding, and care (Benefiel et al., 2014).

The inner textual analysis within this discussion focuses on repetitive texture, progressive texture, narrative, and opening-middle-closing analysis derived from Robbin's (1996a) socio-rhetorical analysis of selected pericopes from Genesis 2 and 3 to examine the religious spirituality applied to Barrett's (2006) Model of Consciousness to Adam and Eve's awakening (Gen 2:7).

Literature Review

The literature review will synthesize the literature to integrate knowledge learned from independent research on the exegetical analysis of Genesis, the concept of workplace spirituality, and the application of Barrett's (2006) seven stages in developing

personal consciousness in the workplace. The literature review used the Regent University Summons database and Google Scholar queries and checks. The review focused on previous quantitative studies, dissertations, and journal articles.

Workplace Spirituality

Ferguson (2009) defines workplace spirituality as a sense of wholeness, meaning, and connection that promotes a greater sense of belonging by revealing their true nature. People who develop meaning in their work view their workplace efforts as improving the organizational environment, allowing them to connect to something greater than themselves (Ferguson, 2009). Hyman and Handel's (2006) narrower interpretation of spirituality is confined to pursuing what is sacredly derived from an individual's internal belief systems not mandated by external organizations such as formal religion (Hyman & Handal, 2006). Workplace spirituality is beyond religious affiliation and is viewed as inclusive but seeks to find and experience the common principles and truth that religion offers (Cacioppe, 2000; Marques et al., 2012).

From an organizational perspective, Fairholm (1998) states that today's primary leadership task is the leader's concern for the whole person and the inner sense of spirituality felt by individual leaders and group members. Additionally, he suggests some vital inner essence that affects a leader's decision-making core spiritual values, such as trust, faith, honesty, justice, freedom, and caring; in the workplace, the organization can achieve new levels (Fairholm, 1998).

Increasingly diverse workplace demographics have created the mantra that spirituality unites and religion divides, creating a dichotomy. Cacioppe (2000) states that inward-focused spirituality can be misunderstood and sometimes treated as externally-focused religiosity. However, Hicks (2003) addresses the challenges of religion in the workplace when popular scholars and academics are more accepting of the concept of spirituality rather than religion in the workplace. Religion is often objective and external, depending on the implementation or commitment to rules, beliefs, or laws that guide behavior, organizational practices, and group connectedness (Giacalone & Jurkiewicz, 2015). Although there is a distinct separation between religion and spirituality, spiritual pluralism within the workplace accepts personal religious symbols, however, religious talk remains (Hicks, 2002; Vallentin & Murillo, 2022).

Stevens (1999) states that religion and the call to God restore the human community by promoting belonging and community faith, which is fundamental in establishing workplace creativity. Co-creativity and creation are expressive of God's character of the love within God himself (Stevens, 1999). Religion's primary goal is salvation, while spirituality seeks to find shared experiences to pursue the truth (Cacioppe, 2000). Despite managers' tendency to separate religious commitment from daily actions in the workplace, religious beliefs derived from the bible attempt to realize that business life is a relevant area of religious activity. Herzog et al.'s (2016) study on moral and cultural awareness revealed that moral-meaning and moral frameworks improve ethical decision-making in diverse multi-faith workplaces (Herzog et al., 2016).

The exercise of religion, in turn, is known for promoting self-control toward more ethical behavior (Gallego-Alvarez et al., 2020) (Barrett, 1998). Workplace spiritual restrictions on most forms of external expressions of religion limit individual's ability to be themselves. Therefore, following Maslow's (1947) hierarchy of needs, when individuals are limited in expressing their true identities, they are less likely to develop a sense of love and belonging, have lower levels of self-esteem, and are more challenged in reaching self-actualization.

Barrett's Model in the Development of Personal and Corporate Consciousness (1998)

Barrett's (1998) model of personal consciousness leverages Maslow's (1943) hierarchy of needs as individuals progress along a continuum, starting with the basic needs required for survival and ending with achieving a level of self-actualization. Barrett proposed that only when individuals have transcended to self-actualization can they expand their focus from self-help to the common good (Barrett, 1998). Barrett proposed that Maslow's definition of self-actualization signifies a point of personal transformation and coincides with seven layers of personal and organizational consciousness (Barrett, 1998; Barrett, 2006; Barrett, 2020). The model allows for the alignment of values at the personal and organizational levels, which can capture the antecedents of successful and less successful organizations. Accordingly, measuring spirituality in the workplace is an exercise of mapping values associated with organizational culture and consciousness (Figure 1). Companies that understand the importance of the seven levels recognize the importance of satisfying employees' physical, emotional, mental, and spiritual needs (Barrett, 2020). Within the seven layers, there are three stages of consciousness: (a) self-interest (survival, belonging, and self-esteem), (b) transformation (balancing personal with collective), and (c) collective interests (cohesion, inclusion, and unity).

This analysis will focus on Stage 1 and Stage 2. Stage 3 represents a personal consciousness requiring the participants to develop social and emotional awareness/consciousness fully. Although Adam and Eve become self-aware in Gen 3: 7, they have not reached a collective understanding of a mortal existence, requiring a developed culture with strategic partners to develop an organizational and personal consciousness (Barrett, 2006). Spiritual consciousness will be assessed against the socio-rhetorical inner textural analysis of Gen 2: 15-25 and Gen 3: 1-13 to capture the application of personal consciousness within the workplace.

Figure 1

Barrett's Seven Layers of Personal and Organizational Consciousness

Human Needs	Seven Levels of Employee Consciousness		Seven Levels of Corporate Consciousness	
Spiritual	Service	Society	(7)	Common good
	Make a difference	Community	(6)	
	Meaning	Organization	(5)	
Mental	Personal Growth	Transformation	(4)	
	Achievement			
Emotional	Self-Esteem	Self-Esteem	(3)	Self-interest
	Relationships	Relationship	(2)	
Physical	Security	Survival	(1)	
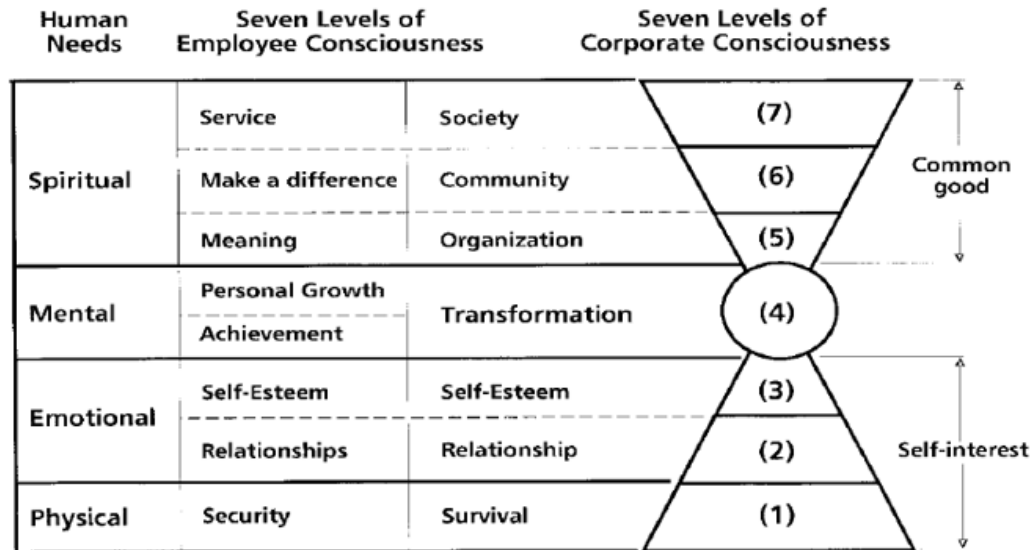
Note: Figure from Liberating the Corporate Soul p. 67

Socio-rhetorical Inner Texture Analysis

Gowler's (2010) socio-rhetorical interpretation of textures states that rhetorical approaches include a concern for the social nature of reality, the interrelationship between language and human actions, and how language attempts to create effects on an audience. Rhetorical criticism thus combines an interest in explaining and evaluating speakers' motivations, audiences' responses, structures of discourse, and the developments within an environment of communication (Goodwin, 2018; Gowler, 2010). Robbins (1996) explores text from different angles and perspectives, revealing a rich tapestry of meaning and interpretation of text from five unique aspects. Socio-rhetorical criticism offers many benefits to the researcher, although it was never intended to be all things to all people (Boyer, 2018). Furthermore, through socio-rhetorical analysis, the study provides insights from Scripture toward leaders, specifically the small group leadership selection and development. 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. 45-46). This article will explore the first four layers during the inner texture analysis but will not delve into an argumentative and sensory-aesthetic texture (see Appendix A for descriptions of argumentative and sensory-aesthetic texture).

Analysis

Repetitive Textual Analysis

The repetitive textual analysis focuses on the repetitive nature of the words used in the text (Robbins, 1996a). Interpreters look for multiple occurrences of many different kinds of grammatical, syntactical, verbal, or topical phenomena that occur in the text (p. 47). Repetition can provide a basic overview of the nature of the text and set the interpreter in the right direction. The keys to patterns are often repetition and progression (Osborne, 2006). A repeated term, phrase, or sentence may act as a heading to introduce a new concept through grammatical clues, rhetorical questions, or changes in time and tense.

In Genesis 2: 15-25, "The Creation of Man," the three primary characters are God, Adam, and Eve. God/Lord is repeated on six occasions, Man (Adam) is repeated ten times, and Woman (Eve) is repeated four times. Additionally, God references Adam with "you" on four separate occasions (Table 1). Within Genesis, creation is directive as God commands Adam what he shall eat, shall not eat and contains additional directive words that include formed, caused, made, and has taken. In the selected pericope, God not only gives, directs, creates, and identifies good and evil but does not explain to man the consequences of disobeying Him except for saying that man will die (becomes mortal) if they eat from the forbidden tree (Gen 2: 16-17) (Krahmer, 2002). God has placed Adam and Eve with one constraint and two tasks: to tend/keep the garden, and name the living animals (Gen 2: 15, 19) (Ladouceur, 2013). Adam and Eve are given immortal life and companionship and tasked as Earth's caretakers by obeying God's word. However, Gen 2:25 clearly states that Adam and Eve were not ashamed and unaware of their nakedness. In essence, they lacked understanding of their position, consciousness, and human maturation (Bechtel, 1994).

Table 1

Repetitive Textual Analysis Genesis 2: 15-25

V15	Lord/God	Man		Put Him		
V16	Lord/God	Man		Commanded, shall eat		
V17				Shall not eat	Good	Evil/die
V18	Lord/God	Man		Make him, not alone	Good	
V19	Lord/God	Man		Formed/shall name		
V20		Man/ Adam				Heavens
V21	Lord/God	Man		Caused a deep sleep		
V22	Lord/God	Man	Woman	Made/brought		

V23	Man	Woman	Taken/made		
V24	Man	Wife	Hold fast to Wife	One-flesh	
V25	Man	Wife	Not ashamed/naked		

Genesis 3:1-13 represents "The Fall" of man, where Adam represents all man, and Eve represents all women in the story of salvation and doom (Bell, 2005). "The Fall" introduces evil, and the purveyor of evil, the Serpent, is mentioned four times as the Serpent. The Serpent uses God's name on four occasions as the Serpent provokes sin in Eve by introducing disobedience, pride, love of worldly things, lack of judgment, and to become as knowledgeable as God (Krahmer, 2002) (Table 2). Within this section, the Serpent tempts Eve by saying that she will not die, her eyes will be open, and she will gain knowledge in eleven separate instances. In six instances, the Serpent introduces sin by being crafty, introducing deceit, promising worldly things, being like God, and promoting delight and desire. After Eve persuades Adam to eat the fruit, they gain consciousness by realizing their nakedness as they hide in shame. Shame or acts of shame are mentioned on eight separate occasions, and eyes were opened (1), naked (3), hid/made loincloths/afraid (4). "The Fall" represents the interconnectedness of sin and the expulsion from Eden as they become self-aware as God transfers the death, which humans deserved, to another and insignificant part of them which has made Adam and Eve alive and has awakened them from death to life (Bell, 2005).

Table 2

Repetitive Textual Analysis Genesis 3: 15-25

V1	Serpent, He	Lord/God	Woman, You	Shall not eat		Crafty
V2	Serpent	Lord/God	Woman	Eat from any tree		
V3		God	You (W 2x)	Not eat/not touch		Die
V4	Serpent		Woman	Eat/not die		Die
V5		Lord/God		Not die, open eyes	Good	Be like God
V6			Woman, She (2x) Husband, Her (2x), He	Saw, took, gave, ate		Desire/delight
V7			Both, they (M/W3x)	Eyes, opened, knew, Opened eyes, made loincloth		Naked
V8		Lord/God (2x)	They, Man, Man, Wife	Heard the sound, Walking, hid		

V9		Lord/God	You (M 2x), Man, him	Called to man	
V10		You (God)	I (M,4x), Myself	Afraid, hid	Naked
V11		He (God), I (God)	You (M), you (M)	Eaten/commanded	Naked
V12		You (God)	Woman, man, she, I (M)	You gave/She gave, I Ate	
V13	Serpent	Lord/God	You (W), me (W), I (W)	What have you done, ate, deceived	

Note: "M" represents man, "W" represents woman.

Progressive Textual Analysis

Robbins (1996a) posits that the repetitive nature of text often follows a progressive pattern that contributes to another dimension of analysis. Each subsequent layer with the exegetical process provides a deeper meaning of the entire pericope (Osborne, 2006). Progression builds new expectations and introduces new verbs that may build upon or contrast ideas already presented within the periscope (Robbins, 1996a).

The progressive nature of Genesis 2:15-24 builds upon God's creation of man by providing shelter, purpose, and companionship in an immortal world with one construct: not to eat the forbidden fruit (Gen 2: 17). Each verb within the pericope builds upon the previous verse as it adds context and substance to man's purpose. God realizes that man is incomplete without companionship and creates Eve from Adam's rib. God puts Adam into a deep sleep and repairs the wound with flesh. Adam and Eve are one flesh; within the Paradise of Eden, man is unashamed of his nakedness and, conversely, is unaware of how sin can be manifested to challenge their consciousness without understanding the concept of sin in a paradisical world (Bechtel, 1994).

Genesis 3:15-24 metaphorically represents the transition of Adam and Eve's naivete from a world without temptation to a world where they become aware of the inherent oppositional forces created by God. The introduction of the Serpent represents the progression of an immortal life to a mortal life fraught with temptation and vice. Although God has provided a garden, given man purpose, and created a companion, the Serpent introduces Eve to becoming all-knowing like God by eating from the tree of knowledge as the Serpent misrepresents the idea of death from immortality (Gen 3: 4-5). The Serpent offers Eve the opportunity to know good and evil but does not impute Eve with the gift of wisdom. Gen 3: 1-13 symbolically represents the maturation of Adam and Eve. In Genesis 2, God provides and protects, as a parent protects a child; in

Genesis 3, God allows Adam and Eve to experience life and make their own decisions, as a parent allows young adults to experience life (Strnad, 2012). For their transgressions, they are punished and expelled from Paradise. God transfers death to the flesh, whereas the spirit lives in righteousness because of faith (Bell, 2005).

Narrational Texture

Narrational texture resides in voices not always identified within a specific character through which the words and texts speak (Robbins, 1996a; Robbins, 1996b). Opening words in a text assume that the narrator is speaking the words; however, narration may be a simple narration, may introduce people who act, introduce people who speak, and may introduce written texts that speak. The narrational text reveals patterns that move the discourse programs programmatically forward and provides the interpreter with a closer look at the units or scenes in the discourse (Robbins, 1996b). Within this frame, interpreters become more aware that the story represents a particular point of view that can be further defined as opening, middle, and closing comments (Robbins,1996a).

In Genesis 2, God is the only active character and is positively characterized as a creator who placed Adam in Eden, allowing Adam to work the land, keep the land, and eat from every tree except the tree of knowledge. Genesis 2:16 represents the first adverse action associated with God by threatening death to Adam if he eats from the Tree of Life. The narrative associated with God becomes an internal analysis of man's need for companionship and allows him to name the animals and search for a helper, which is a delegation of authority to him (Moberly, 2009). The creation of Eve represents God's love for man as he permits Adam to become one flesh with Eve, allowing Adam to leave his father and mother and hold fast to Eve (Gen 2: 24-25). The narrative impact of "not being ashamed" of their nakedness is the last vestige of divine existence within Eden under the rule of God (Boomershine, 1980).

The Narrative in Genesis 3 begins with an introduction of the Serpent, which is described as being craftier than the other beasts the Lord has made. The narration between the Serpent and Eve promotes confrontation between Eve and God and Eve with Adam. Eve's discussion with the Serpent begins with deceit as she does not correctly reference God by saying that God has forbidden us to eat and touch the forbidden fruit lest we die (Gen 3:3). The Serpent readdresses Eve's misrepresentation of God and accuses God's death threat as being unjust. The Serpent then proceeds to tempt Eve with disobedience, pride, and love of worldly things and to become as knowledgeable as God. The narration is given from Eve's point of view and combines her perspective with Adams'. The negative connotation of the prohibition and threat of death creates distance between them and God (Moberly, 2009). Boomershine (1980) describes the narration as an inside view when Adam and Eve's eyes are opened, and they become ashamed of their nakedness as they hide from God and make loincloths. The contradiction of being ashamed in Genesis 3 and not being ashamed in Genesis 2 creates a connection with the readers of this pericope, for modern people are genuinely ashamed of public nakedness.

In the same way that people would hide their nakedness from a stranger, Adam and Eve now hide from God. The narrative switches back to God as Adam and Eve distance themselves from God. Eve reinforces negative feelings towards her disobedience as she avoids responsibility for her sin by blaming the Serpent. Eve's deceit to God is the culminating point of man's fall from Paradise and represents a new stage in their conscious awakening and development as they fall from faith to unbelief, where their sin was that they did not believe in the word of God (Bell, 2005).

Opening-Middle-Closing Texture

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, 1996a). The significance of the opening-middle-closing texture is that it considers the plot of textual units and contributes to the overall understanding of the pericope (Henson et al., 2020).

The opening of Genesis 2: 15-25 is God's creation of the Garden of Eden, the middle represents the responsibilities given to man, and the closing is man leaving his father and his mother to hold fast with his wife. God gave man the Garden of Eden (beginning) and told man to work it and keep it (middle) (Gen 2:15). God gave man food and physical sustenance (opening) but told him he could not eat from the Tree of Knowledge (middle), or he shall die (closing) (Gen 2:16-17). God gave man a helper (opening), man gave names to all creatures (middle), man did not find a helper (closing) (Gen 2: 19-20). God made woman and brought her to man, man named her woman (middle), man shall leave his father and mother and hold fast to his wife (closing) (Gen 2:21-24). The final verse in Gen 2 transitions man's spiritual relationship from God to a mortal relationship of flesh to woman. The flesh is also the first indicator of temptation as the relationship between man and woman is man and wife, which connotes a physical connection that initially is pure and innocent as both man and woman are unaware of their nakedness (Gen 2:25) (Moberly, 2009).

The opening of Gen 3: 1-13 is the introduction of deceit (Serpent), the middle is sin, disobedience, pride, love of worldly things, and temptation (eating the forbidden fruit), and the closing is the fall of man (Krahmer, 2002). The Serpent begins with deceit by misrepresenting what God said: they shall not eat from any tree. Eve responds, but her response does not properly represent God's command by saying that they will die if they touch the fruit (Gen 3:1-3). The Serpent continues to tempt Eve's trust in God by questioning God's commands and introducing temptation by stating that Eve will not surely die and that she will gain great knowledge by eating the fruit (Gen 3: 4-5). Eve succumbs to desire and delight and eats the fruit, which instantiates the closing portion of the pericope. She eats the fruit and gives it to Adam, and their eyes are opened, and they become aware of their nakedness (Gen: 3:6-7). The fall of man contains multiple layers of his demise—Adam and Eve, who once served God, now run in fear (Gen 3:8-10). Before Adam leaves his father and mother to hold fast to his wife, he calls Eve "the woman God gave him." The fall represents the fall from immortality to mortality, distrust

of the animals, disobedience towards God's word, temptation and sin, and the changing relationship between man and woman (Gen 3:13) (Moberly, 2009).

Summary of Findings

The findings consolidate key inner-textural discoveries for Gen 2: 15-25 and Gen 3: 1-13.

Genesis 2: 15-25

The inner textural exegesis identified key repetitive progressive patterns within the pericope that, taken together with Gen 3: 1-3, add meaning to the development and identification of spiritual and corporate consciousness that focuses on self-consciousness and awareness. The most common repetitive theme is that reference to God and the reference to man. Although there is no common verb that implies action, the underlying action verb from God is a giving God who provides shelter, food, purpose, and companionship, caveated with one restriction. God tells man that if he was to eat the forbidden fruit, he would die. God does not define death, and given that in Gen 2:24, man states that he and Eve are one flesh, it indicates the conceptual schism of immortal and mortal life. The progressive pattern of this pericope can be metaphorically compared to the maturation of man from a child to an adolescent as a wife gives him more responsibilities but is not yet aware of the external temptations and transgressions associated with the flesh. To this point, God gives, and man has taken and continues life "unaware" of his nakedness.

The narrative of creation is an appeal for the appreciation for God's benevolence in giving life to man, giving him purpose, and giving him companionship. The narrative with the one restriction is represented as a matter of fact and not given any additional narration or clarification. Like the progressive texture, God delegates power to man to name and care for the animals and the earth, providing a favorable opinion of God's actions. The narrative of creating Eve and the union of man and wife potentially sends competing messages to the readers: why would an immortal being require a mortal relationship with Eve regardless of whether they were aware or unaware of their nakedness? The narrative relationship, once again, is a harbinger of conflict between spiritual and mortal existence as death is yet to be defined. The opening-middle texture within this pericope is repeated numerous times. The opening is God's creation, and the middle is God's generosity. However, the closing represented in Gen 2: 23-24 is the transition from complete dependency on God to a human relationship of flesh to his wife as he leaves his father and mother. The final verse establishes the framework for temptation and sin as Adam and Eve remain naked and unaware.

Genesis 3: 1-24

"The Fall" represents man's turning point as Adam and Eve succumb to temptation and become self-aware as man and woman are identified in thirty-eight instances. The repetitive nature of this section changes the focus from God the creator

to the Serpent, the deceiver, and man's fall from grace from God, ultimately leading to their expulsion from the Garden of Eden. The Serpent is referenced on five occasions, and during his temptation of Eve, he negatively addresses God on four occasions that invoke negative action verbs promoting temptation and sin, such as delight, desire, and to be like God, against God in ten separate instances, and within the pericope negative actions occurred twenty-six times. In five instances, man hid or was afraid. In three instances, they became aware of their nakedness. The progression details the fall of man from immortal to mortal, and the relationship with God is forever changed. The placement of death has now set the stage for the remainder of the Old and New Testament, where God's warning of sin should be taken seriously.

The text narration in this pericope begins with God's warning that the Serpent is craftier than most. The dialogue between the Serpent and Eve is deceptive as both the Serpent and Eve misrepresent God's words, and man's transgression is from an inner perspective of feeling throughout the pericope. The perspective in Genesis 2 was God's, and the perspective of Genesis 3 was from a man and woman, reducing the distance between the characters and the audience. The narrative introduces doubt, temptation, sin, and the transition from the immortal to mortal, where Adam tells God that the "woman" you gave me, not his wife, gave him the fruit and ate. The realization that man was now naked is once again from an internal perspective as man has gained a level of consciousness. Genesis 2 is external perspective (God), and Genesis 3 is internal (man). The opening of Gen 3: 1-13 is the introduction of deceit (Serpent), the middle is sin, disobedience, pride, love of worldly things, and temptation (eating the forbidden fruit), and the closing is the fall of man (Krahmer, 2002). God's reduction of the punishment of death to mortal death eliminates eternal life but reinforces the concept that God is merciful, and despite man's transgressions, He shows the way to eternal salvation.

Barrett's (1998) Model: Application of Inner-Textual Analysis

Each level of consciousness in Barrett's (1998) model of consciousness corresponds to life themes inherent to man. Genesis 2-3 addresses the concept of self-awareness, which applies to Maslow's (1942) Hierarchy of Needs and resonates with the existential application of motivation and behavior of personal and corporate awareness (Barrett, 2013). Corporate consciousness has been used to measure spirituality in the workplace by mapping values. The inner texture exegesis of Gen 2: 15-25 and Gen 3: 1-13 will compare and contrast the spiritual development of man per Scripture.

Stage 1: Survival, Belonging, and Self-Esteem

The characteristics of the three levels within this stage are based on learning to create a financial and physical condition to enable the continuance of existence.

Level 1: Survival Consciousness (Life Theme Survival). Employees at this level of consciousness fear change because they regard the unknown as a threat and

lack trust. Other characteristics include being overly cautious, avoiding making decisions, becoming territorial, and being preoccupied with money (Barrett, 2020).

Level 2: Relationship Consciousness (Life Theme Belonging). The second basic need is friendship driven by fear to alleviate insecurities that transition into unhealthy codependency forms. Codependency contributes to groupthink and the suppression of personal opinions and thoughts. At this level, allegiance to co-workers supersedes corporate organizational commitment (Barrett, 2020; Katopol, 2015). Relationships are driven from a personal perspective for their security and lack of trust of outsiders and management.

Level 3: Self-Esteem Consciousness (Life Theme Self-esteem). Self-esteem consciousness is driven by personal ambition, whereas their feelings are driven externally and competitively. Employees are focused on gaining respect and are willing to marginalize family and friends for status and access to leadership. Control is maintained through bureaucratic, hierarchical power structures that cater to privilege and recognition and limit uncertainty (Barrett, 2020; Serpa & Ferreira, 2019).

Stage 1 Findings

The level of consciousness is not as applicable to Gen 2: 15-25, where survival, belonging, and self-esteem have been provided and defined by God. "Need" is not identified from man's perspective within the pericope but is a derivative of God's love and caring for man's wellbeing. Although survival is a necessary step within the continuum of consciousness, man's consciousness is derived from existing. Similarly, a child's concept of consciousness relies on the connection to life through their parents (Strnad, 2012). Self-knowledge is gained through insight. Therefore, when insight is lacking, man experiences the sense of being driven by impulses he does not understand (Pagels, 1979). Although man is placed in Eden to work the land and name the animals, it implies that man could not be happy without work. According to Barrett's model, man's sense of belonging and self-esteem is measured at a higher level of consciousness when his consciousness includes all things living in the Garden of Eden's animals that reside in it under God (Moberly, 2009). The Barrett model attributes the connectedness to the earth and man to a higher level of consciousness and spirituality. The prohibition of eating the forbidden fruit does not create fear within man, for it is not clearly defined in Gen 2.

The Serpent manipulates Eve's desire and temptation to eat the fruit and suggests God's threat is an attempt to constrain Eve's knowledge. The Serpent introduces hubris and pride by marginalizing their fear of death and God. The Serpent's deceptive dialogue with Eve is an attempt to lessen the fear of death (survival), develop a relationship to provide emotional comfort (belonging) and promote Eve's independence and the gaining of knowledge (self-esteem) (Barrett, 2013). Accordingly, the Serpent deceptively enables Barrett's (1998) first stage of workplace consciousness to corrupt Adam and Eve.

Barrett's (1998) application of first-level antecedents to workplace spirituality becomes more relevant when new and unfamiliar relationships are introduced to inexperienced employees. Bechtel (1994) explains that the tree of knowing good and evil centers on the verb to know, which connotes a broad understanding of life essential to adults, but because knowledge requires life experiences, the tree is prohibited to children. Disobedience is appropriate and necessary because obedience would stifle psychological maturation and critical thinking. The Serpent knows that eating the forbidden fruit would transform man from the immortal to the mortal world and is a necessary right of passage (Bechtel, 1994). Temptation in Gen 3: 1-13 replicates the negative aspects of Barrett's connotation of employee dissonance affected by survival, belonging, and self-esteem. The Serpent's intentional misrepresentation of God's commands creates fear, doubt, uncertainty, and a new concept of death not previously understood by man, mainly since they both ate from the tree and did not die. Not dying reinforced the misrepresented truth of the Serpent and created mistrust in God as their eyes were opened (Gen 3:6).

Eve's pursuit of worldly pleasures, desire, and delight are manifested with a false sense of self-esteem propagated by the Serpent manipulating her desire to be God-like. Eve reinforces her relationship with man as she gives him fruit, and he eats, which introduces them to a new level of consciousness as they become aware of their nakedness. Their new level of awareness opens their eyes and changes their concept of esteem, survival, and belonging as they hide from God. Additionally, uncertainty in their survival divides man's relationship to God and to man and wife and becomes a central theme in the Old and New Testament that through struggle, man must endure and maintain hope and faith in God, for He will deliver us into salvation (2 Cor 1: 6-8). The Christian belief in spiritual salvation is found in no one else, under no name (Act 4:12). From the transcendental perspective, salvation/transcendence is derived from the acknowledgment that time and space exist at one point, enabling the souls to live forever (Goosseff, 2020).

Gen 2 and 3's exegetical findings in this analysis reinforce Barrett's (1998) Stage 1 model of corporate consciousness. A sheltered man will and cannot develop actionable levels of consciousness if all decisions, actions, thoughts, and beliefs are externally mandated in a healthy workplace environment. Although God allowed man to name and take care of the Earth and the animals, He realized that dominion absent of companionship would not enable man's consciousness to develop, as man and wife were still unaware of their nakedness (Gen 2:25). Stage 1 consciousness is contingent upon building supporting relationships. Therefore, the creation of Eve represents agreement with Barrett's model. Additionally, self-esteem is validated as Eve engages with the Serpent and begins to doubt the nature of God, her relationship with Adam, and her willingness to engage in activities that enhance her self-esteem by becoming more like God by eating from the forbidden tree. However, Eve is exposed as she blames the Serpent for her transgression and deceit. Barrett's explanation of self-esteem within the workplace states that individuals use their minds to improve their relationships. However, Eve's lack of emotional, moral, and mental development capitulates to

temptation due to the lack of her intellectual maturity (Barrett, 1998; Bechtel, 1994). Comparably, immature employees often assume defensive postures, act impulsively, and are not team players who often place their needs ahead of others while challenging workplace decisions (Bhoir & Suri, 2019; Farabaugh & Davidhizar, 1988).

Man's fall is necessary to enable and is allowed to happen by God in the same way that an adult allows a child to continue to mature by learning from past mistakes (Barrett, 1998; Bechtel, 1994). The start of the history of eternal redemption within Scripture remains more significant than the structuring of this worldly life is man's internal salvation (Bell, 2005). Similarly, external redemption through salvation remains a higher level of consciousness, with Barrett's spiritual attainment requiring unity of work and inclusion of a shared workplace vision and goal designed to make the world a better place for all (Barrett, 2013). Genesis 3 establishes the precedent for the personal expansion of identity that will activate the soul, including others.   In order to move to the next level of workplace consciousness, personal insecurities, misunderstandings, and acceptance of reality must be remedied.

Stage 2 Findings

During this stage of development, three areas of consciousness not previously addressed include (a) expression of the inner self, (b) seeing yourself as others do, and (c) expanding your self-identity.

Level 4: Transformation Consciousness (Life Theme Transformation). At the personal level, employees accept responsibility for their actions and signal the beginning of self-actualization as they begin to reexamine their belief systems. The principal focus at this level of consciousness is self-knowledge and renewal. Organizations enter the transformation process either because it is the next natural step in their evolution or because their viability is threatened (Barrett, 2020; Maslow, 1954; Maslow, 1943).

Genesis 3 reinforces Barrett's (1998) transformation process when man becomes aware of his nakedness and admits their transgressions to God, the capacity for self-awareness, combined with the ability to judge, gives rise to a world marked by disharmony and difficulties (Barrett, 2020; Campbell & Moyers, 2011). Because Adam and Eve lacked true knowledge, the Seprent offered the fruit to Eve, who then gave it to Adam; this represents the interconnectedness of sin from ignorance to disobedience to pride and eventually led to division as Adam mistook mercy from God as cruelty. For Adam, accepting reality was the next obvious step; therefore, he became willing to accept God's punishment (Krahmer, 2002). Adam and Eve's difficulties in trusting God as a wise creator was the root of their disobedience, leaving man to draw their own conclusions and listen to the Serpent (Bell, 2005). Becoming aware of their nakedness signals their transition from the immortal to the mortal while also realizing God's prohibitive threat that their disobedience must be punished (Moberly, 2009).

Accepting fate reinforces Barrett's transformational antecedents by seeing oneself as others see them, expanding their self-identity. Although Adam and Eve hid from God, they shamefully revealed themselves and begrudgingly admitted their sins; facing God took courage. Organizations that allow employees to accept responsibility for their actions are more likely to promote cohesiveness, allowing employees to judge their actions from a leadership perspective while improving personal consciousness (Bakke, 2005). Barrett (2013) explains that we must open the recesses of our unconscious mind and be willing to discuss the content with others without fear. A workplace without fear will allow the development of intimacy and trust. Workplace consciousness relies on authentic relationships; if individuals cannot be authentic with themselves, they will fail to transition to higher levels of workplace consciousness. The focus in this stage of workplace consciousness is self-knowledge, and the recovery of the soul is supported by exegetical analysis.

Discussion

The inner-textural analysis of Gen 2: 15-25 and Gen 1-13 identified similar antecedents of consciousness and spirituality that apply to the religious and secular concepts of spirituality that offer an interdisciplinary interpretive analysis by which we can better understand texts and their reception. From the religious concept of spirituality, the exegetical analysis identified key themes that support Barrett's (1998) model from the progressive, narrative, and opening-middle-closing analysis. The creation narrative is an appeal for the appreciation for God's benevolence in giving life, purpose, and companionship. However, man was not given experience, knowledge, or social maturity to engage in dialectics that challenged his concepts of right and wrong. The exegetical analysis of the pericopes assessed against Barrett's (1998) model of workplace consciousness was tempered with the conceptual application of the social maturation of Adam and Eve (Bechtel, 1994). The Barrett model implies that employees' life experiences interact with the corporate culture to achieve workplace consciousness based upon a bottom-up seven-step process (Barrett, 2020). Conversely, Adam's consciousness in Genesis begins from a top-down perspective where God synchronizes Adam's consciousness with the Earth, the plants, and all living animals. Therefore, the focus supersedes the seven-step process and leaves Adam ill-prepared to deal with external interactions dealing with basic tenets of survival, belonging, and self-esteem.

Barrett's (1998) workplace behaviors surrounding employees pursuing survival, belonging, and self-esteem are absent from Adam and Eve until they interact with the Serpent. The exegetical narrative captures how the Serpent induces Adam and Eve to exhibit the negative workplace behaviors captured within Barrett's first four steps in developing workplace consciousness based upon man's lack of social maturity and ignorance. Adam and Eve express fears, react emotionally, and have diminished concepts of trust in God. Additionally, they avoid telling the truth, and their sense of belonging is questioned as they succumb to the Serpent's misrepresentation of God. Finally, their desire for increased importance and self-esteem made them susceptible to pride and having access to God's knowledge of good and evil. The Serpent proves to be

a necessary conduit in the spiritual awakening of Adam and Eve as they transition from immortal to mortal life. Adam and Eve are forced from the childlike understandings and expectations of life and dependence on God to a mature relationship with God and creation based on independence, separation, and freedom in tension with dependence, unity, and limitation (Bechtel, 1994; Krahmer, 2002; Moberly, 2009). The awakening of Adam and Eve reinforces Barrett's fourth step of workplace consciousness, as Adam and Eve's awareness signifies their spiritual growth by identifying their deficiencies, accepting responsibility, and seeing themselves through the eyes of others (Barrett, 2013).

Conclusion

Workplace spirituality is beyond religious affiliation and is viewed as inclusive but seeks to find and experience the common principles and truth that religion offers (Cacioppe, 2000; Marques et al., 2012). Recent trends within the workplace tend to separate religious commitment from daily actions in the workplace. Although all religious beliefs derived from the Bible promote ethical behavior, creativity, and unity within the workplace, many organizations consider it exclusive and potentially alienating the organizational culture. The socio-rhetorical analysis within this study conducted an inner textural analysis of Genesis 2: 15-25 and 3:1-13 to capture similarities between religious and secular approaches in achieving workplace consciousness.

The findings from the inner-textural repetitive, progressive, narrative, and opening-middle-closing assessments within Genesis revealed numerous similarities with Barrett's (1998) model of personal consciousness. The inner textural exegesis identified key repetitive progressive patterns within the pericope that, taken together with Gen 3: 1-3, add meaning to the development and identification of spiritual and corporate consciousness that focuses on self-consciousness and awareness. "The Fall" represents man's turning point as Adam and Eve succumb to temptation and become self-aware as man and woman are identified in 38 instances. Temptation in Gen 3: 1-13 replicates the negative aspects of Barrett's connotation of employee dissonance affected by survival, belonging, and self-esteem. The Serpent's intentional misrepresentation of God's commands creates fear, doubt, uncertainty, and a new concept of death not previously understood by man, mainly since they both ate from the tree and did not die. Genesis 3 establishes the precedent for the personal expansion of identity that will activate the soul, including others. The awakening of Adam and Eve reinforces Barltett's fourth step of workplace consciousness, as Adam and Eve's awareness signifies their spiritual growth by identifying their deficiencies, accepting responsibility, and seeing themselves through the eyes of others (Barrett, 2013).

Barrett's (1998) first four steps in his model of personal consciousness are supported and reinforced by the exegetical analysis. This research presents a common application of religious and spiritual consciousness in Biblical text that can be used to provide theoretical support for creating programs and practices of spirituality and religion in the workplace as an effective strategy for improving ethical attitudes. Future

research should include the exegesis of additional books from Genesis to assess the viability of Barrett's collective measurements of personal and corporate consciousness.

About the Author

Demetry Spiropoulos is a retired Logistics officer who served 30 years in the United States Marine Corps. He completed his undergraduate studies at the University of Calgary, MBA from Boston University, and is in his third year of the Regent PhD program for organizational leadership. As a logistics officer, he served in Japan, Bahrain, Iraq, Korea, and various places within the United States. His travels gave him a unique perspective on cultural and business practices worldwide, focusing on supply chain initiatives, distributive operations, and crisis action planning at the operational and strategic levels.

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Appendix A

Socio-Rhetorical Inner Texture Methods

Argumentative Texture

Argumentative exegesis involves investigating multiple forms of inner reasoning within the pericope (Robbins, V. K., 1996). The point of view of the narrative guides the reader to the story's significance and determines the narrative's nature (Osborne, 2006). Elements can assist in composing an argumentative pattern, such as (a) a thesis, (b) rationale, (c) contrary, (d) restatement, (e) analogy, and (f) closing (Henson et al., 2020). Finally, the argumentative texture provides the reason for events in a logical, implicit, explicit, or qualitative that allows the reader to accept the natural outcome of the assertions in the pericope (Robbins, 1996b).

Sensory-Aesthetic Texture

The sensory-aesthetic text of texture evokes the senses of thought, sight, emotion, smell, and touch (Robbins, 1996b). Sensory aesthetics addresses dimensions that may add color to discourse and tone. Common characteristics within this pattern are the mention of body parts such as the heart, eyes, and ears that can be captured in three emotional zones that may interact within the environment. The three zones include (a) the zone of emotion-fused thought (to see, to know, to think), (b) the zone of self-expressive speech (speak, to hear, say cry, call, listen and blame), and (c) zone of purposeful action (to walk, to sit, to do, to act, to touch and to partake in specific activities (Robbins, V. K., 1996).

Stage 3 Barrett's (1998) Model of Workplace Consciousness

Level 5: Organizational Consciousness (Life Theme Cohesion)

Employees who operate from this higher level of consciousness seek ways to improve their effectiveness. Self-interest and organizational interest are served by supporting the good of the whole as they recognize the importance of trust and are no longer afraid to express their opinions. Organizations that recognize the importance of people promote creativity and risk-taking initiatives as employees' motivations align with the organization's vision and mission (Barrett, 2020; Bateman & Strasser, 1984; Marques et al., 2012).

Level 6: Community Consciousness (Life Theme Inclusion)

Community consciousness/divine consciousness is where individual experiences become spiritually connected to humankind and the Earth. Employees assume leadership roles and become role models willing to volunteer and serve as stewards of the Earth. Individuals at this level of consciousness maintain an internal state of

detachment that allows them to access their full mental potential in all situations and see their work as a vehicle to fulfill their mission and goals (Barrett, 2020).

Level 7: Unity/Society Consciousness (Life Theme Unity)

The principal focus of employees at this level of consciousness is service, characterized by ensuring their organizations' long-term decisions positively impact the world. Organizations understand the importance of societal goodwill by building a successful organization that follows the highest ethical, moral, and spiritual principles for the benefit of future generations (Barrett, 2020).

A Biblical Perspective of Group-Centered Groups in Organizations: A Socio-Rhetorical Analysis of 1 Corinthians 3:5-9

Maddison A. Frye

Leadership styles and methods greatly impact how groups function and their effectiveness. Group dynamics are also dependent on the application of the leader's style, meaning either individual, group, or organizationally centered. Leader-centered leaders can be characterized based on the active and imposing role of the leader over the group. Group-centered leaders, in contrast, may be identified by the promotion of group discussion and growth in which information is exchanged between members. This study will analyze 1 Corinthians 3:5-9 using socio-rhetorical analysis to identify the main message of the text and if there is a connection between it and group-centered leaders. Overall, church leaders should consider using group-centered leadership to promote unity and purity in their congregation through self-directed methods. This involves using a hands-off facilitating approach by enabling followers with the necessary tools for growth. Future research should be conducted to further the scope of group-centered leaders in Scripture.

It is not uncommon for media-based ministers to name their organizations and ministries after themselves. Broadcasting-based Christian ministers have been popular among consumers. Some of the largest broadcasting ministries have included *Billy Graham's Classic Crusades*, *Joel Osteen Ministries*, *The 700 Club with Pat* Robertson, *T.D. Jakes Ministries*, *The Jim and Tammy Show*, and *Joyce Meyer Ministries.* The common denominator with each of these ministries is that they market the names and personalities of the people bringing forth the message.

While most local church ministers and pastors do not name their church after themselves, an increasing number of them are setting themselves up as the pinnacle of their ministry success, creating more of a cult of personality rather than a community of believers. The modern church has been equated with a pastor, exchanging the plurality of the congregation with a singular entity. Therefore, when a pastor leaves a church, the church descends into chaos because of the structure previously created (Zens, 2011).

Televangelists and media-based ministers have built a brand out of their personalities by which they find success in publishing devotionals, books, podcasts, and other modern media. While these resources may make decent companions to the work done by the local church, a socio-rhetorical analysis of the writing of Paul in 1 Corinthians 3:5-9 reveals that the church setting should be different and centered more on the whole congregation rather than on the minister only.

A plain reading of 1 Corinthians 3:5-9 can offer a surface understanding of Paul's primary message about church leaders and workers. The discipline of socio-rhetorical analysis can help deduce a more relevant and specific meaning in this text as it relates to group and organizational structure. This process was originated by Robbins (1996) and was furthered by Henson et al., (2020). The main components of socio-rhetorical analysis include inner texture analysis, inter-texture analysis, and social and cultural texture analysis, all of which contribute to the meaning of the text.

Theoretical and Literature Base

Leader-centered and group-centered groups have been the subject of limited study exegetically, quantitatively, and qualitatively. The following section of literature examines the existing, but limited, empirical literature on leader-centered and group-centered groups. Additionally, 1 Corinthians 3:5-9 has been the subject of extensive study in the realm of conflict, conflict resolution, and cooperation (Bailey, 2011; Ciampa, 2010; Henderson, 2008; Karwowski, 2005; Mihaila, 2009; Pickett, 1997; Starling, 2014). This literature review will also examine the previous research done on this periscope.

Leader-Centered Groups

According to Faith Communities Today, there has been a drop in median worship attendance among Christian congregations in the United States from 137 in 2000 to 65 in 2020 (Thumma, 2020). As small and large congregations continue to get smaller, it is important for Christian researchers to consider how the leader impacts group dynamics.

Leadership styles and methods greatly impact how groups function and their effectiveness. Group dynamics are also dependent on the application of the leader's style, meaning either individual, group, or organizationally centered (Haynes, 2012).

Leadership styles have been explored extensively in organization and group contexts, focused both on the Christian Church and Biblical texts. However, little research exists on the application of styles, meaning with a focus on the individual (the leader) or the followers (the group) in the life of the Christian Church. Leader-centered leaders focus on being directive to the group (Wischmeier, 1995). This leader is more traditional, taking an active role in the group, imposing their role over others, and giving more direct feedback (Haynes, 2012).

The leader-centered group structure can be successful in the secular realm, as qualities such as productivity, organizational culture, and onboarding can be increased with a single individual as the main influencer (Wischmeier, 1995; Haynes, 2012). In the Christian world, leader-centered churches can also be helpful in seeing transformational changes come about in individuals. As Bass' (1985) theory noted, role models are useful in helping to invigorate change in individuals toward a common ideal. While leader-centered churches can be successful, they are not the primary prescription for structure biblically.

Group-Centered Groups

In contrast to the leader-centered leader, group-centered leaders focus mainly on facilitating the group's growth and progress (Wischmeier, 1995). Further, the dynamic of these groups is more dynamic and democratic, raising the voices of others (Haynes, 2012). The concern for the leader in this context is not on their own goal or desired outcome as traditional leaders are, but rather on equipping their followers and group members to the best of his ability. One main identifier is that group-centered leaders generally guide group discussion and allow self-directed progression while leader-centered leaders are unilateral, giving information and expecting the group members to receive and follow (Wischmeier, 1995).

Another benefit of group-centered leaders and groups is that they promote diversity and inclusion. Group satisfaction, job satisfaction, obligation, and divergent thinking have all been found to be increased within group-centered groups as compared to leader-centered ones (Chun et al., 2015; Chen et al., 2019; Zhu et al., 2017; Lorinkova et al., 2017; Yang, 2009).

Background and Previous Study of 1 Corinthians 3:5-9

The Apostle Paul is attributed as being the author of 1 Corinthians. The Apostle Paul was, by trade, a tentmaker and, at an early age, was sent to Jerusalem to study and become a Pharisaic teacher (Ciampa, 2010). His upbringing in the Pharisaic community led him to have a strong foundation in the Torah and Hebrew scriptures, which is evident in his writing. As such, there are clear distinctions by which 1

Corinthians can be attributed to Paul, including the use of Hebrew parallelisms which identify larger patters throughout Scripture (Bailey, 2011). He noted in the first verse of the text and as is made evident in the style of writing (*New American Standard Bible,* 1960/2020, 1 Cor. 1:1). In addition to Paul noting that he authored the letter, he made note of a special "signature" by stating, "The greeting is in my own hand – that of Paul," (*New American Standard Bible,* 1960/2020, 1 Cor. 16:21). This signature of authorship is present across many of his other works and communicates that Paul did not personally write the letter himself, but used amanuensis, or secretary (Baker, 2009).

The church in Corinth that Paul addressed in his epistle was located in an economically well, cosmopolitan city that focused on the status of individuals and self (Ciampa, 2010). The cultural impact of the surrounding city that the church was in was significant enough for Paul to write a letter and address the motif of self-interest and status. Paul wrote 1 Corinthians to the church in Corinth for a purpose, which is made evident in the specific individuals, scandals, and conflicts he addressed (Bailey, 2011). This occasional writing makes 1 Corinthians stand out as compared to the other Pauline writings. A major theme that occurs throughout the book is that of unity. One of Paul's main purposes in his writing of 1 Corinthians was to unify the congregation and prevent further conflicts from arising (Ciampa, 2010).

As researchers have frequently studied the contents of 1 Corinthians the overwhelming application seems to be in the category of unity (Karwowski, 2005; Mihaila, 2009; Pickett, 1997). Mihaila (2009) noted that viewing all of 1 Corinthians 1-4 together, Paul wrote concerning earthly versus heavenly wisdom to combat disunity within the church based on a human understanding of wise leaders. This would explain the comparisons made between Paul and Apollos. Similarly, Pickett (1997) identified the overall moral concern of 1 Corinthians to be the Christian community and its unity. This unity could be sustained through the purity and holiness of the community, driving each individual toward the same ideal (Pickett, 1997). There have been exegetical studies on 1 Corinthians 3:5-9 in relation to Christian unity, however, there are little to none conducted on group-centered groups. Similarly, while there are quantitative and qualitative foundations for the benefits of group-centered groups as compared to leader-centered ones, there has not been significant exegetical support. Therefore, based on the existing literature in examining 1 Corinthians 3:5-9, the research questions at hand are:

Q1: What is the primary message of 1 Corinthians 3:5-9?

Q2: What connection, if any, is there between the message of 1 Corinthians 3:5-9 and Group-Centered Groups theory?

Methodology

The selected methodology for this exegetical analysis is socio-rhetorical theory. The specific areas of focus are inner texture analysis, inter-texture analysis, and social and cultural texture analysis (Henson et al., 2020). This methodology is based on

Robbins' (1996) process and supported by Henson et al.'s (2020) process for understanding the intricacies of scripture.

Inner Texture

The hermeneutical discipline of socio-rhetorical analysis seeks to tackle the meaning of Scripture by paying close attention to the text itself, as well as the place the text had in the time and place of the author and audience, then applying meaning to a contemporary perspective (Henson et al, 2020). Inner texture analysis is the first dimension of this which analyzes the individual parts of the text that contribute to and form the whole (Henson et al., 2020). Within inner texture analysis, there are several primary areas of texture and pattern to consider including repetitive, progressive, opening-middle-end, argumentative, and sensory-aesthetic. By observing the language of the text, the analyst can deduce meaning from words, patterns, and literary devices used by the author (Robbins, 1996).

Repetitive Texture and Pattern

Repetitive texture and pattern within the text describes the reoccurring appearance of words or phrases within the selected text (Robbins, 1996). These repetitions reveal greater patterns and topics of consideration. The data in Table 1 highlights the repetition of names and topics in 1 Corinthians 3:5-9. The names of Paul and Apollos are repeated twice in the text while God is repeated five times, three of which occur in the same verse. This repetition of three in the last verse is significant, as it gives insight into the primary point of Paul, which is that he and Apollos, as servants, as well as the church in Corinth, as the field and building, belong to God (Ciampa et al., 2010).

Similarly, the twice repeated question of "What?" in relation to the reference by Paul to himself and Apollos take the emphasis from the individual people and redirects it back to the work and function they perform (Morris, 1985). This is significant because, as Paul emphasized in the last verse with the threefold repetition of "God's," the work and function of Paul and Apollos all are because they belong to the Lord. This further reveals Paul intent to communicate with the Corinthians that they, too, belong to God, not to Paul or Apollos (Ciampa et al., 2010).

Table 1

Repetitive Texture in 1 Corinthians 3:5-9

Verse						
5	Apollos Paul	What then? And what?	Servants	Lord		
6	I (Paul) Apollos			God	Planted Watered Growth	Growth

7				God	Plant Water	Growth
8					Growth Plants Waters Labor	Reward
9			Workers	God's God's God's	Field	
Total	4	2	2	4	10	3

Progressive Texture and Pattern

Progressive texture and pattern works in conjunction with the repetitive elements of the text to unfold the advancement of what the author is communicating (Henson et al., 2020). The primary form of progressive texture present in 1 Corinthians 3:5-9 is development. Development occurs when a theme shifts within the text to unfold a new meaning (Henson et al., 2020). Paul used the metaphor of crops and agriculture. This metaphor has three primary forms in the text. The first is the illustration of the topic by the image, the image itself, and the point of similarity revealed for the comparison (Osborne, 2010).

The illustration was first introduced when Paul wrote "I planted, Apollos watered, but God was causing the growth," (*New American Standard Bible,* 1960/2020, 1 Cor. 3:6). Paul continued to reiterate the metaphor, more directly revealing the imagery. Finally, he concluded by drawing a connection between the metaphor and the message, namely that Paul, Apollos, and other ministers are the workers, the planting and watering is the teaching and admonishing by them, and God's field is the congregation receiving the letter (*New American Standard Bible,* 1960/2020, 1 Cor. 3:9).

Open-Middle-End Texture and Pattern

Open-middle-end texture describes the purpose behind the communication in Biblical writing by analyzing the plot, including the exposition, rising action, and resolution, to deduce what the author intended for their audience to understand (Henson et al., 2020). Within the scope of 1 Corinthians 3:5-9, the opening texture is the shift from the people of Apollos and Paul and to their function as servants of the Lord. The middle texture is Paul's explanation of the work that he and Apollos did in terms of agriculture. The end texture and resolution of the text is that the Lord is the one who provides the growth for His kingdom.

Argumentative Texture and Pattern

Argumentative texture and pattern describe the thesis of the text in question (Henson et al., 2020). Argumentative patterns include the structural elements of an

argument or position, namely the thesis, defense points, rationale, analogy, example, and conclusion. Within the scope, Paul's primary thesis is that the whole church, including the leaders and congregation alike, belong to God. He established this position by asking the questions, "What then is Apollos? And what is Paul?" (*New American Standard Bible,* 1960/2020, 1 Cor. 3:5). Immediately after asking, Paul answered by saying servants of the Lord.

The second aspect of the argumentative pattern Paul built was his example and analogy of the church as being a field. This field required workers, Paul and Apollos, who planted and watered in cooperation (Ciampa et al., 2010). The growth, however, was beyond their control and reliant on the Lord. Paul concluded this example and brought it to his main point by specifically stating that the Corinthians church is God's field (*New American Standard Bible,* 1960/2020, 1 Cor. 3:9).

Sensory-Aesthetic Texture and Pattern

Sensory-aesthetic texture and pattern refers to idioms that bring sensory-specific language into illustration (Henson et al., 2020). There are three main forms of sensory-aesthetic textures and patterns present in socio-rhetorical analysis, including emotion-fused thought primarily concerning the eyes and heart, self-expressive speech primarily concerning the mouth and ears, and purposeful action primarily concerning the hands and feet (Robbins, 1996). The primary form of this pattern in 1 Corinthians 3:5-9 is purposeful action.

The metaphor of agriculture present provokes a specific sensory aesthetic for those who would hear Paul's letter during the time it was written. As the listener would hear that Paul planted and Apollos watered, they would be able to connect those purposeful actions to the labor involved in church leadership (*New American Standard Bible,* 1960/2020, 1 Cor. 3:6). For the listener to then hear a break in this metaphor with Paul communicating that neither him nor Apollos matters as God supplies the growth, would make them reflect on the harvest that they experience each year. Normally for the farmer, if they do the planting, watering, and nutrients properly, then growth automatically happens (Ciampa et al., 2010). However, Paul's use of this metaphor to provoke sensory connections reveals that despite the labor he supplied, only the Lord knows what the efficacy and outcome would be (Morris, 1985).

Intertexture

The world surrounding the writing of Scripture lends significant insight into understanding the text. Intertextual analysis refers to the place of a Scripture by taking into consideration the outside world that perhaps shaped it (Henson et al., 2020). Intertextual analysis brings clarity to a scope by bringing in important background information, as it provides the context for when, where, and to whom a Scripture was written (Henson et al., 2020). Intertextual analysis dives into the oral-scribal, cultural, social, and reciprocal textures of the scope.

Oral-Scribal Intertexture

Oral-scribal intertexture describes the presence of outside sources in the closed source of the text (Henson et al., 2020). This may include other Biblical texts from the Torah or other works from prophetic literature. There are several primary forms of oral-scribal intertexture, however, the one present in 1 Corinthians 3:5-9 is recontextualization.

Recontextualization in Biblical literature involves the author reframing or reciting a previous or "old" story in a new light for the audience (Henson et al., 2020). The recontextualization present in this text is the belief of the Israelites that the Lord causes the earth to grow as is evident in the creation narrative (Ciampa et al., 2010). Because 1 Corinthians 3:5-9 is a narrative that cites a narrative, there is no direct reference to the "old" story that Paul gives. However, one of the most explicit references is to Psalm 65 where the author comes to the Lord to give his sacrifice and fulfill the vow he made. Specifically, verses 9-10 evoke a similar repetition and image to 1 Corinthians 3:5-9, as the Lord prepared grain, watered the group, and caused the earth to overflow with produce and harvest (*New American Standard Bible,* 1960/2020.).

Another explanation for the recontextualization in 1 Corinthians 3:5-9 could be seen in Ezekiel 17:5, which again attributes the planting of the seed, fertile soil, watering, and growth to the Lord (*New American Standard Bible,* 1960/2020.). Paul took the imagery from Psalm 65 and Ezekiel 17 and drew on it for the Corinthians by reframing the agricultural process to emphasize that the Lord used him and Apollos to plant and water and that the Lord ultimately is responsible for the growth of the church, just as He is for the earth (Ciampa et al., 2010).

Cultural Intertexture

Cultural intertexture describes the inside knowledge that both the author and reader have that the interpreter is missing (Henson et al., 2020). In the case of 1 Corinthians 3:5-9, cultural references are present in the agricultural comparison made. While any Jews present during the reading of 1 Corinthians in Corinth would have been privy to the oral-scribal intertexture and allusion to Psalm 65 and Ezekiel 17, the others present from diverse backgrounds would not have had the same knowledge. However, the metaphor of agriculture itself is a form of cultural intertexture that everyone would have been aware of. The social dynamics of Corinth were greatly impacted by its geographical location being between the Corinthian Gulf and the Saronic Gulf. This location guaranteed commercial prosperity (Morris, 1985). Further, this city was a capital, promoting frequent visits from Roman political figures and speakers (Ciampa et al., 2010). The individuals in Corinth were initially Romans, as the city was replanted after being destroyed, but grew to include a significant population of Greeks and Jews, too. These factors all made Corinth a cosmopolitan city, intellectual, prosperous, and morally corrupt (Morris, 1985).

This agricultural illustration Paul used would have resonated with all congregational members. Because of the commerce in the city of Corinth, each member would have been familiar with the agriculture process. Paul used this metaphor to his advantage as he built to the culmination of saying that the planter and waterer work in cooperation toward the same goal of seeing growth and product (Pratt, 2000). This further emphasized his point that the leader of the Corinthians did not matter, as their end goals were like that of those who were commerce-minded; increase production to increase profit for the business, which in the metaphor is growth for the church.

Pickett (1997) suggested that, from 1 Corinthians 3:5-9, Paul and Apollos were probably opposing ideals in the eyes of the Corinthians, who valued image and status. Apollos may have been a wealthy, strong individual with influence that conducted his ministry in style, while Paul was weaker and poor. Paul, then, would have written 1 Corinthians 3 from the perspective of valuing the function of ministry over the style of ministry to promote the theme of unity among believers (Pickett, 1997). Mihaila (2009) furthered this perspective after evaluating Acts 18 and Luke's perspective on the rhetoric of Apollos, which might have promoted a "campaign" mentality, thus causing division.

Social Intertexture

Social intertexture describes any social structure language present in the text that the original audience would have been familiar with despite cultural location (Henson et al., 2020). Of the four categories as defined by Robbins (1996), the social intertexture present in 1 Corinthians 3:5-9 is social roles. Paul used two words to describe the social role that he and Apollos have in the church. The first word used was "servants" or διάκονοι which was typically used to describe a table attendant or assistant (Arndt et al., 2000). The word "servants" also has the sense of being a worker of an unskilled trade, which emphasizes the later description of Paul and Apollos of farm work (Ciampa et al., 2010).

Another element of social roles present in the scope is related to personal identity. Three times in the final verse the subjects of the text, Paul, Apollos, and the Church, were referred to as "God's," or belonging to God. In the ancient world and culture of the Corinthians, most often someone was identified by the question, "Whose are you?" Social roles, including slavery and sexual ethics, were perceived in terms of property and possession (Ciampa et al., 2010). Therefore, Paul chose this possessive language to evoke the idea within the Corinthians that they were not possessions of Paul or Apollos, but rather all of them were belonging to God.

Reciprocal Intertexture

Robbins' (1996) original method of intertextual analysis fell short in that it did not leave room for placing the text observed within the context of the entire canon of the Bible. Studying the entirety of the Bible and placing portions of Scripture accurately within its frame is significant to having full illumination of what the text means (Henson

et al., 2020). The premise of Paul's metaphor comparing the church to a field is reminiscent of Isaiah 61:3, which concluded by noting that those who are mourning in Zion, "will be called oaks of righteousness, the planting of the Lord, that He may be glorified." (*New American Standard Bible,* 1960/2020.).

The entirety of Isaiah 61 detailed how, before He would appear in total glory, God would send an Anointed One to bring salvation (Smith, 2009). It Is no coincidence that Jesus, the Anointed One and Messiah, quoted the first two verses of Isaiah 61 when He taught in the synagogue in Luke 4:16-21. Jesus self-identified with the first two verses, as He was the one to proclaim the full liberating, forgiving, and redemptive Word of God in flesh (Edwards, 2015). Jesus, however, omitted from His reading the second half of Isaiah 61:2, which noted that, in addition to proclaiming the year of jubilee, He would proclaim the day of vengeance of the Lord. The reason for this omission is likely that Jesus' first coming was, as Isaiah 61 illustrated, intended to be the securing of salvation, not the execution of vengeance or judgment, which would come later (Stein, 1992).

Similarly, the allusion that Paul picked up in his illustration from Isaiah 61:3 of "the planting of the Lord" is really the foretelling of the Church. These plantings are only grown by the Lord, and the care they receive is also from the Lord in the form of servants such as Paul and Apollos. They, as Paul emphasized, belong only to the Lord, and are intended to glorify Him (Smith, 2009).

Sacred Texture

Henson et al (2020) defined sacred texture analysis as being concerned primarily with the relationship between man and God, as well as religious life. The relationship, dynamics, and issues between the human and divine are analyzed in a piece of literature. Robbins' (1996) method of sacred texture included several categories of consideration, including deity, holy persons, spirit beings, divine history, human redemption, human commitment, religious community, and ethics.

Deity

Describing the deity aspect of a text sets the stage for sacred texture (Robbins, 1996). Deity relates specifically to the role of God in the text as either a background or mainstay (Henson et al., 2020). In the span of these five verses, God is used five times. In the final verse of the scope, God is juxtaposed in relation to man three times, "we are God's fellow workers; you are God's field, God's building," (*New American Standard Bible,* 1960/2020, 1 Cor. 3:9). The use of this possessive noun three times puts an emphasis on the divine action present within the agricultural process of God's kingdom (Morris, 1985).

The two metaphors present within the closing text were that of a field and of a building. These two metaphors illustrate one of Paul's primary points, there cannot be division within the Church based on which leader one follows. A functional field and

building is not fragmented or divided, but rather unified and functioning for the same purpose (Pratt, 2000). This can only be achieved by each person recognizing that they are God's possession.

Holy Persons

The holy persons component of sacred texture analysis refers to the impact and role that those who specifically have a closer or more permeating relationship to God. These people may be representatives or communicators of God, such as Moses, or it could be someone divine themselves, such as Christ (Henson et al., 2020). Within the scope of 1 Corinthians 3:5-9, the two holy persons present are Apollos and Paul.

Apollos was a friend of Paul who was also a church leader. Acts 18 details some of Apollos' ministry as a traveling evangelist and apologist who preached and instructed the church. He is a holy person in this text as he was seen as working with the Lord as a leader in the church. Paul, the second holy person mentioned in the text, is also the author of the text. Paul was a leader of the church who, before he was a Christian, was sent to school to be a Pharisaic teacher (Ciampa et al., 2010). Because he was a Jew who became an apostle to the Gentiles, he had the unique ability to address Jewish believers and Gentile ones, such as those in Corinth, alike (Ciampa et al., 2010). Paul served as a holy person in this scope as he authored at least half of the New Testament.

Divine History

The past, future, or present and specific events that unfold in a text pertaining to the purposes of God to bring about salvation are identified in the text through the process of divine history (Henson et al., 2020). This scope has the texture of divine history in identifying the future event of each worker of God's kingdom receiving their reward according to his labor (*New American Standard Bible,* 1960/2020, 1 Cor. 3:8). This reward comes for the laborer in their eternal life with the Lord.

The concept that Paul referenced was previously explained by Jesus in John 4:36-38. Jesus' metaphor was referencing the work that those who preceded Him did prepare the "harvest" of believers and how He now has come into the field to finish the reaping. Jesus, though, referenced that He and those who labored rejoice together in the harvest despite their separate roles in the process (Kruse, 2003). Paul, in a sense, picked up this metaphor and applied it to himself and Apollos. He noted that the future rejoicing and reward for the laborers is that they will, in eternity, get their reward and see those who received from their labor.

Human Commitment

The divine calls of being a Christian, discipleship, or other formal offices within the text, as well as the human compliance and support to those positions, is defined as the human commitment element of the text (Henson et al., 2020). This is the major

element present within the scope, as it is the driving texture of the narrative. The three dimensions of human commitment present within this text are Paul and Apollos' functions as church leaders, the congregation's function as being unified in pursuing the Lord, and every party's commitment as believers in Christ.

The call of Paul and Apollos is illustrated through the metaphor of planting and watering (Morris, 1985). These functions represent that of the church leaders and unfold through the progressive texture. The call of Paul for the Corinthians in this scope is unity under the Lord, despite the leader. This is illustrated through the metaphor of the church being the Lord's field and building in which unity is necessary. Finally, each is God's possession, as the repetition at the end of the scope indicates, indicating that each has a responsibility to the Christian call (Ciampa, 2010).

Religious Community

The larger component of human commitment is religious community, in that it involves the grouping and growing of individuals together for the purposes of God (Henson et al., 2020). The main purpose of the scope of study is to help individual believers function together as the church in unity (Morris, 1985). The Corinthians began to identify with their leaders rather than the Lord. This identification ultimately led to a divided and fractioned church. This was Paul's occasion for writing to the church, as he had heard from an outside source of the issues facing the Corinthians (*New American Standard Bible,* 1960/2020, 1 Cor. 1:11). He wanted to ensure that the church would come back into unity and function well as a community of believers (Ciampa, 2010).

Ethics

Finally, ethics describes the moral obligation to think, act, and be a certain way to align with values, whether instituted by a human or the divine (Robbins, 1996). The ethical issue that Paul addressed in the Corinthians was identification with the Lord, or idolatry. Many of the Corinthians had begun to identify with the servants of the Lord, Paul and Apollos, rather than with the Lord Himself (Ciampa, 2010). This led the Corinthians to focus on the individuals they identified with and, in a sense, make them their idols. The Lord instructed the Israelites in the Old Testament and the new covenant believers in the New Testament to not give themselves to idols, but rather to submit to Him. This rule was being violated slowly by the Corinthians. Rather than identifying with the Lord, whom they belonged to, they used their identification with either Paul or Apollos to mark their owner.

Another ethical concern of 1 Corinthians 3:5-9 is that of the Christian community. The Christian community was defined in the Old and New Testaments as being a place where holiness and unity are present (Pickett, 1997). Unity in the community is sustained through the commitment to purity and holiness of each individual member. This concept contrasts what the Corinthians were actively doing by making commitments to leaders rather than to the Lord.

Discussion of Analysis

The primary message of 1 Corinthians 3:5-9 is unity in the local Christian community. Because the members of the Corinthian church became more focused on their leader, either Paul or Apollos, they were disunified. Paul recommended that they pursue unity by recognizing that they are God's possession. To illustrate this for the Corinthians, Paul first noted that he and Apollos belong to God as His workers. He then expanded the metaphor to show that the church in Corinth is God's field, belonging to Him the same way that Paul and Apollos did (Morris, 1985). The social element of belonging in the time of the writing of this letter also lends to the concept of possession that Paul outlined (Ciampa et al., 2010).

Viewed in relation to group-centered versus leader-centered groups, 1 Corinthians 3:5-9 reveals insights into the dynamic of leaders in their group. Paul presented the congregation of the Corinthian church as a group that remains together despite the leaders that come and go. Paul came and went in the Corinthian church as one who planted and continued instruction from another location while the congregation itself continued. Further, Paul presented Apollos in a similar light; he came, watered, and left, allowing the Corinthians to grow and flourish as the Lord would allow.

This hands-off and distant instruction is reflective of group-centered leadership. The goal of the leader in group-centered groups is to facilitate the group's growth in a dynamic way, raising up others from within (Wischmeier, 1995). This pattern is evident in the functions that Paul laid out for himself and Apollos in 1 Corinthians 3, as well as the instructions laid out for elders and deacons in 1 Timothy 3 (*New American Standard Bible,* 1960/2020). Further, the goal of group-centered leaders is to equip their followers for self-guided growth and progress rather than simply giving information and expecting the members to follow unilaterally (Wischmeier, 1995). Paul's writing of 1 Corinthians, which had the ethical background of promoting unity and purity within the Christian community, modeled the group-centered leadership methods by providing the Corinthians with the tools needed to achieve purity and unity (Pickett, 1997).

Considering the above research on 1 Corinthians 3:5-9 and the presence of group-centered leadership within, it would benefit Christian leaders and communities to consider embracing group-centered leadership within their contexts. Group-centered leaders focus on facilitating the group's growth and progress by allowing the voices of individuals to be heard. The desire of the leader is not to promote their own agenda or goal, but rather to equip the followers to achieve theirs on their own (Wischmeier, 1995; Haynes, 2012).

Individual church members would benefit from this model, as not all individuals will be corralled to grow in the same direction. Seeing as the church is diverse and comprised of many different individuals who have different strengths and weaknesses, this model of group-centered leadership would give everyone an opportunity to grow (*New American Standard Bible,* 1960/2020, 1 Cor. 12). Further, there would still be

opportunity for the Word to be preached and taught outside of the conventional pulpit, which would give necessary tools for individuals to use to grow.

Not only does a group-centered model pose many benefits to individuals, but it also solves long-standing organizational difficulties within the church. This is because the group-centered model promotes a plurality of input from diverse individuals from many different backgrounds. The modern church is typically identified by a pastor, especially in a single elder-led congregational polity structure. Churches that identify themselves by their pastor or that have structured themselves around a single leader have exchanged the plurality of the congregation with a singular entity. Paul's teaching proposed an opposite perspective, where a plurality of laborers contributes to the growth of the group. By having a plurality, this can be achieved. Further, the dilemma of a church without a pastor can be remedied with a plurality of laborers to fill the gap until the position is filled (Zens, 2011).

Conclusion

Group-centered leadership is a useful tool for Christian leaders in the church setting today. In a culture where church leaders and personalities take precedence over healthy church structure, group-centered leadership can be beneficial for cultivating an environment in which unity may be achieved. Group-centered leaders take a hands-off approach by enabling their followers or group with the tools needed to grow. They then facilitate growth in a dynamic way that allows for self-discovery and realization. In the church context, this can be accomplished against the background of the Word of God and in a context by which understanding the Word is a guided, group process. Further, the group-centered model invites a plurality of leadership and input, like the dynamic of Paul and Apollos. Overall, this method should be considered and explored further in the modern church setting.

There is significant room for future study in the realm of exegetical studies and group-centered leadership. Topics of future study to consider would include how identity is impacted by group-centered leadership as exemplified in 1 Corinthians 3:5-9. Another consideration would be an exegetical study on how the biblical examples of small home churches compare with group-centered leadership. Finally, the functional aspect of group-centered leadership within the church context should be explored by implementing group-centered leadership in organizations and studying the outcome.

About the Author

Maddison Frye serves as Executive Pastor at her local churches, South Bay Community Church in National City, California, and Hemet Church in Hemet, California. She also serves as the director of North Central University with SoCal's academic program. Before beginning her pursuit of a Ph.D. in Organizational Leadership from Regent University, Maddison earned her M.A. in Christian Leadership from Dallas Theological Seminary following a Bachelor of Ministry from South West Bible College. Much of

Maddison's work focuses on how to improve the church's function as an organization, integrating women into the life of the church, and reintroducing the church to its Hebraic origin.

Email: maddzip@mail.regent.edu

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The Paradox of Christian Leadership:

Reflections on Followership

Jared August

This paper considers the paradox of Christian leadership by suggesting that the Christian leader is a fellow follower with recognized responsibility. That the Christian leader is a fellow follower entails a democratized organizational structure where all members stand on equal footing. That the Christian leader has recognized responsibility, however, entails a certain level of hierarchical structure. Toward this end, trends in followership theory are considered and developed along with key Scriptural passages (e.g., 1 Tim 3:1–7; 1 Cor 11:1; Phil 2:5–11). For Christian leaders, the aim of this study is to offer a brief reflection that might stir our hearts to better appreciate Jesus Christ, who as our Leader exemplifies what it means to be a follower.

Keywords: Leadership, followership, paradox, responsibility

Christian leadership is a paradox, an enigma, just shy of a contradiction of terms. To be *Christian* entails a certain death to self: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me" (Gal 2:20; cf. 5:24; 6:14; Rom 6:6). To be a *leader* in American society, whether in business, politics, or culture, demands a unique skill set yet entails a certain level of decadence. The contrast between how leaders and followers are valued in an organization is stark.[99] The terms themselves are replete with connotations: leaders *lead*; followers *follow*.[100] To be a leader is to have arrived. Followers are at best, leaders in training, leaders in waiting.

This dichotomy between leaders and followers has seeped into American Christian ministry (though of course, no culture is exempt, e.g., Phil 1:15–17; 1 Cor 3:1–9; 2 Cor 11:5). It is found in the pay discrepancies at large churches,[101] as well as non-profit organizations including Christian colleges and universities.[102] It is evident in the countless leadership programs and books that often repackage secular business ideas, effective though they may be, for Christian ministry.[103] Paul House comments forcefully on this issue:

> It is hard to find biblical passages that call for "leadership" in anything approximating what the term implies in American life. Models for pastors as chief executive officers or community activists do not exist in the Bible. . . . Pastors whose goal is to brand their ministries, build their reputations, manage a complex organization, become popular enough or singular enough to have off-site video churches, command six-figure book contracts for products mainly ghostwritten, and have thousands of followers on social media outlets do not match anything in

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[99] In 2021, the average CEO salary at S&P 500 companies stood at $18.3 million—with many making over $100 million per year—while the average U.S. worker earned $58,260. "Executive Pay Watch," accessed 11 May, 2023, https://aflcio.org/paywatch/highest-paid-ceos.

[100] Barbara Kellerman observes, "Since the word *follower* is considered something of an insult, certainly in the United States, it has been shunned by those in the leadership field," *Followership: How Followers Are Creating Change and Changing Leaders* (Cambridge: Harvard Business School, 2008), 6.

[101] A quick search online reveals numerous instances where pastors make close to—or over—$1 million in yearly salary. The names of these churches and these pastors intentionally have been omitted. This is, of course, far and away the anomaly. The vast majority of pastors give sacrificially, work bi-vocationally, and accept far less than a livable wage to continue their ministry.

[102] Top salaries for non-profit organizations (including colleges and universities) are publicly available on IRS Form 990. "Non-Profit Explorer," accessed 11 May, 2023, https://projects.propublica.org/nonprofits/. A quick search of major evangelical universities indicates that numerous administrative and athletic staff (typically head coaches) earn over $1 million and even in some instances $2 million in yearly salary. This is the case of several well-known and reputable evangelical non-profit organizations as well.

[103] Benjamin K. Forrest and Chet Roden state it well, "Much of the research in Christian leadership has come from translated models of leadership imputed from governmental or business research, and then given over to the church," *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids: Kregel Academic, 2017), 23.

the Pastoral Epistles. They match the "super apostles" who opposed Paul in Corinth.[104]

The difficulty, of course, is that many of the "Pastors whose goal is to brand their ministries, build their reputations . . ." are simply following what they were taught as best practice in seminary leadership courses as well as in the leadership books they read. Success and ministry growth are often synonymous with building a reputation. These pastors have embraced the American vision of leadership. It has in turn defined them, in many cases, destroyed them.[105]

The aim of this paper is to critique this common approach by considering the paradox of Christian leadership. Toward this end, I would like to offer a simple—though hopefully not simplistic—definition: *The Christian leader is a fellow follower with recognized responsibility*. The careful reader will notice that this definition and many observations in this paper align closely with recent trends related to followership.[106] I have, however, intentionally sought to work first from the text (Scripture) to theory (practical observations).[107] If nothing else, my hope is that this brief reflection might stir our hearts to better appreciate our Leader, Jesus Christ, who exemplified what it meant to be a follower.

The Christian Leader

Christian leadership, correctly understood, is a viable and important category. Although it is true that, as Robert Stacy comments, "In the New Testament 'leadership

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[104] Paul R. House, *Bonhoeffer's Seminary Vision: A Case for Costly Discipleship and Life Together* (Wheaton: Crossway, 2015), 139.

[105] I keep a copy of Paul David Tripp's insightful book *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton: Crossway, 2012) on my bookshelf as a reminder. Three of the five endorsers on the back cover of this particular edition—well-known pastors and once highly sought after conference speakers—have been disqualified from the office of pastor for moral failings. *Three of the five!* Pastoral ministry is a dangerous calling, indeed.

[106] From a secular perspective, see among many others, Barbara Kellerman, *Followership*; Robert E. Kelley, "In Praise of Followers," *Harvard Business Review* 66 (1988): reprint 1–8; Robert E. Kelley, "Rethinking Followership," in *The Art of Followership: How Great Followers Create Great Leaders and Organizations*, edited by Ronald E. Riggio, Ira Chaleff, and Jean Lipman-Blumen (Hoboken, NJ: Jossey-Bass, 2008); and Mary Uhl-Bien, Ronald E. Riggio, Kevin B. Lowe, and Melissa K. Carsten, "Followership Theory: A Review and Research Agenda," *The Leadership Quarterly* 25 (2014): 83–104. From a Christian perspective, see Michael S. Wilder and Timothy Paul Jones, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville, B&H Academic, 2018); and Rusty Ricketson, *Follower First: Rethinking Leading in the Church* (Cumming, GA: Heartworks, 2009).

[107] In this way, this study follows the approach advocated by John David Trentham in "Reading the Social Sciences Theologically (Part 1): Approaching and Qualifying Models of Human Development," *Christian Education Journal* 16, no. 3 (December 2019): 458–75; and "Reading the Social Sciences Theologically (Part 2): Engaging and Appropriating Models of Human Development," *Christian Education Journal* 16, no. 3 (December 2019): 476–94. Trentham proposes the Inverse Consistency Protocol, which "attempts to identify a faithful and discerning ethic of reading for Christians, so that they may interpret the social sciences with theological fidelity," 474.

is rarely treated *as a subject itself*,"[108] there are several key passages that inform an understanding on the topic. One such passage is 1 Timothy 3:1–7. Although specific to pastoral ministry in a church context (to the "overseer," *episkopos*), this passage offers insights applicable to Christian leadership in general. The characteristics required for pastors include: desire to lead (v. 1), above reproach (v. 2), Husband of one wife / morally pure (v. 2), sober-minded (v. 2), self-controlled (v. 2), respectable (v. 2), hospitable (v. 2), able to teach (v. 2), not a drunkard (v. 3), not violent but gentle (v. 3), not quarrelsome (v. 3), not a lover of money (v. 3), good manager of his household (v. 4), not be a recent convert (v. 6), good reputation from outsiders (v. 7). Titus 1:6–9 provides a comparable list, much of which can be summarized with the statement that the overseer "must be above reproach" (Titus 1:7; cf. 1 Tim 3:2).

About this, Thomas Schreiner aptly comments, "What stands out in the list is the emphasis on character qualities instead of skills. The fundamental requirement for elders is that they lead a godly life."[109] The requirements for the primary office of leadership in the church depend not on an exhaustive list of talents and skills such as communicative excellence, managerial expertise, and business acumen, but rather on quiet, often unnoticeable virtues. Schreiner continues, "Some have even complained that the requirements here are rather banal and even dull."[110] Luke Timothy Johnson is worth quoting at length in his response to the topic:

> Fidelity to one spouse, sobriety, and hospitality may seem trivial virtues to those who identify authentic faith with momentary conversion or a single spasm of heroism. But to those who have lived longer and who recognize how the administration of a community can erode even the strongest of characters and the best of intentions, finding a leader who is truly a lover of peace and not a lover of money can be downright exciting.[111]

In this way, these often-unseen qualities may be rarer than the noticeable skills often equated with leadership prowess. Indeed, beyond this list of character qualities (1 Tim 3:1–7), only two skills are required for pastoral ministry: to be able to lead (5:1, 17; cf. 3:4–5) and to be able to teach (3:2; 5:17). Although these skills should not be overlooked, the clear emphasis in 1 Timothy 3 is on personal virtues.

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[108] Robert Wayne Stacy, "A Concept Study: Leadership in New Testament Greek," in *Biblical Leadership: Theology for the Everyday Leader*, edited by Benjamin K. Forrest and Chet Roden (Grand Rapids: Kregel Academic, 2017), 304. Stacy continues, "Leadership is not the subject of the New Testament; Jesus is. Indeed, there is only *one* place in the Gospels where 'leadership' is treated *as a subject*—Mark 10:35–45," 304.

[109] Thomas R. Schreiner, "Overseeing and Serving the Church in the Pastoral and General Epistles," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, edited by Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel Ministry, 2014), 95.

[110] Schreiner, "Overseeing and Serving the Church," 95.

[111] Luke Timothy Johnson, *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus* (Valley Forge, PA: Trinity Press International, 1996), 148–49.

Perhaps what is most pointed about this list, though, is that many of the qualities found here should be characteristic of *all* Christians, not just those in church leadership roles. Consider the same list below, with reference both to 1 Timothy 3 and passages regarding all Christians:

Table 1

Qualities of Overseers and Christians in General

Qualities	Specific to Overseers	General to Christians
Desire to lead	1 Tim 3:1	
Above reproach	1 Tim 3:2	Col 1:22; Phil 2:15
Husband of one wife / morally pure	1 Tim 3:2	1 Thess 4:3; 1 Cor 6:18
Sober-minded	1 Tim 3:2	1 Pet 4:7; 5:8
Self-controlled	1 Tim 3:2	Eph 5:15–18; Titus 2:4–5
Respectable	1 Tim 3:2	Eph 4:1; Phil 4:8
Hospitable	1 Tim 3:2	1 Pet 4:9; Rom 12:13
Able to teach	1 Tim 3:2	
Not a drunkard	1 Tim 3:3	Eph 5:18; Gal 5:21
Not violent but gentle	1 Tim 3:3	Eph 4:2; Jas 3:17
Not quarrelsome	1 Tim 3:3	2 Tim 2:24–25; Jas 4:1
Not a lover of money	1 Tim 3:3	Heb 13:5; 1 Tim 6:10
Good manager of household	1 Tim 3:4	Eph 6:4; Col 3:21; Titus 2:4–5
Not a recent convert	1 Tim 3:6	
Good reputation from outsiders	1 Tim 3:7	2 Pet 2:12; Matt 5:16

The only characteristics not demanded of all Christians are the two skills mentioned above (desire to lead, v. 1, and ability to teach, v. 2) as well as length of experience in Christian living (not be a recent convert, v. 6).[112] About all the others, Schreiner comments, "the character qualities noted here are *expected of all Christians*."[113] The similarity of characteristics indicates that the leader is to be the

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[112] The "husband of one wife" (1 Tim 3:2) requirement is specific to men as per the context of overseer (cf. 1 Tim 2:12). The implication demands one's moral purity (cf. the inverse in 1 Tim 5:9, "wife of one man").

[113] Schreiner, "Overseeing and Serving the Church," 96. Schreiner continues, "Paul does not have one set of expectations for ordinary believers and a second set for pastors. Pastors, of course, must meet the requirements noted here, but it does not follow from this that the obligations are extraordinary," 96.

prototypical follower (first among equals).[114] In the church context, the pastor—as a fellow member of the group—is to exemplify virtues that the entire community—the group of followers—also ought to exhibit.

In this way, what *ought* to be true of the group (all Christians), *must* be true of the leader (overseer). This is characteristic of Paul himself, when he writes, "Follow my example, as I follow the example of Christ" (1 Cor 11:1, NIV). This concept of following others as they follow Christ is found throughout the New Testament (Phil 3:17; 4:9; 1 Thess 1:6; 2 Thess 3:9). Of course, the ultimate example one is to follow is none other than Jesus Christ himself, the follower par excellence.

Is a Fellow Follower

About his mission, Jesus states, "For I have come down from heaven, not to do my own will but the will of him who sent me" (John 6:38; cf. 5:30; 7:17–18; 12:49–50; 14:10–11). His purpose was not to seek his own glory (8:50), but the glory of the Father (17:1). This is articulated with pointed clarity in what is referred to as the *kenosis* passage, Philippians 2:5–11. Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men" (2:6–7). Jesus willingly humbled himself as he followed the plan and purpose of the Father.

The implications of Jesus as a follower have been discussed by several theologians and authors. Michael Wilder and Timothy Paul Jones comment, "What Jesus modeled for us was . . . a way of life that reshapes every aspect of leadership."[115] Rusty Ricketson likewise draws the application to Christian ministry, specifically in the church:

> The Father, Son, and Holy Spirit, operate based on an accepted role and responsibility. . . . The same is true organizationally in the church. No one is better or more important because he or she is deemed the leader. No one is a failure or less important because he or she is deemed a follower. . . . Thus, the beginning point of the effective functioning of the Body is an understanding that, under the leading of the Lord, we are all followers. . . . Jesus was looking for followers.[116]

Ricketson's point is that if Jesus himself was a follower, those who follow him are best characterized as *followers*. This concept is certainly found throughout the New Testament, where Jesus often commands individuals, "Follow me" (John 1:43; Matt

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[114] We might define prototypical as the first, original, or quintessential form of something. This aligns well with the study of followership. Uhl-Bien, et al., "Followership Theory," comment, "Within a group, hierarchy becomes a reward bestowed by the group on one member ('leader') by the other group members ('followers') for being the most prototypical," 87.

[115] Wilder and Jones, *The God Who Goes Before You*, 195.

[116] Ricketson, *Follower First*, 20, 21, 22, 23.

8:22; 9:9; 16:24–27; 19:21) and proclaims, "If anyone serves me, he must follow me" (John 12:26).

In this way, the conclusion of Wilder and Jones rings true: "A Christian leader is, first and foremost, a follower."[117] They continue, "Followership means that everyone, even the leader, is always being led."[118] The Christian leader is, therefore, characterized by a commitment and devotion to Christ. This leader is to be a prototypical follower in that, as above, what *ought* to be true of all Christ followers *must* be true of him.

That Christian leaders are fellow followers with those they lead necessitates a certain democratized understanding of leadership. The effective Christian leader is less demanding and authoritative and more personally encouraging. Stacy comments, "In the New Testament, leadership as *guiding* is normative. A leader is a 'guide,' a 'shepherd,' a 'helper,' a 'coach,' to use a more contemporary metaphor."[119] The Christian leader is a fellow follower (one of many, on equal standing), yet still bears a specific and recognized responsibility.

With Recognized Responsibility

When considering Christian leadership, perhaps it can be said that although not all followers are leaders, all leaders are followers. Christian leaders are—first and foremost—followers of the sovereign God who providentially leads and guides (Ps 23:1–6; Rom 8:28; Gen 50:20; Prov 16:9). Nonetheless, the Christian leader is one who has been entrusted with recognized responsibility; the leader is one who is accountable and answerable for a particular burden or obligation.

In church ministry, for instance, the pastor is responsible to shepherd the flock (1 Pet 5:2–3) and keep watch over the congregation's souls (Heb 13:17). For these tasks, he receives "double honor" (1 Tim 5:17; cf. 1 Pet 5:4). In this way, Christian leadership is hierarchical; there is real leading to be done, real responsibility to be had.[120] The Christian leadership role, therefore, involves responsibility, yet a responsibility that ought never lead to domineering (cf. 1 Pet 5:3).

The implications for this type of Christian leadership (a follower with recognized responsibility) in non-church contexts are considerable. This is especially so in ministry settings including Christian non-profit organizations, colleges and universities, as well as mission agencies. In his discussion on followership, Kelley draws a distinction

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[117] Wilder and Jones, *The God Who Goes Before You*, 21.

[118] Wilder and Jones, *The God Who Goes Before You*, 21.

[119] Stacy, "Concept Study," 305.

[120] About this, Wilder and Jones, *The God Who Goes Before You*, comment, "Our understanding of power is relativized because any power we possess is recognized as an undeserved gift delegated by God," 195–96.

between leaders[121] and followers.[122] He comments that although "the leadership role has the glamour and attention . . . the reality is that most of us are more often followers than leaders. Even when we have subordinates, we still have bosses. For every committee we chair, we sit as members on several others."[123] Mary Uhl-Bien, et al., comment that in this respect, followers are understood as "causal agents,"[124] in that every formal leadership role entails a certain back-and-forth between the leader and the follower.[125] Still, though, the leader is entrusted with a certain task for which he or she is responsible.

Take, for example, the Christian university. Those in administrative roles have a very real responsibility to steward the institution as a whole. From student disciplinary measures to large-scale financial matters, the president, deans, and board of trustees are responsible to maintain the integrity of the institution. Followers do not bear this burden. Although it is true that, as Kelley notes, "Many effective followers see leaders merely as coadventurers on a worthy crusade,"[126] and "self-confident followers see colleagues as allies and leaders as equals,"[127] this does not negate the reality that followers have significantly less high level institutional responsibility. It is, therefore, fellow followers who assign and recognize the responsibility of leaders. In such a case as the Christian university, faculty follow a specific mission (often along the lines of equipping and training young men and women for a lifetime of Christian service), the institutional administration (president, deans, and trustees), and ultimately their conviction of how the Lord God has led.

Conclusion

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[121] "People who are effective in the leader role have the vision to set corporate goals and strategies, the interpersonal skills to achieve consensus, the verbal capacity to communicate enthusiasm to large and diverse groups of individuals, the organizational talent to coordinate disparate efforts, and above all, the desire to lead," Kelley, "In Praise of Followers," 7.

[122] "People who are effective in the follower role have the vision to see both the forest and the trees, the social capacity to work well with others, the strength of character to flourish without heroic status, the moral and psychological balance to pursue personal and corporate goals at no cost to either, and, above all, the desire to participate in a team effort for the accomplishment of some greater common purpose," Kelley, "In Praise of Followers," 7.

[123] Kelley, "In Praise of Followers," 3.

[124] Uhl-Bien, et al., "Followership Theory," 84. Uhl-Bien, et al. comment that followership views "followers to be active participants with leaders in co-constructing leadership, followership, and outcomes," 84.

[125] Uhl-Bien, et al., comment, "The 'leadership process' approach . . . is interested in understanding how leaders and followers interact together in context to co-create leadership and its outcomes," 99. Uhl-Bien, et al. continue, "It does not assume that leading and following are equated with one's hierarchical position in an organization. Rather, it acknowledges that managers can also follow (and might not lead), and subordinates can also lead (and might not follow)," 99.

[126] Kelley, "In Praise of Followers," 4. Kelley notes, "Effective followers see themselves—except in terms of line responsibility—as the equals of the leaders they follow. They are more apt to openly and unapologetically disagree with leadership and less likely to be intimidated by hierarchy and organizational structure," 4.

[127] Kelley, "In Praise of Followers," 4.

This brief essay has considered the paradoxical nature of Christian leadership in the following definition: *The Christian leader is a fellow follower with recognized responsibility*.

That the Christian leader is a fellow follower entails a democratized organizational structure where all members stand on equal footing. In a society where leadership is often viewed as the pinnacle of Christian service and success, this idea pushes back. Given the example of Jesus Christ as the follower par excellence, the Christian leader is to follow his example of sacrificial and humble service. Just as Jesus willingly humbled himself to follow the plan and purpose of the Father, so too must the Christian leader follow Jesus.

That the Christian leader has recognized responsibility, however, entails a certain level of hierarchical structure. In a society that often seeks to cast off levels of authority, this idea pushes back. Given the tasks entrusted to leaders by those in their organization, the Christian leader does not shy away from responsibility. In this way, the leader is intricately involved with leading and directing an organization to seek to achieve specific and attainable objectives. In a ministry context (church or Christian organization), the idea of the leader as the prototypical follower with real responsibility— the first among equals—demands that what is true of the followers also be true of the leader. It demands both high moral integrity as well as high relational capability.

Christian leadership ought to be fundamentally distinct from that of the world. In the well-known book of Puritan prayers, *The Valley of Vision*, the introductory prayer reads:

Let me learn by paradox

   that the way down is the way up,

   that to be low is to be high,

   that the broken heart is the healed heart,

   that the contrite spirit is the rejoicing spirit,

   that the repenting soul is the victorious soul,

   that to have nothing is to possess all,

   that to bear the cross is to wear the crown,

   that to give is to receive,

   that the valley is the place of vision.[128]

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[128] "The Valley of Vision," in *The Valley of Vision: A Collection of Puritan Prayers & Devotions*, edited by Arthur Bennett (Edinburgh: The Banner of Truth Trust, 1975), *xxiv*.

In this regard, perhaps we might add one more line: "that to lead is to follow."

About the Author

Jared August is Associate Professor of New Testament & Greek at Northeastern Baptist College. He received his PhD from Baptist Bible Seminary and is completing his EdD at The Southern Baptist Theological Seminary, focusing on adult learning and educational leadership. Jared lives in Arlington, Vermont, with his wife, Allie, and their two young children. He can be reached at jaugust24@gmail.com.

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Leadership in Matthew's Gospel: Jesus Trains His Disciples to Become Transformational Leaders and Spread the Gospel to All Nations (A Socio-Rhetorical Approach to the Sermon on the Mount, Mt 5-7)

Sotirios S. Despotis and Loukas M. Domestichos

Matthew presents his readers with a vastly different style of leadership than that exercised by the Roman Empire administration. His style also veers in a different direction from the aspirations of the Jewish people in the first century AD. As a refugee, Jesus comes from a humble background, but he has a strong moral vision. Thus, he interprets the Law and the Prophets more accurately than do the scribes and Pharisees. Love and justice are an essential aspect of his teaching. Having effectively fought the devil's traps seeking to undermine his moral character, Jesus teaches, inspires, and trains his disciples to transform them into the kind of leader he wants them to be. These new leaders will be ambassadors of the Gospel to Israel (Mt 10:4-24) and all nations (Mt 28:19). Using a socio-rhetorical approach, we thus examine how Jesus distinguishes himself as a leader. We focus on the Sermon on the Mount, examining how his disciples receive this discourse and how Jesus uses it to develop new leaders. Finally, we introduce the distinctive aspects of Jesus' understanding of leadership. We believe Matthew can provide a wealth of valuable insight into the concept of leadership from a biblical and Christian

perspective.

Christians are those who choose to follow one person, Jesus of Nazareth, the one who proved himself a true leader through his life and death and continues to manifest himself through the instrument of the church (ecclesia). In this article, we trace the course of Jesus in the Gospel according to Matthew because this Gospel, which contains the word ecclesia, has profoundly influenced the preaching and life of the church over the years. It can thus be viewed as a manual for future leaders. The following verses conclude this first book of the New Testament: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Mt 28:19-20 ESV).[129]

The disciples of Jesus witnessed throughout the Roman Empire. They did not wait for others to ascend to the holy mountain to offer their honor to the God of the exodus, the one whom the prophets of Israel had proclaimed (Isa. 60). Instead, they moved out into the world. Despite the dangers and risks (Mt 10:16), they spread the light of his glory with their actions and words, while also learning from the others about the "unknown god" (Acts 17:23), who is everywhere (Acts 17:28).

Their mission was unique. Unlike the journey of Odysseus, which ends with a return to Ithaca and his wife Penelope, the journey these disciples took to the end of the inhabited earth had no return. It was akin to the "archetypical" journey of Abraham and Sarah, the ancestors of Jesus. The disciples of Jesus and Paul established small communities throughout the Mediterranean, disseminating faith in accordance with their "national identity" without any nostalgia for their fatherland. Quite the contrary, they lived a life of perpetual jet lag, awaiting God's new world of love and freedom—the "kingdom of heaven" as Matthew's Gospel uses the term—to be established on earth. As a result, the communities they formed became known for amalgamation and diversity, a significant but often overlooked fact.

While the name Matthew in Hebrew means "gift of God" (*Mattityahu*), Matthew himself was a tax collector, a *publicanus* (Mt 9:9, 10:3). As evidenced indirectly by the text, he was also a Jew who worked not in the countryside but in the towns. His profession was notorious in ancient times because the Jews resented paying taxes to the Romans. It also called for the management of businesses such as brothels, which catered to the Roman invaders' officials and soldiers by offering them prostitutes. Tax collectors were thus sinners in the eyes of most Jews. However, they did have management skills. Matthew not only had to organize in the best possible way the collection of taxes, but he also had access to valuable—and in some cases, perhaps even confidential—information.

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[129]. In ancient Greek "μαθητεύσατε" (Mt 28:19) can mean "make disciples" but also "be apprenticed."

Surprisingly or not, Matthew retained the disposition of a manager even after his conversion. His writing shows a special love for (a) the systematic organization of material,[130] (b) numbers, and (c) rewards and penalties. At the same time, his Gospel is also distinctive because of its "poetry" (in the broadest sense), vivid images,[131] and emphasis on total forgiveness. His Gospel is primarily addressed to Jews who had suffered terrible mental and physical violence having been uprooted from their homeland after the fall of Jerusalem by the Romans in AD 70 and transported to Antioch of Syria, in miserable conditions.

His text, which may have been derived from a Jewish proto-version, draws parallels to the Dead Sea Scrolls and similarly denounces the Pharisees and the Jerusalem high priests. Nevertheless, instead of writing a *logia* of Jesus' sayings or a manual of discipline for the church,[132] Matthew prefers to incorporate the Lord's words and instruction for the church into a history, applying the principles of storytelling.

Aside from its content, Matthew's Gospel can thus be read as a reminder of the value of narratives in conveying a message. It is not the commands or criticism of authority figures that change history over time, and not even the wars between nations, but the stories that people tell—the narratives that spark the imagination, provoke thought, and create participation in the narrated event. The myths we share and those with which we have been raised often deliver a significant dose of truth and a message that is more readily retained than simple historical facts. For this reason, the entire Bible, especially Matthew, conveys the great truths—the *instructions for existence*—not with a list of obligations from our "maker God" but with stories in which dialogue and action dominate, while didacticism and moralism are absent. The characters in these narratives—the role models such as Abraham and David to which we are meant to aspire—rarely adhere to the "black and white" paradigm of their Western equivalents. Instead, they are multifaceted, multilayered individuals with terrible failures and paradigmatic "resurrections."

However, to understand these long narratives in our era, dominated as it is by slogans and images, so that we can finally draw fruitful conclusions about leadership, it is necessary to understand that the original texts were not initially structured into chapters and verses that break up the narrative. Neither were they meant to be read in piecemeal fashion, but as a whole, in "concert," so to speak, and in community instead of individually. In terms of leadership language, the inference is evident: Attentive, active listening jointly with others synchronizes the hearts and actions of the team.

Of course, to impress an audience with the creative "long" memory of a narrative and to extract fruitful patterns capable of changing dispositions, several conditions are needed: artistry on the part of the animator-leader; openness on the part of the

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130. In ancient Greek, this was called "economy."

131. Cf. Barbara E. Reid, *The Gospel according to Matthew* (Minnesota: Liturgical Press, 2005), 111.

132. The Community Rule, which was discovered in Qumran, served as a manual for the people residing in the Qumran community. They relied on this document as a guidebook to navigate their way of life.

audience; a special textual arrow-like design with repetitions, breaks, periods of silence, indirect or direct references (hyperlinks) to other texts (intertextual and intratextual); and intermezzos. These all aid in memorization.

Chiasmus is a memorization technique that was featured in antiquity. It appeals to our brain function through repetition and the strengthening of specific patterns in its second part. In the case of Matthew's Gospel, a structure is evident whereby teaching alternates harmoniously with narration, and the action is mainly healing and not punitive, vastly unlike a scenario involving Moses and his plagues,[133] for instance. In the center of the grand narrative—the heart of the big story—there are small stories, and these are the parables. Figure 1 presents the chiastic structure of Matthew's Gospel based on C. H. Lohr's research.

A. Narration: Birth and beginnings (1-4)
  B. Speech: Sermon on the Mount—entrance into heaven's kingdom (5-7)
    C. Narration: Authority and Invitation (8-9)
      D. Speech: Mission Discourse (10)
        E. Narration: Rejection by Jesus' generation (11-12)
          F. Speech: The parables of the kingdom of heaven (13). [Note the interesting parable for an investor: "the Hidden Treasure"]
        E'. Narration: Acceptance by disciples (14-17)
      D'. Speech: Community discourse (18)
    C'. Narration: Authority and invitation (19-22)
  B'. Speech: The "woes"-the advent of heaven's kingdom (23-25)
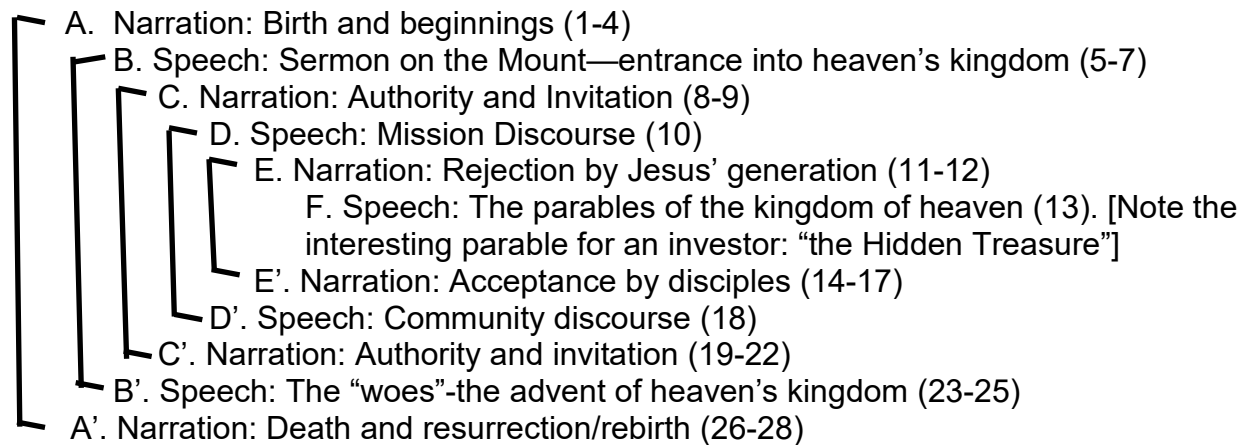A'. Narration: Death and resurrection/rebirth (26-28)

Figure 1. Outline and division of Matthew's Gospel, based on C. H. Lohr's analysis. Charles H. Lohr, "Oral Techniques in the Gospel of Matthew," *The Catholic Biblical Quarterly 23*, no. 4 (October 1961): 427. Adapted with permission from the Catholic Biblical Association of America.

In addition, oral presentations were common in antiquity since most people could not read. For an oral presentation lasting over ninety minutes, which would be the case with a reading of Matthew, words should be transformed into images in order to be indelibly recorded in the memory. For this reason, Matthew includes *repeated themes and symbols.*

1. One of the recurring themes in Matthew is that of servanthood, as indicated by the name "Emmanuel" (God is with us). The theme of servanthood provides us with certainty that the protagonist of the Gospel, the Lord Jesus, is the God of (re)creation, the God of the exodus who is with us to liberate us from sin and oppression, especially that of our own making.

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[133]. Benedict Thomas Viviano, "The Gospel according to Matthew," in *New Jerome Biblical Commentary,* ed. Geoffrey Chapman (New Jersey: Prentice Hall 1992), 632–333.

2. The symbol, which unites this extensive text of the ex-tax collector in one symphony is the mountain, the point where earth and heaven seem to meet and embrace each other. This symbol is fascinating because mountains and climbing go hand-in-hand; people want to ascend mountains, despite sweat and toil, so as to obtain an enlarged horizon, a "revelation," as did Moses and Elijah, the protagonists of the Old Testament who climbed mountains to encounter God and enter into a covenant with Him. To this day, mountains symbolize aspiration and achievement, especially in the corporate world: companies want to climb high mountains and experience the collective conquest of an "Everest."

3. While the pyramid was another "climbing spot" in the Mediterranean world where Matthew wrote his gospel, he completely dismantles it by turning the "pyramid of honor" with its secular norms and standards upside down through the Nazarene's cross and resurrection. On both sides of the Atlantic and Pacific Oceans, the pyramid of honor is still revered today, just as Matthew's message is still relevant.

With respect to the third point, it is worth noting that in the ancient world, honor was conferred by a noble background and property (i.e., land).[134]

Of course, in Greco-Roman times, as well as today, someone of humble origins without any property could climb the hierarchy pyramid, utilizing their unique gifts and acquaintances in upper social circles (i.e., their network). That person was called "a new man" (*novus homo*), although when he reached the "top," he reproduced the very *old* patterns of patriarchy (command and enforcement). Thus, the aggressor and victim roles could be swapped, as is still the case today.

Matthew's dismantling of the honor pyramid undoes these machinations, revealing them as futile and false. In essence, his narrations aim to convey the extreme newness of another type of people—deacons or servants patterned on the alternative Son of Man. The title "Son of Man," which originates from Daniel's symbolic world, is also a suffering servant. We should not forget that in the eyes of his contemporaries, Jesus Christ did not possess the aforementioned traits of honor and reputation. On the contrary, his curriculum vitae revealed disturbing facts about him that were inconsistent with any attempt to present oneself as a "respectful" person. Matthew, who presents Jesus as a refugee, highlights these items of information:

1. Jesus descends not only from Abraham and David. In his genealogy, four women also appear who are prostitutes and foreigners. Is it any wonder that the infant Jesus was not recognized (worshiped) as Messiah by the political and religious elite of Jerusalem, but by magicians-astronomers from the East (Mesopotamia)?

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134. See Jerome Henry Neyrey, "Honoring the Dishonored: The Cultural Edge of Jesus' Beatitudes," *University of Notre Dame*, accessed July 7, 2023, https://www3.nd.edu/~jneyrey1/loss.html.

2. The upbringing of Jesus puts the spotlight on an insignificant village of Galilee called Nazareth, far away from Jerusalem, the capital and Holy City.

3. For several years, Jesus manually worked as a builder (*tekton*) in a society where manual labor was not considered respectable by religious scholars and philosophers in the upper echelons of the society.[135] He may also have practiced this trade in the city of Sepphoris, built in the first century AD., which would have made him well acquainted with Greek culture, which had as its center the city (with the agora/market, theater, gymnasium, and conservatory).

In order to draw conclusions about leadership today from these observations, we will need to examine: (a) the view of the Hebrew Bible on the association of men with leadership and the subordinate role of women (not forgetting that the appointment of a king in ancient Israel was not God's idea nor his will for Israel); (b) the temptations of the future leader (the Lord Jesus) in the desert; (c) the formation of a team who would spread his message to all nations; and (d) Jesus' programmatic sermon on the mount of Galilee among foreigners. This sermon is essentially his principle of action—a model for leadership, which we argue can inspire today's leaders in managing a team of people who can meet goals with enthusiasm and charisma.

Leadership in Protohistory (Genesis 1-11) and in Matthew

Matthew's opening (Mt 1:1) contains a reference to the first eleven chapters of Genesis, which chronicle the creation of the universe and, in particular, man and woman, as well as their ultimate ability to exercise leadership qualities. The problem is that they do not obey their "manufacturer's manual" but operate autonomously and demonically. Despite this failing, every human being is created by the Trinitarian God in his image and likeness (Gen. 1:26). This means that *every* Adam (i.e., every human being, male and female)[136] has been created to become a leader in a world intended *as a colony* of heaven on earth. Here is where the kingdom of God is to be established, not in the platonic expectation of a life after death.[137] In this context, we should clarify—with the help of Hebrew Bible scholars—what is meant by creation in the image of God, as

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[135]. "Τέκτων" (tekton) means a roofer and builder, not only a furniture maker. Today, we tend to be more aware of the fact that the ultimate secret to success is to do one's work, regardless of what it is, with an inquisitive and open attitude. This approach instantly elevates the work to the status of a "profession," and contributes to the beauty of the world. Furthermore, thankfulness for what one has been given is a crucial component of joy! Leaders are seldom elected because they graduated from a top-class university or are considered experts on a specific topic. Their vision selects them and determines the degree of cooperation they receive. Vision is not always cultivated in large institutions, places where the motto "your death is my life" sometimes applies. The Lord came from Galilee, a foreigner's land.

[136]. On the relationship between the words *Adam* and *human* in the Hebrew Bible, see Eli Lizorkin-Eyzenberg, *Becoming Israel* (Israel: Independently published, 2019), 2.

[137]. Ashley E. Lyon, "What Was Adam's Job in Eden?" *Israel Bible Weekly*, July 30, 2021, accessed July 10, 2022, https://weekly.israelbiblecenter.com/what-did-adam-do-in-the-garden/.

well as the meaning of the mission or job assignment given to Adam to cultivate the earth.

We can discern the Hebrew meaning of "image and likeness" by referring to the passages that follow, which have been compiled by Israel Bible Center researchers. According to Eli Lizorkin-Eyzenberg,

> like many other languages of the world Hebrew is a poetic language. It has its own poetic conventions and constructions. One such construction is Hebrew parallelism. This is a literary device whereby the second line (or in this case, word) says something synonymous or complementary to the first, thus expanding the meaning of the first concept. . . . צֶלֶם (tselem) is connected with the idea of a "shadow" צֵל (tsel), an imperfect image resembling that which casts it. דְמוּת (demut) is parallel to tselem and is connected with the ideas of "similarity" and "imagination.". . . Thus the Torah begins its story-telling, seeking to persuade former Egyptian slaves – the Israelites – that not only the Pharaoh of Egypt, but they, too, have great divine origins. All humans were created in the image and the likeness of God.[138]

Also, Nicholas J. Schaser notes that

> when the God of Israel creates humans in the divine "image," God places physical representatives into the Temple of the world. This explains the prohibition against making graven images (cf. Exod 20:4-5; Deut 5:8-9): humans themselves are already the images of God. As God's image-bearers, we humans are not divine ourselves, but we are made according to the physical image—the structure, likeness, and shape—of God's own body.[139]

Finally, in Eden's Garden, Adam undergoes a transformative journey as he assumes the role of God's steward, entrusted with the responsibility of safeguarding and nurturing all of creation (Gen. 2:15). Through his fulfillment of these duties, Adam not only fulfills his role as a caretaker but also deepens his bond with God.[140]

In other words, each Adam is formed in the divine image. God the Father created each Adam personally out of love (rather than caprice or boredom) to nurture and protect the earth and the environment, and thereby glorify him. Every person, regardless of gender, race, or caste, has a "dowry," a package loaded with gifts to be given away to others, just as a tree never survives on the nutrients of its fruit. Even the so-called "passions" are positive forces of the soul, which we should not uproot but

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[138]. Lizorkin-Eyzenberg, *Becoming Israel*, 4. See also, cf. Eli Lizorkin-Eyzenberg et al., *40 Days of Hebrew Devotions* (2020), 16.

[139]. Nicholas J. Schaser, "What's So Wrong with Making Images of God?" *Israel Bible Weekly*, June 10, 2018, accessed June 25, 2023, https://weekly.israelbiblecenter.com/whats-so-wrong-with-making-images-of-god/.

[140]. Lyon, "What Was Adam's Job in Eden?"

transform to serve others, meaning all life forms, including the earth, so that all can thrive.[141]

The problem, however, is that human leaders succumb to the temptation of arrogance. The test of the "knowledge of good and evil," which Adam failed, was not due to faulty "instructions" dictated by his maker/creator and required for the "guarantee" (i.e., of life) to apply. Instead, Adam—and Eve—failed because they did things their own way, the motivation for their actions being supplied by a snake. However, this is how they finally sever their relationship with God, the Garden (i.e., the universe), and themselves. The terrible fall leads to attempts to bridge the divide between heaven and earth and preserve a name for oneself through cutting-edge initiatives such as the tower of Babel, all of which fail. Finally, instead of agreement and unity, there is a complete absence of communion, both with God and others. However, the God of the exodus wishes to interact with his world through a "new Adam," namely, Abraham. Thus, the forefather of all three monotheistic religions appears as Emmanuel in Matthew's genealogical tree; arranged in three sets of fourteen generations (Mt 1:17), among which David, whom God loved, is included. Nonetheless, Matthew also adds the names of four foreign females—plus some prostitutes—to Emmanuel's genealogical tree. As previously stated, this inclusion overturns the prevailing concept of honor.

In antiquity, prior to entering the public space and before being accepted as a citizen of equal measure, a person needed to prove their bravery through a ritualistic rite of passage that involved three stages: (a) separation, (b) liminality, and (c) reaggregation (incorporation).[142] In the case of the Lord Jesus, he refuses to perform a miracle to gain acceptance by the masses as a leader. Instead, he is symbolically immersed in a river together with a large throng of sinners and outcasts, sharing the fate of not only the people in the desert, but also that which befell Adam in the Garden. Immediately after, he embarks on a preaching tour throughout the region of Galilee (Mt 4:23).

The Temptations of the Leader

The three greatest temptations of Jesus are found in a single chapter in one book of the Bible, the book of Deuteronomy. Found in chapter six, this miniature drama intimately connects his baptism and, ultimately, his final journey to the cross. In the first phase of his public action, Jesus' submersion into chaos's depths concludes with the prospect of inheriting the whole Roman Empire atop a cosmic mountain.[143]

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[141]. See Aristotle, *Poetics* 4.1448B4-19.

[142]. See Arnold Van Gennep, *The Rites of Passage* (Chicago: The University of Chicago Press, 1960), 11.

[143]. These temptations might be compared to an outdated passport ritual, which the Lord must go through to gain admittance to a new stage of existence. In this case, having previously mastered the fundamentals (family-professional rehabilitation), attention turns to adulthood, that time when a human's self-conception should center on who they are instead of what they have or what they have accomplished. A healthy human adult should reconcile their ego with their essential self while also managing and maintaining the relationship with their mysterious Father. Unfortunately,

At the beginning of the public undertaking of the Lord Jesus (Mt 3:13), an answer is unfolding regarding (a) the leader's identity and (b) his destination. The voice of God the Father confirms that Jesus is the chosen one, the blessed one, precisely because he is the suffering Son of God who will bear the sins of all humanity. But why, then, did Christ have to be baptized? D. Gibson and M. Mc Kinley advance a thought-provoking theory. Their hypothesis suggests that Jesus' submission (Mt 3:15) and immersion in the Jordan River (Mt 3:16) validates his human identity.[144] Jesus, at the beginning of his public rite of passage, not only submerges himself in the abyss of human sin but is also tested by the three core temptations human beings face, as well as those specific to leadership. These temptations escalate. The first temptation occurs in the wilderness, where the future leader faces his true self and God; the second takes place in the temple on the hill of Moriah; and the third upon a "very high" mountain, where Jesus is shown the splendor of all the kingdoms of the earth, or, according to Luke, the universe in its entirety.

The First Temptation

The devil's first temptation, to respond to his own natural need for food by turning the stones into bread, elicits an immediate response from Jesus. The speculation that precedes the temptation, "If you are the Son of God" (Mt 4:3), echoes the Wisdom of Solomon 2:18, "for if the righteous man is God's son, he will help him, and will deliver him from the hand of his adversaries." It also foreshadows the crucifixion temptations: "he saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him" (Mt 27:42; cf. Lk 23:35). In this temptation, Jesus is challenged to demonstrate his messianic skill. It is obvious that he is easily able to satisfy the masses' corresponding need for bread, as well as their desire for a spectacle or circus (cf. Mk 6:30-44; Jn 6:1-15).[145] Challenging Jesus in this way was the established political method for ruling the masses in the Pax Romana. Octavian Augustus perfectly implemented it in Rome, and Herod, his officer, carried it out in the Jewish kingdom.

Therefore, the first temptation reflects humanity's utopian imagination, specifically humanity's inclination to turn all beings into objects for one's own pleasure and tools for self-preservation (Faust syndrome).[146] It reflects the utopia of effortless complacency, the removal of Adam's curse, and the discovery and recovery of the lost

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both myth and ceremony have lost their potency in the modern era. Nevertheless, as Matthew's Gospel indicates, this trial is split into three stages: (a) separation; (b) desert training; and (c) reintegration into the community.

144. See David Gibson and Michael McKinley, *Finding Jesus: Faith. Fact. Forgery* (New York: St. Martin 2015), 33.

145. The Jewish desire for "manna" as a heavenly sign is so intense that in John 6:14-16, when the five loaves and two fish magically multiply, the Jews want to seize the "prophet" Jesus and install him as their king. In the next chapter, Jesus' brothers challenge him to travel to Jerusalem during the feast of Tabernacles to reveal himself in the temple and attract followers by performing miracles.

146. For information on the Faust Syndrome, see Benjamin Ramm, "What the Myth of Faust Can Teach Us?" *BBC*, September 26, 2017, accessed July 10, 2022. https://www.bbc.com/culture/article/20170907-what-the-myth-of-faust-can-teach-us.

paradise. Jesus recognizes this human need, but provides a new perspective on it, as shown in the Beatitudes speech which follows: Man is nourished by the word of God because it is the creative, sustaining "logos" (word) of everything. Amos prophesied, "Behold, the days are coming, declares the Lord God, when I will send a famine on the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11), and here Jesus emphasizes to his disciples: "My food is to do the will of him who sent me and to accomplish his work" (Jn 4:34).

The Second Temptation

Satan's second challenge to Jesus is to tempt him to fall from the temple's pinnacle so as to be saved by angelic intervention. This challenge meets the requirement of human existence to suspend and transcend the natural laws of incorruptibility and immortality. At the same time, it expresses the subconscious longing of a savior to suddenly appear in a moment of peril—a "god from the machine" (*deus ex machina*) who is destined to be the benefactor of humanity down the line.[147] The biblical background to this temptation is noted: "for he will command his angels concerning you to guard you in all your ways" (Ps. 91:11; Mt 4:6).[148] At the time of his arrest, Jesus says that, if he wanted, he could be rescued with the help of twelve legions of angels (Mt 26:53); however, he voluntarily surrenders to the passion and to the cross, which replaces the temple and its sacrifices.

The Third Temptation

The third temptation focuses on the tragic existential dilemma about "having and being" in a memorably dramatic scene. Jesus is transported by Satan to a very high mountain to notice all the kingdoms of the world, which probably mean all the provinces of the Roman Empire. Satan promises Jesus sovereignty over these kingdoms.[149] This challenge to aspire to political power and fame is demonic because it breaks the first and most important commandment of the Decalogue to worship God alone (*see* Justin, *Dialogue* 125.4). Israel disobeyed this prohibition by worshiping the golden calf (Exod. 32), and similar events will take place at the end of days in the adoration of the Antichrist (cf. Rev. 13:4-15).

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[147]. According to Matthew (21:12) and Luke (19:45), Jesus' glorious entry into Jerusalem ends on the same day in the sanctuary. He wants to purify the holy site in response to all those who "traded" faith. In the same place, the Messiah cures everyone excluded from Yahweh's veneration and perfects the worship befitting the creator of the universe from the mouths of newborns.

[148]. On the reasons behind Satan's use of Psalm 91, see Nicholas J. Schaser, "Why Did Satan Cite the Psalms?" *Israel Bible Weekly*, November 2, 2022, July 10, 2023, https://weekly.israelbiblecenter.com/satan-cite-psalms/.

[149]. God also gave Moses the opportunity to glimpse the Promised Land from mount Nebo (Deut. 34:1-5). Another similar incident is recorded in *2 Baruch* 76.3, where the apocalyptic prophet is invited to observe the world in order to comprehend what he leaves behind and where he is headed (cf. *1 Enoch* 87.3-4). Finally, in Revelation 21:10, John sees the new Jerusalem descend from a mountain (cf. Ezek. 40:2; *Testament of Abraham* 9; 1Qap Gen 21:8-14).

Jesus confronts the devil, however, with the "sword of the Spirit," a weaponized representation of God's word (cf. Eph 6:17). Initially, Jesus responds with the command "Get behind me, Satan!"[150] This translation is not identical to the words of the Septuagint and the Masoretic text: "You shall worship the Lord your God and him only shall you serve" (Mt 4:10; cf. Deut. 6:13, 10:20). In the context of the Shema, this quotation—an exhortation repeated daily by the Israelites—implies a promise of political independence and financial prosperity to Yahweh's people. Surely that will happen, if only they exclusively praise him as the God who granted them freedom through their departure from Egypt, here understood as a symbol of human exploitation accepted in exchange for basic survival.

The quoted verse differs notably from that written in the original source due to the replacement of the word "worship" with the word "fear," as well as the addition of the word "only." As previously noted, worship in Hellenistic times was not merely a manifestation of respect; it was an expression of subordination and rendering of divine honors to the Hellenistic and Roman leaders. The prescriptive character the verse becomes evident when it is spoken by Jesus, and the addition of the word "only" makes it clear that his words (and by extension, God's *logos*) is taking aim at those political systems and management methodologies that usurp divine titles and commandeer the concept of worship for themselves. A little later, on another mountain, this time that of the Beatitudes, Jesus will declare that the only way for someone to conquer (inherit) the earth is *meekness* (Mt 5:5; cf. Psalm 37:11; *Gospel of Thomas* 54). Meekness in the Bible relates to the social and moral humiliation and empathy which distinguishes the Messiah—the true leader—from all others (Mt 11:29, 21:5; cf. Zeph. 9:9).

Jesus' war with the devil is a battle related to political messianism/zealotism. Of course, the narrative has a typological[151] and exemplary/pastoral character. This becomes especially evident in the temptations narration, which follows his baptism and precedes the Sermon on the Mount. The central message of the story revolves around a holy, new (and wholly new) type of leader—the kind of leader who, when revealed, constitutes the complete opposite of the world's messianic idol.

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[150]. This exact phrase is used in Mk 8:33 (cf. Mt 16:23). According to Matthew, Peter (who had just been blessed for his identification of Jesus as the Christ and the Son of God, which he perceived through divine revelation) tries to prevent his teacher from going through the agonizing and humiliating passion of the cross. He considers the passion inappropriate, especially for someone who walks to Jerusalem to be enthroned.

[151]. Its typological character is evident from the fact that Jesus is tested by the same temptations that Adam and Israel in the book of Exodus suffered. Where humans have failed individually and collectively, God's promises are fulfilled in his person (i.e., Jesus). The narrative's typological character is further supported by the fact that, like Jesus, Christian catechists and gospel listeners fasted and were tested throughout their preparation for baptism; thus, this narration might be a prototype of their battle. After all, passion and ambition have always been a persistent challenge to both the church and individuals.

The Formation of a Company as an "Alternative Family"

Only after his long trial as a craftsman and assistant to Joseph; his experience in the harsh desert; and his resistance to the highest temptations of every type of "messiah" does Jesus emerge as a leader in the public sphere. He proceeds to choose a total of twelve disciples and plans to preach on the outskirts of Galilee among the foreigners. In this way, he proves that a true leader is defined *not* by the simple addition of new disciples but instead by the complexity of their multiplication. Specifically:

1. Authentic leaders do not want followers—they are looking for successors. They focus first on a prospective employee's character, their talents, and their potential. A leader pays hardly any attention to minor flaws—after all, everyone's got them. Nor does a leader spend money as a way to display status. Leaders invest in people, building relationships and trust as they lead—and teach—by example.

2. A leader helps their employees do more than just gather and regurgitate facts. It is not enough simply to know—a leader worth working for also teaches others how to *act*. These leaders understand that everyone is different and so their approach is always evolving.[152] Jesus' group of Twelve was not encamped in a desert, or sequestered away in a convent, like the community of Qumran; quite the contrary, they toured all of Galilee, traveling to every region. They were a new family (Mk 3:34 ff.) who, despite preaching the kingdom of God, did not refer to God as King (unlike the typical practice in Judaism), but instead called him Abba-Father (Mt 23:9). Furthermore, they recognized Jesus as their one and only master. In sum, Jesus, by his word, chose the disciples according to the apostolic principle, equipped them with the gifts of healing and exorcism, and fashioned them into judges of Israel (Mt 19:28; Lk 22:30). This unique event—the transference of messianic characteristics to the Twelve—is known as "collective messianism."[153]

Through the assemblage and actions of the twelve tribes' future judges, Jesus "signaled" the *reconstruction* of all of Israel, returning to the structure which had existed *before* the establishment of the monarchical institution. Jesus exhorted his traveling disciples against carrying a sack (backpack), any copper (the lowest value coins), and/or a second tunic (Mk 6:8), signifying their liberation from all means (and every center) of economic power and any associated social recognition. Thus, they were absolutely dependent on God and proceeded by faith, trusting that he had come to usher in a new world (kingdom). As their leader, Jesus himself operated in the same way, as evidenced in his temptations.

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[152]. This might also be shown in the parable of the talents (Mt 25:14-35) and in the choice of three from the circle of Twelve to experience specific events, such as the transfiguration or the Gethsemane night of darkness.

[153]. Sabine Bieberstein, "Maria aus Magdala, Simon der Fischer und Viele Andere: Jüngerinnen und Jünger aus Galiläa," *Welt und Umwelt der Bibel* 24, no. 2 (2002): 52.

The group's chief characteristic was its *variety*. The Twelve disciples, all personally invited courtesy of Jesus himself, included Simon the Canaanite (Mk 3:18), also known as the Zealot (Lk 6:15).[154] The Zealots were aggressive, as their name suggests. At the beginning of Jesus' journey to the passion, the sons of Zebedee wanted to send fire from heaven to destroy the inhospitable Samaritans, a desire which revealed their zealotic attitude (Lk 9:54). According to Eissler and Cullmann,[155] Peter's name (Bar-Jona; Mt 16:17) had a zealotic connotation, as well. After all, the Tiberias Lake fisherman belonged to the sailors and the poor who were the first to revolt at the start of the Jewish War (*see* Josephus, *Vita* 66). The old Latin translation describes Judas as a Zealot. According to one interpretation, Judas's surname—Iscariot—came from the Latin word "sicarius," which the Romans used to characterize those who tried to sow panic by holding the sica (a small sword).[156]

To demonstrate the true purpose of his kingdom, Jesus also included a tax collector, Matthew-Levi, among this group of Zealots from Galilee.[157] He wanted to show that the kingdom is given as a gift and intended for society's most sinful and disadvantaged individuals, miscreants such as prostitutes and tax collectors. Thus, he never hesitated to use examples from the behavior of the ruling class to project slides of the kingdom of God, as the parables in Luke 19 and Mark 12 demonstrate. The parable of the minas (Lk 19:11-27) echoes the events accompanying the ascension of the kingdom by Herod Archelaus' noble descendant (*see* Josephus, *Antiquities* 17.9). According to the parable in Mark 12 (v. 1-12), the conduct of the plebeian farmers who slaughtered every envoy and eventually murdered the son of the vineyard's owner, is roundly condemned. In the parable of Lazarus and the rich man (Lk 16:19-31), Lazarus—the only eponymous figure in this parable of Jesus—endures unrighteousness but somehow avoids breaking out into a social fight. His justification, as inferred from the Gospel of Luke, is posthumous. Jesus himself, while fighting against wealth, mingled with the rich and was also served by women, who eventually became apostles to the (male) apostles after the resurrection.[158]

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154. For further information on the Zealots, see Martin Hengel, *Die Zeloten: Untersuchungen zur Jüdischen Freiheitsbewegung in der Zeit von Herodes I* (USA: Brill 1976), 55–57.

155. Oscar Cullmann, *Der Staat im Neuen Testament* (Germany: Mohr 1956), 11.

156. Joachim Gnilka, *Jesus of Nazareth: Message and History* (USA: Hendrickson, 1997), 186.

157. Celsus had the same derogatory view of the social and spiritual status of Jesus' circle (Origen, *Contra Celsum* 1.62). The disciples, of course, were not poor and did not belong to the Roman Empire's lower social class; they had employees, were "shareholders" of organized fishing groups and owners of fishing boats (Lk 5:2). It should also be noted that "human fishing" in the Bible is an indictment of the rich (Amos 4:2) and powerful (Ezek. 29:4) but also of the people themselves in the context of their promised land restoration (Jer. 16:16).

158. Women's apprenticeship is referenced twice in the Gospels: in Mark 15:40 ff. (cf. Mt 27:55) and in Lk 8:2. Mark notes near the end of his Gospel that at the time of Jesus' gradual and then complete abandonment by his disciples, and apparently by God the Father himself, several women who had come up with him to Jerusalem remained at the scene of the crucifixion, looking on from afar while passersby were mocking him. These women included Mary Magdalena, Mary the mother of James (the younger) and Joseph, Salome, and some other women who are not named.

By electing the twelve tribes' representatives primarily from a circle of fishermen and ordinary folk, Jesus sought to exalt the role of these everyday people in the new kingdom of God. Thus, he indirectly questioned the existing hierarchical regime of the Jerusalem aristocracy, headed by a high priest, a vassal of the Romans. In this way, his selection of the Twelve was an act of "opposing society" (*Kontrastgesellschaft*).

Unlike the sacramental societies of the Hellenistic period, the circle of close disciples did not operate secretly. Its visibility meant the disciples were constantly imposed upon by an array of random people—many with wildly different social backgrounds, overlapping (or opposing) religions, and nothing in common with those around them. They were in among the followers of Jesus for one of two reasons: They either liked Jesus and craved his company or they were there to spy on or somehow harm him. Discipleship close to Jesus prevented any genuine exclusivity or isolation from the secular environment. To one of his followers, who wanted to prevent another person from exorcising a demon in Jesus' name, Jesus answered: "Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. For the one who is not against us is for us" (Mk 9:39-40).

The formation of the Twelve (Mt 4:18-22) was the means to practically applying the vision Jesus had. His moral teaching and preparation of the disciples; his contempt for social status and the prejudices of the time; and his disregard for personal pursuits and collective action all illustrate his way of life, which served as an example for his disciples.

The Leader's Vision in His Programmatic Speech

In Galilee and the countryside, the sermon of Jesus (Mt 3:2) initially created the false impression that the coming of a worldwide national kingdom was imminent. This likely disturbed the disciples, because even though the rabbis practiced the observance of the Law (including its worship provisions) and the worthy moral acts of man were believed to constitute a condition for the coming of the kingdom, the preaching of Jesus implied something different: the kingdom is a treasure that is given, and the joy of acquiring it produces the new behavior (note the use of the tense: "Repent, for the kingdom of heaven is at hand"). The faithful feel the presence of the kingdom as a gift, and morality appears as the fruit of this gift. This sequence is illustrated by the parables of the Treasure and the Pearls (Mt 13:45-58).

In his programmatic speech, Jesus declares that his presence has inaugurated a new age of grace that brings healing and liberation. This gospel for the poor throws into question the gospels of the Roman emperors, positioning Jesus as the only person who has received from God the power to heal and save all the multitudes of weak and marginalized people.[159]

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[159]. To develop this point, Matthew uses three completely different images: First, he recalls Moses' descent from the mountain to the sound of a trumpet (Exod. 19:16-19) in his reference to Jesus' second coming. Second, he recalls the image in Daniel (7:13) of one "who looked like the Son of

The rhetorical structure of the Mount Sermon[160] is artful: Its proper interpretation rests on an understanding of its core component and corresponding passages, as shown in figure 2:

A. Introduction: Beatitudes-salt of the earth and light of the world (5:3-16)
B. Fulfillment of the Law (5:17-20)
C. Exceeding the Law-six concessions (not contradictions, as they are titled)-love to enemies (5:21-48)
D. Almsgiving and prayer in secret-no hypocrisy (6:1-8)
E. Lord's Prayer: the first three requests summarize the teaching that precedes and the next three that follow (6:9-15)
D'. Fasting in secret-no hypocrisy (6:16-18)
C'. Trust in God the Father: Do not worry about today and tomorrow (6:19-7:11)
B'. Golden Rule-instead of simply avoiding harming others, take steps to help them selflessly (7:12)
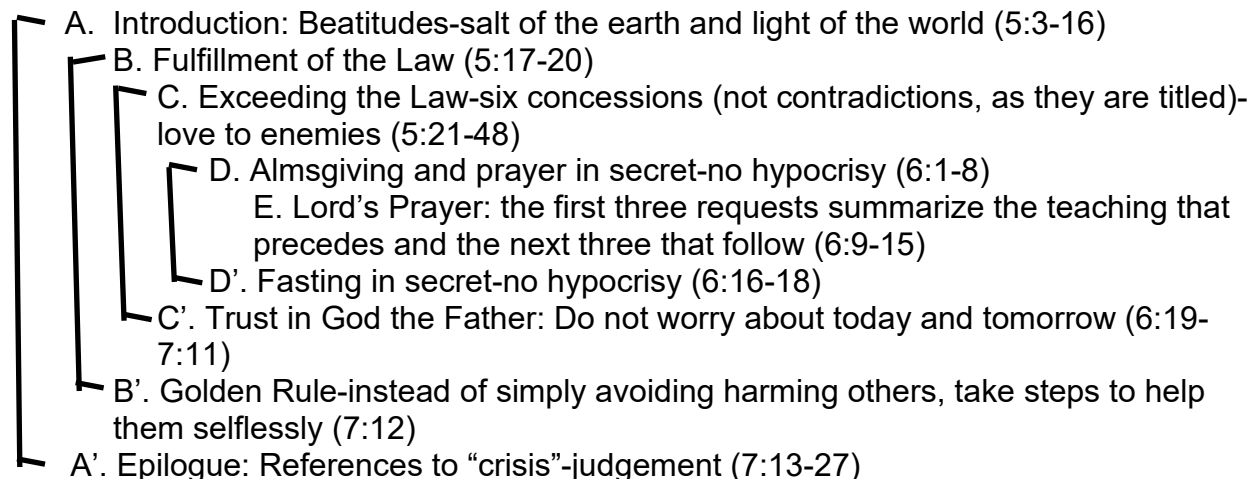A'. Epilogue: References to "crisis"-judgement (7:13-27)

Figure 2. The chiastic structure and division of the Beatitudes in the book of Matthew.

The Beatitudes might be viewed as a list of gifts that leaders should possess, gifts that produce fruit, meaning behavior that contrasts with the actions of the scribes and Pharisees.[161] This behavior mainly consists of forgiving others and being of service

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Man coming with the clouds" from heaven to earth, vindicated after torture and exalted to supreme dominion. According to Matthew, those belonging to the Lord will be exalted in the same way: they will be justified and able to share the Lord's throne. Third, he recalls what happens when an emperor or high-ranking official pays a formal visit to a city or province. Seeing him arrive, citizens in leading positions go out to meet him in the countryside in order to accompany him with a royal procession to the city. Just like that, he says, "we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air" (cf. 1 Thes 4:17). Evidently, Matthew is attempting to describe the meeting of heaven and Earth. From this, there is no need to infer that we will be snatched from the earth and taken into heaven. As we often see in Paul's letters, this is never Paul's view. The significance of Matthew's imagery is that it indicates the coming together of heaven and earth, a new reality that will take place at the end of time (cf. Eph 1:10) and one in which we will participate (Mt 24:29-31). See also Warren Carter, *Matthew and Empire* (USA: Trinity Press International, 2001), 73.

[160]. For comprehensive surveys analyzing the rhetorical structure of the Sermon on the Mount, see Dale C. Alisson, *The Sermon on the Mount: Inspiring the Moral Imagination* (New York: The Crossroad Publishing Company, 1999), 36; Ulrich Luz, *Matthew 1-7. Hermeneia: A Critical and Historical Commentary on the Bible*, trans. James E. Crouch (Minneapolis: Augsburg Fortress, 2007), 173; Brandon D. Crowe, *The Obedient Son: Deuteronomy and Christology in the Gospel of Matthew* (Germany: De Gruyter, 2012), 169; and Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker, 2018), 121–122.

[161]. K. C. Hanson, "How Honorable! How Shameful! A Cultural Analysis of Matthew's Makarisms and Reproaches," in *Semeia 68: Honor and Shame in the World of the Bible*, ed. C. Camp (Atlanta: Scholar Press, 1996), 101. In the above construction of the Mount Sermon, all sections after (C) and up to (B') refer to the ways in which the righteousness of the Lord's disciples will prevail over the scribes and Pharisees (5:20).

(ministry) to them.[162] However, it also includes expressions of gratitude, whose corollary is the understanding that one has been accepted by God, unconditionally, as an act of love. Acceptance enables a person to create conditions of safety and motivation for others while continuing to express their own ignorance and need for help, yet not in a way that is demanding, but rather in humility. In this way, the Christian community survived and prospered for three centuries without ever having (or needing) the official sanction of any political power.

Additionally, the introductory Beatitudes present a particular harmony.[163] They form two stanzas with 36 words each, creating a correspondence between the verses (1 and 8, 2 and 7, and so on). Unfortunately, modern scholarship on the Sermon on the Mount has generally ignored the high poetic art of Matthew, even though it stands in contrast to Luke's writing. Table 1 reveals the poetic structure of the Beatitudes.

TABLE 1. Poetic harmony in the introductory Beatitudes (Mt 5:3-10)

Beatitude sequence	First stanza	
	The blessed	Their reward (indication)
1.	Blessed are the poor in spirit,	for theirs is the kingdom of heaven.
2.	Blessed are those who mourn,	for they will be comforted.
3.	Blessed are the meek,	for they will inherit the earth.
4.	Blessed are those who hunger and thirst for righteousness,	for they will be satisfied.
	Second stanza	
	The blessed	Their reward (indication)
5.	Blessed are the merciful,	for they shall receive mercy.
6.	Blessed are the pure in heart,	for they will shall see God.
7.	Blessed are the peacemakers,	for they will be called sons of God.
8.	Blessed are those who are persecuted for righteousness' sake,	for theirs is the kingdom of heaven.

Note: The chiastic correspondence occurs between the verses: 1 and 8, 2 and 7, 3 and 6, 4 and 5. Furthermore, both the first and second stanzas contain four verses (or beatitudes) of 36 words (according to the Greek text).

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[162]. The concepts of self-forgiveness and other-forgiveness are positioned at the core of this framework. Repentance, not self-flagellation, is how a person changes their conduct. Up until this moment, guilt has offered a reasonable argument for itself. Now the Lord himself reveals how letting go of the weight of the past can save one's soul.

[163]. See Sirach 14:20-27; 1QH 6:13.

The epilogue verses in the Beatitudes' speech (Mt 5:11-12) also include 36 words (according to the Greek text). Thus, the epilogue has a strong poetic correlation to the introductory section: "blessed are you when [a] others revile you, [b] and persecute you [c] and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."

While these blessings point toward the kingdom of God, wherein individual gifts are exercised to address the needs of all, the entrance of the Messianic kingdom is unrelated to any visible, dynamic presence of a Messiah, contrary to the expectations of the Israelites. As Jesus emphasizes in the parable of the sower (Mk 4), the kingdom resembles in size and dynamics the tiny mustard seed, which, despite being smaller than all the seeds of the earth (Mk 4:31; Mt 13:31; Lk 13:18), and despite the adversities encountered in its vegetation, slowly but steadily grows (Mk 4:27). Ultimately, it becomes "larger than all the garden plants" (Mk 4:32). The picture of the big branches, where the birds congregate, is reminiscent of the depictions of the vast empires of Egypt and Babylon in Ezekiel 31:6 and Daniel 4:12, respectively, while simultaneously fulfilling the prophecy of Ezekiel (17:23) about Israel. In terms of the modern organization, the image suggests that its growth does not follow a linear development but an organic one that takes place through honest discussion, recognition of contribution, and the cultivation of relationships.

As Theissen and Merz note,

> we learn only a little from the sayings about the future kingdom of God about life in it. It is striking what is missing. National needs are not addressed, nor are there any liturgical dreams of worship in the eternal presence of God. The Torah is not studied by enlightened scholars. The fulfilment of the longing is a good meal – not as a sacrificial meal in the temple but as a festal meal in the circle of the patriarchs. The ritual separation of Gentiles and Jews no longer plays a role here. Indeed, 'the kingdom of God is not an empire, but a village'.[164]

Jesus also proclaims that this eschatological kingdom, with his preaching and his presence, is already here in an anticipatory way that few recognize, and this is not of our doing (Mk 4:28). The new age does not succeed the old one but invades and transforms it like dough transforms leaven (Lk 13:21). The mystical character of the kingdom is underlined by Jesus' command to his disciples to conceal his miracles. This secrecy is also suggested by the only two miracles in which Jesus tames the elements of nature (Mk 5:39, 6:48-50) thereby demonstrating his divinity; both take place only in front of his disciples. The kingdom first appears to the three disciples at the northernmost point of Jesus' travels, near a place nominally associated with Augustus, Caesarea of Philip. Six days later, Jesus leads Peter, James, and John up a high

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[164]. Gerd Theißen and Annette Merz, *The Historical Jesus: A Comprehensive Guide*, trans. John Bowden (Minneapolis: Fortress Press, 1998), 255–56.

mountain (not mount Zion) where he is transfigured by God's glory and revealed as the only Son of God, not only to the three disciples but also to Moses and Elijah, two representatives of the Old Testament (*dei filius*). According to Luke (9:28), the transfiguration, which reveals Jesus as one who deserves absolute obedience, occurs after eight days of teachings. The uncreated light that surrounds Jesus stands in stark contradiction to the highly humiliating and painful passion that Jesus will undergo. At the very moment when his tormentors think they are exhausting him, by hanging him as king of the Jews on the cross, the whole land is covered in darkness, a terrible eschatological darkness (Mk 15:33-34), symbolizing judgement, and the curtain of the temple is torn in two, from to top to bottom (Mk 15:38).

According to Mark 13:24-26, the kingdom of God will become universally visible and known only at the *second coming* of Jesus. Nevertheless, the fact that the kingdom does not merely await us, as an earnest expectation, but has already come and is here among us is proved by the words of Jesus in Luke 17:20-21: "The kingdom of God is not coming in ways that can be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." Not only the Pharisees, to whom Jesus responds, but also the disciples themselves, precisely at the time these words were spoken, were neither possessed by faith in his person nor convinced of his appropriation of the kingdom. In this quotation, the phrase "in the midst of you" means that the kingdom of God is already present among the questioners in the person and work of Jesus Christ. Immediately after speaking these words, Jesus refers to the final coming of the Son of Man and the judgment that he will carry out. These references to judgement are in accordance with his apocalyptic vision; they are intended to dispel any thought of self-sufficiency and show the need for vigilance.

The following is a summary of the leadership principles we can learn from the Sermon on the Mount:

1. Redefine the goal/vision in a way that is commensurate with the kingdom of God. Jesus offered his followers a new purpose, which required reinterpretation of the Law. The Pharisees' interpretation was incorrect and needed to be rectified.

2. Adopt ethical practices. Ethics, a word that comes from the Greek *ethos*, implies a specific way of living. Jesus taught his disciples and the public only that which he had already practiced. It follows that Jesus is more than a moralist; he is a visionary who can inspire others.

3. Implement a shared vision. Jesus gave his audience a glimpse of the arrival of the kingdom of heaven on Earth.

4. Ensure that everyone has a place in the fulfillment of the goal/vision. All who listened to Jesus were potential members of the kingdom of heaven, people who could become messengers for the coming of the New World.

By investigating all of Matthew's Gospel, we might uncover evidence of several styles of leadership, including visionary leadership. However, we believe that the Sermon on the Mount supports a transformational approach to leadership more than any other since it aims to alter the prevailing social structure but also have an impact on each individual listener. The arrival of the heavenly kingdom, which is the vision of Matthew, is the impetus for this transformation.

Conclusion

In this socio-rhetorical approach to the Sermon on the Mount, we have examined the public appearance of the leader Jesus throughout the Gospel of Matthew. According to Matthew's narrations, Jesus is transformed from an exhausted refugee into a leader. His mission begins with humility and obedience. First, he becomes Israel's leader. Second, his disciples spread his message of salvation to all nations (Mt 28:16-20).

The Sermon on the Mount, Jesus' leadership charter, presupposes the following events:

1. The baptism of the Lord, which takes place in community with all sinners and marginalized persons.

2. The temptations in the desert: the struggle with syndromes of (a) Faust or Everyman; (b) a savior; and (c) a superman.

3. The return to the "place of slavery," to Galilee, for those who were hiding out in darkness and despair.

4. The sermon of repentance.

5. The selection of the twelve "fishers of men".

6. The extensive healing activity of Emmanuel—the new Moses.

In the Old Testament, the freeing deed of God prevails before the Decalogue. In the New Testament, the giving of the "charter" of the nation—the kingdom of God proclaimed in the Sermon on the Mount—is preceded by the audience's release from agony. Matthew emphatically insists on this sequence of events as it underscores the complete remission of sins.

In particular, we note the staggered triple test in which the tempter faces the Lord, who responds by denying egocentric behaviors and opportunistic pleasure. We also note the way the Lord chooses his collaborators, both men and women, as the Lord (contrary to the customs of his time) also had female disciples who appeared at the resurrection to be apostles to the apostles. These are examples to be imitated by future leaders, all of whom are his disciples. The Twelve disciples (a number linked with the tribes of Israel) are chosen by Jesus to represent various socioeconomic groupings: Zealots, public officials, fishers, and more. Jesus teaches them the moral principles that Matthew analyzes in the Sermon on the Mount and draws their attention to spiritual

traps (such as those he encountered on the mount of temptation). He then dispatches them to proclaim the Gospel of salvation. The Sermon on the Mount promotes the vision of the leader Jesus. Matthew's Beatitudes—in poetic form—list the virtues the disciples and all faithful people should acquire. Of course, Jesus' life is the perfect exemplar.

According to this analysis, the leader should not only do the right thing but should also adopt moral values. In other words, leaders should become moral visionaries; anything less means they will not be leaders but only managers who work for themselves, selfishly trying to fulfill their own interests. In the Gospel of Matthew, leadership, as it is exercised by Jesus, has as its goal the participation of people in the kingdom of heaven, which has already begun with his preaching and actions. This goal also becomes the focus of the disciples, who work to draw other new disciples into the kingdom of heaven (multiplication—the emergence of new leaders).

In summary, Matthew can teach everyone the following valuable lessons about leadership:

1. True leaders do not get elected; they emerge.

2. True leaders inspire their followers and help them develop their charisma.

3. The leader's actions and words (Sermon on the Mount) presuppose spiritual purity (mount of temptation).

4. The team and the leader should share the same vision.

5. If the vision is expansive, the value of team diversity is especially significant. Regardless of the size of the team, every team member is valuable and deserves respect (Sermon on the Mount).

6. Instead of attracting followers, the aim of leadership is to create new leaders.

7. As Matthew's rhetorical practices demonstrate, communication is the key to effective leadership.

In terms of current leadership models, we conclude that Jesus' teaching and actions portray him as a transformational leader. Of course, Jesus is more than this. However, the term "transformational" describes his leadership style. In Matthew, transformational leadership requires spiritual purity. Those who study the Gospel of Matthew for insights into leadership would do well to closely examine Matthew's fascinating and unique presentation. The spreading of the Gospel over the centuries has not happened randomly: wherever its success has been evident, for example, in personal and social metanoia, certain principles of leadership—the kind that Matthew describes—have been put into practice.

About the Authors

Dr. Sotirios S. Despotis was born in Athens. He received his Doctorate from the Department of Social Theology and Study of Religion (School of Theology, National and Kapodistrian University of Athens), which also elected him as a Lecturer in 2001, a Professor in 2015, and Head of the Department of Social Theology and Study of Religion in 2015. His research interests revolve around a wide range of New Testament subjects. He can be reached at: sotdespo@soctheol.uoa.gr.

Loukas M. Domestichos is a Ph.D. candidate at the National and Kapodistrian University of Athens (Department of Social Theology and Study of Religion). He holds a Master's degree in New Testament studies (School of Theology, National and Kapodistrian University of Athens). His research interests revolve around Paul's concept of church crisis management. His supervisor is Dr. S. S. Despotis. He can be reached at: loudo@soctheol.uoa.gr.

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Examining the Need for Leadership Accountability in 2nd Samuel 11–17

Dereko J. Robertson and Melva B. Robertson, DSL

Leadership accountability is essential in building trust, leading ethically, influencing followers, and fostering positive organizational outcomes. Lack of accountability leads to adverse and long-lasting effects on leaders and stakeholders. Second Samuel 11-17 provides several illustrations of consequences derived from the absence of an effective leadership model in the life and reign of King David. An analysis of this section of Scripture offers applicable recommendations for development strategies for effective organizational leadership.

King David's actions and choices in 2 Samuel 11-17 highlight common leadership missteps and consequences that can hinder the development of influential, trustworthy, and ethical leadership, ultimately obstructing the path to positive results. These

incidents depict King David's inability to embody essential qualities and behaviors linked to successful leadership. To excel as an effective and influential leader, one must fully understand and embrace their position's significant responsibilities. Otherwise, leaders who neglect these duties risk succumbing to the challenges and complexities inherent in their roles.

An essential factor in outlining and overseeing organizational goals is the ability of leaders to hold themselves accountable and to build teams that will hold each other responsible. 2 Samuel chapters 11–17 highlight the ripple effects of David's lack of accountability, demonstrating that leadership decision-making has rewards and consequences for leaders, organizations, and stakeholders. This paper highlights the need for responsible leaders by examining David's reign and exploring the relationship between ethical leadership and organizational success. 2 Samuel 11-15 provides several illustrations of leadership missteps derived from the absence of an effective leadership model that led to future and long-term consequences. An analysis of this section of Scripture offers applicable recommendations for development strategies for effective organizational leadership.

Background

As Saul's successor to the throne of Israel, David's ascension to king received much fanfare. Known as a man after God's own heart in 1 Sam. 13:14, David exuded loyalty, compassion, and kindness. The people of Israel seemed optimistic about the possibilities that abounded with David as their new king. His past reputation for success, leadership qualities, and potential for positive change provided hope for a bright future under his leadership.

Chapter 11 begins after David defeated his enemies and solidified his power and reign within the kingdom. However, this chapter also highlighted David's atypical leadership behavior and questionable character traits that should be abnormal for a leader of his caliber. First, David chose to remain home while his troops fought in battle (2 Sam. 11:1). While at home, he abused his position of power and slept with the wife of Uriah, a member of the army under David's command. Uriah was a loyal member of David's camp who was away fighting (2 Sam. 11:2–4). Ultimately, rather than acknowledging his actions and showing accountability for the pregnancy of Uriah's wife, Bathsheba, David tried unsuccessfully to cover up his affair. When his efforts were unsuccessful, he ordered Uriah's death (2 Sam. 11:14–25). He married Bathsheba in another attempt to cover his poor decisions (2 Sam. 11:27). The consequences of David's leadership decisions follow him throughout his reign.

Chapters 11 and 12 primarily center on David's sinful relationship with Bathsheba. These chapters detail his actions to hide his sin, Bathsheba's pregnancy, the murder of Uriah, and finally, David's condemnation, confession, and consequences. By Chapter 12, the prophet Nathan advises David and uses a parable to convict David for his sin with Bathsheba. In doing so, Nathan takes the necessary steps to hold David accountable for his actions. Nathan's influence and guidance led David to repentance.

In Chapter 13, the consequences of David's previous decision-making unfold in different areas, including his family. For example, David's daughter Tamar is raped by her half-brother, Amnon. David did not hold Amnon accountable when he learned about his son's actions. This is contrary to the way Nathan held David accountable. According to 2 Samuel 13:21, "When King David heard of all these things, he was very angry."[165] Despite his anger, David never disciplined his son for his actions. In response to David's unwillingness to hold Amnon accountable, David's other son, Absalom, killed Amnon. In addition, this lack of accountability led to Absalom challenging David's position and authority.

According to Schücking-Jungblut, "2 Sam 15:2-6 summarily depicts how Absalom criticized the king's supposed neglect of justice. He intercepts those on their way to the king for judgment, discredits David's function as a judge, and proclaims himself as an alternative."[166] As king, an inability to mete out proper justice would potentially destroy the people's confidence and lead them to seek a ruler to ensure true justice within the kingdom. Schücking-Jungblut continues, "Absalom's accusations against David fall on sympathetic ears—he 'stole the hearts of the men of Israel' (15:6)."[167] Sanders highlights the contrast in the maneuverings of David and Absalom. He points out that although David's exploits and affairs were committed and handled secretly, Absalom publicly displayed his political dealings.[168]

In chapters 14 and 15, Absalom rebels against David. He was later allowed to return to Jerusalem but was not fully restored by his father (2 Sam.14:24). As a result, "Absalom lived two years in Jerusalem without contact with David" (2 Sam. 14:28). These incidents reflect the intensity of the rift between David and Absalom. Chapters 16 and 17 emphasize this dissension within the kingdom as the people divide between David and Absalom. The fighting is so fierce that twenty thousand are killed in the final battle between the two camps (2 Sam.18:7). During this final battle, Absalom, David's son, became tangled by his hair on a low tree branch while riding his mule (2 Sam. 18:9). King David's commanders noticed Absolom's vulnerability. Despite the orders from the king not to harm his son, the commanders struck and killed Absalom (2 Sam. 18:14–15).

The story of King David provides several relevant illustrations of the many facets of leadership. His journey highlights his leadership complexities as a military commander and illustrates how his leadership qualities and actions are intertwined with his parental role. The parent/child dynamic of David and his children is highlighted throughout this paper to present a fascinating view of leadership accountability's power. After repentance from his sin with Bathsheba, the Lord rewards David's self-

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[165] 2 Sam. 13:21

[166] Friederike Schücking-Jungblut, "Political Reasons for the Success and Failure of Absalom's Rebellion (2 Sam 15-19)," *Vetus Testamentum* 68, no. 3 (2018), 466.

[167] Ibid, 466–7.

[168] Seth Sanders, "Absalom's Audience (2 Samuel 15–19)," *Journal of Biblical Literature* 138, no. 3 (2019), 521.

accountability. Berger writes, "David has succeeded in saving his royal line by transforming his character—a change highlighted most poignantly by the noble reaction he displays to the illness and death of Bathsheba's infant son."[169] However, David's parental leadership presents shortcomings in accountability and discipline that ultimately devastate his family. Though flawed, parents are responsible for growing from their sins and disciplining their children to develop them into righteousness (Heb. 12:11). Bunge believes parents are the most important influence in a child's development.[170] As such, David's actions show that a lack of accountability has potential long-term implications.

Leadership Discussion

David was known as a man after God's own heart (1 Sam. 13:14). He remains a prominent and often-referenced figure throughout the Old Testament. Beyond his outstanding achievements and strengths, David exhibited several leadership imperfections that are common today. These flaws included a need for more leadership visibility, ethical decision-making, and accountability. This section details David's decisions, providing the backdrop to his ineffectiveness and the adverse consequences of his leadership behaviors. This section explores the layers of David's reign while emphasizing lessons learned from his tenure as king.

Leadership Visibility

Chapter 11 notes that King David did not go with his army into battle. Instead, he remained in Jerusalem as his team engaged in conflict. Considering his influence as their leader and his past military experience and triumphs (1 Sam. 18:7), there was great potential for David's visibility to impact his army and his decision-making positively. Additionally, David's absence from battle made him more susceptible to temptation. Matthew Henry writes, "Had he been now at his post at the head of his forces, he would have been out of the way of this temptation. When we are out of the way of our duty, we are in the way of temptation."[171] Leadership visibility is a pivotal tactic in connecting the leader and their teams. It centers around leaders being present and actively engaging with their teams within the context of their leadership positions. Studies suggest that visibility also establishes trust and confidence in the leader.

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[169] Yitzhak Berger, "On Patterning in The Book of Samuel: 'News of Death' and the Kingship of David," *Journal for the Study of the Old Testament* 35, no. 4 (2011), 475.

[170] Marcia J. Bunge, "Biblical and Theological Perspectives on Children, Parents, and 'Best Practices' for Faith Formation: Resources for Child, Youth, and Family Ministry Today," *Dialog: A Journal of Theology* 47, no. 4 (2008), 350.

[171] Matthew Henry, Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume (Peabody: Hendrickson, 1994), 453.

Schleckser notes that "people respond when they know their leader is watching and paying attention because they feel important enough for that attention."[172]

When leaders are absent, doors are open for rampant misconceptions, misinformation, and employee perceptions. It also creates a silo and isolation that disconnects leadership for the organizational culture and teams from their leaders. Visible leadership helps establish a vision and goals and creates a positive environment.[173] Had David demonstrated effective leadership by being more visible to his team, he would have joined his army in battle, displaying a powerful example of commitment to the mission and those fighting. His presence could foster unity and a sense of shared trust. However, his negligence left him susceptible to the temptations that led him away from his commitment and responsibilities. He would eventually give in to his temptations, which ultimately created a domino effect of consequences detrimental to his leadership effectiveness.

Ethical Decision-Making

David's actions consistently demonstrate choices that challenge ethical norms and standards throughout the text. His involvement with Bathsheba, deliberate attempts to hide her pregnancy, and calculated plan to kill Uriah to protect himself violate the conventional ethical conduct that leaders should uphold. Ethical leadership remains a fundamental element of effective leadership that signifies a leader's respect for their position.[174] Ethical leadership encompasses the upholding of honor and the assumption of responsibility. Leaders who adhere to ethical principles foster trust among their teams.[175] Ethical leaders should be steadfast in their commitment, interactions, and decision-making while exemplifying unwavering support and empathetic engagement with their team.

Ethical leadership contributes to a positive team environment. The impact of ethical leadership is far-reaching and has an extensive effect on team culture and organizational outcomes. When team members consider their leaders ethical, they experience greater leadership satisfaction and perceive their leaders to be effective, honest, and principled decision-makers.[176] These attributes can foster a higher level of

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[172] Jim Schleckser, "The Importance of Leader Visibility in Times of Crisis: Putting in Face Time with Your Team Creates Transparency, Trust, and Peace of Mind.," www.inc.com, July 21, 2020, https://www.inc.com/jim-schleckser/the-importance-of-leader-visibility-in-times-of-crisis.html.

[173] Mahua Nandy, "Importance of Total Quality Management (TQM) and Lean Six Sigma for Business Organizations," *International Research Journal of Modernization in Engineering Technology and Science* 4, no. 8 (August 2022), 703.

[174] George C. Banks et al., "Ethical Leadership: Mapping the Terrain for Concept Cleanup and a Future Research Agenda," *The Leadership Quarterly* 32, no. 2 (2021), 361.

[175] Kayode K. Eluwole, Osman M. Karatepe, and Turgay Avci, "Ethical Leadership, Trust in Organization and Their Impacts on Critical Hotel Employee Outcomes," *International Journal of Hospitality Management* 102 (2022): 103153, https://doi.org/10.1016/j.ijhm.2022.103153.

[176] Michael E. Brown and Linda K. Treviño, "Ethical Leadership: A Review and Future Directions," *The Leadership Quarterly* 17, no. 6 (2006), 596–7.

commitment and trust. Due to trustworthy relationships with their leaders, team members are willing to act above and beyond their typical duties. Most notably, ethical leaders exercise caution in the use of their leadership authority. They work to ensure that they neither exploit nor mistreat individuals within their teams[177] nor misuse their power when presented with external opportunities.

David's behavior falls short of exemplary and ethical leadership. His deliberate exploitation of Uriah, a dedicated team member, and his intentional manipulation of power to kill Uriah were strategic displays of abuse of power. David leveraged his leadership power to serve his interests. David's actions demonstrate an apparent deviation from ethical leadership. His mistreatment of Uriah and the misuse of his ability to harm him reveal a troubling abuse of authority.

Leadership Accountability

David's leadership needed a critical component: accountability. The pivotal role of leadership accountability is central to effective leadership. Accountable leaders take ownership of their choices. They recognize that ownership of their decisions to themselves, teams, and stakeholders is critical regardless of whether the implications are positive or negative. Corporate scandals and adverse effects on organizations are typically linked to a failure of accountability,[178] while leaders who uphold accountability standards find more positive results in their actions.

Communication transparency among leaders is an essential aspect of an effective organization.[179] Transparency eliminates the spread of misinformation and helps to build trust and confidence. When leaders are open about their decisions, rationale, and failures, it allows for open and honest communication and feedback from their teams and creates a more collaborative and understanding culture. Admitting failures and allowing the team to see leadership mistakes demonstrate humility and allow others to become more open about their strengths and weaknesses. Leaders should exemplify behaviors their teams can model to create a flourishing environment.

David needed to surround himself with the wise counsel that he needed to help him make the most appropriate decisions, and he should have confided in people on his team who would hold him accountable for the choices that he would make. The absence of accountability is evident in his impregnating Bathsheba, orchestrating Uriah's death, and marrying Bathsheba to cover his indiscretions. David frequently evaded responsibility and often relied on confidants who enabled his actions. When

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[177] Ibid.

[178] Pedro Novo Melo, Adelaide Martins, and Manuel Pereira, "The Relationship between Leadership and Accountability: A Review and Synthesis of the Research," *Journal of Entrepreneurship Education* 23, no. 6 (2020), 1.

[179] Ibid, 352.

finally confronted by Nathan, David was repentant. However, he struggled to extend the same accountability to his son Amnon when he raped Tamar.

This lack of accountability set off a chain reaction, culminating in the downfall of his son, Absalom. David's actions and adverse leadership decisions influenced the flood of negative events until the eventual death of David's other son, Absalom.

Conclusion

Leadership is a crucial driver of success in any organization. It is about taking action. Gottfredson and Reina note, "Leaders are responsible for making decisions, taking action, and creating cultures that help their organizations adapt and succeed."[180] In essence, David's story emphasizes that leadership is not merely about the title or authority; it's about showing up, leading by example, and demonstrating commitment even when faced with challenges.[181] The relevance of visible leadership remains a critical principle for guiding leaders in any era.

David's repercussions and poor choices can be traced back to his lack of accountability, evident at pivotal moments throughout Scripture, such as battle, adultery, and authority. In the context of battle, he lacked accountability to his troops, resulting in poor decisions and unfavorable outcomes. His presence at the battle would have prevented the opportunity to be tempted by Bathsheba. His lack of accountability was also evident when he engaged in an affair with Bathsheba and took the extreme step of orchestrating her husband's death instead of facing the consequences of his actions. Finally, he failed to hold himself accountable to the overall responsibilities in his leadership position, perpetuating a cycle of neglect, undermining his role, and failing to discipline Amnon for rape. The absence of accountability in various dimensions of his leadership contributed significantly to the unfolding adverse effects.

Leaders of today can take away essential insights from David's example. By actively avoiding behaviors that model his actions or behaviors that have the potential to yield similar consequences, leaders can uphold the great responsibility of their role while leading and motivating their teams through example so that together, they can achieve a common goal. By formulating guiding principles and setting accountability measures, leaders can establish well-defined boundaries and ethical standards that help safeguard against actions compromising their integrity, reputation, organization, and stakeholders. This approach paves the way for visible, honest, and responsible leadership motivated by respect and principled decision-making.

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[180] Ryan K. Gottfredson and Christopher S. Reina, "Exploring Why Leaders Do What They Do: An Integrative Review of the Situation-Trait Approach and Situation-Encoding Schemas," *The Leadership Quarterly* 31, no. 1 (2020): 101373.

[181] Ibid.

About the Authors

Dereko J. Robertson, MDIV is a High School Bible teacher at Mount Paran Christian School in Kennesaw, Georgia. He is currently pursuing his Doctor of Ministry degree from Regent University. Best described as a servant-leader, he is a pastor who consults in leadership development, strategic planning, and community development. He has served in various leadership roles in churches, non-profits, public safety, and community organizations. His favorite area of service is mentoring young men and young women with the hopes of helping them see the unique value of the gifts that only they can provide to the world. Dereko Robertson has a vision of seeing leaders of compassion, love, and integrity serving local and global communities. He thanks God daily for his family and believes that God has uniquely placed his family together to impact the world. Dereko earned his Master of Divinity degree from Regent University and his bachelor's from Point University.

Dr. Melva Robertson is an Assistant Professor of Management in the College of Business at Clayton State University. Her research areas include Leadership Development, Communications, Branding, and Organizational Behavior. Before joining Clayton State University, Dr. Robertson served most of her career as an award-winning communications and public relations leader, creating successful strategic plans that resulted in local, national, and global media coverage for universities and organizations. Dr. Robertson owns The Write Media Group Consulting Firm, where she provides leadership development training, coaching, and consulting around crisis and strategic communications planning and branding services for organizations, individuals, and teams. Dr. Robertson earned a doctorate in Strategic Leadership from Regent University, a master's degree in Professional Writing from Kennesaw State University, and a bachelor's degree in Mass Communications from Morris Brown College.

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