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GOSPEL PERSPECTIVES OF THE LEADERSHIP OF JESUS

From the Editor

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On behalf of the Regent University's School of Business & Leadership and the editorial board of the *Journal of Biblical Perspectives in Leadership*, I welcome you to the relaunch of JBPL after a two-year hiatus.

This edition renews the vision of JBPL to broaden the horizon of exegetical-based research in organizational leadership in both scope and research methodology. The theme of this edition is "Gospel Perspectives of the Leadership of Jesus." As we continue the vision of JBPL, the journal will contain new elements that will be beneficial to our exploration of biblical principles of ecclesial leadership. Given that leadership is a multidisciplinary field, the editorial board recognizes the need for a multidisciplinary format. Given this, JBPL now accepts manuscripts written in both Chicago (16th ed.) and APA (6th ed.) format. Another new element of JBPL is the inclusion of two categories of manuscripts: featured and thematic. The thematic articles will contribute to our exploration of the journal's chosen theme for the edition, while featured articles will be accepted based on their unique contribution to Christian leadership.

Some of the highlights in this edition include a cutting-edge examination of the best practices for digital media in the church; a challenging study on creating leader credibility; and finally, a provocative exploration of a biblically based expansion of servant leadership.

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

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

JOURNAL OF BIBLICAL PERSPECTIVES IN LEADERSHIP: RENEWING THE VISION

JOSHUA HENSON

In the Fall of 2006, the *Journal of Biblical Perspectives in Leadership* launched as the "culmination of a dream" of the School of Business and Leadership at Regent University (Winston, 2006, p. 1). With the stated mission of *Christian Leadership to Change the World*, there was a need for a journal that offered a platform from which Bible and leadership scholars could present their research about what the Holy Scriptures has to say about leadership. Over the next eight years, under the leadership of Dr. Corné Bekker, the journal became a valuable asset to leadership scholars interested in the role of Scripture in the development of Christian leadership throughout the world. After a two-year hiatus, JBPL is back. In partnership with the School of Business and Leadership's annual Research Roundtables, JBPL serves to give a voice to those scholars whose heart is to explore the Biblical principles of leadership. Thus, we have worked hard to *Renew the Vision* and bring you this edition.

Upon review of JBPL, it became clear that, from its inception, the *Journal of Biblical Perspectives in Leadership* sought to better understand the complex nature of leadership from a Biblical perspective. And, at the core of this mission is the desire to better understand the leadership of the Church's ultimate leader, Jesus Christ. JBPL began by establishing the need for a common language between theology and leadership, an "ontology of leadership" whereby "the inner, priori nature of the leader and define it as a new framework by which to investigate the innate needs, views of reality, internal disposition, and hidden dynamics of leaders, thereby making manifest any evidence of leadership behavior" (Ayers, 2006, p. 11). Ayers accomplished this by examining the work and nature of Christ in Philippians 2:5-11. Ayers asserted: "Jesus Christ in the flesh was all that God is, even though he appeared to be man" (p. 22). Therefore, to understand the leadership of Jesus Christ is to understand the person and nature of God: the study of leadership is not about our own history, but God's (Ayers, 2006).

The debate regarding the leadership of Jesus runs parallel with a larger discussion of the nature of leadership as it is complex, heated, and multi-faceted. Yet,

Poon (2006) asserted that the leadership of Jesus Christ "centers on a love that flows from heaven and extends toward those He serves and leads" (p. 63). Poon concluded with a call for Christian leaders to move toward a holistic approach to leadership that abides in and models love. The initial edition of JBPL provided a general framework for this holistic approach; referencing terms such as servant leadership (Ayers, 2006; Gyertson, 2006); spiritual leadership (Poon, 2006); transformational leadership (Ayers, 2006; Poon, 2006); situational leadership (Middleton, 2006; Poon, 2006); and authentic leadership (Poon, 2006). As demonstrated here, there are many terms and constructs used to describe Jesus' leadership. Given this, we must take the suggestion of Gary (2007): "a research agenda related to Jesus' leadership must rigorously think across multiple theoretical traditions and on multiple levels of analysis" (p. 97). Further, Gary asserts "any leadership research agenda that aims to understand Jesus must aggressively ground itself…behind the texts and beneath the stones of Jesus' day" (p. 98).

The theme of this issue is "Gospel Perspectives of the Leadership of Jesus". And, continuing the spirit and message of JBPL, the call of Christian leadership is grounded in the Apostle Paul's words to the church in Philippi in the Christological Hymn:

> [5] Have this mind among yourselves, which is yours in Christ Jesus, [6] who, though he was in the form of God, did not count equality with God a thing to be grasped,[7] but emptied himself, by taking the form of a servant, being born in the likeness of men. [8] And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. [9] Therefore God has highly exalted him and bestowed on him the name that is above every name, [10] so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,[11] and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:5-11, ESV).

In the Christological Hymn, the Apostle emphasized the work of Christ on the Cross and called upon believers to apply the pattern of His character and behavior to their own lives (Horne, 1960). Peterson (1985) wrote: "The stories we tell declare who we are (or at least who we think we are) and profoundly shape who we are." (p. 178). With regards to the Christological Hymn, Peterson wrote: "we should recognize it as the story Paul chooses to tell (again) to the Philippians, because this narrative is the very heart and foundation of the church's identity" (p. 178). Paul provided a dynamic shift in thinking: "in the local church in Philippi a battle was being fought for personal honor, for personal rights, and for personal credit. Jesus' life, on the other hand, was characterized by self-surrender, self-renunciation, and self-sacrifice" (MacLeod, 2001, p. 326). Corné Bekker concluded a presentation in 2006 on the Christological model of Christian leadership with this admonition:

> The story of Christ's voluntary humiliation, service and obedience unto death was a dangerous story to tell in Roman Phillip…and it comes as little surprise that both Paul and Philippians church suffered persecution there (Philippians 1:30). It remains a difficult and dangerous story to tell, especially within the leadership domain, but one that offers the hope of the returning to a humane, empowering approach to leadership communicated in humility and love (p. 15).

In order to understand the nature of the Church, researchers must first understand the identity of Jesus Christ. Further, researching Christian leadership necessitates an examination of the leadership of Christ. The story of Christ and His Church continues, and the need for Christ-centered leadership remains integral to the Church's future.

While this edition contains diverse perspectives of Christian leadership, the main thrust of the articles seeks to better understand the life and leadership of Jesus Christ as described in the Gospels. Echoing the call and commitment to servanthood from which JBPL was founded, it is the hope and prayer of the editorial staff of JBPL that this edition serves the body of Christ through a rigorous and prayerful examination of the Holy Scriptures.

About the Author

Dr. Joshua Henson currently serves Regent University as an adjunct professor in the School of Business & Leadership lending his expertise in the fields of exegetical analysis and ecclesial leadership to the Ph.D. in Organizational Leadership program as instructor and dissertation chair in the Ecclesial Leadership concentration.

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DIVINE EMPOWERMENT OF THE EARLY CHURCH MOVEMENT AND RAPID GROWTH IN THE APOSTOLIC AGE EXEGETICAL ANALYSIS OF THE BOOK OF ACTS

XAVIER BECERRA

Using an aspect of exegetical socio-rhetorical criticism, this paper identifies four principles of empowerment found within the Book of Acts in chapters 1, 2, 4, 6 and 15 that are very different to the modern culture of individual empowerment in hierarchical organizations. Applying exegetical analysis – (b) historical intertexture analysis; (c) social intertexture analysis; and (d) cultural intertexture analysis - gives a greater understanding of the issue of divine empowerment as the main explanation for growth in the Nazarene movement, beyond previously proposed social models. This paper builds upon Schor (2009), who developed four models to explain growth in the early Church, to which this contribution adds a fifth, that is, a non-institutional explanation of growth based on the nature of community teamwork and most importantly divine empowerment. Stark (1996) describes the early church as an open but organized movement, with certain social boundaries and a kernel of doctrine. According to Stark, this character of early Christianity, coupled with a high birth rate, resulted in an exponential growth during the first three centuries (Stark, pp. 4–45). However, this may give the impression that the church grew as a result of human endeavor and natural reproductive rate. We must not look just to the growth numbers of early Christianity, Luke's repetitive references to the empowerment and direction of God's Spirit emphasize the fact that the mission to which the new movement founded by Jesus are called is not simply human activity. The explosive growth activity of the early Church could only be fulfilled by the power bestowed upon believers by the gift of God's Spirit.

I. INTRODUCTION

Robbins proposed a method of interpretation that provides insight about the social, cultural, and historical elements of ancient texts and allows authors to summarize epistemological views about a new text. The exegetical analysis of Acts, therefore, helps to understand the connections between the analysis events recorded in Acts within the context of Jewish culture and the early church in the first century A.D., and the implications of the phenomenon of divine empowerment in the Church in

modern times. Therefore, this exegesis analysis of Acts is intended to aid in the understanding that this was an organization unlike any other and the role that empowerment played in the early growth and expansion of the movement. The institutionalization of the Church may have proven antagonistic to divine empowerment and the demise of the movement.

Upon initial evaluation, it may not appear that Acts addresses the issue of empowerment beyond the ability of Peter to boldly preach in front of masses of people. For example, Gangel (1998) explains that the pouring out of God's Spirit gave Peter new courage. Indeed, Acts 2 on its own seems to exclusively focus on the truth that Jesus is the true Lord and Messiah – a fact that is authenticated by the miraculous pouring out of God's Spirit. But, broader consideration of how the first chapters of Acts developed within church history and the examination of the Church as a social movement leads to a richer understanding of the role of empowerment of the followers of Jesus. The current section will address two ways by which Luke uses Acts for the broader purposes he has for the book: (a) Divine empowering of the Nazarene movement in Acts; and (b) Empowered leadership, followership, and impact of the early Church organization.

II. DIVINE EMPOWERMENT OF THE NAZARENE MOVEMENT IN ACTS

The Greek word translated *power* is defined by Louw and Nida (1989) as "the potentiality to exert force in performing some function" (76.1). Jesus' promise to the disciples reveals that the potentiality for fulfilling the commission of world evangelization rests upon the indwelling God's Spirit (Kistemaker, 1990). This source of power comes upon them in Acts 2. In Acts 2, the indwelling presence of God's Spirit empowers the believing community to boldly fulfill the mandate of Acts 1:8 and proclaim the death, resurrection, and leadership of Jesus.

Acts does not end with the fulfillment of Acts 1:8. On the contrary, it ends with "Paul confident that the gospel will be taken to the ends of the earth" (Hooker, 2003, p. 65). The empowerment necessary for fulfilling the task is rooted in the promise of Acts 1:8 and the fulfillment of that promise in Acts 2.

Luke shows God's Spirit to be the director of the unfolding effective mission of the Church (Ladd, 1974). There are many instances in the New Covenant scriptures that the Spirit empowers individuals such as in Acts 8:29, where Luke records, "God's Spirit said to Philip, 'Go over and join this chariot.'" The direction of God's Spirit led to the conversion of the Ethiopian eunuch. Similarly, after baptizing the eunuch, God's Spirit carried Philip away to Azotus in Israel (Acts 8:39). In Acts 10, Peter was in Joppa praying on the roof of Simon the tanner's house. After seeing a vision, Luke writes, "And while Peter was pondering the vision, God's Spirit said to him, 'Behold, three men are looking for you… I have sent them'" (Acts 10:19-20). Peter's obedience to the direction of God's Spirit led to the conversion of Cornelius, an event that opened the door for evangelization among the Gentiles.

In Chapter 4, the Spirit of God comes upon the church's meeting place in response to a prayer for God to empower the gathered community to continue to speak with boldness (vv. 29, 31). Thus, the Spirit of God confirms that God is at work in Peter and John, as in Jesus. The religious establishment is threatened by its loss of their power and control and appears as an opponent of the will of God (Stott, 1994).

Later in Acts 13:2, as the community of believers in Antioch was praying, God's Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." The community's obedience to commission and send Barnabas and Saul led to the evangelization of the Mediterranean world. Throughout his missionary journeys, Paul also was subject to the direction and redirection of God's Spirit (Acts 13:4; Acts 16:6-10).

Based on sociological methodology and analysis, Stark (2007) proposes that by 350 A. D., the majority of people within the boundaries of the Roman Empire were Christians (p. 313). This observation may give the impression that the Church grew as a result of human endeavor and natural reproductive rate. However, we must not look just to the numbers, Luke's repetitive references to the empowerment and direction of God's Spirit emphasize the fact that the mission to which the new movement of Jesus are called is not simply the byproduct of human activity. The missionary activity of the church could only be fulfilled by the power bestowed upon believers by the gift of God's Spirit. Ladd (1974) writes, "Jesus' continuing mission to all nations [is] a mission that from first to last is no merely human endeavor, but it is carried out by the plan and power of 'God's Spirit of Jesus'" (p. 245).

Community empowerment has been studied in modern organizations, unfortunately it only describes a few aspects of how the Church may have grown in the first century such as participation and involvement. Yukl and Becker (2006) posit that psychological empowerment is the perception that followers can help determine their own roles, accomplish meaningful effort, and influence important decisions in an organization. They outline the facilitating conditions for effective empowerment, including characteristics of organizations, leaders, followers, and the effort itself: (a) Decentralized and low formalization; (b) Flexibility, learning, and participation; (c) High mutual trust; and, (d) Leaders elected by team members. Additionally they give some guidelines for effective follower and community empowerment which can be found in Acts: (a) involve people in decisions that affect them, (b) delegate responsibility and authority for important activities, (c) take into consideration individual differences in ability and motivation, (d) provide access to relevant information, (e) remove bureaucratic constraints and unnecessary controls, (f) express confidence and trust in people, (g) provide coaching and advice on a timely basis, (h) encourage and support initiatives and problem-solving, and (i) ensure accountability for the ethical use of power. However, psychological empowerment makes it evident that participative leadership and delegation are not the only types of leadership behavior that can make people feel empowered. Other types of leadership behaviors can directly affect psychological empowerment, and these behaviors may also enhance the effects of participative leadership and delegation (Forrester, 2000).

The role of zeal and involvement in the growth of the early Church can be explained mainly by empowerment. A study by Spreitzer (1996) found support for the proposition that psychological empowerment is a motivational construct manifested in four cognitions: meaning, self-efficacy, self-determination, and impact. When people feel that their actions have value and purpose they find meaning (1996) or feel empowered if the content and consequences of the effort is consistent with the person's values and ideals. People get involved in the decisions that will ultimately affect them, as people will have more interest in getting involved in matters of importance to them

personally. Leaders need to take into consideration the individual differences in the people in their group, as variability in ability and motivation will impact involvement.

Christian leaders must be divinely empowered from above, not from within

The human heart covets power. There is nothing more appealing to mankind than the possibility of possessing some kind of power (Dahl, 1957). It has been the desire for power and influence that has caused so many wars. Power is one of the more dangerous things one could desire, and yet when empowered by the God's Spirit, and if used properly for the glory of God, power is one of the most important tools for the Kingdom of God. Yukl (2005) observes that the kind of power that easily corrupts is 'positional,' or referent, power. Yukl also suggests that leaders in effective organizations create relationships in which they have a strong influence not positional over followers but are also receptive to influence from them.

Acts has the most to offer contemporary theories of empowerment. In Acts 1:8 Jesus authoritatively prescribed the mission of the apostles to bear witness to him in all of the earth. But he also makes provision for the power necessary for the task by promising that they will receive power. Realization of that power in Acts is the phenomenon that initiates Peter's sermon as an effective evangelist (Stott, 1994). Yet, it is important to recognize that the empowerment of God's Spirit does not build on any internal ability to regulate one's course of action. Rather it fills what was empty, bewildered, and afraid. Herein is an important aspect of Christian empowerment, as a Christian leader "who feels competent in himself to produce eternal fruit knows neither God nor himself" (Piper, 2002). As is demonstrated elsewhere in this paper, the power demonstrated in the early Christian community was attributable only to the power of God's Spirit dwelling in human vessels. However, the power is inseparable from the vessels, as the Christian community is shown to have become the intentional means by which God's authority is executed in the world. Implicit in a Christian understanding of empowerment is confidence that the power of God's Spirit is sufficient and efficacious to both determine the steps in front of his servants as well as provide the means for taking these steps. Whereas many followers are afraid that empowerment is only a fancy name for delegation and desertion (Ciulla, 2010), the power of God's Spirit is continuously present, as he himself is the gift (Acts 2:38).

Empowerment, and the impact on the early Church community

Offermann (2010) notes that empowered individuals believe that their use of delegated power can have an impact upon their organization. Couto (1998) differentiates between two types of empowerment. Psycho-political empowerment "entails change in the distribution of resources or in the action of others," whereas psycho-symbolic empowerment "does not alter the conditions of a community or an individual" (p. 580). Ciulla (2010) surmises that leaders often promise the first type of empowerment, but usually deliver the second. Accordingly, Ciulla contends that "in many organizations, promises of empowerment are bogus" (p. 195). Thomas and Velthouse (1990) argue that perceived impact is an important cognitive element of empowerment. Believing that one's efforts can make a difference has the effect of

reinforcing empowerment. Therefore the distribution of power must be accompanied by the authority to exercise power.

Power and Authority in the early Christian community seems to demonstrate a reality that is neither psycho-political nor psycho-symbolic. Regarding the former, power bestowed upon the believing community is inseparable from God's Spirit. As is shown elsewhere in this paper, manifestations of power in the book of Acts are always attributable to the power of God's Spirit working through his people. Regarding the latter, the bestowal of power is not "bogus," as Ciulla (2010, p. 195) calls it. Rather the promise is certain, as is expressed in Peter's final exhortation to the crowd:

> Repent and be baptized every one of you in the name of Jesus for the forgiveness of your sins, and you will receive the gift of God's Spirit. For the promises is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself. (Acts 2:38-39)

The promise of empowerment of God's Spirit given by Jesus in Acts 1:8 is extended to *all* who will believe in Jesus as Lord and Messiah. Therefore the fulfillment of the prophecy of Joel 2:28-32 is not an event completed on the day of Pentecost. On the contrary, it is a new reality that is initiated on the day of Pentecost and unceasingly carried into the ongoing experiences of the life of the Church. Later in Chapter 6, we see evidence of empowerment of more believers and authority passed on to an outer circle beyond the 12 Apostles, so that power status and authority are to be used for the sake of community. God is the One who directs to where that authority will be passed.

Confidence in the possibility to impact others does not originate within the individual who is empowered by God's Spirit or even within the community in which he/she fellowships. Confidence is built upon the character formed by the bestowing authority (Werpehowski, 2007).This truth is reflected in Peter's statement to the crowd: "Being, therefore, exalted at the right hand of God, and having received from the Father the promise of God's Spirit, he has poured out this that you yourselves are seeing" (Acts 2:33). Unlike the reluctance of leaders to empower others because of insecurity or self-enhancement bias (Offermann, 2010), the empowerment of God's Spirit is sincere and authentic, hindered only by a Christian's refusal or ignorance of the importance of being "clothed with power from on high" (Luke 24:49).

Bestowed authority was directed by God's Spirit in the early *Ecclesia*. The Apostles commissioned their authority that Jesus had bestowed on them as described in Chapter 6 of Acts. The transference of power and authority is not-bureaucratic and not bestowed in a single person as in the dualism examples observed in the Old Covenant Scriptures.

 For example, Elisha inherits Elijah's Spirit ('the spirit of Elijah rests on Elisha', 2 Kgs 2:15), but the Lukan perspective is that the Church as a community receives the same Spirit that was upon Jesus (Lk. 3:16; 4:18; Acts 1:5, 8, 2:4, 33, 38). Pugh (2016) points out that Luke never once envisioned that there would be any single human successor to Jesus. In fact, Luke does not include the reference interpreted by Roman Catholics as hierarchal authority bestowed on Peter as the rock upon which Jesus would build his Church. Pugh associates Jesus' model of succession as similar to the optimal model in nonprofit organizations in which the founder hands over to a vision-keeping board who then appoints some sort of successor. Jesus hands over his authority to the Apostles who are directed under the empowerment and authority of

God's Spirit. Pugh (2006) describes that the only difference between this Jesus-Spirit-Church model and the Founder-Board-Successor model is that Jesus hands over to the singular Spirit, who lends power to the corporate Church under the leadership of the apostles and elders, while in a business, the founder hands over to a corporate board, which lends power to a singular successor.

According to Dreyer (2012), the apostolic mission involved traveling, preaching and healing, as well as writing. The letters of the apostles were important in spreading the Gospel and defending the Christian faith against heretics and pagan religion. However, the church grew because the non-institutional movement and zeal across all levels of the movement pushed the growth of the Church. Divine empowerment was not at this point solely attributed to the leadership. For Pugh (2006), the zeal that is at the heart of the movement is disseminated by the community, but as the community grows, the government structure faces challenges created when the time comes for the founder to transition the power.

Effectiveness as manifested by signs and wonders in Acts

In Luke 24:49, Jesus declares to his disciples, "And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high." The verse points forward to the coming of God's Spirit at Pentecost. Ladd (1974) notes that throughout the book of Acts the disciples demonstrate a constant dependence on God's Spirit for the power to fulfill their mission. In Acts 4:5-12, Peter testifies to the name of Jesus the Messiah in the presence of the Jewish rulers (including the high priest). Luke writes that Peter was "filled with God's Spirit" (Acts 4:8). In Acts 4:23-31, the disciples prayed for boldness to speak the word of God. Luke records the answer to their prayer in verse 31, "They were filled with God's Spirit and continued to speak the word of God with boldness." In Acts 6:10 Luke records that Stephen's accusers "could not withstand the wisdom and God's Spirit with which he was speaking." Likewise at Stephen's death, Luke describes him as "full of God's Spirit" (Acts 7:55).

The signs and wonders that accompanied the pouring out of God's Spirit on the day of Pentecost confirmed that the fulfillment of the prophecy in Joel 2 had been inaugurated. But, the book of Acts demonstrates that the signs and wonders referenced by the prophecy (Joel 2:30; Acts 2:19) extend far beyond the day of Pentecost. Marshall (2007) explains that Joel's prophecy became the interpretive key for all of the signs and wonders coming upon all people (Jew and Gentile) throughout the book of Acts. Treier (1997) maintains that at every significant stage in the expansion of the Gospel in Acts, signs, and wonders accompany the call to repentance.

Analysis of the use of the words for works (Greek *dunamis*), wonders (Greek *teras*), and signs (Greek *semeion*) within the book of Acts provides better insight into how the power of God's Spirit was regularly manifested in the life of the early Christian community. The word for *works* is used ten times in Acts. In some contexts, the word is translated as "power" (e.g. 1:8); in other contexts, the word is translated as "mighty works" (2:22), "great miracles" (8:13), or "extraordinary miracles" (19:11). These supernatural acts are conceptualized by Louw and Nida (1989) as "deeds manifesting great power" (76.7). In every reference except one (8:10), the power and mighty works are attributed to God's Spirit and are manifested in the lives of Jesus and his followers.

The word for *wonders* is used nine times in Acts and is defined by Arndt, Danker, and Bauer (2000) as "something that astounds because of transcendent associations" (p. 999). In every reference except one (7:36), wonders are performed either by Jesus or his followers. In most instances, wonders serve to attest to the divine origin and effectiveness in the Church to deliver the message. The word for *signs* is used 13 times in Acts. Arndt, et al. define a *sign* as "an event that is an indication or confirmation of intervention by transcendent powers" (p. 920). Every instance of the word except one (7:36) refers to the acts of either Jesus or his followers and serves to authenticate divine empowerment (Olander, 2006).

III. EMPOWERED LEADERSHIP, FOLLOWERSHIP, AND THE IMPACT OF THE EARLY CHURCH

Schor (2009) proposed the 'Apostolic mission model' where the for expansion in new Christian converts was the influence of individuals perceived to possess some spiritual gift (2009).The apostles were important in the expansion of the church, especially in light of Schor's remark on 'spiritually gifted' individuals and the role they played in convincing people of the Gospel of Jesus Christ (p. 475). In Acts 2, Peter under the direction of the Spirit of God at Pentecost had impacted thousands of people in one day, making the Church a group-focus movement, these movements are focused on affecting groups or society. However, by the second century, the local churches gave birth to individual-focused factions that were focused on affecting regionalized individuals. Most religious movements would fall under the individual-focused category but there is a stark contrast to the ability to impact the world from the group-focused movement empowered by the Spirit at Pentecost.

Contemporary leadership theorists discuss the benefits and challenges of implementing empowerment models of leadership in organizations. Offermann (2010) defines empowerment as the "sharing of power, whereby a hierarchically superior leader gives some of the authority and decision-making latitude previously in his or her own purview to one or more followers, thus expanding the follower's sphere of influence" (p. 191) and thus creating self-determination and autonomy in followers. Offermann (2010) notes that empowered individuals have a sense of autonomy, choice, and self-determination. Likewise, Ciulla (2010) emphasizes that empowerment must include authentic and sincere freedom for a person to act on his/her own judgment. He also notes that empowerment models of leadership tend to be uniquely embraced in societies that highly value freedom and individualism. Thomas and Velthouse (1990) explain that leaders encourage a sense of autonomy and self-determination in order to foster the growth of empowerment within the organization.

Acts presents a contrasting perspective on self-determination and autonomy. The mission for which the Nazarene community needed empowerment was not self-determined or self-contrived. Jesus' commissioning of his disciples to be his witnesses (Acts 1:8) was the uncontroverted direction of the early church. Luke's presentation of the early church bears witness to the fact that there was little decision-making latitude implicit in the task. Luke bears witness to the absolute sovereignty of God in knowing every person's heart (Acts 1:24), the death and resurrection of Jesus (Acts 2:23-24), the movements of believers (Acts 8:1), and the fulfillment of His eternal purposes expressed in Old Covenant Scriptures prophecy. The mission for which believers were

empowered was determined by the trustworthy and authoritative power of their Lord; and contrary to contemporary concerns for autonomy and abuses of power, first-century Christian leaders understood themselves as servants of God empowered By Him.

In the first chapters of Acts, we see that power and authority were imparted on the Apostles. Later, in Acts 4:1–31, religious officials arrest and question Peter and John because the two apostles healed and preached in the name of Jesus "whom God raised from the dead" (v. 10). Russell (1986) argues that the key issue in the account is authority, the authority that comes from God and empowers Peter and John and the new movement they represent, over against the authority of the religious establishment. God is sovereign over systems of power. Like his assistant Luke, Paul also sees power delegated by authority and empowerment to the community of believers, he says, "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you God's Spirit of wisdom and revelation, so that you may know him better" (Ephesians 1:17) and he was praying that it would happen in multiple areas. One of the areas had to do with the power of God as a source of strength.

Table 1: God is sovereign over systems of power, *Example in Ephesians 1*

Verse	Opening Proposition
1:18	I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people,
1:19	and his incomparably great power for us who believe. That power is the same as the mighty strength
1:20	he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms,
	Conclusion
1:21	far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.
1:22-23	And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

Rapid Organizational Growth and Decline of the Nazarene Movement

At the turn of the first century of the Church, the 'people with authority' were bishops, presbyters, and deacons (Schor 2009, p. 475). By the turn of the first century, 'institutional' clergy and 'charismatic' leaders or divinely empowered healers were involved in the conversion of people and expansion of the Church. However, as the process of institutionalization continued (Dreyer 2011:47), the bishops progressively subordinated any other charismatic leaders (Schor 2009) under the new ecclesiological model proposed by Ignatius of Antioch where the Church as an organization was now proposed to have a new non-Jewish identity and new emphasis on hierarchical leadership with a clergy class and a laity class (Barnard, 1963). Consequently, the divine empowerment that is demonstrated in Acts now was concentrated and controlled

by human hierarchical authority, but the very roots of the Church as a social movement was focused on teams and teamwork.

The success of the movement may also be explained by the charisma deposited primarily with the community-forming power on the Apostles (Dreyer, 2012),, and this is the reason why the Church must be constantly reforming itself, constantly re-checking and re-establishing its connectedness to the community-forming power that is the Spirit. Spirit and the commitment to plurality, to teams, to dissemination and decentralized power was at the heart of the Nazarene charismatic movement of the first century. Under the Biblical model, Jesus as the founder, hands over power to the disciples and authority under the direction of the Spirit. The result is that the founder's transition is not replaced but his charisma is directed and disseminated to the community and not concentrated under leader. Pugh (2006) points out that the main threat to the duplication model was traditionalism, and the main danger with the dissemination model is bureaucratization and routinization or to convert to a traditional leader-focused organization.

Staggenborg (2013) explains that Bureaucratization in social movements generally refers to the formalization of social movement organizations in terms of record keeping and decision-making procedures, although movement organizations never become as complex in their structures as bureaucracies such as governments, movements often develop organizations that meet minimal standards of bureaucratic organization. Although centralization of power is often seen as a feature of bureaucracy.

Removing unnecessary bureaucratic controls and constraints will ease successful completion of tasks (Yukl & Becker, 2006) in organizations. The self-governed Nazarene community was able to effectively empower other new leaders and followers by the nature of involvement and motivation this allowed it to impact Israel and the rest of the Mediterranean world in the first century. We see a mighty unfolding in the Book of the Acts. Pagan powers are smitten, the lame are made to walk, the dead are raised to life, and thousands of souls are born anew. Never before had a group so large known such enthusiastic and intimate fellowship. The world was to witness a new revolutionary movement.

According to Dreyer (2012), conversion to Christianity was never just about theology or behavioral norms; it was about group relations which he calls a social reaction model, which explains why the power of community is so valuable in social movements. 'Christian praxis demarcated the Church as an imagined community, linking unacquainted people across hundreds of cities' (Schor 2009, p. 483). Ordinary social contact between Christians and non-Christians would have greatly influenced people to convert. Stark (2009) explains that people tend to convert when their social network relations tilt more towards the new community than the older (p. 483). De la Porta and Diani (2006) point to the fact that successful movements follow predictable patterns. A community forms around a common goal. In Acts, we see that the mission is to bear fruit in order that movement may have broader human appeal. In order to accomplish that, the community mobilizes resources and finds solutions and draws people in. The movement is finally accepted by the establishment and declines.
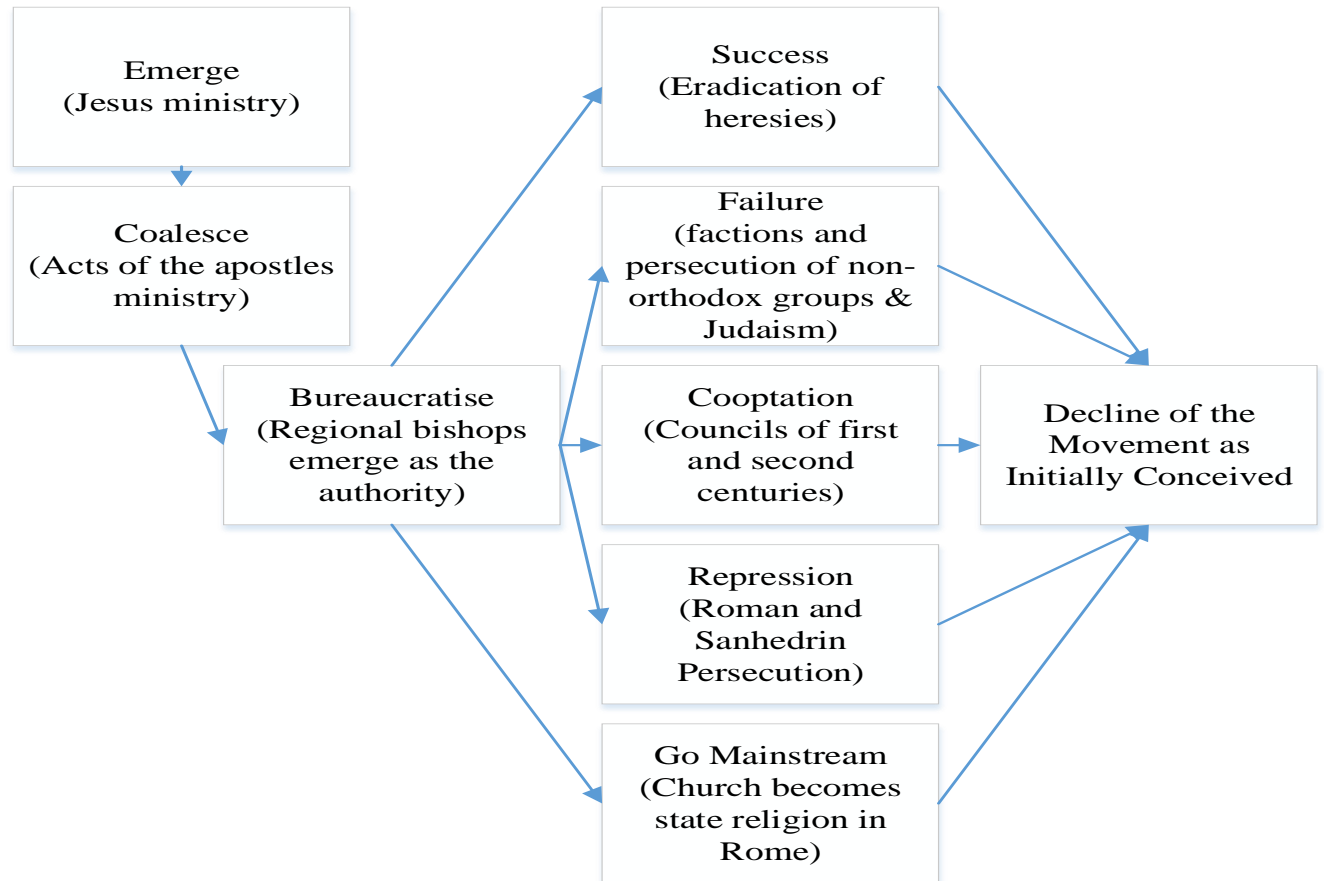
Figure 1, Stages of the Early Church as a Social Movement. Adapted from Blumer (1969), and from Tilly (1978).

Demonstrations of team leadership in the early Church

Under the leadership of the twelve Apostles of Acts 1, the gospel had spread to the Western World and even Africa and India (Goold& Lake, 1975), making the church a global movement with wide range organization reach, as well as a social movement with transcultural objectives, values, and goals. initially, on the Coalesce stage of the movement, the global movement of the Church had Apostolic centers in the bigger urban centers of the Mediterranean and this global movement. Organizational structure was characterized by less-formalized roles and procedures; flexible and adaptable, without a rigid status hierarchy; fewer followers; and a subunit of the larger Church (Caron. 2013). Most importantly, the movement may have grown due to the fact that the effective team leadership model as recorded in Acts promoted relational actions internally within the movement such as coaching, collaborating, managing conflict, meeting the needs of people, and modeling principles. The movement also promoted external relations such as sharing information, networking, forming alliances with other believers, and negotiating support or buffering members from environmental distractions (Dreyer, 2012).

The external and internal behaviors observed in Acts fit perfectly with the functions of Hill's model of team leadership presented in Northouse's (2010). The

strength of the model for today as it was for the early Church is that team effectiveness and growth takes into account the role of leaders and followers in organizations and goes beyond previously proposed social models. The model fits well with the early Nazarene movement because it does not focus on the position power of a leader but instead focuses on the critical internal and external functions of leadership as diagnosis and action-taking. Any team member can perform the critical leadership functions and the very same actions we see in Acts and portrayed in Table 2. This approach is consistent with the current trend in organizations to rethink leadership responsibilities in teams. The responsibilities of leadership such as setting goals and coaching have rested with the group's formal leader/Within non-hierarchical organizations, however, these duties and responsibilities often are distributed across the team.

Table 2: *Hill's Team Leadership Functions and Effectiveness (Bearing Fruit) of the Movement in Acts*

Verse	Internal Leadership Actions				External Leadership Actions	
	Task	Actor(s)	Relational	Actor(s)	Environmental	Actor(s)
1:6	Goal Focusing (The Christian community is oriented to witness of God's kingdom)	*Pneuma*	Modeling Principles	Jesus	Advocating	Church
2:42	Structuring for Results	Jesus	Collaborating	Church	Networking	Church
6:1-6:7	Facilitating Results	Apostles	Managing Conflict	Apostles	Negotiating Support	Church
2:45-2:47	Maintaining Standards	Apostles	Sharing Needs	Church	Buffering	Church
13:1-13:3	Training	Apostles	Coaching	Apostles	Sharing Information	Church

By the second century, the global decentralized movement had been bureaucratized into local movements with local scope with local or regional objectives (Stark, 1986) led by bishops as the authority of these localized churches. As time progressed, the regional churches started to implement less external functions from Hill's model and focused internally and formed more of a local identity as a natural progression of the organization (Cohen, 1985), and in the near centuries to come, competition arose among regional churches (Ehrman, 2003). Organizational behavior theories propose that competition among teams in an organization can create unhealthy rivalries that result in members resenting one another, which is especially true if one person or team always wins the competitions. This can result in a breach between what

Ehrman (2003) calls 'winners' and 'losers' in the early Church that may have proved to be unhealthy in internal relations. Competition can also create undue stress that may actually prove to be counterproductive to some efforts. Fierce competition may also resulted in rivalries and the decline to the united global movement of the apostolic age.

Departure of the team leadership model towards a hierarchical bureaucracy

The first and second centuries turned out to be a time of factions and gave birth to competing disagreements to the point that the Church was composed of competing views on doctrine and direction to the new movement (Ehrman, 2003). In order to resolve the divisions among factions of the Church, the multiple councils up to the third century gave birth to a new bureaucratic orthodox institution which was for the most part centralized in Rome. In the following centuries, the institutionalized organization adopted more of characteristics of the bureaucratic worldly government of Rome that had officially declared Christianity as the official religion of the empire (Siker, 2000). Consequently, the new Christendom overshadowed the movement nature of the Church Council of Jerusalem in Acts 15 where unity, consensus, and empowerment are demonstrated. This stage, where there was a turning away from being directed by the Spirit and divine empowerment as portrayed in Acts, transformed the social movement towards a religious government derived from human power and under a centralized authority. Paradoxically, this marks the decline of the movement even before emperor Constantine (Dunn, 1999).

Another piece of evidence that making Christianity a state religion exterminated the very nature of the movement comes from studies about optimal group sizes like Dunbar (1992) who had argued that 150 members would be the mean group size only for communities with a very high incentive to remain together. The number is a byproduct of absolute necessity that may be due to intense environmental and economic pressures. For a group of this size to remain cohesive, Dunbar speculated that as much as 42% of the group's time would have to be devoted to social grooming. Dunbar (1992) showed the number evidenced in subsistence villages, nomadic tribes, and historical military groupings. Dunbar noted that such groups are almost always physically close.

Values of Leaders and Followers and Impact in the Nazarene Movement

Another explanation for the rapid growth of the movement may not necessarily have to do with the organizational structure of the social movement, but to the values of the leaders and followers within the organization. Weber (1946) sees empowerment as the ability to effect change in others. Dreyer (2012) explains that the early Christians were not afraid to associate with those on the fringes of society (i.e. slaves, outcasts, and dispossessed people) to make an impact in society. Christian masters freed their slaves who converted to Christianity. The official emancipation took place in the presence of the bishop. Several of these freed slaves eventually became bishops themselves (Chadwick, 1993).

As a result of the promise of the Spirit to empower all people in Acts 2:17, many women became the first converts in a family (Chadwick, 1993), often leading their husbands to conversion but even more so raising their children as Christians. It was

often through wives that Christianity penetrated the upper classes of Roman society, with the result that Christians became increasingly influential (Dreyer, 2012).

Schor (2009) proposed another model to Church growth: a values growth model to explain the expansion and new identity of the early Church. He explains that values like charity, hospitality, mutual support, self-control, and purity along with others drew people to Christianity (p. 478). It was not only the teaching of these values by the apostles which attracted people but rather the way ordinary Christians gave practical expression to Christian love by the caring for the needy, weak or the poor. We find this reflected in many different texts, of which a few examples will be given: The First Letter of (first) Clement to the Corinthians around 100 AD (Goold & Lake 1975).

Servant leadership. Perhaps the best style of leadership fitting this description of influence by values and also that fits within the analysis of Acts would be servant leadership. Sendjaya and Sarros (2002) examined the philosophical foundations of servant leadership by drawing on the value-laden concepts initially developed by Greenleaf (1977) and lessons from Christian traditions. Servant leadership as a paradigm begins with the natural desire to serve before making the conscious choice of aspiring to lead. According to Greenleaf, the test of a servant-leader is to make those served healthier, wiser, freer, more autonomous, effective on the least privileged in society, and not deprived but gaining benefits (p. 27).

Jesus taught his disciples that in order to be great, one must first be last (Mark 10) and that a leader must serve his followers in humility (John 13:4-5). These acts "highlight the philosophical basis of servant leadership in terms of who the servant leader is and what the servant does" (Sendjaya & Sarros, 2002, p. 59). The altruistic act of serving is the primary intent of servant leadership and can only be demonstrated by a leader who is moral and altruistic (p. 60). From this emanates the idea of stewardship, or that of servanthood, not in the sense of a low-class individual but of someone entrusted to care for those being served. The idea of stewardship is that of a trustee to whom something of value, such as power, is entrusted (p. 61).

Values driven leadership and followership. Offermann (2010) notes that empowered individuals recognize their work as consistent with their values and ideals in such a way that it provides meaning in their lives. Mankoff (1974) explains that values are enduring standards held by a person that become criteria for selecting a course of action. The church of the first century was a radical but peaceful movement, the radical movements are dedicated to changing value systems in a fundamental way, and this is what the Nazarene movement did initially as a sect of Judaism.

Thomas and Velthouse (1990) explain that a low sense of meaningfulness and value congruence results in apathy and detachment. As a point of contrast with secular empowerment theories, it is important to notice that the values implicit in Christian empowerment are not negotiable or subject to individualized perspective. The verbal persuasion from the values and beliefs expressed by Peter cut his audience to the heart because they demonstrated uncompromising authority. For this reason, the only option was full embrace. "Repent and be baptized every one of you in the name of Jesus Christ" (Acts 2:38).

Schor (2009), with reference to Stark (1996), concludes that values contributed to a higher birth rate under Christians than the general population, resulting in accelerated growth. Again, using quantitative models based on certain assumptions,

Schor concludes that this model of growth indicates that the number of Christians could have reached 33.9 million by 350 AD (p. 481).

Schor (2009) indicates which factors also relating to social interaction would have influenced people to convert to the early Nazarene movement beyond social pressures or prejudices, for someone already interacting with Christians, conversion catalysts might include theological similarities, shared values, or understandable rituals. (p. 484)

Stark (1996) has suggested that Christianity initially grew because it treated women better than pagan religions. He also suggested that making Christianity the state religion of the Roman Empire weakened the faithfulness of the Christian community by those who did not really believe or had a weaker belief. This finding has been validated by contemporary religious movements, where once-successful faith movements gradually decline in fervor due to the free-rider problem and diluted values that once marked a distinctive movement. This may have been, in fact, what made the divine empowerment of members stop when the Church institutionalized formally in the third century.

IV. CONCLUSION

This paper went beyond a study of Spirit empowerment in order to give background for a proper insight into the understanding of the growth of the organization known as the Church in the first century A.D. This article also compared this perspective with current models of leadership to understand what God's Spirit-Empowered team leadership functions represents for believers in Jesus in modern days. Social Movement theories that were also applied to the analysis of the biblical text revealed several themes regarding God's Spirit-empowered followers that one day would turn into new leaders by their character and service. Leaders in Acts do not seek power for themselves, but rather they serve the community that is empowered externally by the Divine Creator. They also embody and transmit values of what modern theory of leadership would describe as 'Servant leaders' in order to effectively impact society. Indeed God's divine empowerment and psychological empowerment at the individual level, as well as at the community level, led this new Nazarene organization to make a major impact in the first century. In the Scriptures, the God's Spirit is the presence of God in the world to reveal Himself by some action or word. Therefore, when Joel says that God will pour out His Spirit on all flesh, he means that God will draw near to a diverse community and not just one person, and make Himself known and felt in a powerful way through the movement that bears fruit to accomplish the mission. He aims to be known as God, not manifested by just another social movement, philosophy, or some indescribable fantasy, but through real supernatural events, as described in Acts.

Today, there are new movements that try to capture the essence of the early Church, which was concentrated in smaller groups and characterized by quality relationships and faith. For example, the Luke 10 movement (lk10.com) focuses on smaller congregations where community and networking (as discussed here) is truly built. Another movement such as described in Caron (2013) calls for the restoration of the apostolic office and a model away from those churches ruled by and employing pastors as CEOs of congregations. This new Apostolic Centers movement is quite provocative since it does not concentrate on position such as a priest or pastor as an

officer of the modern church, but concentrates more on restoring the five-fold ministries described in Ephesians 4:11, where elders as leaders took functions of execution of the most important facets of the congregation. While these movements look promising as a new push to return to the foundations established in Acts, these new Post-charismatic movements should always keep in mind that the areas examined in this paper. The key to growth is the importance of divine empowerment and how it resides on guidance by the Spirit of God as the engine of the community and the individual. As Acts demonstrates, the Spirit is to be outpoured to all flesh: the leaders and the followers.

About the Author

Dr. Becerra received his Ph.D. in Organizational Leadership from Regent University in 2016. His dissertation focused on the role of pastoral servant leadership on commitment of church members in Latin America and the USA. He has extensive organizational management experience in the financial industry and the ability to lead teams to come with strategic solutions via informed research and data analysis. His leadership skills have led him to hold management positions in non-profit organizations and executive positions in two of the top-5 banks in the USA. He is currently an economist for the U.S. Department of Housing and Urban Development. His passions are church growth, leadership development and researching about organizational factors that facilitate innovation, cooperation and teamwork. He is currently authoring a book about issues of identification with charismatic and transformational leaders. He resides with his family in historical Williamsburg, Virginia.

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THE FRUIT OF THE SPIRIT IN THE CONTEXT OF LEADERSHIP

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In the study of leadership many models have been proposed based upon sociological research and concepts. While there is a need for a values based model of leadership, values have often been an addendum to a more empirical base for leadership models. Theology can add to this study through applying Biblical studies to the field of leadership and leadership theory, especially in the area of values. This study begins with the nine fruit of the Spirit as listed in Galatians 5:22-23 and contextualizes them into leadership theory. The leadership model develops a values based theory. This model includes different aspects of leadership from relational issues to vision, integrity, and humility. Though this model is based upon values as listed in Scripture it contains behaviors that could be validated empirically.

I. INTRODUCTION

In the study of leadership, many areas have been examined in the search for a foundation for leadership and its proper development. Leadership has been a topic of study for much of the twentieth century but there is no universal consensus on the definition of leadership except that all the definitions include the ability to influence others to accomplish objectives (House, Hanges, Javidian, Dorfman, & Gupta, 2004). As a result many theories of leadership focused primarily on behavior like leadership practices (Kouzes & Posner, 1995), transformational leadership, and the skills or style approach (Northouse, 2004), while others focused on the culture of the organization (Cameron & Quinn, 2006) including an emphasis on changing leadership behavior.

However, into this conversation has entered the discussion of virtues in leadership. Are virtues valuable in leadership and, if so, which virtues; who determines these needed attributes? Servant leadership has brought some virtues into the leadership discussion such as love, or *agapao*, in leadership (Patterson, 2003), while others have brought humility to the discussion as important for effective leadership (J.

Collins, 2001; Vera & Rodriguez-Lopez, 2004). In addition, there have been issues of spirituality brought into the discussion of leadership recently. At the turn of the century came an accompanying turn to spirituality in the study of leadership with some descriptive approaches to Christian leadership (Bekker, 2009). In the integrative definition of leadership Winston and Patterson (2006) bring together values and spirituality in showing leadership based upon the Beatitudes of Matthew 7 in the Christian Scriptures declaring this to be the base of the virtuous theory of Servant Leadership. Can virtues in the context of spirituality, specifically Christian spirituality, provide foundational issues for leadership in the contemporary context?

One result of neglecting the spiritual dimension in leadership is a void of values; but recently, in response to many public failures, a movement of spirituality is awakening in businesses across the country (Gibbons, 2008b). This return to spirituality includes a focus on values in leadership. The core spiritual values are not only desirable in themselves, they also create greater personal competence and organizational effectiveness and these values are reflected either directly or indirectly by the fruit of the Spirit as described by Paul in the book of Galatians (Gibbons, 2008b). The fruit of the Spirit reflect core values that are spiritual and can build a foundation for effective leadership. These characteristics, as found in Galatians 5, can then help form a values-based leadership model that is ontological, theological, and effective. Spirituality and one's theology help to form the person or one's being and from this personhood one responds to life. On some level leadership begins with the inner person; once formed with important values, the person lives out those values that become a foundation for effectiveness in life and leading.

Galatians 5 lists nine fruit of the Spirit that seem important for spirituality as well as being core values for life and leadership. Certain values are important for organizational effectiveness and are spiritual: love, joy, peace, patience and kindness are exact matches with Paul's list in Galatians. Other important values of equanimity, humility, integrity and service so closely align with the fruit of the Spirit of self-control, gentleness, faithfulness, and generosity that they are synonymous (Gibbons, 2008b). The fruit of the Spirit represents the outworking of the spiritual life of the Christian through the indwelling Christ bringing the person to real maturity (Dunham, 1982). This fruit grows and is expressed so that the Spirit may bring the person to new life in Christ (Dunham). This Christian spirituality is connected to these nine fruit of the Spirit producing life. So, what are these nine fruit and what do they look like; can they be understood so as to be useful in understanding and developing leadership?

II. THE NINE FRUIT OF THE SPIRIT

The fruit of the Sprit consists of love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control, which represent godly ethical characteristics for all believers – including leadership - that reside in the heart of a person (Collins, 2006). This good fruit makes up the character of the leader (Collins). Character is of vital importance to leadership since externally it provides the point of trust that links leaders with followers and internally it provides the leader's deepest source of bearings and strongest source of restraint in the use of power (Guinness, 2000). Since these nine characteristics are considered important for organizational

effectiveness and foundational for character in values leadership it becomes important to properly define and describe these nine qualities. In addition, it is important to find these nine qualities in organizational and leadership studies to develop convergence between the spiritual values for character and the effectiveness of leadership.

The Fruit of Love

The list in Galatians begins with love. It is eminently fitting that love (*agape)* should be at the head of the list of virtues for love is the measure and goal of freedom wherein one is set free for the purpose of mutual service in one's ability to place themselves in loving service to others (Fung, 1988). The key here is not power but love; faith working through love is the sign of true life and this love leads to mutual service (Wright, 2000). Love as an inner characteristic of a person is manifest in service to others or by serving. Love in this form of the word is serving others even though the love may be unmerited (Boice, 1976; Boles, 1993; Hansen, 1994; Kiehl, 1991; Longenecker, 1990). This love concerns the will just as much as it does the emotions; it is a deliberate effort never to seek anything but the best even for those that seek the worst (Barclay, 1958). It is an attitude of appreciation resulting from a conscious evaluation and choice – alternatively, it could be said to be devotion (Friberg & Friberg, 2000). Love is not only an issue in theological discussions, it is also an item of interest in the organizational literature as well. Love is the cornerstone of servant leadership; it is moral love or doing the right things at the right time for the right reasons and the leader must consider the needs of the follower. This includes understanding the gifts and talents of the individual follower to focus on them first (Patterson, 2003). Patterson's model of servant leadership begins with *agapao* love which leads to service with outward behavior toward others (Winston, 2007). Love, as found in connection to Galatians 5:22, is *agape* which is the noun form of *agapao* (Friberg & Friberg, 2000). This type of leader focuses on the individuals who are being led as an expression of love. This love leads to serving the best interest of others, illuminating the corporate culture, and freeing the leader from self-doubt and self-imposed criticisms (Patterson).

Love is an attribute not only of spirituality as found described in Galatians 5:22 and other places in the Christian Scriptures but also of organizational effectiveness and an important component of leadership. Leadership is a relationship between those who lead and those who follow and effective leaders encourage the hearts of their constituents to carry on through genuine acts of caring to draw people forward (Kouzes & Posner, 1995). Love is an important component of leadership that begins in the person. It can have theological roots but manifests in attitudes and behaviors that provide for leadership effectiveness. Some of these behaviors include serving others (Boice, 1976; Boles, 1993; Kiehl, 1991; Longenecker, 1990), devotion (Friberg & Friberg, 2000), doing the right things (Patterson, 2003), understanding and focusing on the needs and talents of the followers (Patterson, 2003), and genuine acts of caring to encourage the hearts of the followers (Kouzes & Posner, 1995). In this context love is follower focused, considering the needs and best interests of others freeing the leaders from self-focus.

The Fruit of Joy

The immediate question is how can joy, such an emotive word, be a part of effective leadership in the modern context? This word denotes an inner feeling of delight or gladness or a state of blessedness in the person (Friberg & Friberg, 2000). The author of Galatians in another place instructs his readers to be always joyful and to rejoice with others who are rejoicing (Fung, 1988). How can one be always joyful or lead with joy? Joy is not the same as happiness; whereas happiness depends on circumstances, joy comes from a relationship with God. Through joy, the spirit of man is satisfied bringing an important characteristic for leadership of inner confidence in the midst of a storm (Collins, 2006). This joy does not depend on circumstances but is found in triumph over difficult circumstances (Boice, 1976; Boles, 1993; Bruce, 1982; Cole, 1996; Longenecker, 1990; MacGorman, 1971; Stamm & Blackwelder, 1953). Joy is part of an individual's state of being that develops a confidence in the midst of pressure and trouble. One cannot lead effectively from a position of anxiety and distress in the time of difficult situations or important decisions. This joy is unperturbed by sorrow and trouble but gives proof of its power in the midst of them (Fung). In an organizational setting joy would manifest itself in the leader in both positive and negative situations. Positively it would manifest as an inner delight or confidence in the performance of leadership in the organization. In the negative sense it would manifest as a calm presence or confidence in the midst of pressure and difficult situations or decisions.

Self-confidence includes other concepts such as self-esteem and self-efficacy and most studies on leaders traits find that self-confidence is positively related to effectiveness and advancement. These leaders are more persistent in difficult objectives despite initial problems and setbacks (Yukl, 2002). This calm assurance of one's ability to accomplish difficult tasks in difficult circumstances becomes an important aspect of leadership effectiveness especially in adverse circumstances. Joy is expressed through confidence in the midst of pressure and self-efficacy for effective leadership.

The Fruit of Peace

Peace means more than the negative notion of an absence of war and trouble; it denotes rather a positive state of wholeness, soundness, and prosperity (Fung, 1988). Peace is a disposition characterized by inner rest and harmony as a state of reconciliation with God and figuratively as an agreement between persons (Friberg & Friberg, 2000). This word expresses total well-being, harmony or wholeness in one's soul (Barclay, 1958; Boles, 1993; Bruce, 1982; Dunham, 1982; Huxtable & Croskery, 1962; Longenecker, 1990; Stamm & Blackwelder, 1953). Peace is not the absence of conflict in life but the ability to cope with it (Collins, 2006). Peace is wholeness in one's soul where all of the parts fit together; there is no inner conflict giving the peaceful person not only the ability to have confidence in the midst of pressure but also the presence of mind to make effective decisions to bring change in the midst of the trouble. Joy and peace are intimately connected with joy bringing inner confidence in the midst of pressure while peace brings the ability to move forward to address the pressure in a positive way (Collins, 2006). In the Christian scriptures, Jesus exemplified this peace

and modeled it for his disciples. Jesus' peace was rooted in love for His Father and borne of His perfect relationship with Him; it was characterized by composure, quiet confidence, courage, and single-mindedness throughout his ministry and He wanted this for his disciples so they would not stumble and they could see beyond the hostility of this world (Gibbons, 2008a).

Peace is an inner quality that manifests in certain characteristics important for leadership. These qualities include quiet confidence, courage, composure and single-mindedness, as well as ability to bring progress in the midst of pressure. In his study of successful organizations Collins (2001) found that level 5 leadership was a significant part of successful organizations. Great leaders are those that have a deep personal humility and intense professional will and who are developed partially through the Stockdale paradox of dealing with the brutal facts of the current reality while maintaining faith that you will prevail (Collins). Great leaders are the ones with quiet confidence and composure or deep personal humility and intense professional will or the ability to bring progress under pressure. They are the ones while calm under pressure (joy), can make decisions and move forward with resolve (peace) while maintaining confidence in the process. Peace is quiet confidence and composure in leading and can best be seen as humility, as described as important to leadership by Collins (2001).

The Fruit of Longsuffering

Longsuffering characterizes the person who in relation to those who annoy or oppose exercises patience and refuses to yield to outbursts of anger (Hendricksen, 1977). This is patience under trial and constraint exercised toward others (Friberg & Friberg, 2000). Patience is the work of the Spirit of God when one endures difficult situations and people without losing one's equanimity (Schreiner, 2010). It is patience and steadfastness: not short-tempered (Barclay, 1958; Boles, 1993; Bruce, 1982; Cole, 1996; Dunham, 1982; Hansen, 1994; Kiehl, 1991; Longenecker, 1990; MacGorman, 1971; Stamm & Blackwelder, 1953). God's longsuffering toward mankind constitutes the reason for the believer's patience toward others deferring one's anger under provocation and refusing to retaliate for wrong done to one's self (Fung, 1988). Longsuffering is patience with other people even when provoked: not surrendering to anger and retaliation. Regardless of the situation patience requires a conscious effort to restrain the first impulse to complain or strike back to consider the broader implications of the action (Gibbons, 2009b).

Longsuffering or patience involves relationships with other people and is therefore important not only in human relations but leadership as well. Patience emerges as one of the most desired spiritual values at work on Krieger and Seng's list of values (Gibbons, 2009b). In the organizational environment, patience becomes an important attribute of leading people and organizations. The humility and patience of its leaders will lead an organization to greatness as this organization will be positioned to serve (Rentfrow, 2007). In discussing servant leadership Ndoria (2004) says that it is based upon love and this kind of leadership is patient in hoping and thinking the best of the followers. Even when they make mistakes, the leaders will correct them with love and patience. Patience then is relational in being tolerant of those who oppose, while hoping and thinking the best of followers, and correcting mistakes with patience. In fact,

patience goes beyond tolerance to believing the best and inspiring others to rise to the new level of living. It is a desired spiritual value but a needed organizational value as well in bringing the organization to greatness. Longsuffering is patience in relationships, hoping and speaking the best to the followers, and encouraging the heart similar to one of Kouzes and Pozner's (1995) aspects of leadership.

The Fruit of Kindness

The word kindness is used of God's kindness in providing salvation. Believer's imitate God whenever they are generous to others but especially in extending benevolence to those who are not loving in return (Schreiner, 2010). It is a gracious attitude (Friberg & Friberg, 2000). It is a gracious disposition in one who is active in meeting the needs of others (Boice, 1976; Boles, 1993; Dunham, 1982; Hansen, 1994; Huxtable & Croskery, 1962; Lange, 1980). Kindness is truly the activity of love with an emphasis on the gentleness of character that produces pure motives for the actions it will take (Gibbons, 2009a). Kindness is a gracious attitude toward others - even toward the unwilling and resistant; but it includes pure motives as well.

People in organizations want to be treated kindly according to the list from Kreiger and Seng and these acts can be simple like being fully present just to listen to someone - or it can be shown through sensitivity to what someone else is feeling (Gibbons, 2009a). Practically, kindness can be expressed through being aware of the realities or the needs of the people who are around the leader. Servant leaders show more care for the people than the organization's bottom line, are genuine and real without pretense, show appreciation, listen attentively, and are empathetic (Patterson, 2003). People follow servant leaders freely because they trust them and this theory of leadership provides a rich foundation of ideas for developing future normative theories of leadership (Ciulla, 2004). Kindness is showing appreciation and listening to followers in the tradition of servant leadership.

The Fruit of Goodness

Goodness is a quality of moral excellence or of uprightness (Friberg & Friberg, 2000). It is to be righteous and generous (Boles, 1993; Bruce, 1982; Cole, 1996; Kiehl, 1991; Longenecker, 1990; MacGorman, 1971; Stamm & Blackwelder, 1953). This means those that have the Spirit of God are strengthened to live lives of moral beauty and their decency shines brightly in a world blighted by evil (Schreiner, 2010). Marcus Aurelius said that one should waste no time arguing what a good man should be but be one (Guinness, 2000). Moral excellence or goodness flows from the being or character of the person but affects that person's actions as well. Character is the inner form or the core of the person and is revealed by what the person does consistently rather than through a random act. Good character is of vital importance to leadership (Guinness). Goodness is to have good character and live in moral excellence; it goes beyond a desire to do good and extends to living a consistent moral life that can be seen.

However, is this moral excellence important to leadership? According to Guinness (2000) good character is vital to leadership. According to Ciulla (2004), ethics is the heart of leadership. While ethics is not moral excellence, ethical behavior can be

one manifestation of moral excellence. Leader personality and cognitive moral development interact with aspects of the situation in the determination of ethical and unethical behavior and emotionally mature leaders with a high level of cognitive moral development are more likely to resist social pressure to use unethical practices (Yukl, 2002). Goodness is moral excellence and it can be seen in ethical behavior in leaders which is important to effective leadership. Goodness is godly character or moral behavior and good ethics which is viewed as the heart of good leadership (Ciulla).

The Fruit of Faithfulness

The word here refers to those led by the Spirit that are loyal and dependable; one can count on them to fulfill their responsibilities (Schreiner, 2010). This is the quality that describes the person on whose faithful service one can rely, whose loyalty one can depend, and whose word can be accepted without reservation (Fung, 1988). It is the quality of loyalty and keeping commitments (Barclay, 1958; Boice, 1976; Boles, 1993; Bruce, 1982; Dunham, 1982; Hansen, 1994; MacGorman, 1971; Ridderbos, 1974; Stamm & Blackwelder, 1953). Faithfulness demands honoring our commitments to God and to others even when it is not convenient and it demands standing firm in gospel values (Gibbons, 2010). Faithfulness is the attribute of one who is loyal, who keeps commitments that have been made even when it is difficult. This leader is a person who not only fulfills the proper responsibilities but is a person of integrity. The most basic definition of integrity is honesty and consistency between a person's values and behavior and that the person is trustworthy (Yukl, 2002). This consistency can be seen in the behavior of leaders in several ways. The leader with integrity is truthful rather than deceptive, keeps promises, fulfills the responsibility of loyalty to followers, can be trusted with confidences, and takes responsibilities for decisions and actions (Yukl). Faithfulness is an internal commitment but it can be seen by the behavior of the person.

Since this attribute is easily seen and experienced by others around the person it is an important aspect of leadership. Personal integrity is an attribute that helps explain leadership effectiveness and it was found that lack of integrity was common among the managers whose careers derailed, whereas the successful ones were regarded as having strong integrity (Yukl, 2002). This faithfulness is a key ingredient in becoming effective in leading others and establishing loyalty among followers. Kouzes and Pozner (1995) call this attribute, credibility in that the leader has actions that are consistent with words spoken, promises are fulfilled, and what is said is done. When followers perceive that their leader has high amounts of this attribute the followers are committed to the organization, have a sense of ownership of the organization and have a strong sense of team spirit (Kouzes & Pozner). Faithfulness reveals itself as integrity and credibility. Faithfulness in the context of leadership is integrity, a core issue for values based leadership and credibility.

The Fruit of Self-Control

Gentleness is a quality of considerate friendliness or meekness, a strength that accommodates to another's weakness (Friberg & Friberg, 2000). This describes one who is considerate and meek, an evenness of disposition (Barclay, 1958; Boles, 1993;

Bruce, 1982; Dunham, 1982; Longenecker, 1990; MacGorman, 1971). Forceful and harsh behavior is not the mark of the Spirit's work but meekness reflects a transformed heart (Schreiner, 2010). Meekness describes a calm disposition particularly under fire, it describes a way of responding; this person pardons injuries, corrects faults, and rules his own spirit well (Collins, 2006). This word combines two contradictory thoughts both strength and considerate friendliness. This word is used to describe a person in whom strength and gentleness go together. It signifies a humble disposition to the divine will and the unique capacity for avoiding quarrels and it is seen in humility and forbearance toward others (Fung, 1988). Meekness is then seen in relationships with others in one who is gracious and humble in relationships in spite of power, yet is able to correct without being harsh. People are more willing to follow someone they trust, therefore, the leader must trust others: that means being open to others in relationship (Kouzes & Posner, 1995). Building relationships through getting to know followers and allowing them into the leader's life through considerate friendliness is an expression of meekness that builds people which promotes effective leadership.

The proper building of relationships builds trust. Trust is the central issue in human relationships within and outside of organizations. Without trust one cannot lead. Thus, the most effective leadership situations are those in which each member of the team trusts the others; in fact the more trusted people feel, the better they innovate (Kouzes & Posner, 1995). To develop trust the leader should trust others first, be open to the influence of others, share information and resources, and facilitate relationships (Kouzes & Posner). Building trust is building relationships that are open and are initiated by the leader but also includes a sharing of resources. This type of leadership is not full of secrets or hidden agendas but is full of communication, sharing, and innovation. Effective performance of a collective task requires mutual trust that is more likely when people understand each other, appreciate diversity, and are able to confront and resolve differences in a constructive way (Yukl, 2002). Many of the fast track managers who failed to reach their potential were found to lack skills in relating to others rather than in technical skills (Ciulla, 2004). Effective leadership involves developing trusting relationships in the context of the organization and its purposes. Gentleness is meekness in developing good open relationships with followers, thereby building trust, and creating a climate of collaboration.

III. CONCLUSION

This study establishes a beginning understanding of values based leadership from the fruit of the Spirit in the context of organizational needs and effectiveness. This conceptual framework is based upon research in the literature while contextualizing each of the nine attributes in leadership theory. The fruit of the Spirit can be defined not only from a theological and ontological perspective but also from the perspective of leadership and organizational effectiveness. This leadership perspective focuses on behaviors as well as attitudes that are empirical and can be seen. There are aspects of other leadership theories involved, however; it forms a new theory or model upon which to build leadership. Therefore the model should be investigated and validated through empirical investigations of the components of this construct. This theory has the advantage of being established from a foundation of Christian Scripture but it can be

empirically tested since the attributes that begin ontologically can be contextualized in leadership theory as behaviors and attitudes.

These nine attributes for values based leadership in the context of the Fruit of the Spirit can be summarized for further exploration. Love is follower focused considering the needs and best interests of others freeing the leaders from self-focus. Joy is confidence in the midst of pressure and self-efficacy for effective leadership. Peace is quiet confidence and composure in leading and can best be seen as humility. Longsuffering is patience in relationships, hoping and speaking the best to the followers and encouraging the heart of the individual follower. Kindness is showing appreciation and listening to one's followers. Goodness is godly character or moral behavior and good ethics. Faithfulness reveals itself as integrity and credibility, core issues in values based leadership. Gentleness is meekness in developing open relationships with followers, thereby building trust while creating a climate of collaboration. Self-control in the context of leadership is fierce personal resolve while developing vision and accomplishing the goals which proceed from the vision of the leader.

Once more fully developed and tested this model could provide a values based model for church leadership based in its primary document, the New Testament. If this model proves effective the church would be uniquely qualified to build this construct of leadership for ministers, instead of copying business models which begin from a different foundation than Scripture and values. The church needs to become the leader in leadership instead of simply following cultural norms. The opportunity to break out of cultural norms could be found in this model for leadership found in Scripture and contextualized in leadership theory but not into an existing model. This model if found viable through research could provide the church with a new way of leadership and set the pace for organizational leadership rather than the church continuing as the step child of a culture enamored with itself.

About the Author

Dr. Crowther received his Ph.D. in Organizational Leadership with a major in Global Leadership from Regent University. In addition, he received an M.A.T.S. degree in Theological Studies from Asbury Seminary. He has led churches for over 20 years and Bible colleges for over 20 years. In addition, he does consulting to help other colleges with accreditation and leadership development. He lives in North Carolina but travels to Latin America where he teaches leadership and theology.

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INTEGRATING A BIBLICAL PERSPECTIVE IN THE PROFESSIONAL CONSULTING PRACTICE OF RETURN ON INVESTMENT (ROI)

CYNTHIA S. GAVIN

Return-on-Investment (ROI) is a decision-process. The objective is to render a decision about the amount of investment one must allocate up front in hopes of making a larger return later. When estimated total returns exceed total costs, leaders consider the ROI metric beneficial. Although it is not a perfect process, leaders can apply one of three models to filter their data when formulating their decision. The first model considers the consultant's decision-making process related to capturing new billable work. In this model, the preponderance of the assessment focuses on the upfront investment. The second model, often experienced when government agencies receive grant funding and the decision-making process is not predominantly influenced by money, the concept shifts to assessing the returns or the importance of the outcomes or products. The third model, which the author is proposing, is based on a Biblical perspective, considers the work within the context of the consultant-client relationship, as this aspect is paramount to achieving project success. This model suggests when Christian leaders evaluate ROI based on motive, trust, partnership, and elements that denote being yoked together they are more likely to predict future success.

I. INTRODUCTION

A consulting practice is comprised of offerings that come in the form of leaders' skills and competencies that provide a service, develop a product, or shape a strategic initiative.[1] As such, companies are likely to hire consultants when they do not possess the in-house resources to address their needs or when they desire an external perspective.[2] However, these "offerings" by themselves are not enough to entice clients

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[1] Sukhraj, R. 2016. *31 Examples of Value Proposition Statements.* June 16. https://www.impactbnd.com/blog/10-value-propositions-you-wish-you-had.

[2] Greiner, L., & Poulfelt, F. 2005. *Management Consulting Today and Tomorrow.* New York: Routledge: Taylor & Francis Group.

to select a consultant. What is needed is a partnership-oriented relationship that is focused on developing a value-based return.[3]

Yet, to be successful, a consultant must possess specific character traits to achieve this client dynamic. For example, consultants must possess emotional intelligence, flexibility, and insight; embody business acumen to ensure profitability;[4] and be highly proficient in project management.[5] Part and parcel to developing a value-based return is a thorough understanding of and ability to assess return on investment (ROI) for both themselves and for their clients before engaging in the work.

ROI, in the most basic terms, is a decision-process. The objective is to render a decision about the amount of investment one must allocate up front in hopes of making a larger return later (e.g., 5% investment for an 18% profit).[6] Consequently, when total returns exceed total costs, net gains are positive and the ROI assessment is considered beneficial.[7] Yet, thinking about ROI only in terms of money is lacking, as the measure itself does not account for risk, value, or future opportunity, nor does it assess the most important element in the consultant-client relationship likely to predict future success—trust.

In addition, the ROI concept takes on a different meaning for each type of end user—sole proprietor, mid-cap for-profit corporation, or research and development firm. It also takes on a different meaning depending on which side of the table you sit on—consultant or client. Thus, the focus of this paper will be to expound on the ROI concept, as well as, introduce how integrating a Biblical perspective into the ROI concept expands its meaning and offers more effective assessment criteria to determine if the proposed consultant-client relationship will be profitable.

II. THE CONSULTANT ROI MODEL

As part of a consulting practice, ROI assessment is particularly helpful when considering whether to engage in a new business venture, project, or partnership as well as when considering the appropriate expenditure of overhead dollars intended to improve an internal business process. Most commonly, consultants apply an ROI decision-making process to calculate the level of effort those in the organization must expend (1) to develop a proposal and (2) to conduct the work if won. The Australian Queensland Government uses a deliberate process, whereby leaders progress through a series of ROI "decision-gates".[8] Initial gates typically involve a strengths, weaknesses, opportunities, and threats (SWOT) assessment. Mid-level reviews involve greater analysis regarding financial parameters (e.g., potential win amount) and technical contracting parameters, such as the period of performance, contract type,

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[3] Dingus, R., & Milovic, A. 2016. "All About That Value: A Value Proposition Exercise for the Professional Selling Course." *Marketing Management Association Fall 2016 Educators' Conference Proceedings* 41-44.

[4] Cabrera, A., & Unruh, G. 2012. *Being Global How to Think, Act, and Lead in a Transformed World.* Boston: Thunderbird School of Global Management.

[5] Wysocki, R. 2014. *Effective Project Management Traditional, Agile, Extreme 7th Ed.* Indianapolis: John Wiley & Sons Inc.

[6] McKnight, W. 2010.

[7] Ibid.

[8] Queensland Government. 2017. *Gateway Reviews (Assurance).* https://www.treasury.qld.gov.au/projects-infrastructure/initiatives/gateway-reviews/index.php.

work location, equipment, overhead expenses, and other aspects that influence the financial bottom line.[9] Depending on the type of anticipated win (e.g., becoming an accepted vendor on an Indefinite Delivery Indefinite Quality contract vehicle, or, achieving an actual Task Order win to perform the stated work) and the size of the upfront investment, leaders will determine the number of gates and level of detail they need to render a decision to fully commit or not. The objective of the ROI process is to lessen an organization's risk by providing decision-makers greater clarity before they obligate their resources.[10] See Figure 1 below.

Figure 1: Typical Consultant ROI Process
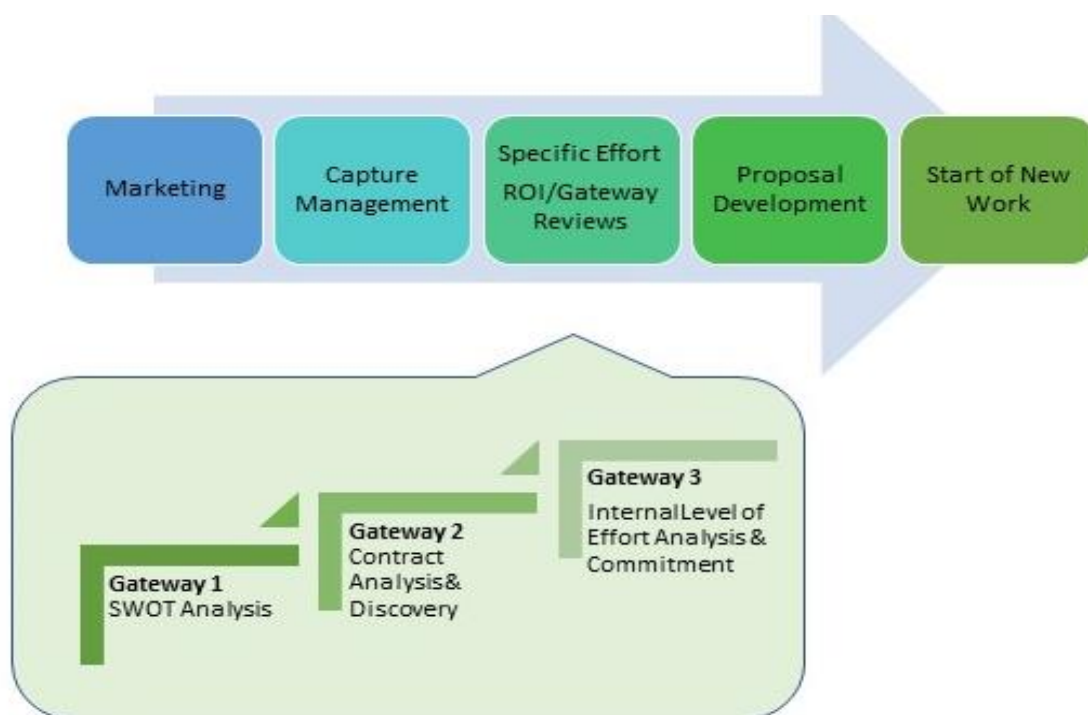
In some organizations, the ROI concept is simpler. Leaders merely consider practical matters such as—can we do the work; can we create something of value with the amount of money the client has to spend; would we be pleased to have our name associated with the work; and can we make a profit. The problem, as Swanson (2011) suggested, is ROI is mostly assessed within a financial framework, which is too "myopic".[11] Leaders can overlook the value of projects in areas such as human resources, customer satisfaction, and reputation. Also, it is possible that the financial

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[9] McKnight, W. 2010.

[10] Zareba, I. 2014. *Strategic and Financial Drivers of Business Value Creation*. Poland: Wyzsza Szkola Biznesu- National-Louis University.

[11] Swanson, S.A. 2011. "All things considered." *PM Network* 36-40.

estimates can be wrong.[12] Yet, despite this possibility, many like Heerkens (2011) suggested consultants should not throw out the ROI process simply because people can misapply it, as there is value in engaging in an activity using dispassionate criteria that are reviewed by dispassionate leaders,[13] as it helps leaders avoid bias and possible blind-spots in their thinking.[14]

III. THE CLIENT ROI MODEL

In addition to the consultant's practice, clients must also engage in an ROI assessment. If their organization is expending its own funds, much of the ROI decision-making mimics what was formerly stated. Yet, when a client receives federal grant dollars, the ROI concept shifts, as an organization does not need to prove it will make a profit. Rather, the client must ensure they will produce a specific outcome for a set amount of money. Similar to consultant decision-making, clients are likely to go through a series of steps that help them achieve clarity regarding roles, responsibilities, and desired end-states. See Figure 2 below.

Figure 2. Local/State Government ROI Process
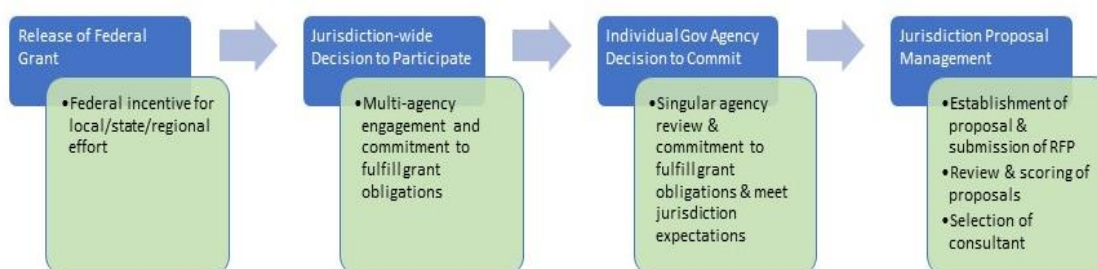
The assessment may entail a jurisdiction-wide decision process, depending on the grant (e.g., disaster response preparedness). At some point, however, the individual agency must conduct an internal agency review and decide if they are willing to meet the jurisdictional obligations, in addition to federal/payor obligations, as well as their own agency's obligations. Whereas the consultant's efforts lead to a decision to put forth resources to bid on a proposal, the client's efforts clarify what it is they want to achieve. In most cases, the clarity the client gains about their desired end-state helps them identify written contract specifications and establish an effective means to review, score, and select a contractor or vendor. Although there are variations to both these models, be the work internally or externally oriented, ROI is about accumulating an

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[12] Ibid.

[13] Heerkens, G. 2005. *Project management: 24 lessons to help you master any project.* New York: McGraw-Hill.

[14] Bazareman, M.H, & Tenbrunsel, A.E. 2011. *Blind spots.* New Jersey: Princeton University Press.

extensive amount of information to justify either money or effort in anticipation of gaining either future revenue or value.[15]

IV. THE BIBLICAL ROI MODEL

Whereas consultants boil down the process mostly focusing on investment, with a modicum of concern for opportunity and reputation; and the client engages in a process that helps them clarify their desired return, the ROI concept takes on broader meaning when applying a Biblical perspective. As per the Apostle Paul, stated in 1Corinthians 6:20, God created a way to redeem mankind so that their sin would be forgiven. This approach would not only save man from his own failings, faulty thinking, and selfishness, but, would accomplish the task without compromising or diminishing the triune God's holiness or characteristics of righteousness and justice.[16] In terms of ROI, as Stowell (2017) suggested, God fully invested in man, yet, unlike the consultant's or client's practice to compare what their organization will gain, God invested Himself entirely in man with no requirement that man should provide a return. Perhaps this is easier for one to do when they (i.e., the triune God) possess unlimited resources. However, given this truth, the ROI concept now broadens to include aspects of motive. Why would a holy God care about redeeming sinful man to Himself, particularly since His glory is not based on the number of those who choose to accept His gift of redemption?[17]

As it applies to ROI, the consultant must then consider his/her motive and his/her client's motive. As Willard (2002) suggested, "we live from our heart"[18] and even Jesus said, "out of the heart the mouth speaks" (Matt 12:34); thus, others will intuitively discern one's motives before entering into a relationship. Furthering the importance of motive, Block (2015) conveyed, "people want to connect first and then deal with content second".[19] Hence, to assess motive requires a sharing of who each person is, which is a culmination of words, actions, and stated motives, that reflect his/her values.

Second, in the Biblical model, mankind must trust that God can and will do all the investing. He must trust God will provide and he must trust God will not act capriciously and change the rules.[20] With trust, mankind can enter into the relationship by accepting that God fulfilled the requirement and as such he as a sinner can approach a holy God and not die when doing so. Each of the actions, realizations, and responses over a lifetime allows man to understand who God is and His inclination to bring those He created to Himself.[21] This realization for the Christian leader should enable an expansive orientation regarding the word "return" and the word "invest" and the

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[15] McKnight, W. 2010.

[16] Stowell, J. 2017. *"You were bought at a price; therefore glorify God in your body and in your spirit" 1 Corinthians 6:20.* http://getmorestrength.org/daily/return-on-investment/.

[17] Wright, N.T. 2010. *After You Believe.* New York: HarperOne.

[18] Willard, D. 2002. *Renovation of the heart: putting on the character of Christ.* Colorado Springs: NavPress.

[19] Block, P. 2015. *Authentic Ways to Build a Consulting Practice.* September 15. https://www.youtube.com/watch?v=QdzHPp2pUnQ.

[20] Wright, N.T. 2010.

[21] Ibid.

importance of trust in the relationship; and, as such, the Christian leader is in a better position to recognize how trust influences outcomes.

In John 4:1-26, Jesus provided a snapshot for how to develop trust, despite extensive cultural differences that promulgated mistrust between the Samaritans and the Jews (v.9). Jesus started by recognizing the Samaritan woman was in a state of need, as no one gets water at the 6th hour because it is the hottest part of the day (v.6). Appealing to her intellect, He next started the conversation by respectfully discussing social matters (i.e., Jacob and the well). To progress the conversation further, Jesus then divulged the woman's real need for living water, after which there is evidence that the trust began to build, as the woman could have lied when Jesus confronted her stating "you have no husband for you have had five" (v.17). Finally, after trust is established, Jesus revealed His positional authority stating, "I who speak to you am he [i.e., Christ]" (v. 26).

Thus, the importance of trust in the relationship is so paramount that it supersedes the presentation of one's credentials; although credentials are still important. Jesus listened for the real need, or the desired return, and then addressed the woman's state with compassion. As the United States Secretary of Defense General Mattis conveyed "empathy and trust are the glue that binds".[22] Resultantly, "trust occurs when leaders act consistently within a value system, even when such adherence compels actions perceived by others as not being in their best interest". [23] As such, this aspect is more likely to predict future behavior and commitment in a changing or challenging situation.

Third, the Biblical model highlights the idea of a partnership using the concept of yoking. In Matthew 11:28, Jesus called others to himself who were tired, weary, and heavy-laden using the concept of being yoked together. Yoking with someone who is kind, carries more than his/her share of the burden, knows how to do the work, commits to the fulfillment of work, and understands the need for rest, creates a dynamic of easement.[24] Jesus conveyed that to whom one is yoked is more important than simply accomplishing the work. Although outcomes are important, they are secondary to the concept of yoking, as this aspect is a better predictor of achieving successful outcomes. As Kehrel, Klischan, and Sick (2015) stated, most partnerships fail because of the perception of compromised trust, which often comes in the form of a hindered exchange of information or to the perception that one is being opportunistic.[25] All of these aspects, the consultant must avoid, and yet, traditional ROI concepts fail to include them as primary ROI assessment criteria. Thus, the Biblical ROI model adds criteria, placing it before other traditional measures. See Figure 3 below.

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[22] Forrester, D. 2017. *Four essential lessons General James Mattis taught me about leadership.* January 15. http://opinionhead.com/four-essential-lessons-general-james-mattis-taught-me-about-leadership/.

[23] Harshbarger, S. & Stringer, R. 2003. "Creating a climate of corporate integrity." *Corporate Board* 10-16. p. 11.

[24] MacArthur, John. 2010. *The Holy Bible, English Standard Version.* Wheaton: Crossway.

[25] Kehrel, K., Klischan, K., & Sick, N. (2015). Why Research Partnership Fail in the Biotechnology Sector-- An Empirical Analysis of Strategic Partnerships. *International Journal of Innovation and Technology Management*, 1650003 (23 pages).

Figure 3. Biblical Consulting ROI Progression

Marketing

Capture Management

Specific Effort ROI/Gateway Reviews

Proposal Development

Start of New Work

Go/No-Go Decision

Gateway 4 Stewardship
Stewardship of Resources
Financial analysis
Decision to formalize relationship

Gateway 3 Yoking
Level of Commitment
Partnership Orientation
Appropriate Talent Mix
Technically Capable

Gateway 2 Partnership
Credentials
Empathy/Understanding of Risk
Clarity of Roles & Responsibilities

Gateway 1 Trust
Shared Motives
Shared Values
Shared Vision of Return

V. COMPARING AND CONTRASTING THE MODELS

Consequently, when comparing the underpinnings of each of the three ROI models, the findings reveal that the consultant's and the client's processes filter the decision-making using a highly-targeted progression of questions, based on investment, intended to derive a narrow prediction about a return. The Biblical model, rather, looks at ROI through an expansive filter that primarily addresses "investment and return" in terms of trust, partnership, and yoking. Whereas, consultants focus on abating risk and supposedly making healthy organizational decisions and clients focus on commitment to fulfilling obligations, the Biblical perspective of ROI suggests placing greater emphasis on determining what is valuable within a relationship as a predictor of future outcomes. Instead of merely diminishing risk, the Biblical assessment focuses on opportunity. Instead of profit, it focuses on the importance of being part of something larger than the effort itself, as this is an indicator of future success.[26] Instead of a percentage of upfront investment, it suggests a 100% commitment or non-commitment based on the broader context of what makes up a successful relationship.

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[26] VanTiem, D. & McElyea, J. 2010. "Transitioning from brick layer to cathedral builder: performance consulting and the power of one." *Performance Improvement* 17-25.

Christian leaders, when applying a Biblical perspective of ROI, will not only be freed from the reductionist view that measures success in financial terms, but also, abound in thinking that goes beyond the project to realizing how one project provides meaning, value, and societal importance.[27] As it says in Proverbs 31:18 "perception" is key for determining what is profitable in both the short and long term and it is this perspective a Christian leader can offer others when applying an ROI decision process.

Although many authors have suggested incorporating elements that assess trust, values, and motives as part of the ROI process, the "add in" approach is not likely to generate a change in perception or insight (See Figure 4). Adding in these elements is akin to the moralistic-therapeutic-deistic thinking many practice today.[28] The idea that people can take God and fit Him into a man-made construct believing this will achieve greater outcomes or insight is a myth. Instead, Christian leaders must give up their own thinking[29] and start with God's model that is focused on developing and assessing trust.

Figure 4. ROI Decision-Making with "Add-in" Criteria
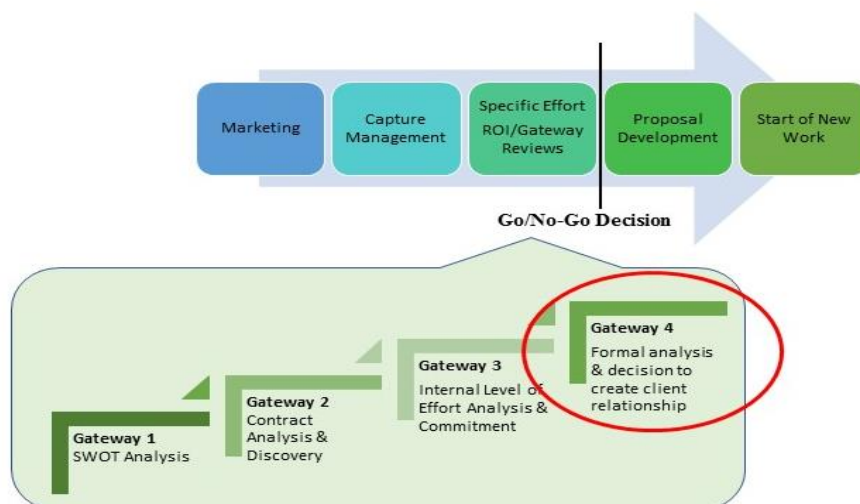
When the Christian leader starts with the Biblical model of ROI, he or she asks different questions and puts them in a different order—am I able to develop trust with this client and do they trust our organization can accomplish the work; is there enough understanding about the relationship to formally establish a working contractual relationship; and considering the work will progress for an extended period, are we suitable to be yoked with one another? Then finally, being good stewards of our resources, can we both accomplish our goals with the resources we have and will it benefit others in a larger context?

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[27] Ibid.

[28] Smith, C. & Lundquist-Denton, M. 2005. "Soul searching: the religious and spiritual lives of American teenagers." *Oxford University Press* ISBN 978-0-19-803997-6.

[29] Mohler, A. 2005. *Moralistic Therapeutic Deism-the New American Religion.* April 18. http://www.christianpost.com/news/moralistic-therapeutic-deism-the-new-american-religion-6266/.

VI. SUMMARY

In summary, when leaders use a man-made construct to filter their ROI decisions the result is a reductionist view. Without even realizing it, the filter uses money, profit, or merely what is beneficial to the organization. If aspects such as trust, partnership, and co-value creation are imputed into this construct, the ROI decision will likely proffer similar results, as a moralistic-therapeutic-deistic "add-on" can never offer greater insight, only happier temporal feelings in the short-term.

When leaders use a God-made construct to filter their ROI decisions, the result is an expansive view and one asks different questions in a different order. These questions include: (a) can I form a trusting relationship with the other entity and do they trust me so that we can successfully perform the work? (b) can we progress to a partnership and clearly articulate what that means in contract terms, as clarity is essential to productivity? (c) And will both entities want to be yoked together toward accomplishing the specific work, in light of a greater context? Using this filter, the last question becomes are we both able to be good stewards of our resources and can we use those resources to achieve a return. In this model, return can be measured in more ways than just profit and financial matters take on a supportive function in the decision-making process.

Whereas many experts would agree the ROI concept is supposed to achieve greater clarity, reduce risk, and articulate value, the Christian leader has an opportunity to filter the information through an expansive lens, considering higher order principles, such as motive, trust, and yoking, which will more effectively determine future outcomes. When this occurs, financial considerations no longer drive the decision-making, but rather support it. Although it is not likely every consultant-client relationship will share all the same values, in the end, Christian leaders will always be able to share the intrinsic joy that comes from being a part of something greater than themselves when engaging in the consultant-client relationship.[30]

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[30] Wright, N.T. 2010.

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CREATING A LEADER CREDIBILITY CLIMATE AS MODELED IN THE LEADERSHIP OF JESUS

SAMUEL S. HEMBY

Recent popular press has been full of articles relating to severe gaps in leader credibility. These issues are trans-organizational including corporate scandals, suspicions of manipulation within national offices, and accusations of sexual misconduct within prominent religious leadership. This paper examines leader credibility in the light of Kouzes and Posner's (1993, 2003, 2011) leader credibility theory. Discussion focuses on the importance of credibility, the ingredients of credibility, and six disciplines of credibility enhancement. These six disciplines described by Kouzes and Posner and modeled in the leadership of Jesus in the Gospel narratives provide significant applicability in training future Christ-centered influencers in a changing cultural context.

I. INTRODUCTION

Events in America continue to have had the writers of the popular press busy and the public aghast. It is as if every time one tunes in to any coverage of national events, the words of contemporary sage (so-called) Yogi Berra are applicable: "It's like déjà vu, all over again." The issues span a variety of organizations including major corporations, high-level government, and religious institutions. Regardless of the situation, the constantly reoccurring issue is that of leader credibility and the apparent ever-increasing lack thereof in the global cultural community.

The phrase "credibility gap" gained much traction during the Vietnam Era[1] and this concept continues to find much fodder for focus in contexts of power and influence. From the scandals of televangelists in the last part of the 20th century,[2] continuing with

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[1] Kathleen J. Turner, *Lyndon Johnson's Dual War: Vietnam and the Press* (Chicago: University of Chicago Press, 1985).

[2] Michael W. Hughey, "Internal Contradictions of Televangelism: Ethical Quandaries of That Old Time Religion in a Brave New World," *International Journal of Politics, Culture & Society* 4:1 (1990): 31-47.

corporate debacles of Enron and WorldCom at the turn of the millennium,[3] exasperated by sexual abuse cases by religious leadership,[4] and now accentuated by accusations on multiple fronts in the political arena[5], genuine credibility among leaders is a challenging and apparently rare commodity.[6] This consideration is particularly relevant and concerning when realizing the relationship between credibility, trust, and productivity. As explained by represented researchers in the field, credibility is critical in creating a climate of trust between leaders and followers[7] while the presence of trust within the leadership/constituent context is essential for effectiveness and consistent productivity.[8] Beyond the issue of productivity, Covey and Gulledge write from the perspective of Covey's popular *Principle-Centered Leadership* with insight on the importance of credibility and trusting relationships in creating emotional empowerment and efficiency. They explain, "How can we expect to continuously improve interdependent systems and processes unless we progressively perfect interdependent, interpersonal relationships…We perfect relationships by making and receiving deposits to emotional bank accounts- by building trust."[9] When the foundational pillars of character, integrity, trust, and credibility are crumbling, skepticism will engulf an organization climate and create numerous difficulties that may often result in irreparable damage, personal heartache, and the mournful regret of wasted assets.[10]

With this brief but poignant reminder of deep-seated leadership credibility problems and the resulting negative personal and organizational effects, a very important question arises when considering the preparation of future Christ-centered leaders. How can training efforts provided by various institutions including Christ-centered colleges and universities, local churches and parachurch entities more effectively enhance credibility of future influencers postured to lead their various spheres of personal and professional influence? This paper offers some basic considerations necessary when addressing address this question. Through the lens of Kouzes and Posner's[11] leader credibility

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[3] Robert A. Bennett, "We've Learned Nothing," *US Banker* 112:4 (April 2002): 6-7.

[4] Pam Belluck, "U.S. Cardinals Helped Lead Response to Abuse Scandal," *New York Times*, February 23, 2006 accessed June 8, 2017, http://www.nytimes.com/2006/02/23/us/us-cardinals-helped-lead-response-to-abuse-scandal.html

[5] Doyle McManus, "Trump's Dangerous Credibility Gap," *Los Angeles Times,* May 14, 2017, accessed May 30, 2017, http://www.latimes.com/opinion/op-ed/la-oe-mcmanus-comey-credibility-20170514-story.html.

[6] Helpful to the reader is noting that the numerous references throughout this paper derived from well-respected sources written in anticipation of and directly following the turn of the century/millennium (a. 1990-2002) are not overlooked, outdated sources. These references are an important foundational inclusion to allow proper perspective for those otherwise unfamiliar with the organizational turmoil present in those transitional years as well as a reminder for those who actively navigated the difficult waters of those particularly white-water years. It is the author's hope that providing insight from that timeframe will highlight the renewed emphasis and nexus these sample writings provide to present concerns for credibility issues in various organizational context.

[7] James M. Kouzes and Barry Z. Posner, "Credible Leaders," *Executive Excellence* 8:4 (April 1991): 9-12.

[8] Stephen M.R. Covey and Greg Link, *Smart Trust* (New York: Free Press, 2013).

[9] Stephen R. Covey and Keith A. Gulledge, "Principle-Centered Leadership," *The Journal for Quality and Participation* 15:4 (July/August 1992): 70-76.

[10] Andrew Leigh, "What Creates Leader Credibility? - Bridging the Gap," *Ethical Leadership*, May 26, 2015, accessed May 30, 2017, http://www.ethical-leadership.co.uk/leader-credibility/.

[11] James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco: Jossey-Bass, 1993).

theory,[12] the importance and ingredients of credibility provide the foundation for discussion of six disciplines for credibility enhancement modeled by the leadership of Jesus and thus provide some elements to a training-friendly construct. A glance at future research possibilities particularly focused on ministry trainees offers the basis for concluding thoughts.

II. IMPORTANCE OF CREDIBILITY

Credibility is foundational to effectiveness in leadership and essentially deals with "how leaders gain the trust and confidence of their constituents."[13] The emphasis on credibility and the energy required to gain and maintain it is vital to corporate and leadership longevity in uncertain environmental surroundings. Aronson is correct when declaring, "In order to maintain the long-term success of the firm and ultimately of capitalism and democracy, it is incumbent upon corporate leaders to earn the confidence and loyalty of their followers and the esteem of society at large."[14] The changing climate of the business and other organizational environments causes leaders to be increasingly valued for judgment and influence going "far beyond their hierarchal position"[15] and requiring behaviors that allow others to view them as people of "unimpeachable integrity."[16] Bennis[17] concurs as he writes of the motivational influence of integrity in a changing climate while Caulkin[18] portrays people as yearning for heroic and noble leadership to exemplify a posture of certainty and assurance in a complicated and commercialized world. As an example, Victor Lipman comments on the importance of perceived credibility in the seemingly strange turn of events in recent 2016 US Presidential election:

> Credibility, or lack thereof, accounts for the surprisingly unshakable persistency of what would seem, on the face of it, to be a pretty minor email issue…Perceived credibility can help explain the unexpected popularity at different ends of the political spectrum of Bernie Sanders and Donald Trump. Whether or not one likes or agrees with them…my sense is they're both perceived by their own supporters as credibly standing up for what they believe in. In a land where evasion is commonly the verbal currency of choice, straight talk, no matter its flavor, has powerful popular appeal.[19]

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[12] The 1993 edition of Kouzes and Posner's book, *Credibility: How Leaders Gain and Lose It, Why People Demand It*, represents the seminal version of the research being discussed and is thus intentionally utilized throughout. A later reprint (Jossey-Bass, 2003) and Second edition (Jossey-Bass, 2011) are acknowledged, appreciated, and represent some additional insights, but do not contain significant information considered germane beyond the seminal edition for this writing and are thus by not referenced for the purpose of this paper.

[13] Kouzes and Posner. *Credibility*, xvii.

[14] Edward Aronson, "Integrating Leadership Styles and Ethical Perspectives," *Canadian Journal of Administrative Services* 18:4 (December 2001): 244.

[15] William Oncken III, "Trust or Anxiety?" *Executive Excellence* 14:6 (June 1997): 10.

[16] Michael R. Maude, "On Leadership," *Fund Raising Management* 28:7 (September 1997): 36.

[17] Warren G. Bennis, "Four Pioneers Reflect on Leadership", *Training and Development* 52:7 (July 1998): 38-42.

[18] Simon Caulkin, "The Lust for Leadership," *Management Today* (November 1993): 38-43.

[19] Victor Lipman, "The Overarching Importance of Leader Credibility," *Psychology Today*, October 18, 2015, accessed, May 15, 2017, https://www.psychologytoday.com/blog/mind-the-manager/201510/the-overarching-importance-leadership-credibility.

In a similar vein, post-election speculations from popular press writers continue to focus on issues related to campaign promises, credibility, and overall leader trustworthiness. "The sooner the White House understands what a precious commodity credibility is, and how quickly it can be squandered, the better off the president and country will be…Presidential Administrations don't get many chances to recapture credibility once it is gone."[20]

Kinni realistically sets forth a challenge to leaders in fluctuating environments and reminds them that no matter how grandiose the ideas or vision may be, "if people do not believe in the messenger, they will not believe in the message."[21] Weaver poignantly adds, "It is not people's logic and evidence that convinces others to act or believe as they do, and it is not people's feelings and emotions that convinces others to act or believe as they do either. What it is that convinces others to act or believe is their credibility… credibility convinces." [22]

III. AUTHENTIC LEADERSHIP – A SIMILAR PERSPECTIVE

An overview of the important role credibility plays in organizational leadership brings to light the affective nature of perceived leader credibility on many aspects of organizational effectiveness. So critical is the issue of the "believability" of leaders on organizational life and health that this has even resulted in expanded theories on the topic, not the least of which includes much discussion on what is termed "authentic leadership."[23] Avolio and Gardner list several benefits derived from authentic leadership including positive psychological capital, leader self-awareness and self-regulation, balanced processing producing a value-rich moral perspective, and interpersonal benefits derived from transparent interactions.[24] More specifically, they explain:

> Authentic leaders are described as 'leading by example' as they demonstrate transparent decision making, confidence, optimism, hope and resilience, and consistency between their words and deed… "When leaders display unbiased processing of self-relevant information, personal integrity, and an authentic relational orientation, leader-follower relationships will be characterized by high levels of respect, positive affect, and trust.[25]

Lewis and Harrison discuss the importance of authenticity in leadership longevity while offering a useful delineation between two terms often associated with the concept. They posit: "Authenticity is genuineness, reliability, trustworthiness, and honesty with those around you while transparency is being open, frank, candid, and easily

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[20] The Editorial Board, "Credibility Gap: Our View," *USA Today*, January. 24, 2017, accessed May 28, 2017, https://www.usatoday.com/story/opinion/2017/01/23/spicer-inauguration-crowds-credibility-editorials-debates/96956320/.

[21] Theodore B. Kinni, "The Credible Leader," *Industry Week* 243:12 (June 20, 1994): 25.

[22] Richard L. Weaver II, "Motivating the Motivators," *Vital Speeches of the Day* 62:15 (May 15, 1996): 466.

[23] William L. Gardner et al. "Authentic Leadership: A Review of the Literature and Research Agenda," *The Leadership Quarterly* 22 (2011): 1120.

[24] Bruce J. Avolio and William L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *The Leadership Quarterly* 16 (2005): 315-338.

[25] Ibid, 326.

recognized or detected by those around you."[26] These characteristics serve purpose not only as related to how one is perceived *by others* but also as essential ingredients in self-leadership through genuinely receiving, growing, and maturing through feedback given *from others.*[27] "In contrast to the positive attributes associate with authentic leadership, many leaders feel they must create an image of invulnerability. These leaders draw strict boundaries around themselves and their followers. They go to great lengths to create a façade that cannot be penetrated."[28] It is only within a climate of genuine leadership engagement and accessibility that the identification, nurturing, and utilization of the strengths of others finds traction. Whittington rightly concludes, "Leading with authentic engagement also emphasizes the need to be among those who are being led. Authentic leaders understand that leadership is a process and takes place in the context of a relationship and cannot be conducted at a distance. It is up close and personal."[29]

Studies have revealed many similarities between earlier discussions on leader credibility and the characteristics of benefits derived from authentic leadership. Research reveals healthy organizational contexts include a high level of trust[30] between authentic, credible leaders and constituents created by intentional efforts at transparency and credible communication.[31] Additionally, the climate created by credible/authentic leaders enhances the synergism of teamwork,[32] increases the probability of employee retention,[33] and can be a strong component in predicting overall leadership success.[34] Interestingly, similar to the findings of Kouzes and Posner on the effect of credibility trans-geographically,[35] studies reveal that, though cultural nuances certainly exist, the application and influence of authentic leadership is cogent in a variety of cross-cultural contexts.[36]

Most pertinent to the intent of this paper is the affective nature of authentic leadership on those leading in an ecclesial-related organization.[37] While the necessity of

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[26] Phillip V. Lewis and John P. Harrison, *Longevity in Leadership* (Abilene, TX: ACU Press, 2016): 63-64.

[27] Ram Charan, Steve Drotter and Jim Noel, *The Leadership Pipeline-2nd Edition* (San Francisco: Jossey-Bass: 2011).

[28] J. Lee. Whittington, *Biblical Perspectives on Leadership and Organizations* (New York: Palgrave Macmillan: 2015): 88.

[29] Ibid, 150.

[30] Lynelle Coxen et al. "Authentic leadership and Organisational Citizenship Behaviour in the Public Health Care Sector: The Role of Workplace Trust," *SA Journal of Industrial Psychology, Auckland Park* 42:1 (2016): 1-13.

[31] Lencioni, Patrick M. *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco: Jossey-Bass, 2012).

[32] Joanne Lyubovnikova et al. "How Authentic Leadership Influences Team Performance: The Mediating Role of Team Reflexivity," *Journal of Business Ethics* 141:1 (March 2017): 59–70

[33] Anthony Gatling et al. "The Effects of Authentic Leadership and Organizational Commitment on Turnover Intention," *Leadership & Organization Development Journal* 37:2 (2016) 181-199

[34] Mary Kay Copeland, "The Impact of Authentic, Ethical, Transformational Leadership on Leader Effectiveness," *Journal of Leadership, Accountability and Ethics* 13:3 (2016): 79-97.

[35] Kouzes and Posner, *Credibility.*

[36] Shaista E. Khilji et al. "Self, Follower, Organization and the Context - A Cross Cultural View of Authentic Leadership," *South Asian Journal of Global Business Research* 4:1 (2015): 2-26.

[37] Timothy R. Puls, Laverne L. Ludden, and James Freemyer, "Authentic Leadership and Its Relationship to Ministerial Effectiveness," *The Journal of Applied Christian Leadership* 8:1 (2014): 55-75.

credibility and authenticity may seem obvious for this situation, as mentioned earlier, the manifestation of these character-based expressions is sometimes in mournfully short supply giving way to outcome-based foci.[38]

IV. LEADER CREDIBILITY – THE PRODUCT

Kouzes and Posner summarize their research by listing certain characteristics seen in employees who perceive their managers to have high credibility. As we have seen, these findings have applicability trans-organizationally. They explain that highly credible leaders tend to inspire followers to "be proud to tell others they are a part of the organization, feel a strong sense of team spirit, see their own personal values as consistent with those of the organization, feel attached and committed to the organization, and have a sense of ownership for the organization."[39]

It is obvious that credibility issues influence employee levels of organizational commitment.[40] A high level of commitment creates a climate of cooperation whereby leaders and followers benefit from clear communication, empathetic interaction, and synergistic efficiency yielding a true "win-win performance agreement."[41] In this regard, Covey[42] speaks metaphorically concerning the ability of credible, principle-centered leaders to transform a "swamp culture" filled with "adversarialism, legalism, protectionism, and politics" into an "oasis culture" wherein the energies of all participants are utilized, and both the organization and its people are able to thrive. It is significant to recognize in this discussion of commitment and loyalty the emphasis on mutual responsibility. The credible leader must realize that their willingness to be trusting is a key element in their being trusted. "Trusting other people encourages them to trust us; distrusting others make them lose confidence in us."[43] Realizing the power of credibility within organizational relationships and culture, the question arises as to the actual ingredients constituting the credibility factor.

V. INGREDIENTS OF CREDIBILITY

Kouzes and Posner's theory[44] posits four fundamental characteristics of a credible leader: honesty, forward-looking, inspiring, and competence. These qualities emerge as essential ingredients regardless of geography or culture; a good thing in that the unfortunate "credibility gap is found around the globe."[45]

When responding to studies inquiring about leadership qualities, participants regularly include the issues of forward-looking (vision) and inspiring (charismatic/motivational), components that have been well rehearsed in leadership

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[38] Joseph M. Stowell, *Redefining Leadership: Character-driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014).

[39] Kouzes and Posner, *Credibility*, 31.

[40] Curtis C. Verschoor, "Can an Ethics Code Change Behavior?" *Strategic Finance* 82:1 (July 2000): 26-28.

[41] Stephen R. Covey, *Principle-Centered Leadership* (New York: Simon and Schuster, 1992), 31.

[42] Stephen R. Covey, "Transforming a Swamp," *Training and Development* 47:5 (May 1993): 42

[43] Kouzes and Posner, *Credibility*, 107.

[44] Ibid., 14-18.

[45] Ibid., 34.

literature over many years. The fourth factor, competency, seemingly continues to gain more ground in the 21st century mindset that focuses heavily on efficiency and productivity. For instance, Stone acknowledges the importance of honesty and integrity as trust-related components within organizational efforts but is also careful to explain, "Leaders can build trust only if they have demonstrated that they possess integrity…Credibility isn't solely a matter of trustworthiness and integrity—your own and those with whom you work. Credibility, which is so important to surviving today's tough times and thriving in the longer term, demands professional competency as well."[46] Carlos Romero Barcelo, while using slightly different terminology, offers similar insights as one who served in various leadership capacities within the Puerto Rican government. His extended quote is particularly timely in that it represents a clarion call issued less than three years before the bankruptcy hearings of that country.[47] Barcelo warns:

> Two of the most important attributes that a chief executive must have, either in private enterprise or government, are credibility and fairness. A president, prime minister, governor, mayor or any leader who loses his credibility will also be driven out of office. If he acts unfairly with the public and loses his credibility, this person will be driven out of office even faster. A leader without credibility and who acts unfairly with those he pretends to lead will definitely lose all his followers. On the other hand, a leader who strives to be properly informed and tell his people the truth, even when it hurts, and who acts with a sense of justice toward all his people, will be trusted and people will be much more likely to follow his lead.[48]

These examples are simply reminders of the wide applications of the import of leader credibility and how elements related to both competence and character are critical in the consideration.

Honesty

The four leader credibility characteristics mentioned above (honesty, forward-looking, inspiring, competent) have consistently been most consistently mentioned when organizational constituents were asked what "qualities that you most look for and admire in a leader; someone whose direction you would willingly follow."[49] Of these four, honesty has always risen above the others as the quality considered most important and thus topping the list regardless of the organizational context. Kouzes and Posner state, "No matter where we have conducted our studies – regardless of country, geographical region, or type of organization – the most important leadership attribute since we began our research in 1981 has always been honesty."[50] The relative absence of this critical credibility component requires a renewed emphasis on the

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[46] Florence Stone, "Refocusing on Credibility as a Key to Success," *Employment Relations Today (Wiley)* 35:4 (Winter 2009): 11-12.

[47] Mary Williams Walsh, "Puerto Rico Declares a Form of Bankruptcy," *New York Times*, May 3, 2017, accessed May 15, 2017, https://www.nytimes.com/2017/05/03/business/dealbook/puerto-rico-debt.html?_r=0.

[48] Carlos Romero Barcelo, "Complete Loss of Credibility," *Caribbean Business,* 42:27 (July 2014): 21.

[49] Kouzes and Posner, *Credibility*.

[50] Ibid., 14-15.

understanding and intentionally designed development of this quality among those serving in leadership roles.

Honesty deals with considerations and values that are "affairs of the heart,"[51] thus making consideration of character, morality, and ethics vital to any discussion of credibility. While placing significant emphasis on a leader's competence is commonplace and appropriate, character mixed with competence yields true trustworthiness in leadership.[52] Ciulla declares, "Good leadership involves both ethics and competence"[53] whereas Gini confirms "the quality and worth of leadership can only be measured in terms of what a leader intends, values, believes in, or stands for – in other words, character."[54] Noteworthy in this regard is the illuminating distinctions between "little-c" and "Big-C" character as designated by authors Hannah and Jennings. In their construct, little-c character determined by "narrowly defined definitions, largely composed of abstract principles… [and] focuses primarily on the individual attributes of the person…and his unique ethical makeup."[55] Big-C character creates a much broader span of application by focusing "less on moral judgments about 'what's right to do' in a particular situation, and puts greater emphasis on value judgments about 'what's good to be' in a particular vocation, career or profession."[56] Thus, the necessary honesty required to enhance perceived leader credibility becomes as issue established in the arena of personal values rather than in the constant fluctuations of societal and ethical preferences and expectations.

Worthwhile efforts to legislate and codify ethical behavior can yield some benefit,[57] but ultimately "the best leaders use an internal set of morals and principles to navigate the often treacherous waters of business and set a course for success."[58] Though somewhat lengthy, the following quotation from Warren Bennis offers incredibly significant insight and serves as a good capstone to conclude this section on the interaction of competencies and character issues (honesty) in perceived leader credibility:

> The core competency of leadership is character, but character and judgment are the   qualities that we know least about when trying to teach them to others. The leader's character is made up of a tripod of forces: ambition and drive; competence and expertise; integrity and moral fabric. All three are needed, and all three have to be in balance, or the tripod topples. Get a leader with only drive but not competence and integrity, and you get a demagogue. Get someone with competence and absent integrity and drive, and you get a technocrat. Get

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[51] Roy L. Edgeman, "Principle-Centered Leadership and Core Value Deployment," *The TQM Magazine* 10:3 (1998): 192.

[52] Covey, *Principle-Centered Leadership*.

[53] Joanna B. Ciulla, "Leadership Ethics: Mapping the Territory," *Business Ethics Quarterly* 5:1 (January 1995): 5.

[54] Al Gini, "Moral Leadership and Business Ethics," *Leading Organizations: Perspectives for a New Era* (Thousand Oaks, CA: Sage, 1998): 367.

[55] Sean T. Hannah and Peter L. Jennings, "Leader Ethos and Big-C Character," *Organizational Dynamics* 42:1 (January 2013): 8.

[56] Ibid., 9.

[57] Verschoor, "Can an Ethics Code Change Behavior?"

[58] Stephen R. Covey, "Universal Principles," *Executive Excellence* 17:5 (May 2000): 107.

seduced by someone who has ambition and competence but lacks integrity, and you get a destructive achiever.[59]

Having focused attention on the issues of honesty and character in the credibility factor, we will now explore how the practical manifestation of this important issue.

Congruence of Words and Deeds

Credibility obtained by leaders from followers is primarily an expression of confidence toward those who show a consistency between their words and their deeds.[60] In the midst of the smooth talk emanating from executive levels of organizational structures, the regaining of credibility after corporate calamity requires a return to a brutally honest and transparent leadership stance[61], including an undisputed "credibility of action."[62] Kaipa is correct when instructing, "Bridging the credibility gap takes time and effort, and it is much easier to lose credibility than to gain it back. You need actions, not just words. The most effective way to start bridging the credibility gap is to be more aware of what you say."[63] The necessity of action accompanying words is highlighted by Kouzes and Posner's popular prescription to simply "DWYSYWD – do what you say you will do."[64] The authors are quick to point out, though, that a credible leader's action-accompanying-words behavior is not an arbitrary exercise but finds its impetus in a recognized set of both personal and corporately established beliefs and values.

Leaders are only credible when they are willing to stand up for their beliefs and consistently behave in a manner that exemplifies a deeply ingrained personal value system. In order for executives to act on their beliefs, they had "better have beliefs."[65] This is a significant issue in the present postmodern climate characterized by the lack of absolute truth and corresponding values. Relativism is a severe challenge for organizational leadership and leaves behind a long trail of victims who rose to prominence because of competence but fell into disrepute because of a lack of character.[66] In the midst of this erosion of guiding principles, leaders must acknowledge the reality of a universal moral law that allows one to know the difference between right and wrong, and sense when they are doing the right thing.[67] The often-seen duplicity between the recognized necessity of moral considerations and activities to the contrary causes many to ask if it is actually possible for leaders to exemplify moral character and establish long-term credibility while building a successful organization.

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[59] Marshall Loeb, "Where Leaders Come From," *Fortune* 130:6 (September 19, 1994): 242.

[60] Kouzes and Posner, *Credibility.*

[61] Champey, 'Building Trust Between Leaders and Capital Markets."

[62] James M. Kouzes and Barry Z. Posner, "Leadership is Your Business," *Executive Excellence* 13:4 (April 1996).

[63] Prasad Kaipa, "Recover Your Credibility" *Harvard Business Review*, July 02, 2012, accessed May 30, 2017, https://hbr.org/2012/07/recover-your-credibility.

[64] Kouzes and Posner, *Credibility.* 47.

[65] James M. Kouzes and Barry Z. Posner, "Credible Leaders", *Executive Excellence* 8:4 (April 1991).

[66] Smith, Warren C. "The Firing of Bill O'Reilly," *Breakpoint Online*, April 21, 2017, accessed June 4, 2017, http://www.breakpoint.org/2017/04/firing-bill-oreilly/.

[67] Covey, "Universal Principles."

While there are no simple answers to establishing and maintaining a credibility climate, leaders should be encouraged as to the possibility thereof. Kouzes and Posner's research has provided additional insights into the consideration by suggesting six disciplines leaders can intentionally exercise to build a strong and consistent framework through which credible leadership can be recognized, appreciated, and followed. The remainder of this paper will briefly examine these six disciplines through a brief but sufficiently representative overview of the leadership one many consider to be history's most prominent and effective leader, Jesus of Nazareth.

VI. SIX DISCIPLINES MODELED BY THE LEADERSHIP OF JESUS

"All beginnings are more or less obscure in appearance, but none were ever more obscure than those of Christianity."[68] When Jesus of Nazareth began calling, training, and leading a small band of insignificant commoners in the first century Roman world, no one would have ever imagined the impact this leader would have over the course of the next two millennia and beyond. This influence extends to governments and nations, multiplied millions of individual lives, and propagates continually through devoted followers in every societal context. The initial twelve men chosen by Jesus to serve in leadership roles came to interact with him in increasing degrees of intimacy and trust developed over a period of time and through observable and intentional activities. Bruce posits three distinguishable stages of their attachment to Jesus and his cause:

1. The first stage involved their simple belief in Jesus as the Christ and their attendance at certain feasts and events where he was present (e.g. John 2:1ff).
2. Second was the assuming of "an uninterrupted attendance on His person, involving entire, or at least habitual abandonment of secular occupations" (e.g. Matt. 4:18-20; 9:9).
3. The third and highest stage involved the separating of the select band of twelve from the multitude of followers to be trained for special leadership roles under the designation of "apostles" (Luke 6:13-16).[69]

Realizing this progression of relational and organizational involvement among Jesus and the Twelve, one must ask the question, "What practices were displayed by Jesus that convinced these men of his credibility and correspondingly solidified them as vital parts of his organizational structure?" Two studies by Kouzes and Posner,[70] the first involving senior health care administrators and the second professionals and managers from a large public service company, revealed six disciplines most often practiced by leaders in building credibility among organizational participants. These include discovering yourself, appreciating constituents, affirming shared values, developing capacity, serving a purpose, and sustaining hope. All six behaviors are prominent in Jesus' leadership as illustrated by sample passages referenced primarily from the Gospel accounts in the Holy Bible.[71]

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[68] Alexander B. Bruce, *The Training of the Twelve* (New Canaan, CT: Keats Publishing, 1979), 1.

[69] Ibid., 11.

[70] Kouzes and Posner, *Credibility*.

[71] All scripture quotations taken from The Holy Bible, New King James Version (NKJV).

Discovering Yourself

In this first discipline, the leader commences on "an exploration of the inner territory" and clarifies their own values and standards by which they choose to live life.[72] It is evident that Jesus predicated much of His activity upon His self-awareness and a firmly established set of personal and operational standards.

The water baptism of Jesus by John the Baptist (Mark 1:4-11), commonly considered the official beginning of His ministry, is accompanied by a powerfully significant event. Upon surfacing from the water, Jesus saw an image like a dove descending upon Him and heard a voice from heaven declaring, "You are my beloved son, in whom I am well pleased" (vs. 11). This was not only an announcement to others of the uniqueness of Jesus but also served to confirm that position and mission to the Lord Himself.

In John 5:16, certain religiously zealous Jews confront Jesus because of a healing performed on the Sabbath. Additionally, adding insult to injury to this religious system, Jesus is distinctly identifying Himself in His divineness as He speaks of God as Father. In response to the accusations of self-exaltation, the Lord succinctly declares His motivation, mission, and value scale. He proclaimed, "I can of myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent me" (John 5: 30).

A final incident to accentuate this discipline finds illumination in John 13:1-10. In an incredible demonstration of servanthood, Jesus proceeds to wash the feet of the disciples, much to the dismay of and rebuke from Simon Peter. However, the writer indicates the reason the Son of God would be joyfully willing to engage in such a menial task:

> When Jesus knew the His hour had come that He should depart from this world to the Father…Jesus knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded himself. After that, He poured water into a basin and began to wash the disciples' feet (vss. 1,3-5a).

This incident assures the reader of Jesus' intrapersonal insight and security allowing for this type of activity.

Appreciating constituents

The second discipline entails the acquisition of trust from constituents who perceive "that the leaders have their best interest at heart".[73] Two major activities tend to help in accomplishing this: a) appreciation of diversity, and b) communicating a sense of significance.

A very diverse group of followers constituted the original twelve apostles and the early church in general. In the Twelve we see a mixture of tax collectors (Matt. 9:9), fishermen (Mark. 1:16-20) and others whose occupational or social status was obviously not deemed an important issue. Later, other unlikely candidates would join the ranks of follower/leaders in the group, not the least of which was the miraculously

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[72] Kouzes and Posner, *Credibility*, 52.
[73] Ibid., 53.

converted and intense firebrand from the ranks of the Pharisees, Saul of Tarsus (Acts 9:1-20).

Accompanying Jesus' appreciation of diversity was His ability to communicate to His followers a sense of significance. When calling to Himself members of the inner circle of His leadership team, He announced to these fishermen a great opportunity. Jesus explained that becoming a part of His operation and plan would allow them to do more than simply provide another meal and payday; they would be privileged now to "become fishers of men" (Mark 1:17). It is little wonder that these men "immediately left their nets and followed Him" (vs. 18).

Affirming shared values

The third discipline proposed by Kouzes and Posner[74] involves the unifying of a diverse constituency around a common cause. Credible leaders establish and emphasize "a common ground of agreement on which everyone can stand" and "build a strong sense of community."[75] Jesus was masterful in motivating constituents to abandon destructive individual preferences to accomplish organizational goals.
A very poignant example of this ability appears in the inclusion and interaction of two of the members of the Twelve. Prior to their conversion and acceptance of the call of Christ, to have had Simon the Zealot and Matthew the publican in the same city would have been pandemonium, much less to have them on the same team and sitting around the same table (Luke 6:12-16)! These men were willing to put aside their previously held personal agendas to cooperate with the plan of God.

One of the keys to Jesus' success in affirming shared values was His structured prioritization of the activities of His followers. Mark 3:14b-15 explains that when He called His leaders for the task ahead that He appointed them to "be with Him…to preach…to have power to heal diseases and cast out demons." To stay focused and remain unified, the cohesive relational element of being with Him (and with each other) must continually receive priority in their ministerial activities.

Another important element in this third discipline is the projection of goals and challenges that far exceed the ability of any individual to accomplish. Jesus had called these apostles and those who succeeded them to go forth and proclaim a kingdom far greater than one of human origin and to do so to the whole world. They were to propagate the "kingdom of God" (Matt. 10:7) not their own kingdom and to do so with the power of God not their own ingenuity and strength (Matt. 10:7; 28:18-20; Acts 1:8).

Developing capacity

"Credible leaders are not afraid to liberate the leader in everyone."[76] Others experience liberation to personally grow and correspondingly contribute significantly to the aims and aspirations of the organization when they are intentionally well informed, encouraged to take risks, and nourished in a climate where they can learn from their mistakes. Jesus exercised this discipline is several ways.

[74] Ibid.
[75] Ibid., 53.
[76] Ibid., 54.

Jesus spent much time traveling with and teaching His disciples. It appears as though these didactic sessions were the result of both intentional design, as well as on-the-spot occurrences (e.g., Matt. 5:1; Mark 11:20-24). During the instructional interaction, Jesus would sometimes be very careful to offer extensive *explanation* as to the meanings of His words and works (Matt. 13:34-51). Often either preceding or following a time of verbal discourse, the Master would then give visual substantiation to His message through a powerful *demonstration* of His glory (Luke 8:1).

Continual development of His followers meant not only explanation and demonstration but also progressive *delegation* (Mark 6:7-13). Effective training had to include hands-on, practical involvement of the disciples in that they were eventually launching into their own fruitful efforts of Kingdom expansion. Times of *evaluation* were also a regular part of Jesus' training process as the leaders who had been temporarily released to go and practice were now recalled to debrief and offer feedback (Mark 6:30). Lest the load become overbearing, Jesus also knew the need to follow times of intense ministry with seasons of *relaxation* wherein fellowship and restoration would be enjoyed (Mark 6:31). The activities of explanation, demonstration, delegation, evaluation, and relaxation all played an important role in developing the capacity of the disciples and enhancing the credibility of Jesus.

Serving a purpose

True leaders are not self-serving but others-serving demonstrating their true commitments by visible actions.[77] At times, this involves tremendous courage and may involve the willingness to put one's own career or safety on the line for the sake of maintaining principles and modeling commitment. Jesus exemplified this discipline wonderfully in His commitment to modeling and ultimately dying for the cause to which He had recruited others.

All four Gospel accounts are replete with modeling activities of Jesus relative to His love for God and people and the actions that accompanied this. His life was a living testimony to the first message He preached in His hometown of Nazareth (Luke 4:16-21). Later when called to give account to the angry religious leaders for their healing activities around the Temple, His followers simply answered, "We cannot but speak the things which we have seen and heard!" (Acts 4:20). Though many years had passed since he had been an eyewitness to the physical presence of Christ, the Elder John was still simply testifying to what he "had seen and heard" (1 John. 1:1-4). The example modeled by Jesus was truly transformational in the lives of the apostles, and reflection upon it gave them the fortitude to stay faithful in difficult circumstances.

The purpose for which Jesus stood eventually resulted in His death. All Gospel accounts again bear witness to this martyred savior's courage as well as to His resurrection power. While several of the Twelve were actual eyewitnesses of the crucifixion of Jesus, they all (excluding Judas) were also eventual proclaimers of the resurrected Christ as they went forth declaring the message of a living Lord (Acts 1:22; 2:22-23). Paul the Apostle also became a powerful proponent of the crucified but

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[77] Kouzes and Posner, *Credibility*.

resurrected Christ and encouraged all believers to be encouraged by and emulate the attitudes that allowed these purposeful events to transpire (Phil 2:1-13).

The willingness and courage exercised by Christ in actively pursuing and completing the salvation of others will forever serve to allow Him to maintain credibility and inspire confidence in every generation of followers.

Sustaining hope

The final of the six credibility-enhancing disciplines described by Kouzes and Posner[78] and modeled by Jesus is sustaining hope. Three main attributes are necessary in this discipline. Leaders must maintain a positive attitude in times of trouble and transition; they must make themselves available particularly in seasons of challenge and difficulty, and they must be compassionate and empowering in their associating with workers experiencing struggles of various kinds.[79]

Jesus assured His disciples in all three of these areas even in the final hours preceding His death. The concluding instructions from the earthly Jesus, given in John 14-17 to His closest followers, find their backdrop amidst the foreboding uncertainties and darkness of impending difficulties. As Jesus explained to them issues concerning His departure, His words were those of faith and encouragement not doubt and despair (14:1-6; 16:33). The attitudes of love and joy permeated His instructions (15:9-13). He also prayed for them (John 17) and promised His continual presence with them, but in a changing and even more intimate fashion (14:16-24; 15:1-5).

Interwoven throughout these chapters of "farewell" are also numerous references to the compassionate empowerment that was to come to His followers to sustain, sanctify, and strengthen them for the days and the tasks ahead (14:15-17; 25-27; 15:26-27; 16:7-15; 22-28). When fulfilled, this empowerment was perceived by the apostles as yet another evidence of the concern and credibility of Christ and His trustworthiness as the quintessential leader, worthy of complete allegiance (Acts 2:32-36).

VII. CONCLUSION

This paper has explored some issues relative to the importance and improvement of leader credibility. An observation of the life of Jesus as recorded in the biblical gospel accounts has granted a brief overview illustrating definite similarities between His leadership activities and the six disciplines of credibility enhancement discussed in the leadership credibility theory of Kouzes and Posner.[80] It is quite illuminating to see the very powerful correlation of well-researched and documented leadership studies and the record of Holy Scripture. It is additionally very encouraging to comprehend the relevance of the ancient biblical record of the Jesus' leadership to critical present-day leadership dilemmas.

The recognition of a widening credibility gap in many organizations should serve as both an alarm and a rallying cry to the Christ-centered leader desiring to influence the ever-shifting, turmoil-ridden, up-and-coming millennial-lead organizational

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[78] Ibid.
[79] Ibid.
[80] Ibid.

communities. A quote from the popular press offers some concluding and sobering thoughts in this regard from Kouzes and Posner:

> Organizational life is full of struggles and tensions. These tensions can stretch people to their limits, and not all will be quite sure if they are up to it…today's turmoil and global challenges probably will continue indefinitely…Organizations are likely to seem more like organized anarchies than like the bureaucracies that typified the public and private sectors in preceding decades. Leaders feel these tensions acutely because of their responsibilities to set the example and inspire others to work collaboratively toward a shared vision of the future. The leaders who are the most in touch with their constituents—and therefore likely to be the most credible—will experience the pain most intensely.[81]

The multi-faceted secret to effectiveness in this 21st century scenario involves posturing through insightful anticipation,[82] flexibility in "permanent white-water" conditions,[83] and genuine collaboration as teams.[84] Success in these essential efforts begins with and requires on-going, credible leaders with a focused, steady hand on the helm.

Because ingredients of credibility and disciplines for credibility enhancement are defined and teachable, it behooves those responsible for contexts of leadership development to take seriously the inclusion of these elements in structuring for next-generation leadership training and effectiveness. What emphases and opportunities might best serve that purpose? Should screening efforts focus more intently on insuring trainees are associating with those willing to first model and then teach credibility elements? Could additional opportunities to observe desired behaviors in real-life, hands-on contexts be in order? Since the six credibility disciplines operated effectively in the leadership of Jesus, might an examination and implementation of His leadership development strategies be beneficial in producing credible leaders? These and other related questions important considerations for universities, colleges, churches, and other training centers committed to providing society with others-centered, God-glorifying leaders. The present "leadership vacuum" is primed with opportunities for honest, visionary, inspiring, and competent to fill!

About the Author

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[81] James Kouzes and Barry Posner, "Seeking the Elusive Credibility Factor," *USA Today Magazine* 141:2806 (July 2012): 58.

[82] William Eason, *Leadership on the Other Side* (Nashville, TN: Abingdon Press, 2000).

[83] Peter B. Vaill, *Learning as a Way of Being: Strategies for Survival in a World of Permanent White Water* (San Francisco: Jossey-Bass, 1996).

[84] Ryan Hartwig and Warren Bird, *Teams that Thrive: Five Discipline of Collaborative Church Leadership* (Downers Grove, IL: InterVarsity Press, 2015).

three decades of church ministry experience, serving churches in Florida and Illinois as lead pastor, traveling for several years as an itinerant teacher and evangelist, and serving as interim pastor for several congregations. He has also ministered as conference speaker and guest lecturer in various venues both nationally and abroad. Additionally, Hemby has spent extensive time leading tours to Israel, including church groups as well as multiple five-week, study-abroad sessions with university students. He holds educational credentials from North Carolina State University (A.A.), Lee University (B.S.), Trinity Evangelical Divinity School (M.A.), and Regent University (Ph.D. in Organizational Leadership). Hemby and his wife Rita have been married since 1973 and have two sons and two grandchildren.

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THE KINGDOM OF GOD, COMMUNITY AND DIGITAL MEDIA: FROM THEORY TO BEST PRACTICE

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While for millennia the most natural conceptualization of where we find ourselves has perhaps been the City as a community of locality, other types of community, such as the Internet community (a community of mind according to Tonnies', 1912, definitions), are likewise where we find ourselves. This paper examines the overlap of communities and sets a theoretical basis from which to see the expansion of the Kingdom and the overlap of Internet communities, local communities, and the community of the Kingdom. This paper attempts to recognize what the Vineyard movement has done well so far in our usage of digital media and proceeds to discuss best practices for how we can more aggressively contribute to Kingdom expansion through our use of the Internet community.

I. INTRODUCTION

Contemporary society has been undergoing significant changes since at least around 1980 (Das, 2010). A first source of that change is globalization, although it has also been considered "the most powerful force to have shaped the post-war world" (Frankel, 2006). That globalization includes the lowering of boundaries in technology, information, territory, economy, politics and personal mobility (Radoi & Olteanu, 2015). Thus, globalization changes not only how we live but where we live in a metaphoric sense. A second source of that change is urbanization, a process which is rapidly changing where we all live in a physical sense. According to the United Nations Population Division's latest report, in 1950, only 30% of the world's population lived in cities (2014). In 2014, 54% lived in cities and projects that by 2050, 66% of the world will live in the city. As a global trend, we are all moving to the cities. Finally, use of the Internet is also changing societies. Whereas the Internet has only existed for a few decades, according to Taylor (2016), about half of the world's population already utilizes

the Internet. Although usage does not necessarily indicate change, primary drivers of Internet usage are social interaction. In many senses, where we live as a world population is changing dramatically. As Jesus' followers are called to "let their light shine before men" (Matthew 5:16), the communities where were live, be they physical, metaphorical, or technological, are fundamental to our kingdom influence.

II. THE KINGDOM OF GOD AND COMMUNITY

Recent theological literature both on scholarly and popular levels speaks frequently of the Church as a community. At the same time, a growing emphasis among Christian scholars and pastors has been the Kingdom of God (Heintz, 2015). This is particularly true among new denominations such as the Vineyard Movement, which focuses its ecclesiology on specific understandings of the Kingdom of God. While the relationship between the kingdom of God and the Church is multifaceted and frequently difficult to isolate, community is often dominant in these discussions of the relationship between Church and the Kingdom of God.

George Ladd (1959) is often credited with bringing the Kingdom of God into recent focus (Heintz, 2015). While it is not the purpose of this paper to analyze Ladd's understanding of the Kingdom, it is notable that in the seminal work and following works, Ladd frequently spoke of the relationship of Kingdom and Church in community terminology. Most specifically, for Ladd, the Church is the social group of the Kingdom, or in his words, "The church is the community of the Kingdom but never the Kingdom itself" (1993, p.109).

It is in the context of the various meanings of the *Kingdom of God* that Snyder (1991) also discussed the popular ideation of the Kingdom as the development of community. His reading of popular Christian culture indicates that Christians generally, through the Kingdom, desire to change the world – an idea that Crouch (2012) has contrasted to some extent while Schmidt (2012) provided empirical evidence of occurring in history. Although like Ladd, Snyder provides a breadth of models and understandings of the gospel of the Kingdom for Christian living, it is his focus on the new social order and the reconciling community (pp. 148-129) that strikes a harmonious chord with contemporary ecclesial trends (Vineyard USA, 2016, pp. 14-15).

The Kingdom as a reconciling community is where justice and evangelical witness are merged. In the reconciling community of the Kingdom, the concern is complete reconciliation of both people and things. This is in line with God's shalom (Snyder, p. 149) and includes the bringing together of all people groups and merging of distinctions under the headship of Christ (Gal. 3:26-29; Col. 3:11; Eph. 1:10, 2:11-22). In this sense, the Christian mission is reconciliation of all peoples to God and to other people (2 Co. 5:18-20). For Snyder, this mission is the restoration of all of human existence – holistic reconciliation.

It is precisely in this context where Snyder (1991, p. 149) references Donahue, who stated that the kingdom, "never loses its spatial dimensions . . a place or area in which this rule finds a home" (1977, p.86). For these scholars, the local church is a locus of the reconciliation of the Kingdom of God. The local church is where the Kingdom actually destroys all social, economic, gender, ethnic, racial, political, and other barriers, creating a united community. For the present study, this local church and

local community are of primary importance. Without a local society/community in which to operate, the local kingdom community (i.e. church), is hard-pressed to fulfill its reconciling mission. To borrow from Jesus' terminology, some type of community is where our light is allowed to shine, so that ultimately God may be glorified (Matthew 5:14-16).

III. A SOCIOLOGICAL PERSPECTIVE ON COMMUNITY

Tönnies (1967) is generally credited with the origination of the modern conceptualization of community in his seminal work, *Gemeinschaft and Gesellschaft*. In this work, he distinguished two types of people groups: communities and societies. For Tönnies, community is distinct from society relative to the private/public dichotomy. Tönnies stated, "All intimate, private, and exclusive living together, so we discover, is understood as life in Gemeinschaft (community)" (p. 33). Where social elements of life are actually shared is community. For sociologists such as McMillan and Chavis, community then involves membership, influence, integration and fulfillment of needs, and shared emotional connections (1986,p. 9) all of which distinguish community from society.

According to Tönnies (1967) and most sociologists in this particular subfield, community can be divided into at least 3 categories. These types of communities are: a) kinship, b) locality and c) mind. Communities of kinship are family groups, bound by some form or kinship bonds; these communities are based on relationship to human beings. Communities of localities are groups based primarily on geographic locality (Gusfield, 1975, called these geographic communities). However, Tönnies specified that these communities indicate a shared habitat (p., 42). Finally, a community of mind is a group that "implies only co-operation and coordinated action for a common goal. . . . Gemeinschaft of mind expresses the community of mental life. . . . [it] represents the truly human supreme form of community" (1967, p. 8).

Although all of Tönnies' (1967) community types are "closely interrelated in space as well as in time" (1967, p. 9), the community of mind may be spatially and temporally unbounded (i.e. free of locality). Accordingly, Rothaermel and Sugiyama (2001) argued that virtual communities are similar to communities of mind. "A virtual community is similar to a community of mind described by Tonnies (1967), except that it forms through an electronic communication medium and is not bound by space and time" (p. 299). It would perhaps be better stated that virtual communities are specific subtypes of the community of mind. In Rothaermel and Sugiyama's description, virtual communities: a) allow for social interaction, b) extend communities around shared documents/literature, c) involve like minded citizens, d) act analogously to physical communities, and e) bring people together for social needs (p. 299). All of these aspects are likewise true of Tonnies' community of mind. Virtual communities could thus be considered a community of mind, yet located in a virtual (rather than real) space.

Application: Sociological Collocation of the Internet and the Kingdom of God

The central concept in the sociological discussion of community is a place – real or virtual – where we find ourselves together with other human beings in some relational

sense. These communities – of mind – are then distinguished from communities of locality in that the communities of mind indicate shared values and goals (Tönnies, 1967, p. 42) while communities of locality may simply indicate living in shared spaces. The relationship between regular communities of mind and virtual communities of mind is also principally a distinction regarding physical presence.

It is in this sense that communities are where we find ourselves – in some shared sense. Life in a City is at least a community of locality. By the same token, Starbucks or even local churches that we may frequent as consumers, can also be communities of locality. However, where documents and values begin to be shared, we find ourselves in a community of mind. The Internet, as a locale of some specific sites we frequent, presents both community and non-community interfaces. Those places where we do not engage individuals but consume without significant interaction do not represent communities of any sort. Yet where we engage individuals – whether through sharing thoughts on a blog, chatting in some messenger client, sharing ideas, photos and other personal things through Facebook, Twitter, Instagram or the latest social media outlet, emailing others, or sharing entertainment and goals through multiplayer games, we find ourselves in a virtual community of the mind.

The typological identification of the type of community that the Kingdom of God represents is not problematic. Although the Kingdom does present some concept of locality, it is not principally a community concerned with a physical space (Matt. 11:12; Matt. 13; Mark 4,9:1,9:47;10;12:34; Ladd, 1959; Ladd, 1993; Snyder, 1991, p. 147). Because of the commonalities of members the Kingdom (faith, repentance, and obedience; see Mark 1:15; Matt. 3:1; 4:17), the Kingdom is primarily a community of mind – although its shared nature is presently experienced primarily in the local church (Ladd, 1993). Nowhere is this clearer than in Reformed theology, where very specific aspects of faith community are experienced only in physical manifestations (Beach, 1999; Mangiduyos, 2014, p.9).

Reconciliation: Overlap of Communities and the Role of Digital Media

Reconciliation has previously been defined as bringing peoples together under Christ into a shared community (i.e. the community of the Kingdom) (Gal. 3:26-29; Col. 3:11; Eph. 1:10, 2:11-22; 2 Co. 5:18-20). As bringing peoples into the Kingdom necessitates previous, mutual belonging to some other community (we must encounter unbelievers somewhere), reconciliation, both in its evangelistic and holistic sense, can be conceptualized (sociologically) as the overlap of communities. We desire to bring others in a shared community (local or of mind – or even of kingship) into the community of mind that is the Kingdom, in its local presence, the community of the Church.

In a traditional sense, conversion entails bringing members of a community of locality (people we meet at the supermarket, at Starbucks, etc.) into our community of locality and mind (the local church). It is precisely this traditional sense that is in question given the contemporary trends in globalization and the proliferation of the Internet, particularly with its social elements. The development of the Internet as a place where we sometimes find ourselves encountering others in its virtual community of mind presents unique opportunities to bring others into our community of mind (the Kingdom)

and its local community (the local church). Although there are difficulties bringing members of virtual communities of mind into communities of locality (e.g. the success, or lack thereof, of online dating websites), those should not deter us from conceptualizing reconciliation in this way nor should they keep us from visualizing the Internet as a community where we can draw members into the Kingdom community of mind. More appropriately, we can visualize reconciliation as drawing individuals in the virtual world, into the church's virtual community of mind and finally into the local community (Figure 1). The Internet, and the relationships that it provide us, offers a wealth of opportunity to draw others into the Kingdom of God.
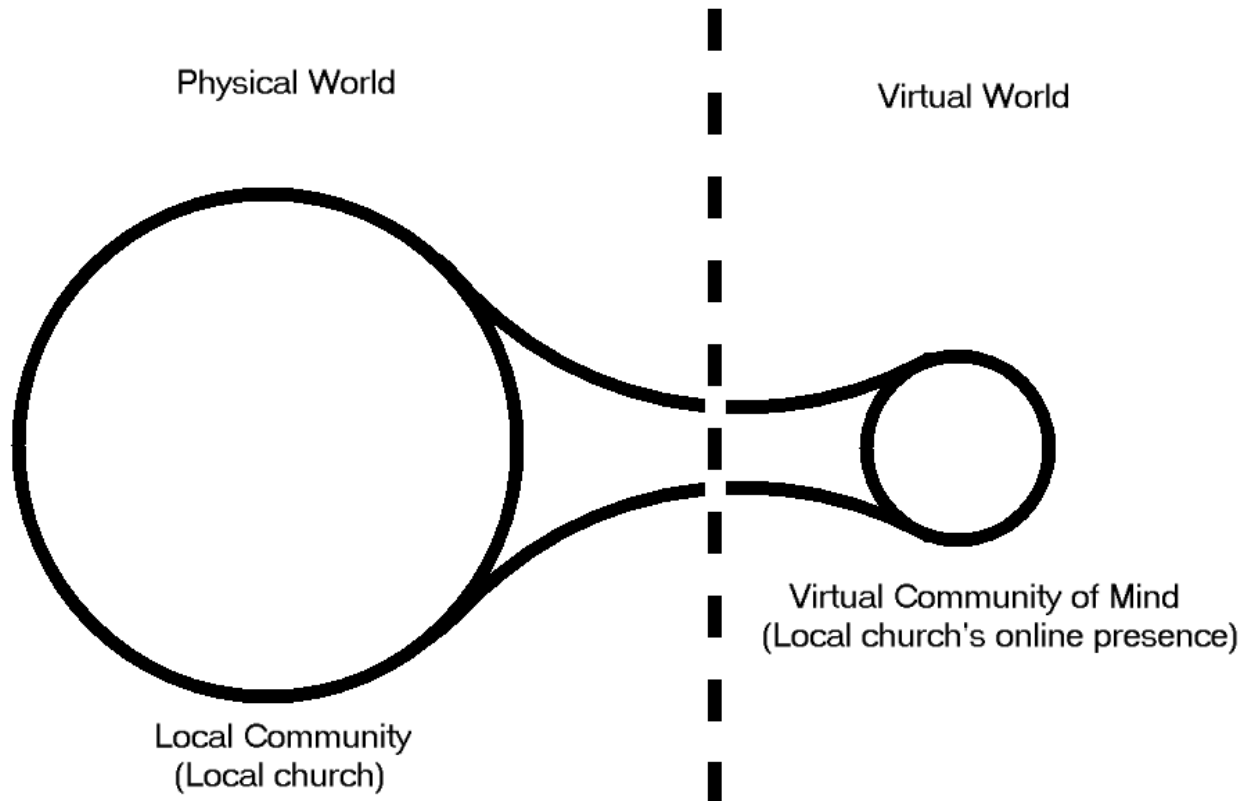
Figure 1. Reconciliation: From Virtual World to Local Community

It should be noted, however, that some churches have had difficulties addressing the interface of theological tradition and virtual community. The United Methodist church, for example, placed a moratorium on certain rites being conducted in virtual community (General Board of Higher Education & Ministry, 2014). Where theological traditions, especially those as strong as the reformed tradition, necessitate physical communities of locality, some specific techniques or uses of the virtual community may be precluded. However, the use of the Internet and specific tools can prove powerful in creating the overlap of communities.

Even those theological traditions experiencing a difficult integration of virtual communities of mind and the local community recognize some benefit of the Internet and its tools. According to Dr. Gladys P. Mangiduyos, Dean of Education, Wesleyan University-Philippines:

With the critical understanding on emerging definitions of community, one will be able to think, judge and act clearly why the physical practice offers an evangelical opportunity to bring people into a fuller relationship with the body of Christ. . . With the emerging definitions of community in the present context, it is still significant to have a physical community in relation to Holy Communion. Faith community is where the Word of God is preached, Sacraments are served and living faith are practiced according to John Wesley, bonding and reconciliation happens through a physical community which is lacking in an online community. (p. 8-9).

Mangiduyos underscores why virtual communities cannot fully replace the local community of the Kingdom. It does, however, provide powerful tools and communities where reconciliation can begin.

Caveat: Changing Definitions of Intimacy

Some posit that the proliferation of digital communities (virtual communities of the mind) has had a negative impact on intimacy and relationships. According to Mander (2014)

the proliferation of materialism, technology, conceptuality, and abstraction – all various methods of distancing from direct experience – is undermining sacred perspectives worldwide. Further, as we lose genuine contact with each other – the direct, unmediated physical experience – the intimacy through which compassion is naturally engendered is quickly and easily lost. (p. 2)

However, the church can either decide that the Internet is a curse to communities or simply another tool to attract those not in the fold, especially when considering younger generations. Generation Y has already begun redefining what is considered intimacy. According to Knouse (2011), members of generation X and millennials prefer to be communicated to in a multimedia format as opposed to face-to-face. Furthermore, newer generations increasingly prefer, "instant gratification" (p. 259).

IV. RECONCILIATION THROUGH VIRTUAL COMMUNITIES OF MIND: BEST PRACTICES IN DIGITAL MEDIA

In the context of Internet communication, the term *digital media* is employed quite extensively. Although the definition of digital media is debated (Couldry, 2012), it is considered to be all types of communication formats (images, text, sounds, videos and the like) between individuals, groups and potentially the entire world, that is experienced through the use of online activities. This would include, but not be limited to, mobile apps, social media, text messaging, websites, and the like. Digital media is herein characterized as both the means and the content of a church's creation and use of its virtual community of mind.

The aforementioned Vineyard movement may be taken as an example of the use of digital media by churches. According to Heintz (2015)

The Vineyard movement's distinct commitment to the centrality of the kingdom of God provides a way forward for ecclesiology to reclaim the entire social life of the

church as an alternative community that ventures out into the coming of God's
reign (p. 12)

The local church is therefore commissioned to fulfill Kingdom reconciliation, including in
online communities. In the Vineyard movement, although strides have been taken
recently at its national level to implement resources and tools for the local church to
use, it appears that adoption of online community building techniques have been
alarmingly slow to take hold at the local level.

What then can the local church do to build a virtual community of mind that
influences the local communities or overlaps into other communities of mind, especially
in the context of the Vineyard Movement? First, let us examine what the Vineyard has
done well so far. Note, we have not attempted to complete an exhaustive list of
Vineyard resources online, but have listed resources that an average user may find
from a Google search.

Home base for the Vineyard Movement online is VineyardUSA.org. It appears
that significant resources have been put into creating a website that communicates what
the Vineyard is, as well as promoting resources for the movement. The Vineyard has
twelve entities supporting the movement including Vineyard Worship, Vineyard
Resources, La Viña, the Vineyard Justice Movement, and the Society of Vineyard
Scholars (SVS) among others. The majority of the twelve entities have some kind of
blog or resource page on their websites.

Vineyard USA is active on all major social networks including Facebook, Twitter,
and YouTube and uses webinars to resource pastors on such topics as discipleship.
Google and Facebook are currently among the most visited Internet sites (Alexa, n.d.)
as well as two of the largest generators of advertising revenue. This revenue for Google
and Facebook equaled over 100 billion dollars in 2016 alone. (Alphabet Inc., 2016, p.47;
Sparks, 2017). Furthermore, Facebook had circa 1.23 billion daily users (Sparks, 2017)
while Twitter had around 313 million active users (twitter.com, n.d.). Nearly 50% of the
global population is on the Internet (Taylor, 2016). Vineyard USA is thus making an
attempt to directly address a large cross section of the globe. Furthermore, the Vineyard
periodically releases position papers online to define and discuss important topics.

Despite a strong national presence, online efforts quickly start to diminish at the
regional and local levels. When examining the Vineyard USA website, it appears that
only half of the sixteen regions have a website of their own
(https://vineyardusa.org/about/leadership/). The regions that do have websites are
effective in linking churches within their regions as well as providing resources to past
conferences. Out of a survey of 50 local Vineyard church websites, only 10 had an
actively managed blog. Furthermore, many of the sites surveyed were not mobile
optimized, loaded slowly, did not have much content, or were otherwise aesthetically
displeasing. It should be noted that there are more resources unofficially related to the
Vineyard movement that also effectively build a virtual community and share useful
resources. Various Facebook groups exist for worship leaders, preachers and those
who are theologically inclined.

Theory of User Behavior on the Internet

Moz is a software as a service (*SaaS*) company and a resource known throughout the digital marketing industry for their TAGFEE code (Moz, n.d.A) that is considered a standard for digital media. Moz estimates that around 40-60 billion searches happen on Google each month (Fishkin, 2017). It is further determined that only 12.6% of searches go to the top 100 websites, with 87.4% going to other sites. This illuminates the possibilities for churches to build digital communities and to optimize for Local Search Engine Optimization (*SEO*).

Rand Fishkin defines Search Engine Optimization (SEO) as, "A marketing discipline focused on growing visibility in organic (non-paid) search engine results" (n.d., n.p.). Within this discipline is LocalSEO, the practice of optimizing for users around a physical location. (It is precisely here where virtual communities of mind encounter local communities.) This is particularly important in industries where human interaction is important, for example going to the doctor, buying a pizza, or finding a church. LocalSEO is optimized by ensuring that the name, address, phone number and website are correct on listings across the Internet (Moz, n.d.B). Google shows that four in five consumers use search engines to find local information, with 50% of users who did so visiting a physical location that same day (Google, 2014).

Using the Keyword Explorer from Moz Pro to analyze the "church near me" keyword shows that there are over seventy thousand searches each month just for that keyword. The keyword also has relatively low competition across the nation. Optimizing and writing content for such keywords is how the local church can be found online, leading to digital communities.

Strategies and Tactics: How the Local Church Can Be Found Online

SEO and LocalSEO are only tactics within a larger strategy dubbed "Inbound Marketing." Inbound Marketing is a marketing methodology that focuses on, "earning attention and love" (Fishkin & Hogengaven, 2013, p.8). A fundamental part of the Inbound Methodology is creating content that users can not only access, but also share because they love the quality of the content being provided. Content is created based on keyword research and identifying goals based off of business objectives and branding personas.

Persona and Branding

The local church often has issues identifying a brand and creating personas (Casidy, 2013, p. 233). Although this may be because a church does not wish to alienate potential congregants, they may be alienated anyway. Casidy argues that, "Respondents who perceive the church as highly brand-oriented are likely to perceive church participation as delivering positive spiritual, social and purpose-in-life benefits through its activities" (p. 237).

Therefore, it is important for the local church to prayerfully consider who they are and what differentiates them from other local congregations. "In consumer marketing, brands often provide the primary points of differentiation, between competitive offerings"

(Wood, 2000, pg. 662). What then differentiates the local Vineyard church from the Vineyard Movement, a Lutheran church, a Catholic church, or non-denominational congregation? Are they transparent? Are they family oriented? These are important questions that must be addressed when considering who a church is in their digital community.

The Inbound Methodology

The actions of the Inbound Methodology are Attract, Convert, Close, Delight (Hubspot, n.d.). These ideas create a funnel that is designed to attract unknown online consumers and convert them into brand ambassadors by creating community and educating without requiring direct monetary investment into each marketing channel. Throughout the funnel, it is important to keep consistent brand messaging and voice in order to facilitate the idea and feeling that an organization is a real person.

The Attract stage is for users who know little to nothing about a product or idea. It is up to the company to educate the user as to who they are (thus the importance of persona and branding), what their products are, where they are located, and the like. This is done through recognizing the target demographic, keyword research, blogging based on keyword research, and pushing content through social media channels.

Now that an organization has a visitor on their digital property (on the fringe of their virtual community of mind), it is up them to convert the visitor into a lead. This is done through the practice of building landing pages, forms, and call to actions to entice a user to get further down the funnel. Often, this is done through giving free content in exchange for an email or phone number. It is important that some form of identification is given from the user so the organization can follow up with the visitor.

Once a user has agreed to give the organization information, it is up to the organization to keep that user within a defined community. This is done through follow-up via Customer Relationship Management (CRM) software, further education, and useful emails to build trust. If done well, the user will become a customer (or attend a church service, become a member, etc.). It is important that analytics be used extensively at this stage to ensure that the organization is using resources in the best way.

Perhaps at the final point in the funnel, a user has become a member of the church, is tithing regularly, or is leading a small group. Does that mean they can then be forgotten about while new leads are pursued? Certainly not. It is important to delight, or in the case of the church, disciple those are now a part of the community. This is done through tools such as surveys, social monitoring, and smart content. When visitors come through the funnel online, they should eventually become some of the local churches greatest promoters because they have been listened to, given valuable information, and connected with a digital community.

Tools & Tactics to Build a Better Online Community

A website is the cornerstone of any online presence or community. With dozens of content management systems (*CMS*) available, there is little need for most organizations to have a custom coded website. A CMS is used to create and manage

digital resources. There are a number of things to consider when looking into a CMS, such as page speed, mobile optimization, workflows, and ease of use among the most important, especially for organizations with limited resources. A favorite CMS is Wordpress, which claims to power 27% of the world's websites (Wordpress.org, n.d.). Wordpress is open source, which means it is free to use and has a large online community contributing to its core and extensions. Similar open source CMS's are Drupal and Joomla. Once a CMS has been selected and initial website created, it is important to implement metadata and microdata to help humans and search engines understand what is on the page in addition to allowing search crawlers access to the site via the robots.txt file (Google, n.d.).

Once a website has been built, it is important that a blog be housed on the site, either as a subdomain (e.g. blog.example.com) or as a subdirectory (e.g. example.com/blog/). Moz recommends the subdirectory method (Moz, n.d.c). Again considering Moz as excellent exemplar, the site uses https://moz.com/blog. Moz posts four to five times a week, with content being curated through their digital forums and user profiles as well as posts from the Moz staff or experts from other organizations. Content varies from LocalSEO, keyword research, technical SEO, and many other topics, anchored by a weekly post. It should be noted that all video content is written onto the webpage directly. This is because search engine robots cannot parse video content.

The local church can look to the Moz community as an example. A fundamental aspect of the Inbound Methodology is an action called upcycling. Upcycling is the process of repurposing content for other mediums. A local Vineyard church typically has content already, considering the Sunday message. When including testimonies, small group discussions, church events, and Vineyard national resources, the amount of potential content is significant.

For example, a testimony about a family being served by the local food pantry in the Sunday message may be turned into a quote card for Instagram, a video on Facebook, a blog on the church website, which is then shared on the Vineyard Justice Network website, and a podcast where a pastor interviews the family. The best content can then be sent via email or Facebook groups to the local congregation who can then share the media on their social pages. The key to the inbound methodology is creating content that people want to share.

V. DISCUSSION

Although contemporary trends indicate that today more than ever, people are living in the city, more and more people are also spending time in virtual communities. Envisioning online spaces as virtual communities of mind provides a framework in which to consider the importance of the church's use of digital media in order to bring outsiders both into any church's virtual community and into a local community of the Kingdom.

People, young and old, are turning to the Internet for information, with research showing that younger generations are increasingly expecting information to simply be online when they search for it. At the same time, many sources of information are available in social settings via virtual communities of mind. While a plethora of

instruments and techniques exist for bring people into a virtual community (see the Appendix), a few are particularly important for the church.

Creating a persona and personal branding are perhaps a vital first step for any congregation. A congregation's unique identity is not unlike its mission and vision and chosen metaphor – and as such deserves periodic revisiting (Feddes, 2008; Mahan, 2014). Understanding who you are is fundamental to bringing others into your community. If you cannot faithfully represent your congregation and its uniqueness, it will be difficult to draw others to you, rather than to some other random congregation. Another fundamental method in this study is the inbound methodology. Applying this technique to the local church's virtual community can be a relatively inexpensive, yet effective way to reach those who are searching. It offers the possibility to bring others from a simple information search into a digital community, a virtual community of mind representative of the kingdom and possibility into the local church. Considering that mobile searches are continually increasing, it is important for the local church to understand that content has to be easily accessible, shareable, fast, and high quality in order for search engines and users alike to want to digest the information.

About the Authors

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VI. APPENDIX

Sample List of Tools

Content Management Systems
- Wordpress
- Drupal
- Squarespace

Website Speed and Optimization
- Google PageSpeed Insights
- GTmetrix

Marketing Automation
- Hubspot
- Marketo
- Pardot

Email Marketing
- MyEmma
- MailChimp

Social Media Scheduling
- Hootsuite
- Buffer

Social Media Channels
- Facebook
- Twitter
- Instagram
- YouTube
- Google+

Upcycling Tools
- Adobe Spark
- Powtoon
- Showbox
- Haiku Deck
- Adioma

Keyword Research / SEO Tools
- Google AdWords Keyword Planner

- Moz Pro
- Moz Local
- Google Search Console
- Ahrefs Keyword Explorer
- Screaming Frog
- SimilarWeb

Advertising (Paid) Channels

- Google AdWords (Search and Display Network)
- Facebook and Instagram Ads

Sharethrough – Native Advertising

THE SPIRITUAL FORMATION OF ECCLESIAL LEADERS: INSIGHTS FROM A BURGEONING FIELD

CARLO SERRANO

Christian spiritual formation is an all-inclusive process that integrates the ancient practices and disciplines of the Christian faith with the "everyday" life of the Christ-follower. Therefore, one could assume that spiritual formation informs the ecclesial leadership development process. This article presents an overview of spiritual formation and its connections with discipleship and ecclesial leadership development. The results of this review reveal a significant gap in the literature regarding how suffering and church planting may inform the spiritual formation process for ecclesial leaders.

I. INTRODUCTION

Scholars tend to agree that spiritual formation is a foundational purpose of the Church.[1] Thus, practices such as corporate and private worship, prayer, solitude, and scripture reading should stand as the pillars upon which ecclesial leadership is employed. However, spiritual formation is more than just the aforementioned practices. Spiritual formation is a lifelong process whereby one is transformed into the likeness of Christ.[2] Spiritual formation is not a *list* of spiritual *chores*; it is a way of life. Furthermore, spiritual formation may involve anything that spurs one toward Christ-likeness. Although there are volumes of published books and articles that address the various aspects of leadership development, one could argue that the current trends in ecclesial leadership seem to focus more on practical leadership development as opposed to the foundational elements of spiritual formation. This is not an attempt to downplay the importance of business management, staff development, financial planning, or effective communication in ecclesial contexts. However, it does seem that over the last 20 years of ecclesial leadership development, practitioners have emphasized the best practices

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[1] Ruth Haley Barton et al. " Spiritual formation in the Church." *Journal Of Spiritual Formation & Soul Care* 7, 2 (2014): 292-296.

[2] Ibid. 294

of the "Fortune 500" to the detriment of developing long-suffering, integrous, and Christo-centric ecclesial leaders.[3]

Although the practices of spiritual formation are as ancient as the faith itself, the scholarly exploration and resurgence of Christian spiritual formation as a practice is relatively new. Likewise, the intentional study of ecclesial leadership within the broader framework of organizational leadership and leadership development is also relatively new. Therefore, before one attempts to address the spiritual development of ecclesial leaders, it seems prudent to first lay a scholarly, theological, and practical foundation for spiritual formation. After a summary of the current literature relating to Christian spiritual formation, this review identifies two interconnected gaps that may have implications for the future of ecclesial leadership development.

II. SPIRITUAL FORMATION

The term "spirituality" is often used as an *en vogue* reference to dogma-free religious expression.[4] One could argue that it is difficult, if not impossible, to define spiritual formation without first establishing what one means by *spiritual*. Thus, for the purposes of this review, *spiritual* refers to both the private (inner) and public (outward) expression of religious belief as manifested in Christian living. Chandler provides what is arguably one of the most robust definitions of Christian spiritual formation:

"Christian Spiritual formation is an interactive process by which God the Father fashions believers into the image of his Son, Jesus through the empowerment of the Holy Spirit by fostering development in seven primary dimensions (spirit, emotions, relationships, intellect, vocation, physical health, and resource stewardship)."[5]

According to TenElshof, Christian spiritual formation should involve the integration of mind, body, soul, and will in deep connection with God and "others".[6] Tan argues that spiritual formation should lead the believer toward the fulfillment of Ephesians 4:11-13: maturity or fullness in Christ.[7] Contrary to popular belief, spiritual formation is not a process that takes place in a relational vacuum. According to Wilhoit, spiritual formation is an "intentional communal process" focused on God, driven by Christ-like desire, and led and orchestrated by the Holy Spirit.[8] Simply put, Christian spiritual formation is the process of becoming like Christ within the context of

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[3] Carlo Serrano. "CEO No More: The Future of Church Leadership." (presentation, Student Scholars Forum, Association for Biblical Higher Education 2015 Annual Meeting, Orlando, FL, Feb 18, 2015), 7-9.

[4] Lucy Bregman. "Defining spirituality: multiple uses and murky meanings of an incredibly popular term." *The Journal Of Pastoral Care & Counseling* 58, 3 (2004): 156.

[5] Diane J. Chandler. Christian spiritual formation: an integrated approach for personal and relational wholeness (Downers Grove: InterVarsity Press, 2014), loc 173.

[6] Ruth Haley Barton et al. " Spiritual formation in the Church." *Journal Of Spiritual Formation & Soul Care* 7, 2 (2014): 299.

[7] Ibid, 293.

[8] Jim Wilhoit, "Contemplative and centering prayer." *Journal Of Spiritual Formation & Soul Care* 7, 1 (2014): 107-117.

community.[9] At its core, spiritual formation embodies the original call of Jesus toward His disciples: "Follow me!"[10]

While it seems as if no consensus exists regarding the specific practices that make up Christian spiritual formation, there are a few practices or disciplines that seem to show up with consistency throughout the literature. In fact, spiritual formation is more about maintaining a "rhythm of divine intimacy" than keeping up with a list of "dos" and "don'ts".[11] Paramount to this "rhythm of life" lays several intimacy-driven practices such as prayer, worship, and scriptural devotion.[12] In fact, one could argue that the process of becoming like Jesus through spiritual formation involves practicing the rhythms of Jesus such as prayer, solitude, silence, meditation, study, simplicity, fasting, worship, celebration, service, confession, and fellowship, all of which find their foundation in the Gospels.[13] According to the literature, spiritual formation is synonymous with the Christian life.[14] In this way, spiritual formation should happen wherever the Christian is, whoever the Christian is with, whatever the Christian does, and whenever the Christian purposes to redeem the moment for intimacy with God and transformation by the Holy Spirit. Table 1 offers a summary of Chandler's seven dimensions of spiritual formation with practical example

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[9] Beverly Vos. "The Spiritual Disciplines and Christian Ministry." *Evangelical Review of Theology* 36, 2 (2012): 101.

[10] Matt. 4:19; 16:24.

[11] Ruth Haley Barton et al. " Spiritual formation in the Church." *Journal Of Spiritual Formation & Soul Care* 7, 2 (2014): 309.

[12] Ibid.

[13] Beverly Vos. "The Spiritual Disciplines and Christian Ministry." *Evangelical Review of Theology* 36, 2 (2012): 104-112.

[14] Ibid.

Table 1: *Summary of Chandler's Seven Dimensions of Christian Spiritual Formation*

Dimension	Definition	Practical Examples
Spirit	"Ongoing and grace-based process of being conformed to the image of Christ in order to bear fruit that starts with salvation, hinges on sanctification, and finds completion in glorification."[15]	Prayer, simplicity, solitude, fasting, chastity, study, worship, celebration, etc.[16]
Emotions	"The ability to identify, express, understand, and reflect feelings in way that bring honor to God while promoting personal and communal emotional health."[17]	Forgiveness, merciful behavior, loving speech, edification, proclaiming blessings, etc.[18]
Relationships	The spiritual, emotional, and intellectual process of becoming like Jesus by interacting with others.[19]	Ecclesial community life, family, marital covenant, posture toward strangers, enemies, and "aliens"[20]
Intellect	The process of loving God through learning, mental renewal, and redeeming one's mental capacity for the glory of God.[21]	Biblical study, cultural exegesis, meditation, redeeming the scholastic "ology's (psychology, philosophy, anthropology, history, etc."[22]
Vocation	The process of reconciling who one "is" with what one "does".[23]	Employment of spiritual gifts, purpose-driven work life, ethical behavior on the job, deploying talents and abilities for the glory of God[24]
Physical Health and Wellness	The process of bringing glory to God via "temple stewardship".[25]	Healthy diet, exercise, sleep, stress relief, Sabbath, rest, sexual holiness, etc.[26]
Resource Stewardship	"The careful oversight of ALL that God entrusts into one's care."	Tithing, healthy debt management, caring for creation, generosity via offerings/alms, avoidance of hoarding or waste, etc.

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[15] Diane J. Chandler. Christian spiritual formation: an integrated approach for personal and relational wholeness (Downers Grove: InterVarsity Press, 2014), loc 1084.

[16] Ibid, loc 1212-1247.

[17] Ibid, loc 1351.

[18] Ibid.

[19] Ibid, loc 1777.

[20] Ibid, loc 1778-2082.

[21] Ibid, loc 2216.

[22] Ibid, loc 2364.

[23] Ibid, loc 2646.

[24] Ibid, loc 3061-3093.

[25] Ibid, loc 3182.

[26] Ibid.

Spiritual Formation and Discipleship

Spiritual formation and discipleship are closely related. One could argue that the former informs the process of the latter. The literature on spiritual formation suggests that the primary purpose of the Church is to lead believers into maturity in Christ.[27] Vos argues that *being* a disciple and making disciples is the "core business" of the church.[28] Furthermore, West and Noel suggest that the leadership model and spiritual development plan found in Ephesians 4:11-13 connect with the stages of situational leadership theory and several discipleship models.[29] For example:

- Evangelizing (Evangelist) = Telling (Situational Leadership 1)
- Establishing (Pastor) = Selling (Situational Leadership 2)
- Encouraging (Teacher) = Participating (Situational Leadership 3)
- Empowering (Apostle) = Delegating (Situational Leadership 4)[30]

Understanding these stages of discipleship is important to ecclesial leadership because each *stage* may emphasize one particular element of spiritual formation over another.[31] Furthermore, each of these stages is modeled in the life and leadership of Jesus. For example, Jesus models the telling/evangelizing phase in John 4:1-42 during his encounter with the Woman at the Well. He models the selling/establishing phase in John 10:1-18 during his Good Shepherd discourse. Furthermore, Jesus models the participating/teaching phase in multiple gospel passages.[32] Finally, Jesus models the delegating/empowering phase in His initial call and in the Great commission:

> "And he went up on the mountain and called to him those whom he desired, and they came to him. And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach… And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 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."[33]

Barton argues that true spiritual leadership starts and ends with a leader's ability to lead from a place of personal transformation.[34] Thus, if the purpose of the Church is to lead people into Christ-likeness, then it seems essential for ecclesial leaders to have a theoretical, practical, and experiential understanding of the Jesus practices as embodied in Christian spiritual formation. One could argue that any decline in Christian

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[27] Ruth Haley Barton et al. " Spiritual formation in the Church." *Journal Of Spiritual Formation & Soul Care* 7, 2 (2014): 293

[28] Beverly Vos. "The Spiritual Disciplines and Christian Ministry." *Evangelical Review of Theology* 36, 2 (2012): 100-101.

[29] Richard C. West, "Situational Discipleship: The five-fold ministry roles of Ephesians 4:11 and their relationship to the Situational Leadership model." *Culture & Religion Review Journal* 3 (2013): 130.

[30] Ibid.

[31] Ibid.

[32] Matt. 4:23; 5:2; 7:29.

[33] Mark 3:14; Matt. 28:19-20.

[34] Ruth Haley Barton. "It Begins with You! How the Spiritual Formation of the Pastor Effects the Spiritual Formation of the Congregation." *Common Ground Journal* 7, 1 (2009): 26.

spiritual formation may find connection with the notion that discipleship and spiritual formation are mutually exclusive. The research suggests that the converse is true.

III. SPIRITUAL FORMATION AND ECCLESIAL LEADERSHIP DEVELOPMENT

The development of effective leaders has been the focus of much research over the last 25 years.[35] In fact, Leadership Quarterly, one of the primiere scholarly journals in the field of organizational leadership, has explored leadership development from the angles of process, interpersonal and intrapersonal content, experience, 360-degree feedback, ethics, social mechanisms, and skills using both qualitative and quantitative methodologies.[36] However, there are few if any articles within the 25-year history of Leadership Quarterly that address leadership development within the ecclesial framework.

Naidoo conducted an empirical study on the centrality of spiritual formation in ecclesial leadership development in South African theological institutions.[37] The results of this mixed methods study reveal a perceived intentionality from the students regarding spiritual formation at the university level.[38] Furthermore, Baptist, Charismatic, and Pentecostal institutions showed a high level of spiritual formation whereas Presbyterian institutions showed a 64% dissatisfaction rate regarding opportunities for spiritual growth.[39] A similar study conducted in Regent University's Psychology Doctoral Program also revealed the benefits of intentionally focusing on spiritual formation by integrating spiritual formation and direction with research work groups, hermeneutics courses, course work, and devotionals.[40] Thus, there exists some evidence that intentional spiritual formation at the university/institutional level aids in leadership development.

If the purpose of the church is to make disciples through the spiritual formation process, then it seems that spiritual formation should stand as the centerpiece of all ecclesial leadership development. This is especially true when it comes to starting new ecclesial communities through the church planting process. In this context, Spiritual formation may take place at a distance through online learning or leadership cohorts. Forrest argues that the Apostle Paul's letter to the Church in Rome provides the biblical foundation for mentoring and formation in new or young churches via long-distance relationship.[41] Gresham argues that leadership development via spiritual formation is not so much a matter of proximity as it is a matter of intimacy and incarnation.[42] Others argue that since God's written Word is His primary means for forming His people, then

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[35] David V. Day et al. "Advances in leader and leadership development: A review of 25years of research and theory." *The Leadership Quarterly* 25,1 *Leadership Quarterly 25th Anniversary Issue* (2014): 63.

[36] Ibid, 78.

[37] Marilyn Naidoo. "An Empirical Study on Spiritual Formation at Protestant Theological Training Institutions in South Africa." *Religion & Theology* 18, 1/2 (2011): 118.

[38] Ibid, 135.

[39] Ibid, 136-137.

[40] Jennifer S. Ripley et al., "Spiritual Formation Training at Regent University's Psychology Doctoral Program." *Journal Of Psychology & Christianity* 32, 4 (Winter2013 2013): 326-327.

[41] Benjamin K. Forrest and Mark A. Lamport. " Modeling Spiritual Formation From a Distance: Paul's Formation Transactions With the Roman Christians." *Christian Education Journal* 10, 1 (2013): 110.

[42] Ibid, 114.

spiritual formation and leadership development do not have to take place "face-to-face".[43] Forrest argues that eight principles inform *distance* spiritual formation:

- The Gospel is the foundation of spiritual formation;
- Scripture is the authority for spiritual formation;
- Transparency is the force behind spiritual formation;
- Dialogue is the primary vehicle for spiritual formation and leadership development;
- Community is the location of spiritual formation;
- Encouragement provides the motivation for spiritual formation;
- Prayer is the basis for spiritual formation;
- Accountability is the means of assessment for spiritual formation.[44]

However, others suggest that while distance-based spiritual formation and leadership development may have some value, biblically based mentoring may serve as a more effective means of ecclesial leadership development. For example, Davis states that effective and healthy mentoring, especially with church planters, must involve an intentional process that:

- Focuses on godliness;
- Happens in small-community;
- Involves reflection;
- Assumes relational longevity and a continual process;
- Emphasizes faithfulness and obedience over knowledge and skill. [45]

Biblical examples of this type of leadership development include: Jethro and Moses, Moses and Joshua, Elijah and Elisha, Barnabas and Paul, Paul and Timothy and Titus, and of course, Jesus and The Twelve Apostles as evident in the Gospels.[46] It is important to note that the spiritual formation in these relationships happened within the context of suffering and trials. However, there is a significant gap in the literature regarding how suffering informs spiritual formation and leadership development. This is an interesting discovery since significant portions of the Gospel include either Jesus' teaching on suffering or accounts of His literal suffering.

Ecclesial researchers are limited due to the relatively new field of ecclesial leadership and the *newness* of the 21st century church planting movement. However, a review of three active evangelical church planting agencies reveals an emphasis on practical ministry in leadership development as opposed to a focus on personal, lived-out spiritual formation as modeled by Jesus in the Gospels. This does not mean that these agencies never discuss spiritual formation. However, it seems clear that the bulk of the training and development phase for church planters deals with practical ministry issues. Table 2 provides a summary of the agencies and their stated priorities in the assessment and training process.

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[43] Ibid.

[44] Ibid, 116-120.

[45] Davis, Ken. "Mentoring Church Planters." *Journal Of Ministry & Theology* 14, 2 (2010): 69.

[46] Ibid, 26-69.

Table 2: *Summary of Stated Priorities for Church Planting Development in ARC, CMN, and Acts 29*

Agency	Assessment Focus	Training/Development Focus
Association of Related Churches (ARC)	Personal and spiritual life of the church planter including: marriage, finances, and ministry.[47]	How to recruit a team; Identify and secure financial resources; develop a marketing plan; Cultivate small groups; lay the foundation for member service.[48]
Assemblies of God Church Multiplication Network (CMN)	Past ministry experience, past leadership experience, and personality preferences.[49]	Personal networking, fundraising, marketing, developing discipleship pathways, and goal setting.[50]
Acts 29 Network	Theology, Vision, Family, Calling, and Character.[51]	Theological formation and "tough-issues" of ministry.[52]

IV. DISCUSSION

It is important to note that Table 2 is neither exhaustive nor representative of the lived-experiences of church planters in these agencies. It is not the intention of this review to assume that spiritual formation is ignored in the assessment, training, and developing processes of these agencies. However, it is equally important to note that spiritual formation, discipleship, soul care, and theological education must move beyond intellectualism and pragmatism and connect with the leader on the deepest of levels of what it mean to be a *follower* of Christ.[53] The results of this review and the stated function of these church planting organizations raise two questions that should spark future research into spiritual formation and ecclesial leadership development:

How does the suffering of Christ inform spiritual development in ecclesial leaders?

Vos suggests that the best way to *become* like Jesus is to *behave* like Jesus in the rhythms of life.[54] Christian leadership is both hard and traumatic. Christian leaders are susceptible to leadership fatigue, which has a negative impact on ethical and moral

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[47] ARC. "Are you ready to launch a life-giving church." http://www.arcchurches.com/launch/overview/, 2015.

[48] ARC. "Give us 2 days and we will show you how to start a life-giving church." http://www.arcchurches.com/launch/train/, 2015.

[49] CMN. "Assessment." http://churchmultiplication.net/assessment/, 2015.

[50] CMN. "Church Planting BootCamp Journal." *Gospel Publishing House*. (2007), 121-135.

[51] Acts 29 Network. "10 Qualifications of a Church Planter." http://www.acts29.com/10-qualifications-of-a-church-planter-2/, 2009.

[52] Acts 29 Network. "Why Training is Important." http://www.acts29.com/acts-29-training-programs/, 2015.

[53] Betsy Barber and Chris Baker. "Soul care and Spiritual Formation: An Old Call in Need of New Voices." *Journal Of Spiritual Formation & Soul Care* 7, 2 (Fall2014 2014): 277.

[54] Beverly Vos. "The Spiritual Disciplines and Christian Ministry." *Evangelical Review of Theology* 36, 2 (2012):101.

decision making.[55] Simply put, ecclesial leaders should be taught how to suffer well. However, the research seems quiet when it comes to connecting the sufferings of Jesus, Paul, or the early church with ecclesial development, especially within the framework of new churches. One way to fill this gap could be to conduct exegetical research on the Gospels, Acts, and 1 Peter 5 with the intention of juxtaposing the results of said exegesis with the current trends in ecclesial leadership development.

Do church planting agencies treat spiritual formation as a given?

It seems that once a planter has been assessed, most of the ecclesial training and development focuses heavily on the practical aspects of ministry. However, the statistics show that most ministry failures do not happen on the practical level.[56] On the contrary, it seems that most ministry failures happen on the ethical and moral level – levels that are synonymous with Christian spiritual formation.[57] Could it be that these failures stem from the neglect of intentional Christ-centered spiritual formation? To answer this question, future studies may involve empirical research that categorizes *types* of failure with an element of spiritual formation. Another option could be the development of a scale that measures the seven dimensions of Chandler's theory of Christian Spiritual Formation. A third option for future research could be a larger study that synthesizes these two questions into one project. Regardless of the approach, the research seems to confirm the importance of spiritual formation in ecclesial leadership development. According to Huizing, "The holy grail of leadership research is successfully identifying and developing leaders."[58] Thus, the way forward for future research necessitates an exploration into how variables such as Christ-like suffering and church planting inform the process of spiritual formation as it relates to ecclesial leadership development

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Carlo Serrano has a Ph.D. in Organizational Leadership from Regent University. He received his M.A. in Pastoral Counseling from Liberty University following a B.A. in Psychology from American Military University. Much of his work focuses on the spiritual and psychosocial complexities of the military context. He is currently a leadership consultant and the teaching pastor for oneChurch.tv in Clarksville, TN and an adjunct professor at Grace College of Divinity in Fayetteville, NC.

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[55] Carlo Serrano. "An Examination of the Role of Leadership Fatigue and Trauma in Ethical and Moral Leadership through a Sociorhetorical Analysis of 2 Samuel 11:1-27." Regent University, (2017): 102.

[56] Jared D. Ham, "Preventing ministry failure: a shepherd guide for pastors, ministers, and other caregivers." *Southwestern Journal Of Theology* 52, 2 (2010): 290-291.

[57] Ibid.

[58] Russell L. Huizing, "Leaders from Disciples: The Church's Contribution to Leadership Development." *Evangelical Review Of Theology* 35, 4 (2011): 333.

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MODERATING VARIABLES FOR SERVANT LEADERSHIP
MODELS: A SUB-MODEL BASED ON ANTECEDENTS TO
JESUS' FOOTWASHING DEMONSTRATION

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Various models have been proposed that explain the nature of servant leadership, either as a function with organizations or a dynamic interaction between leaders and followers. This paper proposes to address reasons why servant leaders vary in their effectiveness by offering a sub-model consisting of four moderating variables that should fit any current or future model of servant leadership. The variables are drawn from four specific facts that Jesus Christ knew prior to the time he washed his disciples' feet (John 13:1-5). The resultant variables include (a) how leaders respond to opportunity, (b) how leaders react to the power inherent in the leadership role, (c) how leaders perceive their identity, and (d) how leaders go about the process of influencing followers. Exploring each of these variables more fully will show (a) the connection between what Jesus knew and how leaders can relate to and apply this, (b) the relationship between that variable and what we know of servant leadership today, and (c) how this functions as a moderating variable in servant leadership models. The paper concludes with a discussion of the implications for leaders today and the need, as always, for further research.

I. INTRODUCTION

Servant leadership continues to grow internationally as an object of research interest and explicit practice among scholars and practitioners in both for-profit and non-profit organizations. Avolio, Walumbwa and Weber (2009) note that leadership studies have moved toward a stronger emphasis on shared, relational, and global perspectives–at the expense most notably of a strong focus on transformational leadership. Servant leadership would doubtless fit each of those categories. Van Dierendonck (2011) lauds the current trend of empirical descriptive research in Servant

Leadership, away from what he terms the idealistic, normative and prescriptive writings that make up the first 20 years of servant leadership literature. In recent years various research-based models have been proposed that described the characteristics of servant leaders (e.g, Spears, 2002; Russell & Stone, 2002) and the process of servant leadership from a leader's perspective (e.g., Patterson, 2003), a follower's perspective (e.g., Winston, 2003) and a systems or organizational perspective (e.g., Wong and Page, 2003; Van Dierendonck, 2011).

As respected as Greenleaf (1977) is in popularizing the notion for contemporary leaders, however, Jesus Christ first taught that great leaders are great servants in the first century. Sendjaya and Sorros (2002) rightly note that "Jesus used the term 'servant' as a synonym for greatness. Contrary to the popular opinion of the day, Jesus taught that a leader's greatness is measured by a total commitment to serve fellow human beings" (p. 59). Moreover, Jesus exemplified servant leadership throughout his ministry. Most scholars agree that the supreme demonstration of this took place just before his crucifixion when Jesus, alone in an intimate setting with his disciples, abruptly left the dinner table, wrapped a long towel around his waist, and proceeded to wash the disciples' feet (John 13:4-5). Given the role that foot-washing servants occupied in that day, Jesus-the-rabbi did the unthinkable and left an indelible impression on the lives of those he left to lead the early church.

Despite its instinctive attractiveness to followers, however, servant leadership is not without its problems, even in Christian organizations and institutions. To begin with, both anecdotal experience and intentional research reveal that while servant leadership is often preached, it is just as often not practiced – particularly at the strategic level of churches, schools, and other organizations (Wong & Page, 2003). Moreover, the paradoxical nature of servant leadership still leaves practitioners with a disconnection between service and leadership. The words of one typical leader express the hesitation of many: "I know what service is, and I know what leadership is, but I'm still not sure how to lead by serving." A third problem has to do with leader discernment. Specifically, how do leaders determine the needs of the followers in any given moment and offer service accordingly? It must be noted that the same Christ who washed the disciples' feet did this just once; on another occasion he publicly rebuked Peter and referred to him as "Satan" (Matthew 16:23). How do leaders discern what the serving, leading, and teachable moments call for? Finally, how do practitioners and researchers determine the effectiveness of a leader's servant actions on meeting the needs of the followers? Simply put, how do we know when we are getting it right, and what accounts for that?

This paper proposes to address those issues by offering a sub-model containing four moderating variables that should fit any current or future model of servant leadership. Based on John's vivid description of the inner knowledge of Christ as an antecedent to washing the disciples feet (John 13:1-3), we understand that Jesus' *act* was based on four things John said he *knew*: that his "hour" had come, that the Father had given all things (all authority) into his hands, that he had come from God and that to God he would return. Each of these facets of understanding has implications for leaders today. The resultant variables include (a) how leaders respond to opportunity, (b) how leaders react to the power inherent in the leadership role, (c) how leaders perceive their identity, and (d) how leaders go about the process of influencing followers. Exploring each of these variables more fully will show (a) the connection between what Jesus

knew and how leaders can relate to and apply this, (b) the relationship between that variable and what we know of servant leadership today, and (c) how this functions as a moderating variable in servant leadership models. The paper concludes with a discussion of the implications for leaders today and the need, as always, for further research.

II. SERVANT LEADERSHIP MODELS

Rennaker (2005) categorizes servant leadership research since Greenleaf (1977) as moving in three trajectories:

1. Non-model discussions that address the servant leader's value base, the personal attributes of the servant leader, or the outcomes of servant leadership. For example, Spears (1995) distilled Greenleaf's writing into ten attributes of servant leaders. Others have offered variations on these attributes; van Dierendonck (2011) has identified 44 different attributes of servant leaders from various authors.

2. Leader-organizational models that focus on the ways servant leaders function within an organization. These would include Russell and Stone's (2002) servant leadership model, Wong and Page's (2003) multidimensional expanding circles model, and van Dierendonck's (2011) conceptual model. These models also view the servant leader as one who internally possesses certain attributes (character) and demonstrates high-consideration behavior toward followers.

3. Leader-follower models that focus on the relationship and the process of attributes and behaviors between the leader and the led. Patterson's (2003) virtues-based theoretical model represented a breakthrough in this dimension; Winston (2003) notes that it shows the causal relationships between the various attributes of servant leadership. It is here – among models focusing on the leader-follower relationship – that the following sub-model demonstrates its greatest relevance, though I would propose it is worthy of further research in any model seeking to explain various degrees of servant leader effectiveness.

Patterson (2003) defines servant leaders as those "who lead an organization by focusing on their followers, such that the followers are the primary concern and the organization concerns are peripheral" (p. 5). Her model encompasses seven constructs working in a processional pattern. Beginning with *agapao* love and ending with service, the mediating variables include humility, altruism, vision, trust, and empowerment. The focus of the model is on the internal character of the leader, particularly the leader's demonstration of virtue and personal excellence.

Winston (2003) extended Patterson's (2003) model "full circle" by viewing it through the lens of the follower. Here the leader's service produces a change in the follower's sense of love. This leads to an increase both the follower's commitment and the follower's own self-efficacy. This in turn produces a higher level of intrinsic motivation that leads to a higher sense of altruism toward the leader and his/her desires for the organization's success. Hence the follower serves the leader in a greater way and the cycle is complete. Winston's model actually has a three-dimensional component to it as well. Using maturity as a moderating variable, the model should be thought of more as a spiral than a cycle; as the people in the organization increase or decrease in maturity, the expressions of the various virtues increase or decrease with it.

At issue for Rennaker (2005) is the degree to which the various models demonstrate Greenleaf's (1977) true test of servant leadership – reproducing the leader's desire to serve. He turns to chaos theory as a proposed solution. His chaotic servant leadership model extends from Winston's full-circle model and shows the love inherent in the servant leader as the "strange attractor" functioning first as an independent variable, then as a dependent variable as the servant leader reproduces servant leaders, then as an independent variable again as the servant leader (along with the newly-reproduced servant leader) repeat the process.

Cerff and Winston (2006) introduce a new construct to the Patterson (2003) and Winston (2003) models by including hope as a virtuous construct that is an outcome of both the leader's and the follower's *agapao* love. This seeks to resolve a weakness in the previous model by addressing the need for a future perspective. Drawing on conclusions from the literature that effective leadership requires the development of high levels of hope, Cerff's (2006) previous research indicated a positive link between hope and self-efficacy and between hope and motivation to lead. Cerff and Winston propose adding the hope construct to Patterson's model just prior to empowerment, and to Winston's extension of the model just prior to the follower's altruism toward the leader and the leader's interests.

Poon (2006), meanwhile, finds a connection between certain servant leadership characteristics, self-efficacy, and mentoring effectiveness. He proposes a model that blends Patterson's (2003) and Winston's (2003) models of servant leadership with Pittenger and Heimann's (2000) Mentorship and Self-Efficacy Model, which posits that increased self-efficacy on the part of the mentor and mentee has a direct impact on the effectiveness of the relationship. Poon's model inserts self-awareness and authenticity into the leader perspective of the model and replaces vision with integrity. On the follower side, he replaces commitment to the leader with leader's self-efficacy, and intrinsic motivation with mentoring relationship effectiveness. The cycle then ends with personal and professional development.

III. JESUS CHRIST AND SERVANT LEADERSHIP BY PRECEPT

While many people have written about servant leadership and some have researched it, only two advocates of serving through leading are spoken of with reverence. The first is Robert Greenleaf, an American who popularized the concept in the latter quarter of the twentieth century; an entire body of research owes a tremendous debt of gratitude and ongoing work to his lifelong effort. Greenleaf's most-often-quoted precept states:

> The Servant-Leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . 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, and more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or at least not further be harmed? (Greenleaf, 1977, p. 13-14).

Preceding Greenleaf by some 1,900 years, however, is Jesus Christ. Like Greenleaf, Jesus offered an alternative to the popular, power-based model of "the kings of the Gentiles" (Luke 22:25). Though Jesus addressed the subject of servanthood as a contrast to power ambition in his rebuke of the Pharisees (Matthew 23:11), the most cited passages come from Mark 9:33-37, Mark 10:41-45 and Luke 22:25-27, with parallels in other synoptic gospels. In each episode, Jesus taught the precepts of servant leadership in response to a dispute among his disciples. The first occasion took place in Capernaum, the hometown and former center of business operations for the fishermen-disciples.

> When He was in the house, He began to question them, "What were you discussing on the way?" But they kept silent, for on the way they had discussed with one another which of them was the greatest. Sitting down, He called the twelve and said to them, "If anyone wants to be first, he shall be last of all and servant of all." Taking a child, He set him before them, and taking him in His arms, He said to them, "Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me" (Mark 9:33-37, NASU).

Both Jewish and Graeco-Roman culture idealized the mature adult; a child represented the "last of all" in those cultures (Grassmick, 1983). It would be unthinkable to "let the child go first," or for a man to think of himself as a servant of his own children, much less anybody else's. Yet this was the paradigm of the one Jesus said would be the greatest of all. Robertson (1985) notes that Jesus used the child to rebuke the arrogant conceit of the twelve disciples who were contending for first place.

The second teaching episode took place when brothers James and John approached Jesus with the audacious request that they be seated, one on his right hand and the other on the left, when he came in his kingdom. This aroused the ire of the other ten, for understandable reasons.

> Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:41-45, NASU).

Here Jesus identifies the quest for power and the exercise of authority as characteristic of "Gentile," or worldly rulers. In contrast, as Russell (2003) points out, Jesus offered himself as an example of an alternative approach.

> Jesus saw Himself as a servant leader, one whose very incarnation had the purpose of serving humankind. Despite His inherent authority as the Messiah, Jesus did not seek an earthly kingship. Instead, Jesus advocated that those who want greatness in the kingdom of God should seek the role of servant (p. 4).

The third occasion takes place between the Last Supper and Jesus' crucifixion. The teaching of Jesus is essentially the same, but the background information makes it clear that these are not two versions of the same account. Instead, against the painful backdrop of the impending death of Christ, the apostles again are arguing among

themselves about which of them was the greatest in the kingdom. By this time, the dispute apparently had lost the whispered tones described earlier in Mark 9.

> And there arose also a dispute among them as to which one of them was regarded to be greatest. And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves" (Luke 22:24-27, NASU).

The importance of this exchange is that here and only here, Jesus explicitly mentions those in leading or governing positions, and expressly makes serving a condition of greatness. Russell (2003) points out that this is not the involuntary servitude of a slave under the power of a ruling master (Greek, *doulos*), but the voluntary, selfless service to even the most menial needs by one who does so out love (Greek, *diakonos*).

This passage is also important because in it Jesus mentions those "reclining at the table" (a reference to first-century Middle Eastern table practices) in contrast to those serving. He rhetorically asks who is greater, then answers for himself: "Is it not the one who reclines at the table? *But I am among you as the one who serves*" (v. 27, emphasis mine). Many scholars (cf. Hendrickson, 1954; Barclay, 1956; Tenney, 1981) see this as an explicit reference to John's account of the footwashing experience (John 13:1-5), as Jesus not only taught servant leadership, but modeled it. It is that experience to which we now turn our attention.

IV. CHRIST'S DEMONSTRATION OF SERVANT LEADERSHIP THROUGH FOOTWASHING

Unlike the synoptic gospels, John's gospel presents Jesus more as a living parable of "love to the limit" that expressed itself in an act of abject service (Beasley-Murray, 1987, p. 240). Wilkes (1996) states that Jesus "modeled for all time what servant leadership looks like" (p. 17). John also emphasizes more the inward knowledge of Jesus and how he chose to demonstrate servant leadership as a result of what he perceived.

> Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded (John 13:1-5, NASU).

The switch from extracting truth from scriptural precepts to finding models to follow is one best done with a little fear and trembling. Models should certainly be informed by sound biblical hermeneutics and thoughtfully applied. Yet scripture itself

makes it clear that finding examples in the experiences of biblical characters is a valid application of the narrative passages of scripture (1 Corinthians 10:6, 11). It should also be noted that as Barclay (1956) points out, the gospel of John always has two layers of meaning – that which lies on the surface and the meaning just beneath. Many scholars rightly point out that the washing of the disciples' feet, Jesus' exchange with Peter (vv. 6-11) and his subsequent elaboration of the experience (vv. 12-17) speak on both a rich theological level of the depths of Christ's love as he was about to reveal in his sacrificial death, and on a moral level as an example to his followers and leaders in his enterprise (Lenski, 1943; Hendricksen, 1954; Haenchen, 1984; Whitacre, 1999). While interpreters may have a bias toward one approach or another – truth to understand vs. an example to follow, Beasley-Murray (1987) rightly points out that neither view is expressly required.

With respect noted for the rich meaning, sacramental considerations, and depth of theological understanding of this passage, the primary focus of this paper is on a model based on modeling. Simply put, in a similar vein to the old joke about why the man climbed the mountain, the first answer to the question of why Jesus washed the disciples' feet was because they were dirty. Moreover, his explanation of his actions explicitly used the word "example." Jesus was modeling something he clearly wanted the disciples to grasp – particularly since in at least three previous occasions they failed to get it. This stunning, unprecedented affront to both social custom and the ambitious pride inherent in human nature embodies in one gesture Patterson's (2003) model of servant leadership from the leader's perspective. As noted earlier, Patterson presented servant leadership as a viable theory and offered a model of seven virtues, with *agapao* love being the independent variable, service being the dependent variable, and the virtue constructs of humility, altruism, trust, vision and empowerment functioning as mediating variables. The sections below will demonstrate how the footwashing experience displayed each of those virtues in tangible form.

Agapao love – the independent variable of Patterson's model.

Patterson (2003) states that love is the cornerstone of the relationship between servant leaders and followers. Leaders must consider the needs of their followers above their own. Patterson observes,

> *Agapao* love is consistent with servant leadership to the extent that
> servant leaders must have such great love for the followers that they are
> willing to learn the giftings and talents of each one of the followers. The
> leader that leads with *agapao* love has a focus on the employee first, then
> on the talents of the employee, and lastly on how this benefits the
> organization (p. 12).

Ayers (2008) follows up on this concept, noting that the primary purpose of a servant leader is to "place authentic value upon people, to affirm their worth, with the goal of building them up. . . . It is moving past leadership for the benefit of self, toward leadership for the benefit of others" (p. 11).

The act of washing the disciples' feet begins with a categorical statement that Jesus, having loved (*agapao*) them, showed the full extent of his love (v. 1). John makes it clear that all that follows from this point to the end of the gospel is said and

done in the context of Christ's love. The word occurs 31 times in chapters 13-17, as compared to only six times in the first 12 chapters. Besterling (2006) notes that Jesus' love was a life-long commitment . The phrase "the full extent of his love" has been translated variously as "to the end" (the literal translation, KJV), "love in the highest intensity" and "love to the last breath" (Ridderboss, 1997), "to the uttermost" (Robertson, 1932), or love that "saw it through" (Morgan, n.d.). This was no sentimental affect (Haenchen, 1984). Before he laid down his life, Jesus cleaned the street from the feet of ten who still did not get it, one who was spluttering on about how this was inappropriate (v. 6) and would soon deny him, and one who had already been influenced by Satan to betray him.

> These men Jesus had loved with the mighty love of intelligence and purpose and in this love had showered upon them all his gifts and blessings, making them truly "his own." Yet all this is not enough for Jesus and his loving heart; like a mother who loses herself in her own, so Jesus even in these last moments so freighted with concerns of his own, "loved them to the end" (Lenski, 1943, p. 904).

This scene is highly charged with contrasts, as revealed in the grammar. In the tension between the knowledge of Jesus and the ignorance of the disciples, between the faithfulness of Christ and the treachery of Judas, between the complete authority of Christ and his complete humility, and between the bitter self-pity he could have displayed and the self-giving he actually demonstrated, Jesus reveals the character of a heart gripped by relentless, causeless, ceaseless love.

Service through footwashing – Patterson's dependent variable.

Service is at the heart of servant leadership theory – the primary function of a leader not focused on his or her own interests, but on the interests of others (Philippians 2:4; Patterson, 2003). Patterson illustrates such service as being expressed by leaders who actively seek out opportunities to serve others. This may involve supporting the frontline, discovering the uniqueness of each constituent, or unleashing rather than stifling creativity in people. It also places the leader before followers as the "first servant" – a role model that sets the climate with organizational relationships. Servant leaders accept responsibility for others, then give of themselves in service to fulfill that responsibility. This is no place for ambassadors; servant leaders get personally, authentically involved, generously giving of themselves in time, energy, care, compassion, and even their own material goods. Barclay (1956) notes the interpersonal connection between love and service: "When, for example, someone falls ill, the person who loves him will perform the most menial services and will delight to do them, because love as like that" (p. 159). The difference in servant leaders, however, is that they serve whomever is in need, regardless of position or rank.

The episode John describes ends with Jesus completing a task reserved for the lowest of household servants – the ultimate physical expression of servanthood in that culture. Set in context, John the Baptist had earlier said of Christ that he was not worthy to untie the thongs of Jesus' sandals (Luke 3:16) – a clear reference to footwashing and the place it held among servants in that culture. Not even Jewish slaves were required to do such a task; it was reserved for Gentile slaves and for wives and children

(Beasley-Murray, 1987). Because the roads in the Middle East were dusty and impossibly muddy after the rain, and because virtually everyone wore sandals, it was customary for a host to have a servant available with a basin of water to perform the comforting, but menial task of washing the guests' feet. But Jesus' band of followers had no servants, and this was a private gathering in the Upper Room. That did not change the fact, however, that a long towel and pot of water were readily available upon entry. As mentioned earlier, the disciples seemed too proud and preoccupied with reserving their standing in places of kingdom importance to lower themselves to serve their brethren. Yet another contrast in this passage: these men "with the *So Big* attitude of heart" (Hendricksen, 1954, p. 229) who were too great to serve are about to be cared for by a Master who was too great not to.

> It may well be that on that night of this last meal together they had got
> themselves into such a state of competitive pride that not one of them
> would accept the duty of being responsible for seeing that the water and
> the towels were there to wash the feet of the company as they came in.
> Jesus saw it; and Jesus mended that omission in the most vivid and
> dramatic way (Barclay, 1956, p. 161).

Jesus did appear to wait to give the disciples the opportunity to step up, as it were, but he did not wait until the meal was over, as rendered in the KJV. The language of the text makes it clear that the food had been served to men with soiled feet who were reclining around the table in the customary fashion with heads toward the eating surface. Jesus, the leader, took the form of a servant by leaving the "inner company" of the table and performing the task of the "outsider." There are no romantic notions of servanthood left to describe the boundary he crossed and the social depth to which he descended to meet the service needs of men he later called his friends.

Other constructs in Patterson's model. Between the love that drove him and the service he performed, Jesus demonstrated each of the mediating influences in Patterson's model. His humility is clear. In Paul's language, Jesus did not consider equality with God a thing to be selfishly held onto, but emptied himself, took on the form of a servant, and humbled himself (Philippians 2:5-8).

Jesus demonstrated altruism in his concern for the welfare of his disciples and the lengths to which he would go to care for and improve their welfare – even if it meant utter servitude (cf. Patterson, 2003; Winston, 2003). Much is made of the many messages inherent in this episode, but it is important not to overlook the obvious. Jesus washed the disciples' feet because their feet were dirty, he wanted them to be clean, and no one else was willing. The opposite extreme to altruism, in Patterson's view, is narcissistic self-interest; around the table this is embodied in the character of Judas Iscariot.

Jesus demonstrated vision in his subsequent conversation with the twelve about what he had just done:

> Do you know what I have done to you? You call Me Teacher and Lord;
> and you are right, for *so* I am. If I then, the Lord and the Teacher, washed
> your feet, you also ought to wash one another's feet. For I gave you an
> example that you also should do as I did to you (John 13:12b-15).

Patterson (2003) notes that servant leaders differ in their approach to vision in that theirs is aimed at the life-improvement of followers more than the success of the

organization or institution. (Winston's (2003) subsequent full circle model explains why organizations prosper nonetheless.) Jesus clearly demonstrated a vision for the day his disciples would be characterized by servanthood rather than endless debates about who was the greatest in the kingdom. His Upper Room Discourse that follows (ch. 14-17) clarifies that vision and the role the Holy Spirit would play in bringing it to pass.

Jesus demonstrated trust in washing the disciples' feet in the wake of a clear failure on the part of one or all of the disciples to model servanthood. In taking care of the issue himself rather than ordering, cajoling or berating his trusted friends, Jesus created an environment that allowed the disciples to learn from their mistakes and grow (cf. Patterson, 2003; Melrose, 1995).

Jesus modeled empowerment both by what he did and what he did not do. Using what Clinton (1988) calls *force of modeling*, Jesus took some of the precious little time he had left to train a group of followers how to lead by serving. He also expressly called them to follow his example (v. 15) – but contrary to those who interpret this passage sacramentally, he did not explicitly limit his call to the physical act of washing feet. In this, he clarified his expectation and goals, but left them free to follow their own future paths of influence through service as the Holy Spirit would lead them (cf. John 14:26; Patterson, 2003; Melrose, 1995).

It is clear from this comparison that Jesus graphically and dramatically demonstrated what at least one theoretician (Patterson, 2003) has defined servant leadership to be. Having already related to "his own" with *agape* love, Jesus put love in action (*agapao*) to meet a compelling need in an extraordinary way (service). In doing so, he let go of any desire for position or honor and considered their need as more important than his own (humility). He demonstrated concern for their overall and immediate welfare (altruism). He imagined a day when someone else would have a need and one of these men would stoop to serve it (vision). With confidence he expected them to learn from their mistakes and shortcomings (trust). And through the promise of another Comforter who was to come (John 14:26), he energized them to apply the principle as the opportunities would arise in the future (empowerment). Is there any wonder, then, when two millennia later the "rulers of the Gentiles" are still "lording over" their subjects that people desperate for more meaningful models return again and again to Jesus?

Variables that Prompted the Footwashing – What Jesus Knew

The footwashing experience, understood only as an expression of service, misses half the point. As much as this was an act of service, it was also an act of leadership. Wong and Davey (2007) would concur. "Servanthood by itself does not make one a leader," they note. "One needs to blend a servant's heart with leadership skills" (p. 6). What often goes unnoticed is how John sets up this scene. Something took place in the "inner-leader world" of Jesus – something between the *agapao* (v. 1) and the service (vv. 4-5) that prompted all this.

> Now before the Feast of the Passover, Jesus knowing that His hour had
> come that He would depart out of this world to the Father… knowing that
> the Father had given all things into His hands, and that He had come forth

from God and was going back to God, got up from supper, and laid aside
His garments; and taking a towel, He girded Himself (John 13:1-4).

Zorilla (1995) states that Jesus appears in this scene as the owner of the
situation; nothing took him by surprise. Morgan (n.d.) asserts that while the symbolic act
was that of washing the disciples' feet, the consciousness of Christ is the arresting thing
in the story as John tells it. He refers to it as the "causative consciousness of Jesus" (p.
229) – that is, the consciousness that led him to the action described. As all the verb
forms for "knowing" are participles, Westcott (2004) translates this, "since He knew,"
adding, "The knowledge that He was possessed of this divine authority was the ground
of His act of service, as in v. 1" (p. 146).

John mentions four things Jesus *knew:*

1. He knew His hour had come (v. 1). Jesus knew that He soon would be, in
John's words, "glorified." But that glorification involved death on a cross as the ultimate
expression of love for the world. Knowing that His hour had come, this was no time for
business as usual. The time was short. The lessons had to be memorable, and first
priorities had to be on the table.

2. He knew that the Father had given all things into His hands (v. 3). He knew the
victory was secured, and His authority was undisputed. He had full control of the destiny
of the world and the people in it. At issue would be how He would respond to that level
of power.

3. He knew that He had come from God (v. 3). He had nothing to prove to
anybody - neither the disciples, nor the Jews. He was secure in His identity and His
hope.

4. He knew He would be returning to God, having loved His own who were in the
world (v. 1, 3). Jesus knew He would be doing more than just saying good-bye. He
would leave these men, who were still arguing among themselves about their place at
the table, in charge. This was a critical moment for influencing them by leaving them
with both a precept and an example.

While no living human can claim knowledge on this level, everyone who aspires
to lead in the example of Jesus Christ does confront the same issues Jesus faced : (a)
How to respond to crisis or teachable moments (hereafter referred to as "opportunity");
(b) how to respond to positional power (authority) and the all-too-human desire to hold
on to it (hereafter referred to as "power"); and (c) where to find and how to demonstrate
a secure sense of personal identity that also communicates to followers a sense of
identity of their own (hereafter referred to as "identity"); and (d) how to influence others
from a position of love in a way that extends beyond our direct contact (hereafter
referred to as "influence").

The following sub-model proposes that each of these issues are universal
enough in the leadership experience to represent moderating variables to any servant
leadership model that inform (a) the effectiveness of the leader as a servant, (b) the
tangible expression of *agapao* love in any given circumstance, and (c) the
demonstration of service that may be called for in any given moment. Following a brief
exploration of the nature of "knowing" in this passage, the sub-model is developed in
consideration of each of these four issues. Each variable will be examined in light of (a)
the connection between what Jesus knew and what this has to do with leaders today,
(b) the relationship between that variable and what we know of servant leadership

today, and (c) how this functions as a moderating variable in servant leadership models. Table 1 shows a summary of the essential elements of each construct.

   The Nature of Knowing. The Greek language of the Bible had eight different words that could be translated, "know" in English. The two most common are *ginosko* and *oida*, the term used in John 13:1-3 to describe Jesus' knowledge. While the two can be more or less synonymous, the distinctions are worthy of attention. Vine (1985) states that *ginosko* frequently suggests beginning or making progress in knowing, and can be translated, "came to know."

Table 1
The Four Moderating Variables (Constructs) in the Servant Leadership Sub-Model

Construct	Definition	Moment of Truth	Focus	High SL	Low SL
Opportunity	The convergence of (a) urgency - a situation requiring something to be done soon; (b) crisis - a time of intense difficulty, trouble or risk; and (c) potential – increased receptivity to, and possibility of, dramatic favorable change.	How will the leader respond when faced with a need to make a choice?	Choices the leader makes, particularly in urgent situations.	Servant-decisiveness	Self-protection
Power	The ability of the leader to influence others – whether or not the leader has the authority to do so.	How will the leader use the power inherent in their position or person?	Motives for the leader's use of power.	Servant-investment	Self-interest
Identity	The paradigm through which the leader understands his or her purpose, relationships, communication, and vision for the future.	Will the leader be comfortable enough in his/her identity to serve boldly?	Paradigm through which leaders relate to followers.	Servant-confidence	Self-insecurity
Influence	The use of example, precept and persuasion to motivate behavior and change in others.	How willing is the leader to target his or her influence away from self and toward a new generation of servants?	Desired end toward which leaders seek to influence change	Servant-reproduction	Self-attraction

Oida, on the other hand, suggests fullness of knowledge. When Jesus explained to Peter in v. 7 that he did not "know now," (*oida*) he was saying that Peter did not yet completely understand the significance of having his feet washed, but he would "come to know" (*ginosko*) hereafter. Vine adds that *ginosko* frequently implies an active relationship between the knower and the known. *Oida* is less personal, but more complete; it expresses the fact that the object has come within the scope of the knower's perception and often translated, "saw." Robertson (1932) explains that the form of the word emphasizes the full consciousness of Christ. "He was not stumbling into the dark as he faced 'his hour' (p. 235) . . . . Jesus is fully conscious of his deity and Messianic dignity when he performs this humble act" (p. 237). Tenney (1981), commenting on the significance of this language, adds:

> Jesus was not the innocent victim of a plot, unaware of what was
> transpiring around him. . . . Jesus was fully aware of his authority, his
> divine origin, and his destiny. . . .Furthermore, Jesus' inner awareness of
> his power and office did not deter his ministry to the men he had chosen
> and was trying to prepare for the final catastrophe (p. 136).

The leadership implications of this are compelling. While awareness appears in Spears' (1995) list of 10 characteristics of the servant leader, comparatively little has been written about it compared to other attributes and constructs. Moreover, what little has been touched on has more to do with self-awareness (Greenleaf, 1977; Spears; Sendjaya, 2003) – certainly important, but hardly the entire scope of the non-technical knowledge and understanding a leader should have. Knowledge or awareness is vital to the successful demonstration of many of the commonly-mentioned characteristics of servant leaders, including listening, interpersonal acceptance, conceptualization, foresight, empowerment, trust, vision, empathy, and many more. Just as loving and knowing were inseparable antecedents in Jesus' profound display of servanthood, could it not be true that loving and knowing are just as inseparable to servant leaders today? How can leaders serve constituents they do not understand, meet needs they are completely or partially unaware of, or help build teams when they are blind to the strengths and weaknesses of team members? One is tempted to use the phrase, "elephant in the room" to describe the role that the pursuit and use of knowledge plays in servant leadership research, but it appears to be more accurate to refer to the "ghost in the room." More consideration must be given in future research and models to the acquisition, holistic management (i.e., "left brain vs. right brain"), and ethical use of knowledge as facilitators of servant leadership – perhaps even at or near the same level as *agapao* love, trust, empowerment or vision. If to know them is to love them and to love them is to know them, and to love and know them is to serve them, should we not know more about knowing? And should leaders not have a clearly-defined plan to grow in their non-technical knowledge of those they presume to lead?

Opportunity (he knew that his hour had come). The concept of "the hour" – Jesus' appointed time to fulfill his ultimate mission of redeeming the world – has been laced throughout John's gospel to this point (Whitacre,1999). The time of departure was at hand. Time was short, the need was great, and opportunities for teachable moments were dwindling. In such a crucible, every leader's decision is magnified in importance. "Such is the context wherein he shows to his own his 'love to the limit'" (Beasley-Murray, 1987). Used in this vein, the construct of opportunity reaches beyond dictionary

definitions to represent the convergence of (a) urgency - a situation requiring something to be done soon; (b) crisis - a time of intense difficulty, trouble or risk; and (c) potential – increased receptivity to, and possibility of, dramatic favorable change. This was the situation in which Jesus knew himself to be, and where leaders face a moment of truth: will they focus on serving themselves, or serving their constituents? This construct – opportunity – is the first moderating variable in the servant leadership sub-model.

Opportunity and servant leadership research. Wong and Davey (2007) point out that many business leaders fear being perceived as weak and indecisive in the tough and tumble business world if they think and behave like a humble servant. Wong and Page (2003) add that critics of servant leadership argue that participatory democracy makes it difficult for leaders to make tough but unpopular decisions. On the contrary, Wong and Page argue that servant leaders are *better* suited to make tough decisions because they consult widely, present compelling reasons for the decision, and assume complete responsibility for any negative consequences. Servant leaders feel no need to ambush followers with arbitrary decrees or force compliance out of fear of dismissal. Instead, they cultivate respect, responsibility, accountability, and shared decision-making. As a result, rather than driving discontented, good people away, they build a team of decision-makers and a culture of mutual support and trust.

Writing about servant leadership, Laub (2004) defines a leader as "a person who sees a vision, takes action toward the vision, and mobilizes others to become partners in pursuing change" (p. 4). Inherent in this definition is action, for which all leaders have a bias. Leaders apply action to their vision, taking on the personal responsibility and risk of moving into the future with courage. They value initiative as the entry point into leading and offer themselves as an example of decisive action in order to motivate others to join the process. This is hardly the signature of how servant leaders have been caricatured by their critics. Nor is Laub's elaboration of vision, which he says often begins with the leader seeing what is around him or her in terms of needs. "We care about what we see and we begin to reflect on what we may need to do about it. It then moves beyond needs into the realm of possibilities" (p. 4).
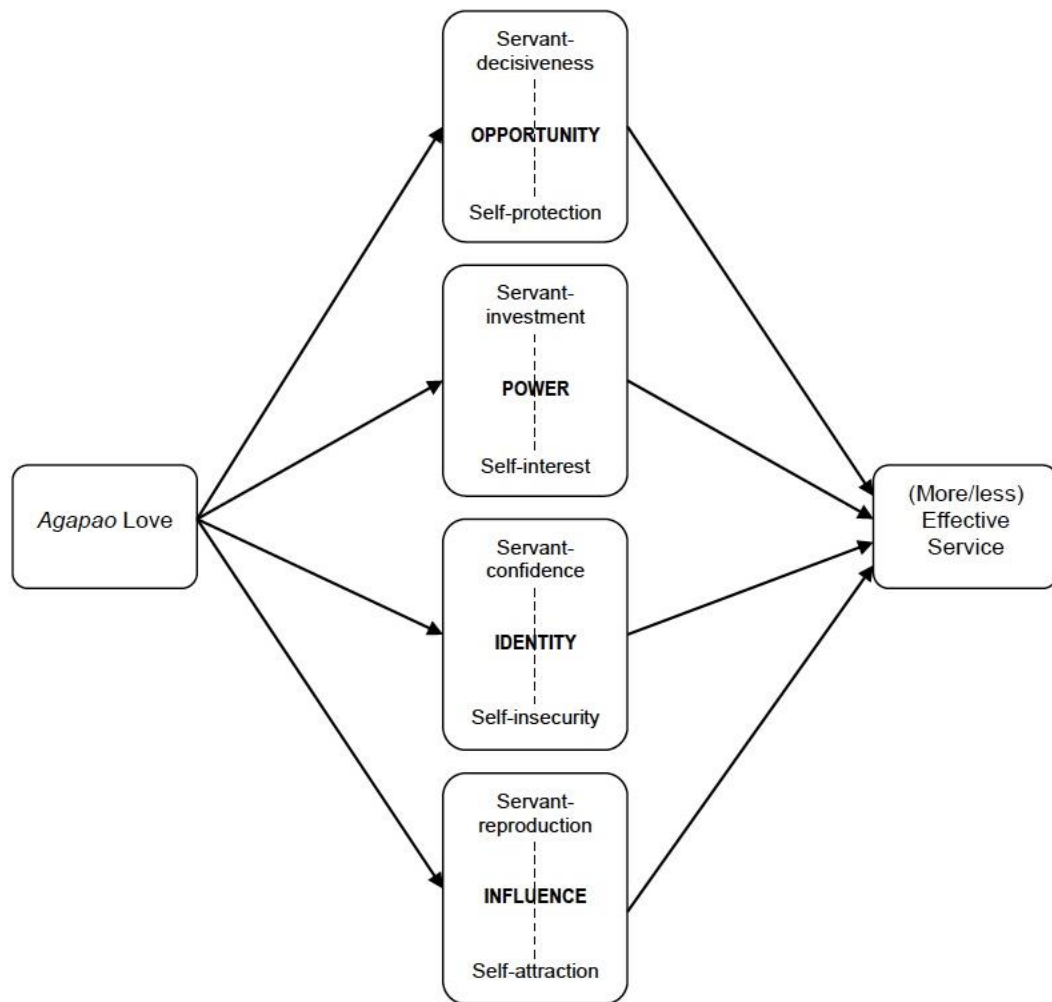
Figure 1:The Servant Leadership Sub-model, using Patterson's (2003) independent and

dependent variables for illustrative purposes only.

The moderating variable of opportunity. At issue in this context is the "road less traveled" by servant leaders. Leaders take decisive action toward a vision, but what action, in what direction? Opining about the needs of others works well in a laboratory or quiet ivory tower, but the crucible of crisis may well reveal more narrow interest in self-protection than service. This is sadly true in many Christian organizations, where leaders are motivated by a sense of insecurity and an inflated ego that demands total obedience and threatens dismissal for insubordination (Wong & Davey, 2007). Crisis, urgency, and remarkable potential can change people, leaders included. This makes Jesus' focus and decisiveness all the more extraordinary.

With that in mind, the variable of opportunity imagines the leader making choices in the presence of the opportunity construct along a spectrum, with servant-decisiveness at one extreme and self-protection at the other extreme. Jesus is the ultimate example of servant-decisiveness; borrowing Paul's language again, he "emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil 2:7-8, NASU). At the opposite extreme are leaders who, in the language of *The Message,* "cling to the advantages of that status, no matter what" (Philippians 2:6). At issue on this spectrum are the *choices* made (or avoided) during times of opportunity. The proposition is that at any given time, any leader is capable of making choices somewhere along that spectrum, thus moderating the perception and effectiveness of the leader as servant.

Power (he knew he had all authority). John's language that Jesus knew "the Father had put all things into his hands" idiomatically speaks of Christ's complete authority (Boice, 1985). Westcott (2004) calls attention to verb form, difficult to translate fully into English, which suggests that this commission had been given once, for all eternity. "All things" indicates absolute authority – all the more impressive here, Westcott says, in the prospect of apparent defeat. Milne (1993) adds, "*All things* means just that. His rule is complete; his lordship is absolute" (p. 198). "Into his hands" means that Jesus owned the authority to do as he wanted (Lenski, 1943). Set in stark relief against this knowledge, of course, is what Jesus actually did and did not do with this authority. Rather than acting in self-interest, Jesus not only refrained from "smiting the traitor" (Lenski), he willfully, humbly served his disciples in the most menial of ways. "All things were in Jesus' hands when those hands washed the disciples' feet. Yet we see that these hands are still in deepest humiliation – they *have* almighty power but *do not use* this power in majesty" (Lenski, p. 912). Just at the moment when Jesus might have displayed the supreme pride, he acted in the deepest humility (Barclay, 1956).

The construct of power in this sense is at once synonymous with and distinct from the ideas of authority and influence. Carter (2009) defines influence as a *generalized effect* of one person on another; this is more closely aligned to the definition of leadership. Carter defines power as the *ability* of a leader to influence others, and authority as the *right* of a leader to influence others. Authority and power thus can operate concurrently or independently. One can have the right to influence others, the power to influence others, both, or neither. The moment of truth, of course, as modeled by Jesus, is whether the leader uses his or her power as a servant-investment in followers or as a means of serving self-interests. This emerges as the second moderating variable in the servant leadership sub-model.

Power and servant leadership research. Carter (2009) points out the tension with which Christians view the subject of power because of the "dark side" inherent in the use of it in leadership (p. 186). Wong and Page (2003) address the opposite anxiety among people in leadership positions: how can one be a humble servant and at the same time wield a big stick? As a result, many Christian leaders retreat to a disconnection between their beliefs and behaviors; they believe in servant leadership, but not at the expense of their own abusive power and controlling pride. In Christian circles much of this is cloaked in the language of vision – one that comes from no less a source than God. The leader's task, then, is to lead others *by whatever means*

necessary to accomplish that vision from God, usually to build a great church or school or to accomplish some great missionary purpose. Carter objects:

>Unless both the *ends* for which a Christian organization exists, and the *means* by which a Christian organization operates are consistent with the teachings of Jesus, it is, in effect, just another business and the fact that it operates under a Christian label has little significance and may actually bring dishonor on the One we presume to follow. Unless we take seriously the words of Jesus to lead as *servants,* I do not believe we can call ourselves Christian leaders (p. 196).

Servant leadership does not abandon the use of power; it simply targets it. At the same time, servant leaders recognize that, as French and Raven have famously shown, there is more than one type of power (French & Russell, 1959). Coercive power, wherein the follower complies to avoid threats or punishment, is a last resort for servant leaders to use with workers "whose performance and attitude negatively affect other workers in spite of repeated intervention efforts" (Wong &Davey, 2007, p. 2). Servant leaders may also rely on (a) reward power, wherein followers comply in anticipation of the promise of rewards, (b) legitimate power that prompts compliance based on responsibility, (c) expert power that inspires trust in the leader's knowledge or abilities, (d) referent power that draws the follower into a relationship based on admiration or approval, and (e) informational power, in which followers are influenced by the leader's persuasive communication (French & Russell, 1959).

The moderating variable of power. Laub (2004) reminds us that leaders always possess power and wield it for various purposes. Servant leaders acknowledge this, and harness their power to serve the best interests of the led over their own interests. Such a choice may well be understood as an investment, complete with risk and an anticipated reward. "Servant leaders believe that by taking the risk of focusing on the led the other critical issues of productivity, teamwork, and customer service will increase by maximizing the full potential of each employee" (Laub, p. 8). This is in contrast to an autocratic leader, who also wields power and functions as a change agent, but in service of self. Laub notes that servant leadership stands alone as the only understanding of leadership that confronts the issue of self-interest among leaders head-on. Van Dierendonck (2011) concurs; in naming stewardship as one of six characteristics of servant leadership, he characterizes servant leaders as moving away from control and self-interest. The challenge is that self-interest, while in its extremes is certainly narcissistic (cf. Patterson, 2003), is also familiar, known, and comfortable. Servant-investment, on the other hand, is risky, unknown, and (delightfully!) uncomfortable. And motives of the heart are often extremely difficult to detect – "deceitful above all else," Jeremiah says (Jeremiah 17:9).

The variable of power imagines the leader using it along a spectrum, with servant-investment at one extreme and self-interest at the other. Jesus, again, is the ultimate example of investing in the well-being of his followers. This is certainly true from an eternal perspective, but even in the temporal milieu in which he found himself, Jesus used his unlimited power to invest (in no certain order) in clean feet, clean hearts, and clarified purpose and understanding. This is in contrast to Judas, who acted out of what Paul later would term "selfish ambition and vain conceit" (Philippians 2:3, NIV) in betraying Christ for 30 pieces of silver. At issue on this spectrum are the *motives* for the

use of the leader's power. The proposition is that at any given time, any leader is capable of using power along that spectrum, thus moderating the perception and effectiveness of the leader as servant.

*Identity (he knew he had come from God***). Identity is a huge theme in John's gospel, as shown particularly Christ's seven "I am" statements in the first 15 chapters. Jesus revealed himself as the bread of life (6:35), the light of the world (8:12), the gate (10:9), the good shepherd (10:11), the resurrection and the life (11:25-26), the way, the truth and the life (14:6), and the vine (15:5). Prior to the footwashing, John also states that Jesus knew he came from God, clearly aware of his divine origin (Boice, 1985). Identity for Christ was a convergence of mission (he knew why he was sent), relation (he knew who sent him), communication (he revealed the heart of his father), and destiny (he was rightful heir to all things). Beasley-Murray (1987) interprets the phrase "come from God" as indicative of the Father's commission and authority; Jesus came to do a job. Westcott (2004) calls attention to the emphatic word order in the original: "and that it was from God He came forth, and unto God He is going." Emphasizing identity, John is saying that Jesus knew he was sent out of a relationship to ultimate power and glory. Besterling (2006) notes the communicative identity of Jesus. He loved his disciples and wanted the context of that love to be clear: "Jesus came as a servant leader to communicate to His disciples that both He and God the Father loved them" (p. 83). Finally, Hendricksen (1954) points out that Jesus washed the disciples' feet in the full consciousness that he was God's only begotten Son; hence the rightful heir of all things. Those four factors form the identity construct for leaders today: Identity is the paradigm through which the leader understands his or her purpose, relationships, communication, and vision for the future.

Throughout the demonstration of his identity, Jesus displayed a confident, peaceful awareness of who he was, who sent him, what his purpose was, and where he was going. Simply put, he had everything to reveal, but nothing to prove. He was gloriously free to be himself and not a copycat of the local religious scene. In great servant-confidence, he served his disciples in full consciousness of who he was. "It was not that he forgot he was God and so humbled himself. It was because he was God and wished to act as God that he did it" (Boice, 1985, p. 1019). This moment of truth was whether Jesus would demonstrate confidence enough in who he was to serve boldly, or whether he needed the disciples to somehow affirm his role and identity. Thus identity serves as the third moderating variable in the servant leadership sub-model.

Identity and servant leadership research. Servant leaders demonstrate authenticity – an important recurring theme in the literature (Russell & Stone; 2002; van Dierendonck, 2011). They operate with integrity out of a sense of their true selves. In that vein, Jesus did not *need* to wash the disciples' feet. He did not *need* to serve. He served because his followers had a need. Wong and Page (2003) assert that Jesus was equally at home with the exercise of power and the humility of servanthood. Leaders called to follow in his steps must theoretically and practically find out how to do the same. It seems the key to that is to mentally and emotionally detach both power and service from one's sense of identity. This speaks to the transcendental nature of servant leadership (Sanders, Hopkins & Geroy, 2003).

Contrary to this, insecure people in places of authority display a felt need to cling to authoritarian hierarchical structures as if it were their only lifeline. "Basically, their

distrust in servant leadership stems from their own insecurity and egotism. They do not have the confidence that others will follow them, if they cannot exercise coercive power indiscriminately" (Wong & Page, 2003, p. 6). Egotism runs rampant in such organizations, feeding what Wong and Page refer to as the celebrity syndrome, the pedestal syndrome and rankism. They find their security in being the center of attention and perpetuating their grip on power, using whatever means they find necessary to achieve numerical and material success.

The idea of divine revelation, ostensibly a *good* thing, is another factor that feeds leader insecurity and abuse of power. Carter (2009) notes that the idea of God giving a vision to the leader, who then communicates it to followers and motivates and organizes them to work toward its accomplishment is often short-circuited.

> Unfortunately, the pattern one sees in some Christian organizations is that the members of the organization, or the congregation in the case of churches, are reduced to the role of pawns whose purpose is to unquestioningly implement the vision communicated by the leader. And, unfortunately, sometimes leaders manipulate followers by using the coercive power of guilt to motivate participation, suggesting that if they don't cooperate they are unfaithful or disobedient to God (p. 199).

The moderating variable of identity. To higher an individual's place of authority, the more confident they must be in their personal sense of purpose, relationships, communication, and vision in order to serve utterly. Position seekers, image manipulators, and disciples jockeying for places at the head of the table need not apply. Barclay (1956) states that Jesus, knowing he had come from God and would soon return, may have carried a certain contempt for people and the matters of this world. Who cares about dirty feet when one is about to vacate the planet? Only the One who was secure enough in his identity to attend to the lowest needs of his team. In contrast, consider Jesus' description of the scribes and Pharisees in Matthew 23: they are unwilling to lift a finger to meet a need; they do all their deeds to be noticed by men; they love the place of honor at banquets and the chief seats in the synagogues, and insist on being called by respectful titles in public. It was in contrast to them that Jesus said, "The greatest among you shall be your servant" (Matthew 23:11).

The identity variable imagines the lens through which the leader views his or her role along a spectrum. At one extreme is servant-confidence – the complete security the leader may have to serve with abandon and without pretense, self-justification, or self-protection. At the other extreme is self-insecurity – the pride and fear of losing control that prompts people in authority to protect their position at all costs. At issue on this spectrum is the *paradigm* through which leaders relate to followers. The proposition is that any given time, any leader is capable of seeing him/herself with peaceful confidence that serves or self-centered insecurity that seeks to hoard power regardless of the cost, thus moderating the perception and effectiveness of the leader as servant.

Influence (he knew he was going back to God). Jesus knew he was on the verge of returning to God; this speaks of his future glory (Boice, 1985). As he later reveals in the Upper Room Discourse, he recognizes that, while he is proceeding with full awareness of certain victory (Morgan, n.d.), for the disciples this means he must and will leave them. Thus, as Westcott (2004) points out, "in his knowledge of the disciples' suffering the Lord forgot His own suffering" (p. 145). Given the limitations of time and

the heart of Christ as an endless teacher, Jesus took advantage of a teachable moment in the Upper Room to give the disciples an example and lesson beyond their ability to fully comprehend in the moment. This was a lesson for the long haul (Besterling, 2006). According to Eshbach (1969), this act of love expressed in footwashing will relate the will of God to these disciples, not just for the moment, but will influence the radical love that would be the nature of the coming church. Footwashing, Beasley-Murray (1987) says, serves as a concrete embodiment of the love that gave itself to his people throughout his ministry, and as such, should not be limited to an example of literally washing people's feet. This "love to the limit" elicits a love that expresses itself in a myriad of ways.

The point in all this is that Jesus, in seizing a teachable moment and taking action to model servanthood, as well as do some succession planning, does so for the express purpose of reproducing servants. Russell (2003) notes the importance of this account in that it illustrates the connection between Jesus' self-admission of his Lordship and his expressed call for the disciples to follow his example. Jesus, knowing he was returning to God and sending another Comforter (John 16:7ff), models for the disciples what they later were to model in leadership situations of their own. Then after using one of the most fundamental ways of teaching others (Carter, 2009), he expressly tells them, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet" (v. 14). The three factors Jesus used – example, precept and persuasion – form the construct of influence. His moment of truth came when he decided to give birth to a new generation of servants rather than call attention to his own authority or glory. As Jesus, notwithstanding his imminent suffering, intentionally reached past his time on earth to influence the future disposition of his soon-leaders, he demonstrated influence as the fourth moderating variable of the servant leadership sub-model.

Influence and servant leadership research. Influence is doubtless the most-repeated element of leadership (cf. Russell & Stone, 2002). The uniqueness of servant leadership is that it changes the focus by "emphasizing the ideal of service in the leader-follower relationship" (van Dierendonck, 2011, p. 1229). Rather than coercing or cajoling followers into accepting a vision (which may be evidence that the leader's "vision" is nothing more than the leader's self-serving idea), servant leaders *inspire others* to follow their vision by making it a vision of their own (Carter, 2009). Servant leaders mobilize others by influencing them to move into the leadership process themselves. Followers are motivated to move from non-leadership to leadership and from inaction to action. Laub (2004) asserts that "leadership does not begin until action is taken, normally initiated by the leader, but soon taken over by the mobilized followers in a dynamic process of pursuing change" (p. 5). The critical distinction of servant leaders is, as Greenleaf (1977) said from the beginning, whether the followers grow and become servant leaders themselves. Rennaker (2005) insists that no model of servant leadership is complete without this, and Poon (2006) shows how mentoring relationships are an effective means of producing future servant leaders. Wong and Davey (2007), in their ongoing development of their Servant Leadership Profile, have suggested five meaningful and stable factors:

Factor 1: A servant's heart (humility & selflessness) – Who we are (Self-identity)
Factor 2: Serving and developing others – Why we want to lead (Motive)

Factor 3: Consulting and involving others – How we lead (Method)
Factor 4: Inspiring and influencing others – What affects we have (Impact)
Factor 5: Modeling integrity and authenticity – How others see us (Character) (p. 6).

These factors not only show influence as one essential element of servant leadership, they also speak to how the leader goes about shaping influence relationships and processes.

The moderating variable of influence. In his short ministry, Jesus could heal and perform miracles in a matter of minutes and teach in a matter of hours, but spent over three years preparing a team of apostles to lead by service. That speaks loudly of the importance of the influence construct of modeling, precept and motivation. It also reveals a sober note – *long-term influence takes time and extraordinary patience*. Neither of those commodities are valued highly in the get-it-done-now environments of boards of directors, shareholders, or would-be charismatic leaders. As Collins (2001) points out, the short-cut for many leaders is to make themselves the center of the organization's focus and through force of personality become the de-facto reality driving it. This is a recipe for mediocrity. Wong and Page (2003) add that senior pastors in churches give lip service to servant leadership and recognize that God is the head of the church. The church, however, is made up of humans who need a strong human leader with complete control over every aspect of the church to make sure nothing goes awry. Their justification is that *they are responsible for everything and would be blamed if anything goes wrong*. Whether or not the latter assumption is true, when leaders make themselves the de-facto reality driving the church or any organization or institution, they have abandoned the servant leadership standard of servant-reproduction for the short-sighted approach of self-attraction.

The variable of influence imagines the focus toward which leaders harness their influence efforts along a spectrum. At one extreme is servant-reproduction – the leader's modeling, teaching and persuading efforts to reproduce servants who will then repeat the process. At the other extreme is self-attraction – the intentional use of personality and emotional motivation to hasten influence and change by making the leader the central focus of the leader-follower relationship. At issue on this spectrum is the *desired end* toward which leaders seek to influence change. The proposition is that at any given time, any leader is capable of influencing followers by modeling and teaching service and reproducing those skills in them, or by influencing people to follow for no other reason than the force of the leader's personality or the fear of the leader's power – thus moderating the perception and effectiveness of the leader as servant.

V. DISCUSSION

A previous caution bears repeating. Extracting truth from exegesis of clear precepts of scripture is one thing; identifying models and patterns by which to draw examples to follow or avoid is quite another – the beauty is nearly always in the eye of the beholder. This does not mean such patterns and models are not useful – only that they should be offered with humility based on faithfulness to sound hermeneutics. It is in that spirit that this sub-model of moderating variables is presented. And it is offered with full awareness that the variables discussed here have only skimmed the surface of

understanding and truth; plenty more is available in John 13 for theologians to explore and discuss. Moreover, as with all models, this sub-model is subject to the scrutiny of further examination, testing, discussion and (gasp!) modification.

Several recurring themes are featured in the examination of these variables, based on what Jesus knew before he washed the disciples' feet. The first is that leadership presents any leader with moments of truth, by which the choices that follow have more than typical lasting impact. Jesus certainly had his; leaders today are no exception. The second recurring theme is that at any given time leaders may or may not make the choice to serve their constituents. There has only been one perfect Servant Leader; the rest of us are a work in progress who, like the disciples of Jesus, sometimes repeatedly get it wrong before we get it right. Moreover, as the investment advisors remind us, past results are no guarantee future performance. Servant leadership is a daily choice, and no leader ever graduates from school in this regard. Another recurring theme among the four constructs is a re-characterization of vision. Whatever else vision means to the leader, these moments of truth call leaders to see past their own risks, fears and self-interest to serve the need of others who potentially will outlast or out-live them.

Moderating variables in the sub-model highlight several features of servant leadership. Some of these are common themes, while others actually fly in the face of servant leadership detractors. The idea of servant-decisiveness, for example, makes it clear that servant leaders are just as decisive, if not more so, than other approaches to leadership. The difference is that servant leaders boldly choose to serve, even when in crisis or fear-charged moments. Servant-investment follows the familiar theme of empowerment, recognizing that the power inherent in the leadership role can be a tool to invest in the future well-being of constituents. Servant-confidence confronts the insecurity lurking behind servant leadership critics by demonstrating that if the leader is authentically at peace with his or her own identity and acts accordingly, the leader is then free from the chains of having to constantly remind followers who the boss is. Finally, servant-reproduction returns to the roots of Greenleaf's (1977) original gold standard for proof that the leader indeed puts service first – reproducing the inclination to serve in others.

Suggestions for further research include a more intentional, broad-based study in the role of knowledge (epistemology) in servant leadership. Also, the moderating variables, like other servant leadership characteristics, demonstrate potential for scale development focusing on the leader's current behavior or most recent choices. Also, while Patterson's (2003) ground-breaking model was featured in this paper, the explicit but yet-to-be-demonstrated claim is that this sub-model can work in *any* model of servant leadership, whether the focus is on the leader-follower relationship or on the leader's relationship to the organization. That said, this paper has made no attempt to actually do that. This research and sub-model has been limited to the variables in the sub-model itself, not how they would actually fit into a larger model.

Servant leadership is an ongoing exercise in the pursuit of knowledge, wise decision-making, judicious use of power, confident self-awareness and authenticity, and long-term influence. At the heart of it all is a leader whose consummate aim is to serve the best interests of those who follow. But looming large before that leader is a shining

example of how far his or her influence can reach if only the leader ever becomes "big" enough to wash someone else's feet.

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JESUS AND THE BEATITUDES:
EMBODIED DISCIPLESHIP FOR ECCLESIAL LEADERS

JUSTIN R. BOWERS

Recent ecclesial scholarship explores the difficult areas of missional leadership and missional discipleship (Beard, 2015). One of the most challenging elements within this field of study continues to pertain to the actual examination of how this type of spiritual formation is carried out (Beard, p. 175). The current paper seeks to consider embodied discipleship through the lens of authentic leadership theory and a rich exegesis of Jesus' beatitude statements in Matthew 5. Through this work, it is possible to identify the beatitudes as a framework of kingdom values that Jesus not only believed but also embodied as he conducted his ministry and leadership. The implications of this reveal a number of insights for ecclesial leaders today.

I. INTRODUCTION

In recent years, interest in missional theology and the resulting practices of discipleship and spiritual formation continue to grow (Beard, 2015). Beard (2015) suggests that the idea of discipleship within the missional church movement as a potential "key to success" for the Western Church is hampered by the "conceptual clarity" of the term discipleship today (p. 175). The call for Christ followers, ecclesial leaders, and church congregations to live on mission in partnership with God's activity in the world has paved the way for increased focused on discipleship. The great question in this growing body of literature, however, centers on what this type of missional discipleship might look like (Beard, 2015 p. 175). While thinkers such as Beard focus on experience and journeys moving forward in identity formation, others such as Vanhoozer (2015) are reorienting theology around theatrical models where disciples of Christ are called to "act out" their faith in everyday life (p. 147). In all of this, it has become evident that a model for discipleship and spiritual formation rooted in the life of a disciple rather than a programmatic curriculum is incredibly important. In this regard, I suggest a return to understanding the ways that Jesus himself embodied his own spiritual formation. Through an understanding of both authentic leadership and the

beatitude statements defined in Mathew 5:3-12, the current paper explores how Jesus embodied each of these values in lived experiences throughout his ministry. Resulting from this, it becomes possible to offer a framework of values for embodied discipleship for ecclesial leaders today.

II. EMBODIED DISCIPLESHIP: SPIRITUAL FORMATION IN THE 21ST CENTURY

Throughout the New Testament, Paul often identifies the church as the body of Christ (Romans 12:4-5, 1 Corinthians 12:27, Ephesians 4:4, Colossians 1:18). Utilizing this imagery, Paul paints a vivid picture for believers. In Christ, the work of God had been made manifest to the world in a flesh and blood way. At his ascension and the Pentecost moment, the same power that empowered Christ was now dispensed to the church to continue the work of God. Therefore, as Jamieson (2016) states, "the church in the New Testament is shown to be a diverse group of people… called to follow Christ by using their gifts to manifest God's love to the world" (p. 65).

In this regard, Jamieson (2016) suggests the phrase "embodying Christ" as way of understanding the church's "inner life focused on God and its outer expression of loving God and neighbor in the world" (p. 61). This direct correlation with Paul's body of Christ imagery offers a lens for understanding spiritual formation in the postmodern world. It is this embodying of Christ that allows Christians, when they "speak, act, and engage with others…" to "…manifest the essence of Jesus' character… in the church and the world" (Jamieson, 2016, p. 67). What Jamieson suggests here is that discipleship and spiritual formation are deeply connected to a Christian's life in the world and not merely a spiritual ascent built on intellectual knowledge. This embodying of Christ allows believers to offer a "unique presentation of Christ" that represents the great diversity of God's church (Jamieson, 2016, p. 68).

Vanhoozer (2015) speaks similarly from a systematic theology model that he calls the theo-dramatic. For Vanhoozer, doctrine reveals what is "in Christ," and those who believe this doctrine should engage their belief by "playing their parts in the drama of redemption" (p. 147). This points to the grand historical narrative of God's work in the world and the believer's role in bringing that narrative to life in his/her own localized world.   While Vanhoozer develops a very rich and complex understanding of doctrine in the life of a believer, at the simplest level he defines discipleship as the "project of growing into/putting on Christ" (p. 149). Like Jamieson, Vanhoozer suggests that spiritual formation means little if it is not embodied or acted out in the actual life of a Christ-follower.

Jamieson and Vanhoozer both offer the underpinnings of what Beard (2015) identifies as missional discipleship. In recent years, a growing interest in missional theology has emerged from a concern for the church and disciples of Jesus to see their role in the world as deeply connected to God's missionary purposes of bringing the reality of the Gospel and the presence of his kingdom to life on earth. Beard suggests that while increased interest in discipleship continues to bloom in the missional literature, definitions of missional discipleship are difficult to pin down (p. 175). Perhaps Beard's own definition is as helpful as any in this regard: "Missional discipleship is the experiential process of identity formation which results in a disciple who exhibits tangible evidence of mission, community, and obedience in his or her life" (p. 175).

Considering ideas of missional discipleship, these researchers and theologians reveal four key themes that continue to emerge as the hallmarks of recent thinking concerning spiritual formation and embodied discipleship in the 21st century context. First, experience is critical. Discipleship means little if it is not experienced. In a postmodern setting, truth is often contingent on something that can be experienced (Beard, 2015, p. 180). Second, embodied discipleship will mean more than learning correct answers or memorizing a series of Bible verses. At the very foundation of discipleship today is an increasing clarity in one's own identity. Beard calls this identity formation (p. 175). Vanhoozer (2016) identifies this as the process of growing in the mind of Christ (1 Corinthians 2:16). Regardless of the differences, for discipleship to be embodied a disciple's identity in Christ must be in the process of being formed. Third, as result of embodied discipleship, the spiritual formation of Christ-followers today will demonstrate what Beard calls the "tangible evidence of mission" (p. 175). It is in the formation of a disciple that the Gospel is lived out—through real efforts toward justice and care for the least of those in the world around them; these markers are seen, felt, heard and touched by the watching world. Finally, embodied discipleship implies that disciples understand their larger role in the work of God's historical-redemption movement in the world. Again, Vanhoozer calls this the drama of redemption, and it roots a disciple in the biblical narrative that began at creation and will only end at Christ's full consummation of heaven becoming present on earth. For a disciple today embodying Christ, they are formed spiritually not as an individual in a certain moment, but as another player in the grandest of stories.

Authentic Leadership and Embodied Discipleship

Frequent in leadership theory today is a type of leadership known as authentic leadership (Fusco et al., 2016). Authentic leadership emerged from the work of Avolio and Gardner (2005) and is composed of four unique but deeply ingrained areas: (a) self-awareness, (b) internalized moral perspective, (c) relational transparency, and (d) balanced processing (p. 118). Self-awareness relates to a leader's own internal awareness and ability/maturity in knowledge of the self (Avolio & Gardner, 2005). A leader's internalized moral perspective reflects the deep conviction of a leader's internal beliefs and view of the world and right and wrong (Avolio, 2010). Third, relational transparency demonstrates the self-disclosure of a leader in relationship to others. This transparency reveals the truest self of a leader offered to followers (Avolio & Gardner, 2005). Finally, balanced processing is the ability of leaders to approach situations with objective data analysis for making decisions (Fusco et al., p. 118).

Authentic leadership theory offers a strong connection from secular organizational thinking that deeply relates to the ideas above pertaining to embodied discipleship. Avolio (2010) reveals the great difficulty in understanding authentic leadership today by saying that "one of the least researched areas in the science of leadership is in fact the science of leadership development" (p. 722). This is the same difficulty faced by missional discipleship thinkers pertaining to embodied discipleship. How are authentic leadership and embodied discipleship developed? What are the precursors for this type of authentic faith to be lived out? What are the guiding values that serve to create fertile soil for embodied disciples to authentically live out their faith?

In the following sections, it will become apparent that the beatitude statements of Jesus taught on the Sermon on the Mount not only offer a starting point for embodied discipleship values, but also a framework for considering the way Jesus himself embodied his own spiritual formation throughout his ministry. Understanding now the ideas of embodied discipleship and authentic leadership theory, a strong exegesis of the beatitudes in Matthew 5:3-12 followed by portraits from Jesus' ministry of how these beatitudes were lived out will offer a compelling vision for today's ecclesial leaders considering how they might better embody Christ.

III. MATTHEW 5:3-12: UNDERSTANDING THE BEATITUDES

The section of Matthew's gospel known as the beatitudes have long been studied and cherished as a snapshot of the type of heart God looks for in his people. Lindberg (2007) calls the beatitudes a "dizzying commentary designed to turn upside down the political and social world of the Roman Empire of Caesar Augustus and of the Jewish religious elite…" (p. 3-4). The brief statements of Jesus, before his longest discourse in the Sermon on the Mount offer "a more drastic and fundamental reassessment of political and social affairs, applying not only to its own time but to all future times, down to our day" (Lindberg, p. 4). The power of and attraction to the beatitudes as a framework for God's kingdom cannot be understated. In this section, it is necessary to explore the nature of these 10 verses in Matthew's gospel.

The Structure of the Beatitudes

Considering the structure of the beatitudes in Matthew 5 must begin with an understanding of the broader structure of Matthew's gospel. The book carries a heavily Jewish understanding in its structure and content. It opens with a detailed genealogy (Matthew 1) of Jesus built around famous Jewish figureheads (i.e. Abraham, Isaac, Jacob, David) and a few rapscallions (i.e. Rahab) who might have subverted the assumptions about this Messiah about whom Matthew was writing. Throughout the gospel, Jesus teaches five discourses, each ending with the phrase "when Jesus had finished" (Issler, 2010, p. 367). Most scholars agree that this connects with the Jewish Torah and its five books of Moses (Issler, p. 367). The longest of these discourses is the Sermon on the Mount (Matthew 5:3-7:27). It is at the opening of this sermon that readers find the beatitudes.

While scholars and interpreters often disagree about the number of beatitudes in Matthew 5:3-12, most agree that there are at least seven specific statements Jesus makes (McEleney, 1981, Guelich, 1976, Albreu, 2006). Some suggest there are eight and others go as high as nine. The difficulty lies in verses 10-12 as the language shifts from "Blessed are the…" (5:3-9) to "Blessed are those…" (5:10) and a longer "Blessed are you..." (5:12). Most common, scholars tend to identify eight beatitudes—connecting 5:11-12 with 5:10 to form an inclusion with 5:1—and divides the structure of the beatitudes in two sets of four (Lioy, 2016, p. 166; Powell, 1996). The first four beatitudes (poor in spirit, mournful, meek, longing for righteousness) reveal a progression in a disciple's relationship with God from spiritual emptiness to hungering for righteousness (Lioy, p. 165). The second four (merciful, pure in heart, peacemakers,

and persecuted) connect to a believer's interaction with others and the world around them (p. 166). This structure further connects Matthew's gospel with the Jewish tradition through a structure similar to the Decalogue. While the first four commandments are given as laws in relationship to God, the last six reveal laws for relationships with others.

The Themes of the Beatitudes

Substantial research centers on the thematic elements of the beatitudes. Central to understanding the beatitudes is the Greek word *makarios* (Lioy, 2016). Typically interpreted as "blessed," the term can accurately be understood as "happy" or "fortunate" (p. 147). In this way, the beatitude statements reflect, according to Lioy, an "interior joy that becomes manifest in the external world" (p. 147). It is essential to understand, then, that the beatitudes are intensely focused on a way of living that brings about joy and satisfaction because of the rewards for this type of action or condition of the heart. Along with understanding the makarios rhythm—"blessed are…"—followed by the "for they…" promise, a reader must step back to glimpse the larger picture of the world the beatitudes reflect. Put simply, the beatitudes are first and foremost a bold revelation of those who are happy and fortunate in the kingdom of God.

The kingdom of God motif—according to Lioy (2016)—emerges from the inauguration of Jesus' ministry in Matthew 4:17. The call to repentance Jesus makes comes because "the kingdom of heaven has come near" (Lioy, p. 149). In the beatitudes, the kingdom is brought to bear again as the first promise offered is for the "poor in spirit" who truly possess "the kingdom of heaven" (Matthew 5:3). This kingdom ("basileia") is the revelation of "God's reign as future reality operative in the present" (Lioy, p. 149).

The importance of the beatitudes as a framework for life in the kingdom of heaven is not to be missed. Witherup (2015) suggests that these statements are more than good principles, but rather a way of inhabiting the kingdom of God on earth (p. 43). Witherup quotes the *Catechism to the Catholic Church*, "The Beatitudes fulfill the promises by ordering them no longer merely to the possession of a territory but to the Kingdom of heaven" (Witherup, p. 43). All of this reveals a driving theme in the beatitudes. At their core, these statements that frame and introduce the great Sermon on the Mount are a portrait of life, fortune, and happiness for a people seeking that the kingdom would come, on earth as it is in heaven.

Difficulty of the Beatitudes

The message of the kingdom Jesus proclaims through the beatitudes is not without some difficulty. Scholars have long debated several issues surrounding Matthew 5:3-12. As mentioned above, the exact number of beatitudes can be debated and range from seven to eight to even nine (Lioy, 2016, Powell, 1996). Other discussions of the beatitudes pertain to the exact intention of these statements. Are they intended as future promises only to be fulfilled in God's triumph over the brokenness of the world (Witherup, 2015) or a way of living ethically in the present

(Mattison, 2013)? Or, is there a tension between the future and the present somehow encompassing even the past (Guelich, 1976)?

Another critical conversation surrounding the beatitudes focuses on the meaning behind these statements. Willard (1998) offers perhaps the most well-known treatment of the beatitudes, particularly seeking to repeal the common belief that these statements were conditional requirements for being blessed in God's kingdom. Ten Elshof (2010) suggests that Willard perhaps travels too far in this effort by suggesting that these blessings are available universally for anyone who might take on these postures of the heart (p. 234). In response, Ten Elshof suggests that the beatitudes fell somewhere in the middle of these two opinions, as a counter-cultural invitation to life in the kingdom of God that looked nothing like how the religious leaders of the day were living (p. 235).

Powell (1996) also engages this discussion. Suggesting that the common view of the beatitudes sees them as a series of rewards for virtue-living believers, Powell also summarizes opposing views such as Guelich (1976) who consider the beatitudes as reversals promised to those who suffer at the hands of an evil regime in the first century world. Powell's clear conclusion is that the beatitudes serve as a both/and motif, promising both reversal of suffering *and* rewards for living virtuously amid oppression. The support for this view comes from Powell's treatment of the beatitude structure as a two-stanza display of Hebrew poetry in which 5:3-6 offer the reversals for suffering and 5:7-10 present the rewards for virtue. Both stanzas have 36 words each (Powell, 1996) and both conclude with the idea of a pursuit of righteousness and a suffering for righteousness (in Greek the word *dikaiosune*).

While the beatitudes are not easily interpreted, two conclusions can be drawn before moving on to how Jesus embodied the beatitudes in his own spiritual formation. First, they are kingdom-focused, and like Jesus' teaching throughout the Gospel regarding the kingdom, the beatitudes are both present *and* future-oriented (Lioy, 2016, Estrada, 2010, Guelich, 1976). Second, the beatitudes are a clearly subversive set of value-statements intended to define the Jesus-movement as it counters the larger empire of Rome and the legalism of Pharisaical religiosity. Lioy suggests that the beatitude ethics "contrasted sharply with the sterile, inert legalism of his religious critics" (p. 160), and Ten Elshof (2010) considers the beatitudes a "profoundly counter-intuitive and unattractive picture of the good life" (p. 231). The revelation of these statements then, show a Teacher-Messiah who fully engages his immediate world of Greco-Roman imperial dominance and Jewish hyper-spiritual legalism with what Willard (1998) calls an upside-down way of living as a disciple of Jesus who is not just surviving, but truly happy.

IV. JESUS AND THE BEATITUDES: EMBODIED DISCIPLESHIP IN AN AUTHENTIC LEADER

At this point, then, it is finally possible to return to our initial proposition—that in Jesus' life and ministry it is possible to see not only the values of the beatitudes proclaimed but also actually lived out in his own embodied form of discipleship and spiritual formation. The great criticism from the broader, United States secular culture facing ecclesial leaders today is filled with cries of hypocrisy and judgmental hearts. Those leaders who claim to be disciples but seem to disembody the true values of the

kingdom are being called out by the ones who are tired of inauthentic ecclesiology. Jesus' way of living out the values and ethics of the beatitudes presents a holistic model of ecclesial leadership and discipleship deeply rooted in a theology of incarnation that did not end when Jesus was born, but in fact continued as he became the one who was blessed/fortunate/happy as he lived out and revealed the kingdom of God to those who followed him.

Jesus Lives the Beatitudes

Briefly then, I wish to consider how Jesus embodies each of the beatitude statements in his own ministry. Specifically, I will consider this from Matthew's gospel as the author has a unified purpose to his own themes of the kingdom and does not therefore, accidentally show us how Jesus embodied the kingdom of God. Each of these could be dissected at a much greater length, but for these purposes it will serve to briefly consider these examples. Also, I will consider the beatitudes based on the structure of eight separate statements as this seems to offer the most robust understanding of this passage.

The poor in spirit. First, Jesus models and values those who are poor in spirit. He is a wandering rabbi, consistently relying on the hospitality and provision of others to provide for his needs. Not only this, but Jesus is moved with compassion, preaching and teaching and healing sicknesses because the people were "harassed and helpless, like sheep without a shepherd" (9:37). Even his parables consistently show a focus of how just a little in the kingdom of God has a great potential for magnificent impact (13:31-33, 19:21-36).

Those who mourn. Second, Jesus exhibits a type of discipleship that embodies the depths of his own emotional grief. He is found grieving over Jerusalem (23:37-39), as well as mourning the suffering he knew was coming as he prayed in Gethsemane (26:36-42). We see in Jesus a man who considers his relationship with God not limited by or hiding from his emotions but rather embracing the way of sorrow as an opportunity for intimacy with his Father.

The meek. Perhaps the clearest display of Jesus' willingness to be meek comes as he stands before Pilate and the religious leaders (27:11-14). Jesus' silence before the leaders and simple assertion that Pilate has called him the king of the Jews reveals the very core of biblical meekness—a power that is restrained, not retained.

Those who hunger and thirst for righteousness. Common in Matthew's gospel are the teachings of Jesus. In the five discourses a common theme of Jesus inviting his listeners to pursue righteousness is clear. The parable of the hidden treasure—directly related to the kingdom of heaven—is one example (13:44-46). According to Jesus, the kingdom is worth everything; it is more important than any possession and will fill the deepest hunger or thirst.

The merciful. Again, Jesus' merciful spirit is seen throughout Matthew's gospel. His compassion for the crowds (9:37, 15:32), care for children who were cast aside (19:14), and healing of those who were in hopeless situations (8:1-4, 8:28-34, 9:1-8) are all indicators of the great mercy Jesus embodied in his ministry.

The pure in heart. Sixth, Jesus shows a special concern for purity of heart. He sends his disciples to preach, but only to those who would welcome the message

(10:12-14). He recognizes the purity in the Canaanite woman's desire for her daughter's healing (15:28). Finally, he encourages his disciples to cast aside their own pursuit of status to become like little children (18:3-5).

The peacemakers. Jesus' humble submission to his suffering crucifixion and teachings about peace display a great passion for peacemaking in his ministry. His teaching about dealing with a brother who sins against you (18:15-17), as well as his response during the night of his arrest and the subsequent command for Peter to put his sword away reveals the great lengths Jesus was willing to travel to maintain peace (26:47-54).

Those who are persecuted. Finally, the building momentum of Matthew's gospel reveals a Messiah-King who embraced persecution. The consistent drumming of the threats from the religious leaders surrounding his ministry efforts building to his arrest, torture, and brutal death on the cross all show the level of persecution Jesus endured.

Jesus as Embodied Disciple and Authentic Leader

What these explorations of beatitude values lived out in Jesus' ministry reveal is a Savior who lived as the fullest expression of both an embodied disciple and an authentic leader. Avolio's (2010) constructs of authentic leadership are nowhere more evident than in Jesus' ministry. He shows his own self-awareness time and time again through the intentionality of his teaching (i.e. speaking in parables so that listeners will seek the kingdom) and the effects of his presence in various settings (i.e. from spending time with religious leaders who did not agree with him to a Canaanite woman that he was culturally not supposed to welcome). He models a truly internalized moral perspective of the authentic leader as he confronts religious hypocrisy (Matthew 23). He displays a relational transparency with his disciples (revealing his anger, grief, sorrow, compassion, and joy). Finally, he is the epitome of balanced processing even as he approaches the cross—praying for God's will in Gethsemane, submitting to the authorities who arrest and torture him, and never dishonoring Pilate in their confrontations. If anything, it can be boldly affirmed that Jesus had a powerful impact on his followers through his own authentic leadership.

But how does this connect to the core of this discussion and Jesus' spiritual formation through embodiment of the beatitude values for discipleship? Earlier, I made the claim that embodied discipleship in our 21st setting must entail four characteristics. This type of formation must be experiential, tangible, identity-forming, and rooted in God's grand redemption-narrative. The power of Jesus' embodiment of the beatitudes in his own ministry reveals each of these characteristics lived out.

Experiential. Searle (2009) suggests that discipleship is the embodiment of the kingdom vision (p. 46). The great debate concerning whether the beatitudes are promises and postures or a call to ethical living disappears when one can see them in this way. For Searle, it is impossible to not consider the beatitudes calling for a sort of "morality as embodied spirituality" (p. 43). This paves the way for understanding the beatitude values as an internal reworking that means nothing if it is not translated to experiential mission in the world. For Jesus, the values he preaches are directly connected with his posture in the world. He lives as an overflow of the beatitude

statements in a way that creates not only his own experience of discipleship, but a transformational and authentic relationship for all those who encounter him.

Tangible. Second, Jesus' embodiment of the beatitude values in his own ministry reveals the tangible nature of embodied discipleship. As discussed above, the beatitudes are oriented both toward the present and the future. The eschatological dimension of these beatitudes—the time when persecution will be no more and the kingdom will be given to the poor in spirit—is offered as a taste test through the life of Christ. His healing ministry, prophetic voice confronting religious hypocrisy, and teachings calling for justice lived out all point to a type of spiritual formation that tangibly displays the power of God in Christ's life and ministry. Lindberg (2007) calls this the "scale running from passivity and paralysis in this world, through increasing levels of engagement… in accordance with what Jesus is teaching, up to a pinnacle of earthly conduct" (p. 7). In Christ, we see an authentic and embodied display of spirituality that tangibly steps into the broken places of the world with the kingdom vision of God communicated in the beatitudes.

Identity-forming. Next, Jesus' ministry leadership can be considered through the lens of identity formation. He is, always, informed by his own acknowledgement of his identity as God's Son given a very clear mission on the earth. It could be said that the only possible way for someone practicing embodied discipleship to live out the beatitude values and ethics is if they are deeply rooted in their own identity as a child of God, for otherwise it would be too difficult. Jesus was of course fully divine, and he still asked his Father to remove the cup of suffering that paved the way for a blessing of persecution.

An interesting side note at this point pertains to Mattison's (2013) treatment of the beatitudes through the lens of virtue ethics. This work states that if the beatitudes are truly about happiness, they must deal with the "intrinsic relationship between the qualities of those called blessed and the happiness obtained" (p. 820). For Mattison, the qualifying conditions of the beatitude blessings and the resulting rewards are not contingent on human efforts, but the human does play a part as his or her internal motivations become shaped by these values defined by the beatitudes. Put simply, Mattison's virtue ethics in relationship to the kingdom beatitudes are about identity formation taking place in followers of Christ so that they are increasingly conformed to his image (Romans 8:29).

Rooted in God's narrative. Finally, embodied discipleship is deeply connected to the grand narrative of God's work in the world toward salvation-history. Guelich (1976) considers this from the past, present, future understanding of the beatitudes as a part of God's eschatological work (past), his present calling (ethical kingdom living), and future consummation (the hope that all will be made right). Albreu (2006) perhaps states this most clearly: "The beatitudes are not a utopia for other and distant times, an unachievable ideal for the present generation. Matthew is not providing us with a history and a prophecy, *but with an ecclesiology*. The beatitudes are a way of life for God's people, for the community of Christ" (p. 35, emphasis mine). Jesus knew this, understood this, and lived this out in every area of his life. His ministry—the teachings, healings, confrontations, and ultimately suffering and resurrection—all reflected the deep awareness that God was working in history and Jesus had a part to play in that narrative.

V. CONCLUSION

Through this long road of exploration intertwining ideas of authentic leadership, embodied discipleship, and the kingdom vision described in the beatitudes and lived out in Jesus' ministry, it is now possible to offer several conclusions. I wish to return to Albreu's statement that I just quoted: "The beatitudes are… an ecclesiology" (p. 35). From what has been considered here, if the beatitudes are truly intended to be a framework for kingdom living in the world that is deeply present and hopeful future, what does it mean for the church to live into them and how might leaders embody these values? Simply put, the ecclesial leader today—facing the great crags of leadership seen as disembodied and distrusted in today's modern world—must begin to reorient themselves in authentic ways as embodied disciples. Perhaps for the ecclesial leader today, it is more important, as Searle (2009) states, that our morality, our discipleship and our spiritual formation, be "guided primarily not by reason, but by a vision acquired not solely through contemplation but also by participating in practices which aim toward the telos of human life" (p. 47). Perhaps the greatest formation that can occur for an ecclesial leader today is not forward momentum but rather downward mobility experienced through the happiness that comes for the poor in spirit, the mourning, the meek, the hungry and thirsty, the merciful, the peacemaking, the pure in heart, and the persecuted.

About the Author

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CHRISTIAN LEADERSHIP AS PARTICIPATION IN THE UNFOLDING OF GOD'S ESCHATOLOGICAL FUTURE: AN EXEGETICAL STUDY OF MATTHEW 9:35-38

TIMOTHY A. BRUBAKER

This paper contributes to the literature on Christian leadership by providing an analytical study of Matthew 9:35-38 in order to build understanding of participatory leadership. Using an intertextual exegetical strategy, the paper explores the richness of imagery, metaphors, and recapitulation of Old Testament texts (especially Ezekiel 34) within Matthew 9:35-38. The fruit of this exegetical analysis is then applied to developing a better understanding of Christian leadership. Three characteristics of participatory Christian leadership are proposed and explained: (a) response to the will of God; (b) promotion of eschatological joy; and (c) posture of subordination. In summary, it is concluded that Christian leadership, followership, and the leader-follower relationship all exist and are best understood under the rubric of participation in the unfolding of God's eschatological future.

I. INTRODUCTION

The mere number of leadership books bears witness to the fact that the subject is both complex and elusive. Add to this the Christian's obligation to demonstrate knowledge and discretion (Proverbs 5:2) and to test everything and hold fast to what is good (1 Thessalonians 5:21), and the situation is confused even further. In large part, ambiguity in articulating a robust model of Christian leadership stems from the insufficient work that has been done to explore its exegetical, philosophical, and theological underpinnings.[1]

Classic studies on organizational psychology have proposed that participatory leadership models are more effective than hierarchical models in establishing

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[1] Corné J. Bekker, "Towards a Theoretical Model of Christian Leadership," *Journal of Biblical Perspectives in Leadership* 2 (2009).

agreement across group members and enhancing the work environment for followers.[2] Yet, participatory leadership models suffer from competing presuppositions among organizational members about values and practices – differences that can undermine the attempt to flatten hierarchical structures.[3] How do the resources of the Christian faith clarify understanding of participatory leadership?

The purpose of this paper is to increase understanding of participatory leadership through exegetical analysis of Matthew 9:35-38. This short pericope addresses the failure of Israel's established leadership by identifying Jesus as the messianic shepherd-servant through whom the eschatological blessings of the kingdom are being released. Yet, of interest to this study, Jesus' role as shepherd-servant is closely aligned with the incorporation of his disciples and their participation in the mission. To what extent does Scripture help us to better understand participatory leadership? The present study responds to this question in two steps: (a) Matthew 9:35-38 is studied verse by verse; and (b) exegetical findings from this study are discussed with respect to extant leadership theory, particularly focusing on participatory leadership models.

II. EXEGETICAL ANALYSIS OF MATTHEW 9:35-38

The following exegetical analysis of Matthew 9:35-38 is structured around three themes within the pericope: (a) summation and inclusion (9:35); (b) divine compassion and messianic hope (9:36); and (c) harvest celebration and eschatological fulfillment (9:37-38). The exegetical strategy utilized in this paper focuses particularly careful grammatical analysis and on intertexture recapitulation of themes developed in the Old Testament and fulfilled in the New Testament. As Osborne explains, "Of all the sources for studying the New Testament, none is so pervasive as the Old Testament itself."[4]

Summation and Inclusion (9:35)

> And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction (Matthew 9:35).

Verse 35 begins the thematic transition between the narrative and discourse sections of Matthew's second main unit (8:1-11:1).[5] In the preceding narrative (8:1-9:34), Jesus demonstrates authority over sickness, nature, and the spiritual realm; in the subsequent discourse, after calling the twelve disciples (10:1-4), Jesus commissions them for the same ministry of teaching, proclaiming the kingdom, and healing (10:5-11:1). Using an iterative imperfect (περιῆγεν; he went), Verse 35 summarizes Jesus' ongoing activity by

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preparing the reader for the inclusion of the disciples in the expanded scope of the subsequent mission.[6]

Divine Compassion and Messianic Hope (9:36)

> When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd (Matthew 9:36).

Verse 36 makes use of evocative language to graphically capture the attention of the original readers and to point to Jesus' fulfillment of Old Testament prophecy. The verb used for compassion (σπλαγχνίζομαι) is used twelve times in the Greek New Testament, each time with reference to Jesus or by Jesus in a parable.[7] In Classical Greek, its noun cognate was used for the inner parts of a sacrifice (i.e., heart, kidneys, lungs).[8] Although the Septuagint does not provide much assistance in understanding Old Testament use of the word, there are many illustrative uses within the Testament of the Twelve Patriarchs, found within the Greek Pseudepigrapha.[9] For example, in the Testament of Zebulun 2:4, as Joseph entreats his brothers to spare his life, Zebulun recounts, "And as he spoke these words, wailing as he did so, I was unable to bear his lamentations, and began to weep, and my liver was poured out, and all the substance of my bowels [Greek, σπλάγχνον] was loosened."[10] In the Pseudepigrapha, the word assumes an emotive sense, referring to an inner disposition of mercy or pity.[11] However, according to Kittel, et al., in the Synoptic Gospels, the word is "always used to describe the attitude of Jesus and… the divine nature of his acts."[12] By the time of the writing of the extracanonical Shepherd of Hermas (which also uses the word) at the end of the first century[13], σπλαγχνίζομαι had become understood exclusively as an attribute of *divine mercy* in God's dealings with humanity. Thus, Matthew's use of the word in 9:36 impresses the well-informed reader with divine/messianic expectations. This is not just compassion; this is *divine* compassion.[14]

Matthew describes the crowds as "harassed [from the verb σκύλλω] and helpless [from the verb ῥίπτω]." In its literal sense, σκύλλω means to mangle or tear.[15] Here it is used metaphorically in the past tense to refer to the troubled state of the crowds, as being weary, harassed, and dejected.[16] On the other hand, ῥίπτω is the act of forcefully

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[6] Leon Morris, *The Gospel According to Matthew* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992).

[7] Ibid.

[8] Gerhard Kittel, G. W. Bromiley and G. Friedrich, G. *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964).

[9] Ibid.

[10] Robert H. Charles, *Pseudepigrapha of the Old Testament* (Bellingham, WA: Logos Research Systems, Inc, 2004).

[11] Kittel, *Dictionary*

[12] Ibid., 553.

[13] Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987).

[14] Morris, *Matthew.*

[15] Henry G. Liddell, *A Lexicon: Abridged from Liddell and Scott's Greek-English Lexicon* (Oak Harbor, WA: Logos Research Systems, Inc, 1996).

[16] William F. Arndt, F. W. Danker and W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000).

throwing something down.[17] The perfect passive use in Matthew 9:36 portrays the crowds as helpless sheep "lying passive on the ground [because they have] no sense of what to do in their need; they lack the protective and guiding role of a shepherd."[18] The reader should feel the *troubled* by the condition of the sheep, but also *hopeful* on account of the divine compassion exhibited by Jesus.

Matthew builds on the reader's escalated senses by comparing the crowds to "sheep without a shepherd." Matthew is drawing from important Old Testament imagery, which describes Israel as God's sheep. As Table 1 shows, this metaphor is important for reasserting the dire importance of good shepherds (leaders) for the sheep (Israel). Thus, use of this metaphor in Matthew 9:36 vividly and powerfully portrays the condition of Israel during the ministry of Jesus – lacking not just political leadership, but spiritual care and guidance as well.[19] As individuals and as a collective they were "sheep without a shepherd."

Table 1: Old Testament Usage of Shepherd and Scattered Sheep Motif

Text	Phrase	Context
Numbers 27:17	That the congregation of the Lord may not be as sheep that have no shepherd	Moses' petition for a new leader for Israel
1 Kings 22:17	I saw all Israel scattered on the mountains, as sheep that have no shepherd	Micaiah reveals to Ahab and Jehoshaphat their impending defeat by Syria
2 Chronicles 18:16	I saw all Israel scattered on the mountains, as sheep that have no shepherd	Micaiah reveals to Ahab and Jehoshaphat their impending defeat by Syria
Ezekiel 34:8	My sheep have become a prey… since there was no shepherd	Ezekiel prophesies against Israel's corrupt leadership
Zechariah 10:2	The people wander like sheep; they are afflicted for lack of a shepherd	An oracle explains the devastation caused by worshiping false gods
Zechariah 13:7	Strike the shepherd, and the sheep will be scattered	The Lord summons the sword against his shepherd resulting in the scattering of the flock

Among the many Old Testament uses of the sheep/shepherd motif, Ezekiel 34 presents a unique backdrop for understanding the inter-textual assumptions at work within Matthew 9:36.[20] Ezekiel 34 portrays the tragedy of Israel's failed leadership (called shepherds) as well as God's purpose to restore hope under an idealized future shepherd. The chapter can be divided into three sections: (a) prophecy against corrupt

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[17] Ibid.

[18] John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text* (Grand Rapids, MI: W.B. Eerdmans, 2005), 407.

[19] R. T. France, *Matthew: An Introduction and Commentary* (Downers Grove, IL: Inter-Varsity Press, 1985), 179.

[20] Ibid.; Donald A. Hagner. *Matthew 1-13* (Dallas, TX: Word Books, 1993).

shepherds (34:1-10); (b) the Lord God as the quintessential shepherd (34:11-24); and (c) God's promise of a covenant of peace (34:25-31).

First, Ezekiel prophesies against corrupt shepherds (34:1-10). From the days of Jeroboam, apostasy of leadership was Israel's ruin.[21] According to Ezekiel, Israel's leadership failure was characterized by self-aggrandizement and luxuriant living at the expense of others with no hint of compassion or concern for the needy (34:2b-4). The effect of the leadership failure among the people of Israel is described as the scattering of sheep across the face of the earth "with none to search or seek for them" (34:6). However, notably, this first section ends with a promise that God will intervene on behalf of his sheep and hold the shepherds to account:

> Thus says the Lord God, Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them. (Ezekiel 34:10)

At this point, the inter-textual links with Matthew 9:36 begin to come into focus, as Matthew describes Jesus as recognizing the same condition among the people of Israel in *his* time and demonstrating divine compassion for the plight of the crowds.

In the second section (Ezekiel 34:11-24), the repetitive use of the first person singular pronoun dramatically underscores God's intention to actively and personally intervene on behalf of his people (see Table 2). This second section reaches a crescendo with its own intertextual reference to the Davidic covenant (34:22-24; cf. 2 Samuel 7:16). God promises to establish proper leadership for his people by installing an eschatological shepherd, whom God calls "my servant David." This coming shepherd-servant is described in terms that are intentionally opposite from the failings of Israel's leaders. Following the anticipation established by Ezekiel's prophecy, Matthew, then, presents Jesus in Matthew 9:36 as the Davidic Messiah, the one who expresses divine compassion in response to the same leadership failure described in Ezekiel 34.

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[21] Lamar E. Cooper, *Ezekiel* (Nashville, TN: Broadman & Holman Publishers, 1994).

Table 2: God's Response to His Scattered Sheep in Ezekiel 34

Verse	God's response	Verse	God's Response
34:11	I will search for my sheep	34:16	I will strengthen the weak
34:12	I will seek out my sheep	34:16	I will destroy [the fat and the strong]
34:12	I will rescue them	34:16	I will feed them in justice
34:13	I will bring them out	34:17	I judge between sheep and sheep
34:13	I will feed them on the mountains	34:20	I myself will judge
34:14	I will feed them with good pasture	34:22	I will rescue my flock
34:15	I myself will be the shepherd	34:22	I will judge between sheep
34:15	I myself will make them lie down	34:23	I will set up…one shepherd
34:16	I will seek the lost	34:24	I… will be their God
34:16	I will bring back the strayed	34:24	I am the Lord
34:16	I will bind up the injured	34:24	I have spoken

In the third section (Ezekiel 34:25-31), the Lord promises to make a covenant of peace with his people that will be established during the messianic reign of God's shepherd-servant. He says, "I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods" (34:25). The continued repetition of the first-person singular pronoun emphasizes that this is the exclusive work of God, flowing out of the previous section's climactic anticipation of the coming shepherd-servant. Under the shepherd-servant's leadership, God's people will dwell in a place blessed by the Lord with no need for fear or shame.

The contrast in Ezekiel 34 between Israel's failed leadership and the shepherd-servant's eschatological intervention establishes a backdrop of despair and hope against which Jesus' compassion for the crowds should be understood in Matthew 9:36. Jesus preached the Gospel of the kingdom, pointing to the eschatological fulfillment of the kingdom promises. As the one who felt divine compassion for the crowds, Jesus *enacted* God's concern for the people of Israel. More, as the prophesied descendant of David, Jesus *is* the promised shepherd-servant.

Harvest Celebration and Eschatological Fulfillment (9:37-38)

> Then he said to his disciples, "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" (Matthew 9:37-38).

As in Verse 36, these verses make use of explicit imagery that captures both the imagination and collective memory of the Jewish people. At this point in the pericope, Jesus calls his disciples to participate in the ministry of shepherding the crowds by

urging them to engage earnestly the subordinating act of prayer.[22] Subsequently, the sending of the apostles in Matthew 10 functions as an immediate and paradigmatic solution to the needs of the crowds in Chapter 9. The open-ended recapitulation of this commission in Matthew 28:18-20 shows that the work is not immediately completed by Jesus' disciples. In the present text, Verses 37-38 adjoin the messianic response to the harassed and helpless crowds with the sending of the apostles in the subsequent chapter; the link that connects the two is the participatory act of prayer by which the leader-followers of Jesus respond to the needs of the world.[23]

The image of "harvest" was a rich cultural metaphor.   Within the imagination of first century Israel, the image captured the emotions with the expectation of joyful fulfillment of what had been anticipated by faith. Jesus' use of the harvest metaphor in 9:37-38 calls to mind both agricultural nuances and eschatological hope.

First, harvest was of tremendous significance within the life of ancient Israel because agricultural activities were the pivotal factor in determining the cycles within Jewish culture. The year began with fasting while waiting for the rains; the year ended with feasting in celebration of the harvest.[24] For example, in the Feast of Firstfruits, grain was offered to the Lord in thanksgiving for his provision (Leviticus 23:9-14).[25] This celebration marked the beginning of the seven weeks of grain-harvesting season. After seven weeks, Israel celebrated the Feast of Weeks, marking the end of the harvest.[26] During the Feast of Weeks, loaves were offered to the Lord (Leviticus 23:15-22) and the Israelites were encouraged to offer freewill gifts in response to God's blessing (Deuteronomy 16:9-12). As a required festival, Jews traveled to Jerusalem from great distances to participate in the event (Acts 2:5-11). The Jewish calendar was built in part on the importance of harvest as a season of joy, expectation, hope, and trust in God's sovereign care (cf. Isaiah 9:3; Psalm 4:7; Psalm 126:6).

Second, in addition to agricultural nuances, the metaphor of harvest also recalled Israel's eschatological hope for the coming Kingdom of God.[27] Although other passages in Matthew utilize the image of harvest as a metaphor for judgment (e.g., 3:12, 13:30), the context of this verse is different.[28] In the Old Testament, multiple prophetic texts depict harvest as a time of eschatological promise and unimaginable blessing (see Table 3).

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[22] Morris, *Matthew*; William Hendrickson, *New Testament Commentary: Exposition of the Gospel According to Matthew* (Grand Rapids, MI: Baker Book House, 1973).

[23] Michael P. Green, *The Message of Matthew: The Kingdom of Heaven* (Downers Grove, IL: InterVarsity Press, 2000).

[24] Charles F. Pfeiffer, *The Biblical World: A Dictionary of Biblical Archaeology* (Grand Rapids, MI: Baker Book House, 1966).

[25] Ibid.; Philip W. Elwell and Walter A. Comfort, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House Publishers, 2001).

[26] Pfeiffer, *Biblical World*; Elwell and Comfort, *Dictionary*.

[27] Nolland, *Matthew*; M. L. Bailey, "The Parable of the Sower and the Soils," *Bibliotheca Sacra* 155 (1988).

[28] Morris, *Matthew*; Blaine Charette, "A Harvest for the People? An Interpretation of Matthew 9.37f," *Journal for the Study of the New Testament* 38 (1990).

Table 3: Metaphorical Uses of Harvest Referring to Future Blessings

	Text	Phrase	Context
9:3	Isaiah	You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at harvest.	Harvest describes future joy of the fulfillment of the Kingdom of God.
6:11	Hosea	For you also, O Judah, a harvest is appointed, when I restore the fortunes of my people.	Because of the steadfast love of the Lord, Judah is promised a harvest of restored fortunes.
3:18	Joel	And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water.	In the day that God judges the nations, he will also restore the bounty of Judah.
9:13-15	Amos	The days are coming… when the plowman shall overtake the reaper and the treader of grapes him who sows the seed.	At the time of the rebuilding of the house of David, there will be a restoration of the fortunes of Israel.

Use of the harvest metaphor in Matthew 9:37-38 acknowledges that with the arrival of the shepherd-servant (who responds with divine compassion to the needs of the sheep), the age of unimaginable blessing has dawned in the advent of the Messiah. Consistent with prophetic expectations (Isaiah 29:18, 35:5-6, 61:1-3), the blessings of the coming Kingdom of God have been released in Jesus' ministry and are subsequently perpetuated through the ministry of the apostles. Jesus instructs them, "Heal the sick, raise the dead, cleanse lepers, cast out demons" (Matthew 10:8a) – activities that are precisely the same as what Jesus did among the crowds. Charette helpfully summarizes:

> Jesus in 9.37f., then, is stating that the blessing in store for the people is great, and he therefore calls upon the disciples to petition God, who has prepared this harvest, to send out labourers into the harvest who will bring the benefits of that harvest, i.e. the blessings of the messianic age, to those in need of them.[29]

The role of the workers is to extend the blessings of the dawning of the messianic age.[30] The harvest is not *people*, but the harvest is *for* the people. The unimaginable blessings of the Kingdom of God have arrived in the shepherd-servant; Jesus commissions his disciples to participate in extending the blessings of the Kingdom inaugurated by Jesus.

The agricultural and eschatological significance of the harvest metaphor point to joy and celebration in the unfolding of God's plan. This interpretation fits closely with the expectation of the fulfillment of God's promises during the leadership of the shepherd-servant as prophesied in Ezekiel 34 and fulfilled in Matthew 9:36. The harvest of unimaginable blessing has dawned in the advent of the Messiah. The disciples are drawn into the ministry of that blessing by participating in Jesus' teaching, proclamation, and healing.

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[29] Charette, *Harvest*, 32-33.
[30] Ibid.

III. DISCIPLESHIP AS PARTICIPATORY LEADERSHIP

The role of the disciples in the expanding ministry of Jesus is participatory. Just as Jesus preached the gospel of the kingdom and healed the sick and afflicted (9:35), so the disciples were instructed to preach and to heal (10:7-8). The investment of authority (10:1) shows that the disciples were made leaders in expanding work of Jesus' ministry. Yet, this ministry was not delegated to them in the sense of endowing them with intrinsic control or autonomy. On the contrary, Jesus reestablishes throughout the sending narrative in Matthew 10 that he will be with the disciples and that people's response to them and their message is also a response to Jesus and ultimately a response to God the Father (10:32-33).

The invitation to participate in the present unfolding of God's eschatological future is accentuated by Jesus' focus on laborers in Matthew 9:37-38. Whereas within Old Testament references to the eschatological harvest the focus is on God, in this passage (and its corresponding parallel in Luke 10:2), the focus is uniquely on the laborers.[31] The assumption is not just that laborers will be involved in the work of the harvest, but also that they will take a leading role, reflected both by the admonition to pray and their subsequent sending. In short, the unfolding fulfillment of the eschatological promises (the long-awaited harvest) inaugurated in the advent of the Messiah (the shepherd-servant of the covenant in Ezekiel 34) incorporates the active participation of Jesus' disciples – not simply as authoritarian delegation of responsibilities, but active and ongoing involvement *with* God in the fulfillment of the Messiah's mission.

IV. CHRISTIAN LEADERSHIP AS PARTICIPATION IN THE UNFOLDING OF GOD'S ESCHATOLOGICAL FUTURE

In what way does Matthew 9:35-38 help to build a more robust theory of Christian leadership? It is the contention of the present paper that this text elucidates a picture of leader-follower participation by establishing a superordinate reality and then beckoning followers to yield themselves to the service of that reality through participation in its power and authority. As a point of connection with existing organizational theory, the concept of participatory leadership provides a helpful starting point.

Participatory leadership is typically conceptualized within organizational psychology as the expectation of equality and participation between leader and subordinates as opposed to highly directive approaches.[32] For example, Cohrs, Abele, and Dette developed a scale to measure participatory leadership using three items, which help clarify how the construct is conceptualized: (a) "my supervisors are willing to take up the ideas of employees;" (b) "at my workplace, supervisors appreciate the employees' performance on the job;" and (c) "the management supports good

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[31] Nolland, *Matthew*.

[32] Bernard M. Bass and Ronald E. Riggio, "The Transformational Model of Leadership," in *Leading Organizations*, ed. G. R. Hickman (Thousand Oaks, CA: SAGE, 2010).

employees."[33]   Harman suggests that Maslow's theory of self-actualization explains the historical shift toward participatory leadership, as self-actualized people find hierarchical management oppressive.[34]

Harman suggests that participatory leadership must extend beyond the findings of science and focus on a participation that is not simply leader-subordinate – participation not just with a leader but, together with the leader, participation with something that is deeper than the conscious self.[35]   Harman proposes a form of participatory leadership theory that addresses the importance of each individual accessing the "supraconscious, creative/intuitive mind whose capabilities are apparently unlimited."[36]   Harman notes that this approach to participation with something beyond the conscious is implicit within world religions and wisdom.[37]

Similar to Harman, this paper suggests that a Christian model of participatory leadership must extend beyond leader-follower metrics to consider the importance of both leader and follower participating in something beyond both – *divine* purposes. Saint Augustine purported that there can be no creaturely *being* apart from God, as *being* itself does not exist independent from God; God is maximal *being*, and human existence is participatory and derived.[38]   Likewise, as is illustrated between Jesus' response to the masses and his commissioning of his disciples in Matthew 9:35-38, Christian leadership is ultimately derived from an ultimate meaning that is fixed within eternal purposes and principles. Both Christian leadership and followership are inextricably bound and defined within the trajectory of the divine purposes. The focal nexus point of leadership, followership, and the leader-follower relationship is not necessarily between leader and follower; it is much higher – in God. The following section describes three fundamental characteristics of Christian participatory leadership (summarized in Table 4).

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[33] J. Christopher Cohrs, Andrea B. Abele and Dorothea E. Dette, "Integrating Situational and Dispositional Determinants of Job Satisfaction: Findings from Three Samples of Professionals," *The Journal of Psychology* 140, no. 4 (2006): 393.

[34] Willis W. Harman, "Two contrasting concepts of participatory leadership," *Theory into Practice* 20, no. 4 (1981).

[35] Harman, *Participatory Leadership.*

[36] Ibid., 227.

[37] Ibid.

[38] Paul J. Griffiths, *Lying: An Augustinian Theology of Duplicity* (Grand Rapids, MI: Brazos Press, 2004).

Table 4: Three Characteristics of Participatory Christian Leadership

Leader Attribute	Explanation	Theoretical Comparison	Textual Support
Response to the will of God	Priorities and convictions based on wholehearted commitment to God's will.	Authentic leadership emphasizes an *internalized moral perspective*; for participatory Christian leaders, the moral compass has been pre-established.	Ezekiel 34 – leadership failure was based on failure to fulfill their God-mandated role.
Promotion of eschatological joy	Affirmation and declaration of God's plan in, through, and beyond history.	Servant leadership emphasizes *emotional healing*; spiritual leadership promotes the centrality of hope; participatory Christian leadership goes one step further by proclaiming that these things are possible in the dawning of eschatological joy.	Matthew 9:37-38 – Jesus declares that the harvest is plentiful; in light of Old Testament imagery, harvest speaks of the eschatological pouring out of incomparable blessing.
Posture of subordination to God	Subordination to God's ultimate and final authority.	Servant leadership emphasizes the leader in the position of servant; participatory Christian leadership emphasizes leader and follower in subordinate role to God.	Matthew 9:35-10:1 – Jesus prepares his followers to respond to the call in 9:37-38 by allowing them to participate in his authority in 10:1.

Attribute 1 – Response to the Will of God

First, participatory Christian leadership responds to the will of God. This may seem like a simple or self-evident principle, but, in contrast with other leadership theories, it is a bold mandate. For example, and for point of comparison, authentic leadership theory emphasizes the importance of a leader's internalized moral perspective by which the leader regulates behavior based on one's own standards and

values.[39] These are leaders who lead based on values and convictions.[40] Yet, the leadership model being proposed in this paper does not simply endorse sincerity and conviction. Leader, follower, and the leader-follower relationship must all be calibrated around priorities and convictions that are determined by the reality of God and the priority of his will.

In Ezekiel 34, the shepherds of Israel were criticized for not fulfilling their mandate to feed and clothe the sheep. Israel's leaders were guilty of abdicating their God-given responsibilities and attending to other concerns. The leadership failure of Israel involved leaders at all levels, including kings. Their primary fault was a lack of commitment to wholehearted participation in the will of God.

The prophecy in Ezekiel 34 incorporates the restoration of the role of shepherd in the re-establishment of the throne of David. At that time, the will of God will be fulfilled, establishing justice, security, and blessing. Similarly, Jesus' summons to his disciples to pray for laborers was a call for followers who would respond to the needs of the crowd with the same focus of responding to and fulfilling the will of God.

Attribute 2 – Promotion of Eschatological Joy

Second, participatory Christian leadership promotes eschatological joy. Wright contends that general confusion within churches regarding Christian hope is responsible for "serious mistakes in our thinking, our praying, our liturgies, our practice, and perhaps particularly in our mission to the world."[41] Yet, in light of Old Testament prophecies of the coming messianic kingdom and New Testament teaching about the already-but-not-yet nature of its fulfillment, a clearly articulated picture of God's plan in, through, and beyond history is Christian leadership's most potent message.

Barbuto and Wheeler's conceptualization of servant leadership includes the dimension of *healing*.[42] They explain, "When people have hopes, dreams, or relationships that fail or end in disappointment, emotional resolution or healing can resolve broken spirits and emotional pain."[43] Likewise, Fry suggests that offering hope is a central component of spiritual leadership:

> There are two essential components to every race: the vision and expectation of reward or victory and the joy of the journey of preparing for and running the race itself. Both of the components are necessary and essential elements of any vision that can generate hope and faith.[44]

However, the eschatological hope established and affirmed in Scripture is not a vague or nebulous concept. On the contrary, with a bold authority, Christian leaders, followers, and their leader-follower relationships should affirm and declare what it

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[39] Linda L. Neider and Chester A. Schriesheim, "The Authentic Leadership Inventory (ALI): Development and Empirical Tests," *The Leadership Quarterly* 22, no. 6 (2011).

[40] Boas Shamir and Galit Eilam, "'What's Your Story?' A Life-Stories Approach to Authentic Leadership Development," *The Leadership Quarterly* 16, no. 3 (2005).

[41] Nicholas T. Wright, *Surprised by Hope* (New York, NY: HarperCollins, 2008), 6.

[42] John E. Barbuto and Daniel W Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group and Organization Management* 31, no. 3 (2006).

[43] Ibid., 306.

[44] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 713.

believes to be true about the beauty of God's plans and the fulfillment of God's promises. Just as harvest represented a season of joy and fulfillment in ancient Judaism, Christian leaders labor for the eternal joy of others with their eyes fixed on the horizon and the dawning of God's kingdom. In this way, Christian leadership responds to the call of both servant leadership and spiritual leadership to provide healing and hope.

Attribute 3 – Posture of Subordination to God

Third, participatory Christian leadership assumes an authoritative posture of subordination. At first thought, these words may sound reminiscent of Greenleaf's description of the servant leader: "The servant-leader is servant first… It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead."[45] However, the posture of subordination within participatory Christian leadership is not necessarily with respect to those led; the point is that the Christian leader is subordinate to God's ultimate and final authority. "The Lord of the harvest" is God (Matthew 9:38).

Human leadership is participatory and derived – there is no leadership apart from God's authority. Thus, Paul wrote concerning Caesar, "For there is no authority except from God, and those that exist have been instituted by God" (Romans 13:1b). Likewise, in Matthew 10, in partial response to the need for laborers in the harvest (9:37-38), Jesus gave *authority* to his disciples as he sent them out to preach and heal. Thus, with authority derived from God and participation in an agenda established by God, Christian leadership is distinguished by a fundamental posture of subordination to God.

V. CONCLUSION

The pursuit of a robust model of Christian leadership must advance on the heels of sound biblical exegesis. The current paper builds toward this end by studying Matthew 9:35-38 and observing the means by which Jesus fulfills the messianic role of shepherd-servant, as anticipated within Ezekiel 34. Jesus' subsequent exhortation to his disciples to join him in the mission of the harvest demonstrates a model of participatory leadership that finds its ultimate identity in God's decree and purpose. This is a form of Christian leadership in which leader and follower participate in a reality that is higher than both. This model is not bound by contemporary leadership theories; it contributes to them. Without endorsing *any* particular approach, it qualifies *every* approach.

Whetstone comments: "Any leadership approach is flawed if it seeks the wrong teleological aims."[46] Participatory Christian leadership recognizes God's will/vision as authoritative and the leaders' and followers' roles to be submissive to the transformational will/vision of God. Accordingly, while organizations aspire to productivity and profit, these are only penultimate goals. The ultimate responsibility of

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[45] Robert K. Greenleaf, "Servant Leadership," in *Leading Organizations*, ed. G. R. Hickman (Thousand Oaks, CA: SAGE Publications, 2010), 90.

[46] J. Thomas Whetstone, "Personalism and Moral Leadership: The Servant Leader with a Transforming Vision," *Business Ethics: A European Review* 11, no. 4 (2002): 389.

leadership is to participate with the Lord of the harvest in leading people to recognize the dawning of eschatological joy in Jesus the Messiah.

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LUKE'S DISRUPTIVE JESUS:
HARNESSING THE POWER OF DISRUPTIVE LEADERSHIP

DOREEN BRYANT

Jesus disrupted the social and religious norms of his day. He first challenged them and then he applied his influence to lead his followers to do the same thing. Disrupting adverse conditions should be the aim of leaders and followers; but, leaders must model the way. Achieving this goal calls for a leader's willingness to implement change. Jesus' ability to influence his community was innovative and timely, especially for certain female disciples who benefited from a relationship with him. This report will study the discourse between Jesus, Martha, and Mary in the gospel of Luke to explore Jesus as a disruptive leader. The information is extracted using the ideological texture of the socio-rhetorical model which concerns itself with the alliances and conflicts that shape and cultivate the text. The report investigates the message that Luke disseminated to the Christian community by drawing out the social location of its leaders and followers during the growth of the early church. It used the disruptive leadership theory and ideological texture analysis in the socio-rhetorical tradition to apply an exegetical analysis of the biblical account to this theory. The analysis suggests the disruptive model and development will enhance an emerging leader's effectiveness.

I. INTRODUCTION

The idea of delving into the biblical past to understand and extract meaning for the present is essential for emerging religious leaders because they must have a foundational understanding of the progression of leadership within the Christian community. The involvement of women in ministry is not the crux of this argument because Scripture reports their participant in the movement. In fact, the Gospel of Luke reveals the integral role women played in the Bible and the Mediterranean during the first century. What is important for emerging leaders, especially female leaders, to consider are the benefits of having a relationship with effective leaders and the valuable lessons one might learn by observing how they recognize issues and implement change for the common good of all. The female disciples seized the opportunity to be influenced

by an exemplary leader, to be benefactors of change, and to listen and learn with great attention and intention so that they might be prepared to carry out the vision of the kingdom of God. Whenever human beings are faced with less than desirable conditions, change is warranted. Jesus provides the blueprint for effective leadership and for implementing change initiatives. This is why Jesus's leadership style and relationship with his disciples merits examination.

The discussion between Jesus and Martha in Luke 10:38-42 provides a framework from which to draw insight on how Jesus functioned as a disruptive force against the societal and spiritual norms of his time. Jesus sacrificed his time and gave his attention to what he valued most, honoring the will of his father. Taking on the function of a disruptive leader enabled him to be a change agent who taught his disciples how to harness the power of change and influence as they committed to work in the Kingdom of God. The defining moment between Jesus and Martha offers insight on his method of leading.

Robbins' socio-rhetorical interpretation model concentrates on five textures: inner texture, inter-texture, social and cultural, ideological texture, and sacred texture. This paper will use the ideological texture, which concerns itself with the alliances and conflicts that the text draws out, interprets, and cultivates. The texture also focuses on the way the text and interpreters of the text position themselves with others based on their social and cultural location (Robbins, 1996, p. 95). In the ideological analysis, "the interpreter is analyzing both himself or herself as a writer and reader and one or more other writers and readers" (Robbins, 1996, p. 95). An analysis of Luke 10 using the ideological texture, will attempt to determine the significance and implications of Jesus' interaction with Martha and Mary. The study will examine how Jesus challenged the social norms within his community and how he used conflict as an underlying mechanism for recruiting and developing disciples who were willing to adopt his radical social agenda. Lastly, the analysis will examine ways in which Jesus' ministry provides new insights into disruptive leadership theory.

Exploring the Gospel of Luke

The New Testament Synoptic Gospels provide a reference point for understanding the ideologies and traditions of the early church. The task of history as Seymour (1987) purported is to discover as much about the present as it does the past. This task is accomplished through the integration of recorded events into a narrative that explains epic events in history. In addition, the reported events also provide insight into the social posture of a community, their kinship to one another, and participation in the Jesus movement. Thucydides' style of writing influenced Luke. DeSilva (2004) indicated that the way in which the author penned the narratives on the precepts and life of Christ and the historicity of the early church elevated this Gospel. The Synoptic Gospel of Luke was written in the "little tradition" which is a tale of people below the heel of poverty and oppression (Hendricks, 2011, p. 52). The book of Luke is the only synoptic gospel that identifies the recipient of the letter; which was written to Theophilus (DeSilva, 2004). The narratives are written to report the traditions of Jesus and the community that he formed, and it was used to verify the legitimacy of Christianity during Roman authority and to encourage the mixed community of believers to remain firm in

their convictions (DeSilva, 2004). While the early church was not at odds with the Roman Empire, the writer discourages acceptance of "Roman ideology" (DeSilva, 2004, p. 310). The Gospel of Luke's orderly account details the mission, faith, and development, but also proves how the plan of salvation was "scorned by the Jewish people and adopted by non-Jews" (Ehrman, 2012, p. 152). Luke was written around 80-85 C.E., and the author pulled narratives from other sources like Mark, Q, and L (Ehrman, 2012). There are two critical elements worth mentioning. First, the writings as espoused by DeSilva (2004) are a compilation of the "Jewish scriptures into the early church and mission work. Luke's references to the old testament solidify Christianity as an important aspect within the historical and divinely guided development of Judaism" (p. 310). Second, Luke's presentation of the Christ-followers as an orderly and noble group of people who were committed to virtuous living dispelled any notion of deviant behavior or plans toward a political uprising (DeSilva, 2004). Per Ehrman (2012) Luke described Jesus as the Savior of the world who provides salvation to the Gentile and the Jew. Jesus' concern for the poor and needy and belief that they will be vindicated are a part of Luke's social agenda (Ehrman, 2012).

Exploring the cultural setting during Greco-Roman times are relevant to the discussion on Luke because the Gospels were composed during the Hellenistic period. Ehrman (2012) purported, historians used the term "Greco-Roman" to identify the evidence surrounding the Mediterranean from the time of Alexander the Great (p. 31). Ehrman (2012) added Alexander the Great brought Hellenistic culture to the Greek cities in Asia Minor after conquering the land. Hence, the reason the New Testament was written in Greek. Also, the Hellenist concerned themselves "with establishing how an individual could attain well-being in this universe, the world that at best is meaningless and at worst wracked with pain and wretchedness" (p. 44). Finally, Ehrman (2012) stated Judeo-Christians were influenced by Hellenism; but many within the community desired to preserve the customs of the Jews. The following section will examine Luke 9 and 10 using the ideological texture.

II. IDEOLOGICAL TEXTURE

Robbins' (1996) indicated people are the primary subject and the text is the secondary subject during an ideological analysis and interpretation. The issue that writers and readers must grapple with are the perspectives of the societal, cultural, and individual location based on their own social and cultural location. From this premise, people can identify commonalities and differences regarding values, beliefs, and perceptions. The text revealed Luke's understanding of women and their role as leaders based on their inclusion in the narratives. It also shows how Jesus engaged with women and had a desire to teach them. A contextual reading of Luke 9:46-62 and Luke 10:1-37 provides insight into the thematic episodes leading up to 10:38-42. The analysis will provide an overview of Luke 9:46-62 and 10:1-37 and a more detailed review of the discourse between Jesus and Martha in 38-42.

Ideological Texture Analysis Luke 9:46-62 and 10:1-37

Luke narrates the movements of Jesus and concentrates on his teaching on the meaning of true discipleship and the result of an unsuccessful mission trip to Samaria in Luke 9:46-56. The pericope in verses 57-62 presents three episodes on the cost of following Jesus. In the first episode, verses 57-58, a person expressed a desire to follow Jesus. Jesus informs the individual that he has no place to lay his head. The same would be true for this new convert who will have to depend on the hospitality of others. In the second episode, verses 59-60, Jesus asks another person to follow him. The person agrees but has a condition; he wants to bury his father. Jesus' response depicts the cost of discipleship because he asks the man to go against tradition. Keener (1993) asserts the elder son is responsible for burying his father. Yet Jesus is asking him to place discipleship and the proclamation of the kingdom of God above his Jewish tradition. The third episode, verses 61-62, is a combination of the first and second episodes. Like the first episode, someone desires to follow Jesus, and like the second episode, the person agrees but has a condition, he wants to go home before he joins the movement. Jesus says... no one who looks back is fit for the kingdom of God (v. 62). Jesus requires that the person "keep their eyes on the path of the plow to ensure it does not become crooked" (Keener, 1993, p. 215). According to Keener (1993) disciples usually searched for their teachers. Many teachers shunned possessions, so they tested prospective disciples by placing huge demands on them. The disciple's response enabled them to select the worthiest pupils. Luke 9:57-62 provides insight into the social and traditional conflicts the biblical audience may have experienced as they sought to become members of the Jesus movement. Moreover, thematic continuity is projected in those verses because the author builds on the ministry's mission and instructions and the themes provide context to verses 10:38-42. Instruction appears to be a function of the social culture of the Jewish community based on the numerous passages of Christ's teaching his disciples and recitation of the Shema which will be explored shortly.

Chapter 10 further develops the Christ movement and mission narratives. Buttrick (1952) indicates that Luke 10 is a traveler's narrative that presents travel rules for hospitality that are a principal component of ethnic tradition. Verses 1-7 provided an account of the preparations for the mission of the 70 disciples who went out in pairs and how they returned to share their mission work activity with Jesus in verses 8-24. Buttrick (1952) observed Luke extracted the text from the Mark and Q sources and various translations count the missionaries at 72, not 70. Verses 8-16 depict the authority given to heal based on a set criterion. Healing was a part of Jesus' proclamation in Luke 4, and it was a duty that he handed along to them. The disciples were to enter a city, if the people were open and extended hospitality, they were to accept it, heal the sick and declare that the "kingdom of God comes nigh unto you" (Luke 10:11 NKJV). However, if the people were not receptive, they were to go to the streets and declare again, "the kingdom of God is come nigh unto you" and depart. In verse 16 Jesus talked about the outcomes of the commission and stated the consequences for those who listened to or rejected the message of redemption. "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me" (Luke 10:16). Here again, the language of the text presents the alliance motif. Authority

is also elaborated upon when the 70 returned and spoke with Jesus in verses 17-20. Keener (1993) explained, "Status was a preeminent concern in ancient society. Representatives of a person with high authority exercised more influence than others who acted on their own" (p. 214). Jesus "rejoiced and prayed for them" in verses 21-24 and shared the parable of the Good Samaritan in verses 25-37.

The Good Samaritan story begins with a question from a certain lawyer. The word certain is common in Lukan vernacular, and it is used several times in an attributive manner. For example, a certain lawyer in verse 25, a certain man in verse 30, a certain priest in verse 31, a certain Samaritan in verse 33, a certain village, where a certain woman named Martha welcomed Jesus in verse 38, and a certain place in 11:1. Jesus asks the lawyer about the Law of Moses, and in verse 27 the lawyer says, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." The lawyer recites part of the Shema, the morning and evening prayer for Israel (Freedman, 2000). Deuteronomy 6:5 "you shall love the Lord your God with all your heart, and with all your soul, and with all your might." He also recites part of Leviticus 19:18b," But you shall love your neighbor as yourself: I am the Lord" from the priestly writings (Coogan et al., 2010). The neighbor is the equivalent of fellow Israelite (Lev. 19:18) or a non-Israelite (Lev. 19:34). When the certain lawyer asks, "And who is my neighbor" (Luke 10:29) Jesus tells the parable of the certain Samaritan who had compassion on a certain man who was wounded and took care of him. Radmacher, Allen, and House (1997) offer, Jesus presented the "scorned Samaritan as a neighbor because he demonstrated love and compassion" (p.1715). Coogan, Brettler, Perkins, and Newsom (2010) adds, "The priest (v. 31) represented the highest religious leadership among the Jews, and the Levite (v. 32) was the designated lay associate of the priest. But it was a Samaritan, a foreigner, the least likely to show compassion to Jews, that was moved to help the man (p. 118). In doing this, he exhibited behavioral traits of discipleship; namely, love and compassion. The culmination of this chapter is a narrative about Jesus, Martha, and Mary.

Exegetical Analysis of Luke 10:38-42

D'Angelo (1990) and DeSilva (2004) viewed Luke as a good source for women's history because it featured women in Jesus' ministry. D'Angelo's (1990) work addressed Luke's tendency to pair characters and stories to ensure stories about men are paired with stories about women. D'Angelo reported that there are two types of pairing that lead toward God's purpose and plan, literary and architectural pairs. Two stories that have a similar point or account are known as a literary pair. Architectural pairs are similar stories that are "told within a different context to bind the narratives together" (D'Angelo, 1990, pp. 444-445). Examples of the literary pairs are the two annunciations to Zechariah in Luke 1:5-23 and then to Mary in 1:26-38 and the two questions about discipleship to the scribe in Luke 10:25-37 and Martha in 10:38-42. The key to this theory is the fact that men and women are working together in ministry.

Davies' (1994) pointed out that Luke is remarkably favorable toward women and offered substantial narratives which depict their presence, voice, names, and activities in the Jesus movement. One of the most significant points Luke made regarding the

prominence of women is during the discourse between Jesus, Martha, and Mary in Luke 10:38-42 where Jesus dispels the notion that a woman's work is of a domestic nature (DeSilva, 2004). Carter (1996) and DeSilva (2004) assert that the pericope provided evidence of the women's leadership activity, but Martha and Mary's inclusion speaks to the larger social agenda as well as instructs the gospel readers and listeners about the importance of leadership and ministry.

Luke positions the story of Jesus, Martha, and Mary as the final pericope in chapter ten and this story embodies various aspects of the preceding verses. For instance, the disciples are told "if anyone is there who shares in peace, your peace will rest on that person… Remain in the same house" (v. 6-7). Martha welcomes Jesus, and he stays there; this signifies that she shares in his peace (v. 38) and she is in the presence of the kingdom of God (v. 9). Mary's desire to listen to and be taught by Jesus in (v. 39) coincides with the instruction for acceptance and rejection in verse 16 and in verses 17-20 where Jesus is teaching his disciples. Verses 23-24 expound on the blessing of seeing and hearing. The crux of the pericope is in verses 40-42. From it, we learn of the conflict Martha has with Mary and the response Jesus gives her.

Social and Cultural Traditions

The pericope provides several insights about the culture during the early church. Martha is a homeowner, head of household, and introduced by name. These significant messages that Luke amplified should not be overlooked. The social, economic, and religious location of the people in the Mediterranean during the first century had a distinct perspective on how women were viewed (Ehrman, 2012). According to Kraemer (1983), most scholars agree that women held positions of leadership and authority in the early churches, but they disagree over the extent to which women could lead in the patriarchal system. The fact that Mary sat at Jesus' feet eager to learn and Jesus commended her for understanding that a paradigm-shift in tradition was necessary spoke volumes to the biblical audience. Her gesture and his response opened the door for the restructuring of the role of women in society and for redefining leadership terms and conditions.

Additional perspectives on hospitality, teaching, conflict, and word usage may be extracted from Luke 10:38-42. Nonetheless, Jesus provided instruction on hospitality for his disciples to follow, but now he is receiving hospitality at Martha's home. Freedman (2000) offered, the bodily process of experiencing and extending friendship to strangers is akin to "nomadic traditions" of yesteryear and the Christian community under the direction of Jesus did the same (p. 611). Carter (1996) stated the scholarly discussion was not more or less about the traditional hospitality a host provides to guests but rather service in ministry. Jesus' disinterest with the hospitality is an interesting observation; particularly when the matron of the house was expected to serve her guest (Freedman, 2000) and Jesus provided instruction on hospitality to the 70 disciples (Luke 10:4-12).

The prescriptive element of Luke 10:42 is "the one thing that Mary possessed; namely the eagerness to absorb Jesus' teaching" (Keener, 1993, p. 218). Wigoder, Skolnik, and Himelstein (1989) wrote the study of Torah is of paramount importance and it was a daily ritual that applied to men only (pp. 735-736). Keener (1993) wrote earnest disciples were preparing to be teachers during that time; women were not permitted to

be instructors. Thus, Mary's posture as a pupil of Jesus was cutting edge within the church. Per Ehrman (2012) the Synoptic writers used conflicts to build the case for the death of Christ, but they also used conflict as a teaching mechanism. Thimmes (2000) offered the conflict between Martha and Mary stemmed from the new ideology about leadership. Perhaps this is why the Luke included this report; to attract attention to the inclusion of women and to remind the audience of what was important to the movement. Thimmes (2000) posits the texture of a narrative is discovered in how a community speaks internally and with others. Tension provides the basis for the language of a community over and against their values, beliefs, and perspectives. Thimmes (2000) added what a community cares about or is concerned with, will be expressed in their writings. The inclusion of the discourse between Jesus and Martha leads one to explore what Luke and the biblical audience was concerned about and what the implications of omitting this discourse might have been for the biblical audiences of the past and present. DeSilva (2004) stated Jesus' response to Martha affirmed a woman's right to participate in all areas of discipleship. As the text portrays through the mission of the 70 disciples, their return to home-base was a time of rejoicing, listening, and learning. Therefore, Jesus' words to Martha were an invitation, not a rebuke; the invitation was extended to the readers of the text as well. The pericope portrayed a trusting relationship between Jesus and his disciples. While Martha may have been distracted or frustrated, she is comfortable expressing concerns to her leader. Jesus never lost sight of the mission or the people in his care, and he quickly found the problem and offered a resolution that moved Martha from benevolence to self-efficacy. Thus, the omission of this story would have undoubtedly suffered terrible effects for women in the first-century church as the writer uniquely positioned them to understand their role, to focus on what was important, and to learn how to grow as leaders.

Examples of specific words and phrases that are used in the text require additional examination. The writers' use of words like entering, receive, and the kingdom of God is pervasive throughout chapters 9 and 10. First, the disciples are commissioned to enter villages, adhere to Jesus' instruction based on the acceptance or rejection theme, but always announce the kingdom of God is near. Freedman (2000) concluded scholarly debate on the nature of the kingdom of God still exists. However, Freedman (2000) argued that the "kingdom came in its full power in the earthly ministry of Jesus" (p. 768). In this vein, one may resolve that the kingdom of God came to visit Martha and Mary.

The use of redoubling occurred in verse 41 when Jesus called Martha's name twice; this signified the intensity of his message to her. Additional examples of redoubling happened in Luke 6:46 when Jesus asked, "Why do you call me Lord, Lord and do not do what I tell you" and Luke 22:31 "Simon, Simon, listen! Satan has demanded to sift all of you like wheat." The writer's use of redoubling in both scriptures calls attention to the urgent message that Jesus is about to convey.

Martha's communication over and against Mary's silence is an indicator that what is said is as important as what is not said. Martha and Mary are communicating but not with each other. The writer's words changed the circumstances for women. Thimmes (2000) observed, the explicit nature of the speech metaphor and implicit nature of the silence and listening metaphor between Mary and Martha. Citing, Martha spoke to Jesus about her issue with Mary which brings the conflict to the forefront and Mary

remains silent. Therefore, the reader is left to struggle with the "opposing position" of Mary's silence and the implications of the relationship between the two sisters who served in ministry (p. 58). Jesus' response allowed Martha and the reader to know that distractions will cause one to lose focus or be swayed by the other factions within the Christian community (Ehrman, 2012).

While conflict over obligations may have been the catalyst for the interpretation of this tale, the thrust of Luke's message offers insight into the involvement of women in the Jesus movement. Keener (1993) explained, "Martha's labor represents the best display of devotion she knew how to give" (p. 218). Jesus wanted to redirect her focus and elevate her role; going against the social norms of his time. Keener (1993) asserted disciples sat at their teacher's feet. The ability to listen and learn enabled women to redefine their individual and social location. Jesus started his ministry with people who by political, social, and religious standards were not present or emerging leaders (Hendricks, 2011). They may have struggled with their new roles, especially the women because it was uncommon for them to have prominent roles within religious settings. Luke presented Jesus, an influencer who led in very unorthodox ways and who opposed status quo adherences to religious authority and leadership. Also, the narratives created a design for the biblical audience to follow by teaching them how to be effective leaders and followers. Having an understanding of the nature of leadership and how it works is very important. Therefore, the following section will present a synopsis of leadership theory and the disruptive leadership model.

III. LEADERSHIP THEORY

The ongoing crisis of oppression from and within the first-century communities, governing bodies, and religious institutions sparked a clarion call for a unique kind of leader. Jesus' reading of scripture in Luke 4:14-19 sparked the beginning of his ministry as the leader of the oppressed. From the onset, his leadership strategy and reach were not limited to a distinct culture or gender, but rather to all who would believe. Through words, actions, and teaching Jesus communicated a message that was congruent with his care and concern for the betterment of society. In a very natural and non-combative way, Jesus influenced and developed a strong team of disciples who embraced his vision and goals. When seeking to define leadership or identify specific characteristics of a leader, an examination of the research on leadership provides insight.

Leadership research points out that defining leadership can be a challenging undertaking. Stogdill (as cited by Northouse, 2016) argued that "there are nearly as many different definitions of leadership as there are people who have attempted to define it" (p. 2). The way a leader or follower conceptualizes leadership is unique to the person. Therefore, dissonance exists regarding a general definition. Leadership as Northouse (2016) espouses is the process of influencing individuals or groups toward the achievement of a common goal. Northouse furthers, it is not based on a characteristic or trait, but rather the leader and follower engage in a transactional event. As leaders and followers interact, the opportunity for anyone to lead is made possible. The common elements within the leadership process are an influence, group engagement, and common goals toward a common good (Northouse, 2016).

Jesus exhibited all three elements that Northouse (2016) presented and much more. His form of leading enabled him to target an overlooked and marginalized population and work with them to create a successful liberation movement. More importantly, his inter-relational approach equipped and empowered them to be representatives of the kingdom of God. The notion that a common person could develop a process for assembling groups to help build a religious community, challenge status quo, and do so with limited resources is noteworthy. Jesus saw to the needs of those who were persecuted and blatantly disregarded and became a catalyst for change. This is also interesting to note because neglect made this social and religious change necessary. The leaders of his day were focused on attending to the needs of their social, religious, and political power base and in maintaining their power and influence (Hendricks, 2006). What set Jesus apart and what this paper will explore shortly, was the capacity to present a form of leadership that identified and replaced unacceptable conditions with more desirable options. He did so under the banner of the sovereignty of God; this was groundbreaking.

How might contemporary Christian leaders introduce unconventional ways of thinking that fundamentally challenge and change status quo? Gaining an understanding of disruptive leadership, a nascent form of leading that "influences and implements change and empower others from positions of non-authority" is a start (Ryan, 2016, p. 2). Disruptive leadership is another form of leading that has yet to be fully defined or recognized, but literature and research on this theory are on the rise. The next portion of the paper will explore disruptive innovation and leadership and how the latter resembles Jesus' style of leading.

Origins of Disruptive Leadership

In 1977, Clayton Christensen coined the term disruptive innovation, which describes "innovation that is simplistic and makes products more affordable" (Euchner, 2011, p. 2). The theory of disruptive innovation opens the door for a new population of consumers to purchase in a market that was historically focused on middle to high-end customers. According to Christensen (as cited by Euchner, 2011) automobiles and computers are two examples of disruptive innovation. Christensen furthers the mechanism for failure manifests when "the management team stands in the way of what might seem to be an obvious innovation. It does not happen because they are obstructionist, generally but rather because they do not share the same language or know how to frame the problem" (Euchner, 2011, p. 16). Disruptive innovation requires a deeper learning around "disruption" to ensure people are using the same language to define and understand its implications (p. 16). Leaders must teach their teams how to think differently about a problem and figure out new ways of accomplishing a common goal. Disruptive leaders must identify the people who are not being served and find a solution to their problems (Euchner, 2011). Exploring the limitations of Christensen's theory, Tellis (2006) argued, the term disruption is characteristic of innovation but it is also riddled with ambiguity; this presents a problem. Conversely, Tellis (2006) acknowledges that Christensen's theory offers "two insightful contributions: the danger of focusing too tightly on current customers and the risk of ignoring technologies that currently appear inferior" (p. 38). Christensen, Raynor, & McDonald (2015) agreed, "the

term disruptive innovation" is misleading when it is employed to refer to a product or service at one fixed period rather than to the evolution of that product or service over time" (p. 7). Christensen et al. (2015) furthered initially disruptive innovation referred to the parallel between the appointees and contenders who either overachieve or underachieve within an environment. Over time, Christensen et al (2015) offered, the elements of the theory came together. According to Christensen et al. (2015) distinctions must be made between leaders and businesses that transform versus disrupt. The development of better, inexpensive solutions that increases demand, is accessible, and meets a widespread need is transformational. However, disruption occurs when leaders make deliberate efforts to appeal to the neglected consumer before migrating to the mainstream market. From their study of Christensen's work, Leavy and Sterling (2010) maintain, "Disruptive innovations create new markets or transform existing ones by offering simplicity, accessibility, and affordability" (p. 7). For example, the adoption of mobile devices transformed the market by changing and enhancing business and communication practices and by providing a free range of options for consumers and businesses alike.

Calling attention to the decline of participation in institutionalized religion Zscheile (2015) used Christensen's research on disruptive innovation to study the cultural shift in American religious engagement. Zscheile (2015) indicated that "learning from disruptive innovators draws attention to a new set of habits, behaviors, and imagination for religious organizations and their leaders" (p. 22). It also creates space for leaders and followers to orientate themselves as communal learners. The seed of innovation may be found in scripture; expressly through God who created humanity and Christ who created an innovative liberation movement on behalf of humanity (Zscheile, 2015). Interpretative leadership, as proposed by Zscheile (2015) serves as the companion of disruptive innovation. Putting up for consideration "the development of a shared interpretation of the community's present reality in light of its past, its changing context, and its future as criteria for this construct" (p. 29). Zscheile (2015) concludes innovation will develop from interpretive leadership and communal dialogue about new constructions of life for present and future generations. While Christensen's disruptive innovation theory provides a framework for the study of change in new and existing markets and organizations, it does not delve deeply into the behavioral patterns of leaders who orchestrate or act upon change.

As disruptive leadership is a comparatively new phenomenon, ongoing interest in the study has ignited discussion about the implications of disruption in education (Lockwood, 2002), mindfulness in leadership development (Yeganeh & Good, 2016), and the qualities of disruptive leaders (Jensen 2013 and Bina 2013). While a consensus on a general definition of the term disruptive leadership does not exist, Ryan (2016) identified common characteristics that stood out in literature and scholarly discussions and offered the next description. Disruptive leadership "recognizes and replaces an unsatisfactory status quo with an option that better serves stakeholders" (p. 18).). Vision is a primary element of disruptive leadership. Per Bina (2013) having a vision and a solid team who will embrace and work alongside you to bring the vision to fruition is what disruptive leaders do. In addition, disruptive leaders are laser focused on questions that deal with "why can't we" versus "why didn't we" and readily align all resources toward what seems impossible (Bina, 2013, p. 1). Corporate executive Jean-

Pierre Clamadieu's principles of disruptive leadership include having a clear and bold vision of the future, surrounding oneself with a solid team that embraces change, being approachable, visible, and willing to engage in ongoing dialogue about the vision, and they must be tenacious and extremely ambitious. In the end, they must be resilient in their attempts to achieve their transformational goals (Warren, 2013). Industry leaders are providing cogent descriptions for disruptive leadership that are congruent with common leadership practices. As Ryan (2016) points out, they are thinking about and aggressively responding to unsatisfactory conditions within their organizations and the world. More importantly, they are preparing future leaders to do the same.

Disruptive leadership offers parallels for religious leaders and their organizations. While the term disruptive is not mentioned in scripture; Jesus employed many of its attributes during his time as a leader. Frankly, many leadership styles are imputed to Jesus, but within the context of the Lukan pericope elements of disruptive leadership such as vision, accessibility, reflection, change, engagement, and influence are resident. As a leader, Jesus thought about and aggressively responded to the needs of the poor. Jesus also worked diligently to change the biblical audience's current way of thinking about their lives and situations. He took them from marginalization and positions of non-authority to liberation and roles as disciples. As a change agent, he articulated and demonstrated the benefits of a transformed social and religious landscape and successfully influenced others to embrace his vision of discipleship in the kingdom of God.

A strong leader cannot effectively achieve his/her goals without the support of the people on the team. Everyone has a vocation and the ability to serve the organization in which they are affiliated. Leaders must tap into the hearts and minds of their followers and equip them with the tools to do the work. When an individual is led to follow or dares to be leaders of followers it extends an opportunity for both to change the world. Jesus presented a form of leadership that identified and replaced unacceptable conditions with more desirable options. In so doing, he shifted power, challenged status-quo, and gained disciples along the way. Through discipleship, he enabled people of non-authority to consider how they might harness the power of change and influence others. The ongoing purpose of Christians as active change agents in the world may be imputed to the manifestation of Jesus' disruptive qualities. Disruptive vision, thinking, influence, and group participation, toward a common goal are leadership competencies that may be acquired and used in various organizational contexts today.

IV. APPLYING THE IDEOLOGICAL TEXTURE

Using the lessons of Luke 10:38-42 within a contemporary context is not a complicated process given the right tools and guidance. Leaders need merely to assess the qualities of Christ against the tenets of disruptive leadership to see the virtues of practical application. Jesus had disruptive tendencies. His way of expressing the problems within the community set in motion, a chain of events that interrupted the power stature in Jerusalem. Jesus understood his purpose, his members, and was very much aware of their perception of him. Jesus focused his attention to those in need and offered solutions to their problems through the invitation to be members of the kingdom

of God. The call is still being used today, and contemporary Christian leaders and followers are the benefactors of this great gift of liberation.

There are great insights to gain from the exchange between Jesus, Martha, and Mary, particularly within the context of followers because preoccupation with leadership has hindered scholarly consideration of the follower. Kelley (1988) indicates, "Followership dominates our lives and organizations, but not our thinking" (p. 2). This was not the case with Jesus. He accepted women and men into his movement and empowered them to be influential leaders and followers. From the pericope on Jesus, Mary, and Martha we may read and reflect on Jesus as a disruptive thinker and influencer, Mary, who harnessed the power of disruptive thinking through her posture as a disciple in training, and Martha, who either did not realize the power and position she held or did not adopt the mindset of a disruptor and therefore was unable to relinquish her connection to social norms and obligations. Upon hearing Martha's complaint Jesus seized the opportunity to redirect her thinking. DeSilva (2004) wrote, "God's patronage was directed toward the human elite and the human poor. Jesus is our patron who grants favor and access to God" (p. 335). Martha's distraction shifted her focus away from Jesus, her patron, but Mary seized the opportunity to be in his presence and openly reaped the benefits of a relationship with her leader. Jesus in a very simplistic way presents a universal message of liberation in the kingdom of God; one that would repeal and replace the oppressive systematic infrastructure. Jesus' message opened the door for marginalized to have access to and participate in this movement.

Some insight may also be gained from a comparison between Martha's distractions and Christensen's "causal mechanisms" (Christensen, 2006, p. 31). Martha was distracted by numerous tasks. Desiring help from her sister Mary, she asked Jesus to intercede but Jesus refused (Luke 10:40-42). Reiterating Christensen's (as cited by Euchner, 2011) belief that people who stand in the way of advancement are individuals that do not share the same language. Jesus' used this occasion to create awareness about the disconnection. It behooves present and future leaders to ensure that there is unity in thought and action if the vision is to be achieved.

How might leaders ensure that other emerging leaders and followers are sharing the same language that draws people toward a common goal? Jesus was effective at providing a vision of something better and then working diligently to teach it to others so they would not second guess the mission or their roles in it. The critical factor to consider from the analysis of the pericope is the fact that Jesus' ministry interrupted traditional and cultural norms. Jesus exemplified leadership, but what made his ministry unique and attractive to followers was the fact that he was one of them. Hendricks (2006) stated Jesus offered something that the people desperately needed, relief from marginalization and subjugation. As Luke depicted, Jesus offered salvation to those who were willing to accept it. Jesus connected with the "Am ha-Aretz, to the natives or people of the land, the non-elite in Israel because they were oppressed by political, religious, and economic factors" (Hendricks, 2006, p. 71). Jesus' message resonated with the masses because it was purposeful and focused on the common good. It was useful and accessible to all, and he made certain that his disciples adhered to the new and inclusive culture. This new shared culture enabled him to build relationships with people that helped him carry out his mission. It also brought the connection and impact he had on female leaders and followers to the forefront.

Contemporary leaders must consider the degree to which disruptive leadership can fit in with the women in leadership. Quite often, distinctions are made between men and women in leadership. Can or should women lead, are they capable of leading like their counterparts, and what are the similarities and differences in leadership style. Workplace challenges for female leaders have improved in recent years but there is still work to be done. In various social, political, and business enterprises, women are occupying more professional positions than in times past but, they are still underrepresented in many executive level positions. In a briefing on *closing the Women's Leadership Gap*, Trefault, Merrill-Sands, Kolb, and Carter (2011) made a distinction between first and second-generation discrimination. First generation gender discrimination deals with intentional acts of bias against women. It is regarded as the camouflaged foe of progression. Conversely, the second generation, gender discrimination seeks to hinder the progression of women, which adds tension to their personal and professional lives. Here, "practices seem unbiased in isolation and intention, but they reflect masculine values and the life situations of men who have dominated in the public domain of work" (Trefault, Merrill-Sands, Kolb, and Carter, 2011, p. 2). Lewis (2002) shared diversity among other things is an extremely complex 21st-century global issue that leaders must contend with. How organizations advance will depend on their attention to change. Disruptive leadership presents great opportunities for diverse forms of leading that abolishes all forms of biases because it seeks to identify and replace unsatisfactory conditions with a new inclusive culture.

Assumptions regarding knowledge, skills, and abilities are some of the challenges facing emerging leaders today. Jesus' instruction and practical application helped to develop and enhance their capabilities. For instance, the people of the first-century church and present day ministries may encounter similar ambiguities as they both seek to understand how to lead their followers. This can be accomplished using Luke's blueprint. Emerging leaders also face the challenge of trying to navigate through their understanding of the functional requirements versus expectations of leadership and how they might obtain core competencies to be productive in the work environment. Current leaders can also play a pivotal role in their development process. Leaders who identify and replace inadequate social and religious norms with alternatives to better serve domestic and global communities are taking on the characteristics of a disruptive leader.

Sometimes, emerging leaders do not realize the power they have and fail to seize the opportunity to drive change. How might a current leader help emerging leaders develop and harness the power of disruption? Contemporary Christian leaders may glean insight from the frequency in which Jesus successfully targeted the marginalized and prepared them for discipleship. Essentially, it begins with a desire to be a change agent and to develop disruptive characteristics. Like Jesus, emerging leaders must be willing to take risks, establish a new set of rules, and use various communication methods to explain why a modification has taken place. To achieve a common goal, a leader must be in constant communication with their team. In this manner, they will create a culture that embraces disruption and change and allows the next generation of leaders to learn and duplicate this model.

There are three components that will enhance this model: (a) instruction, (b) mentorship, and (c) disruptive followership. Instruction is an essential part of the biblical

audience's tradition as the scriptures indicated in Deuteronomy 6:6-7. Ryan (2016) noted that it is critical to subscribe to "a new theory where leaders can effect change and empower others from positions of non-authority to lead" (p. 2). Ryan (2016) furthers, from it followers will "obtain skills and competencies that are crucial to leadership in contemporary and social contexts" (p. 2). Religious and secular educators can play a role in developing curriculum on this model. Another valuable practice that will help emerging leaders develop disruptive characteristics is mentorship from and collaboration with disruptive leaders and followers. Jesus taught his disciples and sent them out by two, which enabled them to learn with and from each other. The disciples learned how to do the work in unorthodox ways, but more importantly, they did not allow their station in life to prohibit them from participating in the movement. In fact, they felt empowered to do the work, which is why disruptive followership should be explored. The common traits of a disruptive leader are exhibited in followers as there is interdependency between the leader-follower. Influence and power are concepts in both disciplines, but a concentration on the follower's influence and power is essential to leadership theory and requires further study (Chaleff et al, 1996). Jesus modeled exemplary leadership with his followers. They observed him in his role and were able to use those events as learning opportunities for themselves and others.

It is this researcher's opinion that disruption is the foundation of leadership growth. Once a leader has a real sense of self and their place within the context of a wicked problem like oppression, they can develop a vision and influence others toward that common goal. Jesus' willingness to openly challenge the leaders of his time is inspiring. He established new benchmarks and built a new valued-based culture that focused on demonstrating love for God and neighbor through words and deeds. Moreover, he was disturbed by the forces that suppressed the people and by their real-life experiences. Ryan (2016) indicated that "unprecedented and unanticipated connections among events, people, and places drive social processes and interconnected systems" (p. 4). It can become increasingly difficult to identify problems and solutions as the boundaries expand (Ryan, 2016). This was not the situation between Jesus and Martha. Martha's concern was based on the workload and need for assistance. Jesus was concerned by Martha's inability to break away from tradition. He wanted her to understand the urgency of learning as it would prepare her for future issues. There were many forces at play during Jesus' time, and he readily worked to combat social, cultural, gender, and religious oppression. Jesus interrupted normal behaviors by inviting and preparing the marginalized to embrace and lead change.

V. CONCLUSION

Leadership is a lifelong formative process filled with a plethora of unknowns. Luke provided an excellent narrative of Jesus as a disruptor of status quo. Jesus was a leader who understood the developmental landscape of one of his disciples and intervened by shifting her attention from the tactical elements of household leadership to a more strategic form of ministry, and it began with listening and observing leadership. Attention must also be given to Mary, the disciple who developed a disruptive posture from her influential leader. Her actions are the end result of Jesus' instruction and development.

Luke's storylines portray the life, struggles, and ministry experiences of the Jewish and Gentile community and their encounters with Christ. This enabled the biblical audience to find meaning and practical application. The various narratives of women who like their male counterparts struggled through life but found hope and truth through salvation was strategic. As was the depiction of Jesus, the leader who understood human development. Each situation that Jesus and his disciples encountered created opportunities for him to teach them how to lead, disciple, and share ministry responsibilities. Jesus lived during a time of oppression and unrest in the land. Rather than succumb to the social, cultural, and religious forces, he challenged them and taught his disciples to do the same. To be a disruptor during Jesus' time was radical and it galvanized a movement that exists today. The invitation to be a member of the kingdom of God is never ending.

How might current leaders apply disruptive leadership in a manner that is similar to Jesus or that reflects his leadership style? Leaders must think about and respond to unsatisfactory conditions within their organizations and the world. A disruptive leader cannot operate in a vacuum; they must influence others to actively participate in and support their mission. Together they will become change agents that work toward the common good for all. This is what Jesus did and it is what is needed today.

Leaders must be resilient in their effort to disrupt status quo. Keeping in mind the story of the Good Samaritan because there is great reward when love and compassion are shown. Leaders will gain a better understanding of how to harness the power of disruption through learning and application. Jesus interrupted regular activity so that they might become internally focused on learning and externally relevant as leaders and followers of change. Change requires the work of many for the common interest of all. Christian leaders and followers must work together, seek to gain a deeper learning of disruptive theory, and ensure they are using the same language to define and understand its implications. It is all important that leaders teach their teams how to think differently about a problem that the organization is facing and figure out new ways of altering the situation. This gesture will create opportunities for them to model Jesus' form of disruptive leadership. Consequently, the church and surrounding community will benefit from it. The limited scholarly literature on the impact of disruptive leadership on emerging leaders presents a starting point for ongoing research; especially within the church enterprise. Simultaneously, developing a clear model of disruptive followership while beyond the scope of this paper represents a critical avenue for future research.

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LEADERSHIP: MORE SACRIFICE THAN GLORY
A SOCIO-RHETORICAL READING OF MATTHEW 12

DANIEL P. ROGERS

Power and authority are difficult topics because researchers tend to play out the implications of each in extremes. Jesus does some fascinating things in Matthew 12, where words, actions, law, family, miracles, historic prophecy, current prophecy, power, and authority all intersect in a confrontation between Jesus and the Pharisees. This paper analyzes the narrational texture/pattern, argumentative texture, opening-middle-closing texture/pattern, social texture, and inter-texture of this chapter using socio-rhetorical criticism as Jesus interprets David, Leviticus, Hosea, Isaiah, Jonah, and the Queen of Sheba. Specifically, the analysis should help Christians reflect on their importance, opportunities, and responsibilities in the world, especially relating to Christian leadership. Through the various interactions with the Pharisees, it looks at the purpose of authority, the use of power, and how Jesus "proves" his words when the Pharisees ask for a sign. The only sign Jesus offers, that of Jonah, will be also explored. Overall, Jesus points to an authority that enthrones God, using sacrifice and undesirable calling as proofs. Finally, reflection will be provided on Jesus's invitation, especially as it contrasts with modern notions of leadership (charismatic, servant, transformational, and values-based). Ultimately, Christian leadership is more sacrifice than glory. Rather, it's more sacrifice, then glory.

I. LEADERSHIP IN THE BOOK OF MATTHEW

Hackman & Johnson tell us, "Leadership seems to be linked to what it means to be human."[1] Capitalizing on the incarnation, Jesus presents a fascinating look at leadership in Matthew, the gospel designed to establish him as king. However, Jesus engages the Pharisees in Matthew 12 in a manner that is not self-elevating, but one that simultaneously affirms and challenges their power and authority. Narratively, the

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[1] Michael Z. Hackman & Craig E. Johnson. *Leadership: A Communication Perspective*. Long Grove, IL: Waveland Press, Inc., 2004, 5.

escalating engagements between Jesus and the Pharisees are driven by the Pharisees own actions. It begins with the disciples picking grain, an innocuous action except for the day and ends with an invitation from Jesus to do God's will. The passage is rife with Old Testament references, as Jesus structures his arguments from Israel's history and characters the Pharisees would acknowledge. Framed in the larger context of Matthew, which attempts to establish Christ as king, chapter 12 contrasts the actions of that king against the current religious rulers of the time. Much practical application for Christian leadership emerges from the give and take of these interactions.

This paper applies the socio-rhetorical criticism method to study Scripture by exploring narrational texture/pattern, argumentative texture, opening-middle-closing texture/pattern, social texture, and inter-texture to understand the construction of this text. Geisler states, "As Christ is God and Man in one Person, so Scripture is, indivisibly, God's Word in human language."[2] Hence, analyzing the words of Jesus within scripture, especially as he quotes other scripture, should present insights in both method and result. Then, these insights are compared and contrasted with modern notions of leadership, generating recommendations for Christian leaders.

II. NARRATIONAL TEXTURE AND PATTERN

The Pharisees drive the engagements in Matthew 12. Robbins tells us, "Narrational texture resides in voices through which the words in texts speak."[3] The narrator of this passage uses both the words and actions of the Pharisees to propel the action. In verse 2, they "saw" and "said". In verse 10, they "asked" to "accuse". In verse 14, they "went out" and "conspired". In verse 24, they "heard" and "said". In verse 38, they "answered him, saying". Each of these words and even the motives, known by Christ in verses 15 and 25, are contrasted by Jesus's gentle reproaches and departures. Far from pursuing conflict, Jesus responds to each challenge by teaching both by word and action. In verse 3, he quotes David's actions. In verses 11-12, he contrasts helping men with helping animals. In verse 15, he withdraws. In verse 25, he discusses divided kingdoms. Finally, in verse 39, he challenges the concept of "proving" his teaching through a sign.

It is important to recognize the narrational texture to see this pattern of give and take. While the disciples engage in actions, the Pharisees begin the challenge. The words and motives of the Pharisees are contrasted with the words and actions of Jesus. The "heart" of the Pharisees conflicts with the "heart" of Jesus, proven by his actions and upheld by his words.

III. ARGUMENTATIVE TEXTURE

A second texture of this passage looks at the "argumentative devices [used] to persuade the reader to think and act in one way rather than another."[4] Matthew 12:1-21

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[2] Norman L. Geisler. "Explaining Herneneutics: A Commentary on The Chicago Statement on Biblical Hermeneuitics Articles of Affirmation and Denial." H*ermeneutics.kulikovskyonline.net* (2004), 1.

[3] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 15.

[4] Ibid., 21.

presents a fairly classic rhetorical model of theme, rationale, contrary with rationale, restatement of thesis and rationales, analogy, example and testimony of antiquity. The theme comes in verse 7, "you would have not condemned the guiltless." The rationale is in verses 3-6 as Jesus discusses how David and the Pharisees break the law and are not guilty. The contrary with rational is in verse 10 in that the Pharisees still wish to accuse him. The restatement of thesis and rational comes in verse 12 as Jesus presents the value of man and the lawfulness of doing good. The analogy is in verses 11-12 as man is compared to a sheep. A second contrary with rationale is presented in verse 14 as the Pharisees again conspired "how to destroy him." Finally, the example and testimony from antiquity is the quote from Isaiah in verses 18-21. Overall, the major premise of this narrative is that power should be used to do good. The minor premise is that the Pharisees are misusing their power to condemn the guiltless. Verse 22 hints at the conclusion as it presents a demon-oppressed man both blind and mute. Jesus holds the power to reverse the Pharisees position as they follow the wrong leader, but they are blinded, unwilling to receive the healing he offers.

It is important to recognize the structure of the arguments presented to understand the strength of the case being made. The Pharisees are in authority and misusing it, and Matthew systematically undermines their position by the words and actions of Jesus chock full of direct Old Testament references in 1 Samuel, Leviticus, Hosea, and Isaiah and indirect references to 1 and 2 Kings. As such, the first half of Matthew 12 sets the tone for the conclusions that follow.

IV. OPENING-MIDDLE-CLOSING TEXTURE AND PATTERN

Before those conclusions are explored, Robbins gives another lens: "Repetition, progression, and narration regularly work together to create the opening, middle, and closing of a unit of text."[5] Matthew 12 requires the reader to have an understanding of Israel's history to see the centrality of the "stretched out hand" as a marker that separates these three sections of text. While most of the healings are unnamed in this chapter, the man with the withered hand is particularly identified in verse 15. Working backward, verse 7 quotes Hosea 6:6: "I desire mercy and not sacrifice." The narrator uses this form of intertexture to shift the "word-string" to create "the force of a proverb, maxim, or authoritative judgment."[6] In Hosea, the prophecy was originally delivered to Josiah, the king of Judah who, after finding the book of the law during Temple repairs, proceeded to clean house. He even burned the bones of the priests of Bethel at the high place set up by Jeroboam.[7] These actions were previously prophesied in 1 Kings 13. Jeroboam had set up this high place, complete with a golden calf because he feared that if people returned to the temple for worship, "the kingdom [would] turn back to the house of David."[8] At its dedication, a prophet specifically identified Josiah as the "son born to the house of David" who would "sacrifice on you the priests of the high

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[5] Ibid., 19.

[6] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 41.

[7] 2 Kings 23:16

[8] 1 Kings 12:26

places…and human bones shall be burned on you."[9] Jeroboam then "stretched out his hand from the altar, saying 'seize him.' And his hand, which he stretched out against him, dried up, so that he could not draw it back to himself."[10] This link gives an indication that the Matthew 12:7 reference concludes the opening section of this passage. Jesus has established himself as "lord of the Sabbath" by his use of power and authority. While the Pharisees look to condemn, an action Jesus relates all the way back to Jeroboam, Jesus offers a different approach: a heart-based acknowledgement into the motives driving behavior. Jeroboam's motives are clear, and he's "sold his soul" for fear of losing his power. When he stretches out his hand, he grasps to maintain that power. God withers his hand. The rule of the 10 tribes of the Northern Kingdom God has established for him has been misused, and the withered hand gives the metaphor for his weakened position as he's sought worldly means to fortify his power. Essentially, the Pharisees are warned not to condemn in order to maintain or strengthen their authority. That approach has historically backfired.

The man with the withered hand in the synagogue begins the middle section of the passage. The Pharisees target this man as the basis of a healing question in order to accuse Jesus. The Pharisees treat him like an object, a means to gain an advantage over Jesus. While the Pharisees display their ignorance of the point of Jesus's teaching in the opening section, Jesus continues his description of the law by pointing to man's value over that of animals. In this section, Jesus orders the man with the withered hand to "stretch out your hand."[11] When the man obeys, his hand is restored. Jesus points to a better use of power—a power used to "do good"[12], not for the self-promotion and tight control of the opening section. In fact, "the withholding of good is an evil work that defiles the Sabbath."[13]

The closing section portrays an invitation with Jesus "stretching out his hand toward his disciples."[14] His reaching out isn't to grasp power, nor does he have to reach out for healing. Jesus, instead, reaches out to invite others to join him as he "does the will of [his] Father in heaven."[15] Narratively, Matthew presents the direction the Pharisees are reaching in the opening (for power and control), the direction the reader should be reaching in the middle (for healing), and the direction Jesus is reaching in the closing (for disciples).

V. THE GIVE AND TAKE

Now that the larger framework has been established, the various engagements with the Pharisees can be explored by their power contrasts. Seven distinct sections mostly align with the words of the Pharisees and can be divided into three categories: 1) purpose of authority; 2) use of power; and 3) "proving" it. Each section draws

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[9] 1 Kings 13:2

[10] 1 Kings 13:4

[11] Matt 12:13

[12] Matt 12:12

[13] David deSilva. *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture*. Downers Grove, IL: IVP Academic, 2000, 290.

[14] Matt 12:49

[15] Matt 12:50

extensively from the Old Testament as Jesus adjusts the conventional wisdom of those currently "in charge".

Purpose of Authority

The first three engagements with the Pharisees all fall into the category of authority's purpose. At the chapter's opening, the disciples are plucking heads of grain on the Sabbath. When the Pharisees challenge these actions as unlawful, Jesus points first to David, then to priests. Jesus recites the narrative in substantially his own words, a specific form of intertexture.[16] After Jonathan warns him to flee from Saul, David goes to Ahimelech in the tabernacle to ask for food.[17] This priest is unprepared for hospitality and only has the 12 show-bread loaves, which Leviticus tells us can only be eaten by a priest, his family, and his slaves.[18] No "stranger" may eat of these loaves. Ahimelech wants some confirmation from David as to his worthiness to take the bread, introducing the idea that David and his companions "have kept themselves from women."[19] David takes it one step further, saying "the vessels of the young men are holy even when it is an ordinary journey."[20] Basically, he claims holiness as a course, manner, habit, or way of life. Based upon this logic, Ahimelech gives him 5 of the 12 loaves. Showing his mastery of the scriptures, Jesus then points to the priests themselves, quoting (again in his own words)[21] the adjacent verse to the one with which Ahimelech is concerned. In Leviticus 22:9, the priests are instructed to "keep my charge, lest they bear sin for it and die thereby when they profane it: I am the Lord who sanctifies them." The verse says *when* they profane it, because the priests work on the Sabbath in the performance of their duties, their work isn't sinful because the Lord sanctifies them.

Jesus doesn't defend his disciples against the Pharisees by arguing that they aren't breaking the law. Instead, he points to two other lawbreakers: David and Ahimelech. Neither followed the letter of the Levitical law. Then Jesus uses the same logic as David himself: mercy should be offered to those engaged in a life of holiness. Pointing to David's own logic (a hero they would celebrate), he calls the Pharisees' condemnation misdirected. Basically, they've misused their authority by not looking beyond the action to the heart behind it.

For the second engagement, Jesus yields home turf advantage by entering "their" synagogue in Matthew 12:9. Here's the man with the withered hand and Jesus balancing the expectations of his Father without undermining the authority of the Pharisees. As shown earlier, the Pharisees are blinded not just by the authority they hold, but also by the responses Jesus provides when they challenge his actions. Jesus turns their challenge back on itself and challenges their own use of authority if they aren't "doing good". As the Jewish community leaders, the Pharisees aren't interested in

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[16] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 43.

[17] 1 Samuel 21

[18] Leviticus 22:10

[19] 1 Samuel 21:4

[20] 1 Samuel 21:5

[21] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 43.

having their authority questioned, and they don't respond to the challenge by changing. Instead, they seek to undermine the one reversing their challenge. In this honor culture, the Pharisees have lost two rounds of *riposte* (challenge-response), losing honor in each exchange. By picking this public fight, the Pharisees have sought to "usurp the reputation of [Jesus], to deprive [him] of his reputation."[22] In fact, Robbins tells us "Every social interaction comes to be perceived as an affair of honor, a contest or game of honor, in which the players are faced with wins, ties, and losses."[23] Stinging from their twice-failed rebukes, the Pharisees leave.

Jesus isn't the antagonist in this passage, heckling the Pharisees for their scriptural misinterpretations. Quite the opposite, Jesus quietly uses his authority to "do good". The passage takes it a step further as he "ordered them not to make him known"[24] after various healings. Contrasted with the Pharisees' desire to trap him and cause him to lose honor (devaluing man), Jesus uses his authority to honor those who would follow and obey (valuing man). These social codes of honor are important to understanding not just the win/lose dynamic of riposte, but also the shift in how Jesus gains honor not by putting others in their place, but by elevating the unworthy.[25]

Jesus, by these actions, embodies and exemplifies both the historic male and female ideals of honor. Robbins says, "The purpose of honor is to serve as a social rating that entitles a person to interact in specific ways with his or her equals, superiors, and subordinates, according to the prescribed cultural cues of the society."[26] Jesus, by the *ascribed* honor from his Father holds the culturally "male" version and, by his "sensitivity about what others think, say, and do with regard to his honor"[27] simultaneously embodies the "female" version of honor of that time. Said another way, Jesus upholds his honor birth right (male) by appropriate responses to the Pharisees while also acting in a manner that positively portrays "following and serving"[28] (female). This combination is powerful, as Jesus does not pit the "male" and "female" versions against one another, a common historic and modern mistake. Instead, he offers believers an unearned inheritance (historically "male" honor) to enable them to follow and serve (historically "female" honor). Instead of putting everyone in his or her "rightful" place, Jesus both challenges and reconstructs the cultural understanding of honor.

Further explaining Jesus's actions, the narrator then provides a long Old Testament quote that gives additional clarity to the authority interpretations of the first two interactions with the Pharisees. Jesus quotes Isaiah 42:1-4 with some interesting differences. Robbins calls this "narrative amplification."[29]

Table 1: *Narrative Amplication*

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[22] Ibid., 80.

[23] Ibid.

[24] Matt 12:16

[25] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 63.

[26] Ibid., 76.

[27] Ibid.

[28] Ibid., 77.

[29] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 51.

Isaiah 42: 1 – 4	Matthew 12: 18 – 21
¹ Behold my servant, whom I uphold,my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. ² He will not cry aloud or lift up his voice, or make it heard in the street; ³ a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. ⁴ He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.	¹⁸ "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. ¹⁹ He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; ²⁰ a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; ²¹ and in his name the Gentiles will hope."

The narrator starts by changing the future tense prophecy into a present-day fulfilment. "Uphold" is removed. "My beloved" is added. The Old Testament meaning for "cry aloud" (*tsa`aq*)[30] has the implication of crying out for aid/help, and "lift up his voice" (*shama`*)[31] has the sense of making himself heard. Matthew changes it to wrangling (*erizō*)[32] and shouting (*kraugazō*).[33] This change creates more the sense of a calm temper that others may not hear. Linking the passage to Jesus's instruction to those he's healed to "not make him known", it seems that Jesus isn't healing for the sake of popularity. He neither lifts himself up nor asks others to do so.

Probably the largest difference between the passages is "until he brings justice to victory" replacing "he will faithfully bring forth justice". The "surety" of a coming justice turns into forceful (*ekballō*)[34] victory (*nikos*).[35] Hence, the new context looks like a final decision that comes by forceful action. Through the lens of the crucifixion, the implication becomes clearer, where a just, final decision is won. The promise is in Isaiah, and Jesus clarifies the cost in this quotation.

Finally, Jesus doesn't reference the fact that he won't grow faint or be discouraged, and the earth and coastlands are replaced by Gentiles. The final change replaces "wait for his law" with "hope in his name". As Christ fulfills the law, his name becomes the basis of hope.

Looking through an authority lens, Jesus presents a calm use of his power without self-promotion. Additionally, the promised force comes not from Jesus, but upon

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[30] "H6817 - tsa`aq - Strong's Hebrew Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=H6817&t=ESV

[31] "H8085 - shama` - Strong's Hebrew Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=H8085&t=ESV

[32] "G2051 - erizō - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G2051&t=ESV

[33] "G2905 - kraugazō - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G2905&t=ESV

[34] "G1544 - ekballō - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G1544&t=ESV

[35] "G3534 - nikos - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G3534&t=ESV

him. When Jesus accepts that undeserved condemnation, a final decision gets rendered, and man's hope becomes his name.

Overall, authority is reinterpreted within these interactions in three primary ways. First, it should not be misused to bring condemnation where it is not warranted. Second, it should be used to "do good". Third, it is not self-promoting. Ironically, it even presents the opportunity, when used properly, to accept undeserved condemnation when its source is secure. Applied in organizations, leaders can serve the needs of the organization by "doing good" and not bringing unwarranted correction—which requires knowing employees well enough to understand the motives behind their words and actions. Finally, it allows for the more difficult decisions when that authority gets challenged. When the leader's motives are pure, not self-promoting, and used to "do good" and not condemn, it becomes very difficult to uphold charges against it. Sadly, charges may come and require standing in the midst of undeserved condemnation when the only recourse is to find security in Christ.

Use of Power

Authority shifts to power as Matthew 12:22 continues with a demon-oppressed man. Demon-oppressed (*daimonizomai*)[36] could just as easily have been interpreted as "under the power of a demon." Jesus heals this man, proving his power over demons. Amazing the people, they ask, "Can this be the Son of David?"[37] The Pharisees attribute his power to a higher demonic force. Instead, Jesus teaches on power's direction. For Jesus to overpower requires a different source, an opposition to the power currently wielded. Otherwise, the power is undermined from the same source that it originates. Metaphorically, that would be like using additional acid to decrease acidity. Looking at how the world uses power, it's not hard to see the source of their mistake. If every man constitutes his own kingdom, then the good/evil dichotomy gets replaced with an "every man for himself" power struggle. The Pharisees get caught in this misunderstanding. Their authority as Israel's spiritual leaders comes from God, but they aren't looking to Him for the correct use of that authority. The resulting internal division they feel boils over in the face of the Son of God's power and authority. As such, they attribute the division not to themselves, but to Jesus.

Satan's power is contrasted with the Spirit (*pneuma*)[38] of God, described by Thayer's Greek Lexicon as "God's power or agency". Jesus acts by this power,[39] and the Pharisees are positioning themselves against it.[40] Attributing the work of God to Satan constitutes the clearest blasphemy that could be attributed to the Spirit. Jesus uses his power to gather.[41] He asks his people to gather with him, direct praise toward

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[36] "G1139 - daimonizomai - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G1139&t=ESV

[37] Matt 12:23

[38] "G4151 - pneuma - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 22 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G4151&t=ESV

[39] Matt 12:28

[40] Matt 12:31-32

[41] Matt 12:30

God, and submit their own use of power to Jesus's teaching as an example. Power games that ignore the larger picture will only result in division, internally and externally.

Continuing this discussion of power, Jesus shifts to trees to look at the use of words in Matthew 12:33-37. Telling the Pharisees to "make"[42] the tree either good or bad means they still have a choice. Yet that choice requires a joining of faith and works, which "cannot be divorced if regeneration involves a new inclination."[43] When Jesus moves from trees to vipers, he doesn't let the Pharisees off the hook that their bad fruit is only unintentionally bringing harm to others. In fact, deSilva describes this description (brood of vipers) as "the most virulent of insults available to people in the ancient world."[44] Jesus recognizes their motives, calling their actions purposeful poisoning. Jesus sees the evil intent behind their pretended good speech. He even tells them that people will give an account for every careless (fruitless) word they speak.[45] In short, these verses give four different powers of words: 1) good/fruitful; 2) bad; 3) poisonous; 4) fruitless.

Good fruit brings life and health. These seeds, planted in good soil employees, can multiply in effectiveness. Words crafted well can live long beyond their original use. Bad fruit sickens, whether half-baked or ill-chosen, and leaves employees looking elsewhere for nourishment. Poisonous words look good, tempting with the appearance of health, but result in only injury. Before others notice the effect, the poison spreads and twisted logic affects growing populations, even bringing a false comfort. In organizations, it can be bosses who give the appearance of help only to take the credit and bury your contribution. Lastly, fruitless words are meaningless. Like cocktail reception small talk, these words have no lasting effect.

The third power discussion acknowledges the struggle of power. In Matthew 12:43-45, there is a strange discussion of a man with an unclean spirit. Two connections show the logic of this passage. First, the healing of the demon-oppressed man had led to a debate about power. Important to note is that "demon possession is a state of impurity since one is inhabited by an unclean spirit."[46] Jesus makes it clear that his decision is final if it comes by the Spirit of God.[47] This passage presents the contrasting position. In Matthew 12:43, it is unclear why the unclean spirit departs, but his return two verses later proves the temporary nature of his departure as he says to himself, "I will return to my house."[48] Here, the decision is not final. The second connection is to Matthew 12:29. Jesus asks, "How can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house." The question for the "house" is one of ownership. The unclean

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[42] Matt 12:33

[43] Dane Ortlund. *A New Inner Relish: Christian Motivation in the Thought of Jonathan Edwards*. Scotland, UK: Christian Focus, 2008, 163.

[44] David deSilva. *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture*. Downers Grove, IL: IVP Academic, 2000, 163.

[45] Matt 12:36

[46] David deSilva. *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture*. Downers Grove, IL: IVP Academic, 2000, 284.

[47] Matt 12:28

[48] Matt 12:44

spirit has claimed ownership. A cleanup project occurred during his absence, presuming improved, though temporary, self-control. What about Jesus?

Jesus isn't content to be a tenement. He's there for ownership. He isn't looking for a beautification project to further the work of man or demon, and he isn't there to clean. He's there to plunder. Upending man's comfortable existence, he binds the power of Satan to take over the house. He's not there to clean. He's there to purify. Yet, this position should offer comfort, not concern. Isaiah 49:24-25 says, "Can the prey be taken from the mighty, or the captives of a tyrant be rescued? For thus says the LORD: 'Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued, for I will contend with those who contend with you, and I will save your children.'" Jesus usurping the power of Satan brings hope!

From a power perspective, he's contrasting man's traditional approaches to power against his. Using the world's standards may appear successful in the short term as people admire how "clean" others' lives appear, but they aren't realizing the secret invitation and risky position of the "self-made". So many stories discuss a climactic encounter as people sell their souls. Jesus paints a picture here not of climax, but of slowly compounding compromise that accepts and celebrates worldly power, man's praise. Focusing on ultimate power, Jesus asks for a reversal, not surface-level improvements. When he's the owner, there is no room when the unclean spirit returns. Instead, you become transformed into a house built for his comfort. Only then will his power make sense, a power for others.

The final power discussion is an invitation in Matthew 12:46-50. Here, Jesus uses family to make his offer to an "alternative kinship group".[49] He names his Father for the first time in the chapter. He's called himself the "Son of Man" three times.[50] He's spoken of the Spirit four times,[51] but only in the last verse of the chapter does he mention his Father. It is here that he stretches out his hand to offer a better use of power and an invitation to become a child of God. This final section portrays Jesus as having what Robbins calls a "dyadic personality: one who needs another person continually in order to know who he or she really is."[52] What sets Jesus apart is that his interrelatedness is with God, not humans, and he offers that same connection to Christians. The Christian relates to Christ like Christ relates to the Father, and he gives an invitation to join his kingdom, one where power is used differently.

Jesus's power is used to gather and praise in submission to God. It's one where words are used to bring life and health, not twisted or wasted. Jesus's power is also final as he takes up residence in the midst of life's messiness. He uses it for one to multiply its effects for others. Finally, his power is an invitation to join him in gathering, praising, bringing life, and accepting him in a permanent decision to do the will of his Father.

"Proving" It

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[49] David deSilva. *Honor, Patronage, Kinship, and Purity: Unlocking New Testament Culture*. Downers Grove, IL: IVP Academic, 2000, 197.

[50] Matt 12:8, 32, 40

[51] Matt 12:18, 28, 31, 32

[52] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. Harrisburg, PA: Trinity Press International, 1996, 77.

Interpretation is always stronger when it can be proven. Jesus has said some pretty challenging things to the Pharisees. Now they want him to "prove" it. Commonly, Old Testament prophets would prove their authority with a sign. In the earlier example of Jeroboam and the withering of his hand, the prophet gave a sign to prove his words: "The altar also was torn down, and the ashes poured out from the altar, according to the sign that the man of God had given by the word of the LORD."[53] Here, though, the Pharisees are acting like the people asking Jesus for a sign to prove his words in John 6:30 after he had previously fed them with bread and fish. The Pharisees aren't asking in order to believe, they are attempting to shift focus from Christ's words to the requested sign, a logical red herring.

Jesus, knowing their motives, refuses. Instead, he repeats the theme established throughout the chapter by pointing them to an example that inverts power and authority, one proven by subjugation and sacrifice. In Matthew 12:39-41, Jesus presents the "sign" of Jonah, again in his own words.[54] Jesus proves his authority by its cost, a path of shame that leads to honor. In short, he tells the Pharisees that his authority requires subjugation to be fully realized. Using unlikely foreigners to make his case, Jesus points to the Ninevites and the Queen of Sheba. The Ninevites had to repent and the Queen of the South had to travel. Both left comfort to turn to God.

The sign of Jonah has significant implications for Christian leaders. First, it falls in Matthew 12, a chapter that consistently contrasts the differences in how authority and power should be used in the kingdom of heaven. Second, the top three leaders in Christian history all have links to this sign: Jesus, Peter, and Paul. Jesus provides the clearest linkage through this passage. Peter, then called Simon, receives his commission after Jesus asks, "Who do you say that I am?"[55] After Simon calls him "the Christ, the Son of the living God, " Jesus says, "Blessed are you *Simon Bar-Jonah*! For flesh and blood has not revealed this to you, but my Father who is in heaven."[56] Calling Simon "Son of Jonah" links Peter's story to both Jesus and Jonah as Jesus then commissions him with both a name change and the keys to the kingdom. Later, Luke describes the Cornelius conversion in Acts 10 based upon the Jonah narrative, and Peter plays the part of Jonah. Robert Wall provides the following connections:

> "Luke has not selected incidental catchwords, but decisive 'moments' in the Jonah narrative itself: the 'place' (Joppa) where the story begins; the number three which signifies where Jonah's 'conversion' takes place; the 'commission' (arise and go) to proclaim the Word of God for Gentiles, the 'conversion' (believe) of the Gentiles, and its 'consequences' (anger and God's rebuttal). In our opinion, Luke has rearranged his Cornelius tradition(s) according to the Jonah narrative in order to situate it against the backdrop of the account of Jonah in the Old Testament."[57]

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[53] 1 Kings 13:5

[54] Vernon K. Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, PA: Trinity Press International, 1996, 43.

[55] Matt 16:15

[56] Matt 16:16-17

[57] Robert W. Wall "Peter, 'Son' of Jonah: The Conversion of Cornelius in the Context of Canon" Journal for the Study of the New Testament, 1987, 79-90.

Paul's connection is more limited and potentially not intended in Galatians, but his commission from God for the Gentiles followed by three years away still reflects the actor (God), audience (Gentiles), and number (three) of the Jonah story.

Each actor, save Jesus, receives a "three" correction. Jonah is corrected for his denunciation of a foreign kingdom. Peter is corrected on the source of his cleanliness. Paul is corrected in his understanding of the scriptures, and each had misinterpreted the nature of Christ's kingdom. In his sign of Jonah, Jesus doesn't receive correction. Instead, he "earns" his kingdom title by what he suffers. In all cases, the kingdom is one that exalts God as the primary actor. As the only and independent Sovereign, God often commissions in ways that may give each player pause. Even Jesus struggles with his commission in the garden.[58]

Turning back to the book of Jonah to better understand the "sign" Jesus offers, James Watts offers some clarifying observations. First, Watts calls Jonah an "orthodox and pious man who responds to salvation with appropriate thanksgiving."[59] Yet, the Jonah story also "ignores the essential issue between the prophet and God: Jonah's refusal of a prophetic commission."[60] The song in Jonah 2

> "is used in a subtle manner to draw out readers' sympathies for Jonah's predicament at sea, by playing on the expectation that the psalm's presence marks the climax and immediate resolution of the story's main conflict. The sympathies thus engendered remain after this expectation has been disappointed, thereby leaving readers vulnerable to the implications of the book's quite different climax two chapters later.[61]

To make his case, Watts turns to the modern example of musical theater:

> "the bulk of a musical play's dialogue is usually spoken, but the action is periodically punctuated by musical numbers involving song and dance either by the main actors alone or with a chorus. In contrast to the prose dialogue, which is spoken between characters and passively observed by the audience, the songs are often performed facing the spectators and addressed to them, establishing a more direct rapport between actors and audience. The most successful numbers may elicit such a positive reaction from the spectators that they become "show-stoppers," literally bringing the action to a momentary halt while the audience registers its approval and, occasionally, prompts a repetition of the song. The writers of musicals therefore invariably place their best number, or at least a reprise of it, at the very end of the performance in order to finish the show on as good a note as possible.[62]

Jonah is strange in that it challenges reader expectations. The central psalm isn't the final story. Watts says, "the narratives of Jonah turn the tables on readers who, finding themselves typified in the psalm, identify with the prophet only to have his discredit reflect on themselves at the end of the story."[63] Jesus likewise inverts the power and

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[58] Matt 26:39

[59] James W. Watts, "Song and the Ancient Reader" Perspectives in Religious Studies, 22 no 2 Sum 1995, p 135.

[60] Ibid., 145.

[61] Ibid.

[62] Ibid., 139-140

[63] Ibid., 146.

authority expectations of his own readers by pointing to his "show-stopping" death and resurrection. He uses his power and authority as the "orthodox and pious" man to descend into the "heart of the earth",[64] purposefully fulfilling his commission in a manner none would expect.

The leadership implications of this Jonah "proof" are significant. Jesus offers a sign to prove his words, serving as a living example that typifies the leadership he endorses. Christian leadership likewise shifts expectations as leaders act out of an authority not their own, where the only sign offered is the resurrection, the seal where God accepts Christ's sacrifice. Ultimately, Christians are then freed to do the right thing because their deference is to the Lord of lords. Ironically, this second "lords" (*kyrieuō*)[65] is part of the Greek word, along with *kata*,[66] that would have been translated as leadership in that timeframe (*katakyrieuō*).[67] The connotation is movement from higher to lower combined with power or dominion. In other words, it discusses those who rule over others by virtue of their position. Jesus elevates that view by his position over all those rulers. Then he asks Christians not to elevate themselves, but by virtue of their relationship to this highest authority, to subjugate themselves to him.

VI. CONTRASTS WITH MODERN NOTIONS OF LEADERSHIP

Four of the more popular notions of leadership today are charismatic, transformational, servant, and values-based leadership. Each has an interesting history and contrasts with the leadership Jesus endorses within this passage.

Gardner tells us, "Max Weber borrowed the term *charisma* from Rudolph Sohm, the church historian, who had in turn borrowed it from St. Paul. As the latter used it, the word referred to gifts or powers that were manifestations of God's grace. Weber used the term somewhat differently."[68] Paul glorified God. Weber glorified men "endowed with supernatural, superhuman or at least specifically exceptional powers or qualities."[69] Clearly, this misconstruction misses the point that Jesus emphasizes. By removing the source, Weber makes the mistake of the Pharisees, disconnecting the gift from its purpose: to glorify God. Bass defines transformational leaders as

> those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity. Transformational leaders help followers grow and develop into leaders by responding to individual followers' needs by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization.[70]

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[64] Matt 12:40

[65] "G2961 - kyrieuō - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 23 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G2961&t=ESV

[66] "G2596 - kata - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 23 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G2596&t=ESV

[67] "G2634 - katakyrieuō - Strong's Greek Lexicon (ESV)." Blue Letter Bible. Accessed 23 Apr, 2017. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G2634&t=ESV

[68] John W. Gardner. *On Leadership*. New York, NY: The Free Press, 1990, 34

[69] Ibid.

[70] Bernard M. Bass & Ronald E. Riggio. *Transformational Leadership*. Second Edition. Mahwah, NJ: Lawrence Erlbaum Associates, 2006, 3.

Jesus goes beyond stimulation and inspiration. He lives a life that reflects his teaching. Growth in disciples comes by both learning and living that teaching. As leaders, it requires pure motives, not self-promotion, along with doing good and not condemning. It means gathering, praising, bringing life, and accepting Jesus in a permanent decision to do the will of his Father. Finally, it means not elevating one's self, but by virtue of a relationship to this highest authority, subjugating to him.

Greenleaf gives his thesis, "that more servants should emerge as leaders, or should follow only servant-leaders."[71] Unfortunately, no promise exists within scripture that service on earth will result in elevation this side of heaven. Neither do most have the benefit of picking and choosing under whose charge they will find themselves. Jesus offers not elevation, but subjugation, which fits into Greenleaf's construction of an honorable servant. Yet serving the needs of an organization can sometimes conflict with serving the people within it. Jesus presents a model that serves down only because it first serves up, as any reasonable servant should expect.

Kuczmarski and Kuczmarski tell us, "to make values-based leadership work, senior management must accept a shared leadership construct. This means that each individual in the organization, in effect, takes on a leadership role in some dimension. There is no hierarchy—it is unnecessary."[72] This modernistic notion of shared leadership sounds promising if all employees would "play the game". Unfortunately, man's nature reflects the greatest challenge to this notion. If there is no eternity, no higher power, then subjugation for later elevation makes no sense, and the get and grab of self-focus will undermine even the greatest efforts in power distribution and shared leadership. In fact, one only needs to look to the military forces of the world to realize the greatest threat to any society comes not from misunderstanding, but from perceived inequitable power distribution. Like the Pharisees' response to Jesus, threats to the current order require getting rid of the threat given the values mismatch.

VII. RECOMMENDATIONS AND CONCLUSIONS

Thomas Paine once said, "A long habit of not thinking a thing wrong gives it the superficial appearance of being right, and raises at first a formidable outcry in defense of custom. But the tumult soon subsides. Time makes more converts than reason."[73] If only leadership would follow this model. Yet, the only way to challenge wrong thinking is to present thinking derived from truth. As Christians, Jesus gives that truth in scripture by both word and deed, and Matthew constructs a solid case that kingdom leadership differs from the most popular leadership models in profound ways.

The biggest leadership risk in any organization is organizational schizophrenia, "as employees simultaneously try to achieve organizational goals and their own personal interests."[74] Jesus challenges this notion by pointing followers toward kingdom

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[71] Robert K. Greenleaf. "Who is the Servant-Leader". The International Journal of Servant Leadership. Volume 4. No 1, Gonzaga University, 2007, 34.

[72] Susan Smith Kuczmarski & Thomas D. Kuczmarski. *Values-Based Leadership: Rebuilding Employee Commitment, Performance, and Productivity*. Paramus, NJ: Prentice Hall, 1995, 31.

[73] Thomas Paine. Common Sense. Philadelphia: printed. And sold by W. and T. Bradford , 1776.

[74] Noel M. Tichy and Mary Anne Devanna. *The Transformational Leader: The Key to Global Competitiveness*. New York, NY: John Wiley & Sons, Inc, 1990, p. 100.

goals as ideal to their personal interests, of which organizational goals should be a subset. The risk of a study like this is a common refrain when studying the actions of Christ: "I'm not Jesus".

Even by that remark, people prove their desire to not subjugate themselves, leaving no room for elevation from God or others. When others want to see authority, leaders often prove it by asserting themselves in the small spans they control, giving orders or threats for non-compliance. Holding power tightly, leaders prove it to themselves by what they do to others.

Jesus presents a different way. Taking the weak position is an option because he receives his honor from the Father. John 13:3 says, "Jesus, knowing that the Father had given all things into his hands … began to wash the disciples' feet." Matt 28:18 says, "all authority in heaven and earth has been given to me … go therefore and make disciples." Jesus's actions derive from the authority he's already received. Likewise, Christians can take the weak position because they've already received undue honor. By Christ's sacrifice, Christian positions are secure, meaning that it doesn't have to be proven. That security provides freedom to quietly, consistently, and sacrificially honor the Savior. It also allows service in organizations and to people, not by orders, but by elevating their gaze. True authority is proven by sacrifice. To hold a position loosely, Christians have freedom to do the right thing. Clinging for security or the next position creates opportunities for steady compromise. Know your security in Christ. Sacrifice for both your organization and your people. Let others do the elevating. Ultimately, Christian leadership is more sacrifice than glory. Rather, it's more sacrifice, then glory!

About the Author

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A GENRE ANALYSIS OF THE PARABLE OF THE POUNDS AS
IT RELATES TO KELLEY'S FOLLOWERSHIP TYPES

SARAH ROLLE

Genre analysis, as an investigative tool, examines and applies passages of Scripture based on the type of literature. Luke 19:11-27 is a parable genre and as such, is suited for contemporary application of leadership because of the genre's multiple layers of meaning, the intersection of the spiritual and secular, and the use of the listener as a participant. Through Jesus's presentation of the parable genre's characteristics of major and minor points, earthiness, and listener-relatedness, Luke 19:11-27 relates to contemporary leadership and followership. Further, the parable of the pound's characters outlines the followership types presented by Kelley (1992). The three slaves, the bystanders, and the citizens in the parable of the pounds all represent Kelley's followership types as revealed through the Biblical descriptions and the research. However, the parable of the pounds describes an additional followership type not presented by Kelley being the saboteur follower. The parable of the pounds also challenges Kelley's assumptions about the goodwill of followers in the dyadic relationship with leaders. This paper has value in that this is the first paper to use Luke 19:11-27 to refine Kelley's followership model.

I. INTRODUCTION

The parable of the pounds, as found in Luke 19:11-27, is a passage that relates truth through the use of a story (Nicoll 1942). Specifically, the parable of the pounds deals with the relationship between a leader and follower. Followership is a significant aspect of leadership. The one requirement to be a leader is to have a follower. Further, most leaders were, or continue to be, a follower in some form. There are several different types of followers as developed by Kelley (1992), and the parable of the pounds demonstrates each of these followership styles. The principles that Jesus outlined in Luke 19:11-27 can be applied to organizational leadership. The characteristics of the parable genre appropriately leverage Luke 19:11-27 to convey truths about followership.

Osbourne (2006, 291) contended that the parable genre contains the "most written about" passages in the Bible and is often useful for preaching. TeSelle (1974, 630) argued that parables unite the "ordinary" with the "extraordinary" through "language, belief, and life". The purpose of a parable is found in Mark 4:11-12 which states,

> He told them, "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables so that, "'they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!" (NIV)

Osbourne (2006) interpreted this passage to mean that Jesus utilized the form of a parable to communicate heavenly truths to earthly listeners and encourage the listener to become engaged in the parable itself. TeSelle (1974) confirmed this conclusion by stating that the parable genre uses secular facts to impart religious truths.

II. METHODOLOGY

For the purpose of this exegetical study, this paper will utilize a genre analysis by examining the characteristics of the parable genre. An examination of these characteristics will reveal the organizational leadership theories within the text. The parable form is valuable for discovering hidden leadership truths. TeSelle (1974, 632) argued that the parable genre is "thick" with meaning and the reader discovers more lessons beyond the superficial and easily observable. Further, TeSelle (1974) described the parabolic tradition as a combination of the religious and the secular, which transitions the parable of the pounds into the organizational leadership field. Since Jesus delivered this parable, it reveals Jesus's perspective on leadership and followership.

A genre analysis is a useful hermeneutical technique which uses the passage's literary function as a way of understanding and interpreting the Biblical text. An analysis of the characteristics of the parable genre may reveal organizational leadership principles and application. The first part of this paper analyzes the parable genre's characteristics as it applies to the parable of the pounds presented in Luke 19:11-27. Through an examination of the passage in conjunction with relevant research, Luke 19:11-27 is revealed as a parable. This paper also investigates and reveals how the characteristics of the parable genre distinctly relate ancient truths to modern theories. In the second section of the paper, the genre's characteristics enlighten the application of Scripture to contemporary leadership theories, namely followership. The characters within the parable represent distinctive followership types as demonstrated through the passage.

III. CHARACTERISTICS OF PARABLES

The characteristics of a parable are earthiness, conciseness, repetition, conclusion, listener-relatedness, reversal of expectations, kingdom-centered eschatology, kingdom ethics, and God and salvation, and major and minor points (Osborne 2006). An analysis of each characteristic reveals that Luke 19:11-27 is a

parable. Further, the characteristics of a parable make the passage applicable to contemporary organizational leadership.

Earthiness

        The first characteristic of a parable, earthiness, refers to secular or worldly images (Osborne 1999; Kostenberger and Patterson 2011). TeSelle (1974) found that the listener was not removed from the secular world when hearing a parable, but rather entered a two-dimensional world of both the secular and religious. When articulating a parable, Jesus often used "pictures from home life" so that the ancient listener comprehended and understood the story (Osbourne 2006, 296). This technique is reflected in the parable of the pounds.
        Van Eck (2011a) framed the parable of the pounds in light of 30 CE Palestine. Van Eck (2011a) identified the patron-client relationships, stratification between the rich and poor, and varied social classes in the parable of the pounds found in the Roman Empire. Van Eck (2011a) described the historical framework for the parable as the listener understood it. In the first century, Rome ruled Palestine via a tributary system (Benson 1846). The elite brought gifts to Rome in an attempt to earn favor and be granted land and nobility (Braun 2012). The gifts presented by the elite were earned by taxing the peasantry (Van Eck 2011a). The Herodian dynasty depended on Rome for ruling power and granting of kingdoms (Benson 1864). The historian Josephus even documented a specific case where Archelaus traveled to Rome to request a kingdom and took control of the government (Dempster 1999; Van Eck 2011b). A delegation of 50 citizens also traveled to Rome to oppose the appointment of Archelaus (Dempster 1999; Van Eck 2011b). Barnes (1962) documented two other occasions when Herod the Great and Agrippa (the grandson of Herod the Great) travelled to Rome to obtain the favor and confirmation of the government. Therefore, a noble who left his home to seek a kingship only to return to take the earnings of slaves was a familiar framework to the ancient listener.
        Further, Jesus used worldly references, such as the *mina*, which was a menial monetary form with the approximate value of 100 days' wages for an unskilled laborer (Vinson 2008). Nicoll (1942) argued that the small amount proved to be a better test of the slave's business acumen. This monetary amount reflected the statement made in v. 17 that the slave was faithful in a small matter. Jesus' description of the mina in the passage demonstrates the mina was small enough to be wrapped in a cloth (Gilmour 1980). The tale itself, and the reference to the worldly items, demonstrates the story's earthiness and satisfies the first characteristic of the parable genre. The earthiness characteristic relates the parable genre to earthly concepts allowing the listener to apply the principles of the parable of the pounds.

Conciseness

        Lockyer (1963) showed that the essence of a parable is conciseness, which supports Thiessen's (1934) findings that the parable of the pounds only contains 286 words. Crossan (1974) argued that it was an essential requirement that a parable embrace brevity. Kostenberger and Patterson (2011) noted that parables are concise in

nature, often only depicting a few characters and plots. There were only a few main characters within the parable of the pounds, which are the nobleman and the three slaves (Dowling 2011). However, even though there are only a few main characters, each character plays a distinct role and is important in terms of contemporary leadership application.

Repetition

According to Osbourne (2006), repetition occurs to highlight the main points within the parable genre and are seen in the repetition of the setting or statements. Parable repetition is inclusive of parallel passages as Osbourne (2006) found repetition in both Matthew 18:12-14 and Luke 15:1-7. Likewise, repetition in the setting is seen through the similarities of Luke 19:11-27, with Matthew 25 being the parable of the talents (Thiessen 1934). Hultgren (2000) recognized several similarities and differences with Matthew 25:14-30. The main theme repeated in both passages is a leader's entrustment of money to three slaves during a long departure where the leader returned and expected an account of the money (Gilmour 1980). Two slaves were profitable while one slave hoarded the money and was punished for doing so (Gilmour 1980).

There was a repetition of the plot in both Luke 19 and Matthew 25. Snodgrass (2008) found repetition in three other parables, the man going on a journey in Mark 14, the wicked tenants in Matthew 21, and the unfaithful servant in Matthew 24. These three parables address the themes of "entrusted possessions, a master's absence, and a later reckoning" (Snodgrass 2008, 531). Also, within the parable of the pounds is the repetition of calling forth each of the slaves in v. 16, v. 19, and again in v. 20. The king called for an account of the money and one by one, each slave came before the king with the results. This occurred three times within the passage.

Braun (2012) found repetition in the specific word choice of *emprosthen*, which was repeated multiple times throughout the passage (447). Emprosthen in Greek means "before" or "in front of", specifically referencing a place or time (Braun 2012, 447). The repetition of this word indicated the location of Jesus when he told this parable, which was outside of Jerusalem prior to Jesus' entry on a donkey (v. 11, v. 29-34). The parable of the pounds depicts several accounts and forms of repetition.

Conclusion

Jesus often provided a conclusion at the end of each parable in the form of a statement, question, or a direct interpretation (Kostenberger and Patterson 2011). Osbourne (2006, 298) elaborated that the conclusion in the form of a statement is a "terse dictum to conclude a parable". The terse dictum concluding the parable of the pounds is Jesus's statement in v. 26 which states "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away" (NIV). This conclusion was repeated throughout the New Testament in Mark 4:25, Matthew 25:29, and Luke 8:18 demonstrating repetition even in the conclusion. The conclusion could apply to the main purpose of the parable or to other routine and daily circumstances (Kostenberger and Patterson 2011).

Listener-relatedness

Another characteristic of a parable, listener-relatedness, refers to the concept that a parable is designed to provoke a reaction from the hearers (Osbourne 2006). TeSelle (1974) insisted that the listener became a participant in the story through the uniqueness of the parable genre. In modern terms, the speaker and hearer are the text and reader respectively (Vanhoozer 1998). The participant understands the parable from the individual's point of view and interprets it as such giving credibility to contemporary application of the parable (TeSelle 1974). Pianzin (2008) discovered that listener-relatedness was deeply rooted in the parable of the pounds as the listener hears the parable and is forced to make a decision; specifically, the listener must decide whether the characters' actions are justified. The parable of the pounds "raises the issue of wicked vs just behavior" presenting two sides in juxtaposition leaving the listener to make a judgement on the moralities of the story and its characters (Weinert 1977, 510). The listener of the parable of the pounds relates to the story and therefore, must apply the morals of the story.

Reversal of Expectations

Borsch (1984) found that the reversal of expectations characteristic is found in most of Jesus's parables. The reversal of expectations is the way in which Jesus used a parable to surprise or astonish listeners through an "unexpected turn of events" (Osbourne 2006, 299). Borsch (1984, 200) described this characteristic as the "twists and turns" in the parable. The purpose of a reversal of expectations was to force the listener to reexamine the meaning of the parable so as to reveal the heavenly truth (Osborne 2006). Wilder (2014, 80) described the reversal of expectations as a "shock to the imagination." Vinson's (2008) analysis of the parable of the pounds showed that the purpose of the parable was to establish a contrast in the listener's mind before Jesus entered Jerusalem. The reversal of expectations in the parable of the pounds, according to Van Eck (2011a), is the king's reaction to the third slave. The king was described as a harsh man who reaped what he did not sow, yet the king merely labeled the slave as evil and allowed the slave to leave as found in v. 24. Van Eck (2011a, 8) called this the "surprise in the parable" because it is not expected by the listener. Based on the description of the king and the king's statements, the listener anticipated the execution of the third slave, however, the third slave was merely rebuked.

Kingdom-centered Eschatology

Kingdom-centered eschatology refers to the presence of the kingdom throughout the parable (Kostenberger and Patterson 2011). A parable is both secular and religious combining the earthly world and the heavenly kingdom (TeSelle 1974). Juza (2016) argued that the purpose of the parable of the pounds is to reveal the truth about the kingdom of God in that it will not appear immediately as many of the ancient listeners believed. Wainwright (1992) echoed Juza's (2016) interpretation that the Parousia, the second coming, would be delayed. This was an accurate conclusion as observed in v. 11, which states the purpose of telling the parable of the pounds was "because he was

near Jerusalem and the people thought that the kingdom of God was going to appear at once" (NIV). The king in the parable of the pounds is compared to Jesus given that the ruler went away to receive a kingdom wherein the king then returned to the people (Vinson 2008). In this way, the parable was not about God, but about the kingdom of God (Johnson 1982). Thiessen (1934, 181) detailed the kingdom-centered eschatology by revealing the central theme of the parable of the pounds being "the ascension and the return of Christ to set up an earthly kingdom." This is just as the nobleman went into a far country to receive a kingdom and then returned home as king as depicted in v. 12. The role of the kingdom is a predominant theme in the parable of the pounds.

Kingdom Ethics

Osbourne (2006, 301) defined kingdom ethics as the "higher ethical stance" revealed for Christian followers. Beck (2006, 60) found that a parable can contain "the core vision of his kingdom ethics." Some of the kingdom ethics revealed in the parables were compassion, the stewardly use of money and resources, and radical followership (Osbourne 2006). These ethics are also revealed in the parable of the pounds. The king demonstrated compassion toward the third slave even though the third slave failed as seen in v. 22-24 (Vinson 2008). The parable of the pounds also highlighted the wise use of money and resources as the two profitable slaves were rewarded and the unproductive slave was punished (Thiessen 1934). Finally, the parable of the pounds emphasized followership as demonstrated by the characters of the three slaves, the bystanders, and the delegation. The parable of the pounds demonstrates kingdom ethics through the virtues of compassion, stewardship, and followership.

God and Salvation

In a parable, God is presented as a king, judge, father, and other forms (Kostenberger and Patterson 2011). These God-like characters offered salvation through forgiveness accompanied by a decision to accept salvation (Osbourne 2006). The salvation message was seen in the parable of the pounds as the king offered grace to the third servant in v. 22-24. Further, Thiessen (1934) argued that the two servants who received cities as rewards were transformed into citizens of the kingdom demonstrating a salvation message. God and salvation are seen in the parable of the pounds through the God character's salvation framework.

Major and Minor Points

TeSelle (1974) argued that a parable has multiple points to teach about a lesson. A parable is described as a "story [which] has a meaning beyond the story" and is revealed through the details of the parable, such as the characters (TeSelle 1974, 632). Osbourne (2006) suggested that there is a main point, but the reader must also be open to minor points. Bloomberg (1990) argued that there is a point for every character presented and Brown (1962) even suggested that there is a point for every detail within a parable. The emphasis of the slave characters and the function of the pounds presents a second teaching within the parable (Johnson, 1982). The major point of the parable of the pounds is revealed in the section on kingdom-centered eschatology,

however, a minor point of the parable of the pounds is indeed followership as presented by the setting and the characters.

Parable Genre related to Leadership

The parable genre is well suited for contemporary leadership application. Osbourne (2006) stated that a parable is indirect and that parables have multiple meanings as demonstrated in the major and minor points of the genre analysis. Even single-point parables have deeper meaning and multiple levels of explanation (Osbourne 2006). The parable of the pounds demonstrates this principle as a deeper meaning is found in the followership types of the characters involved. Scott (1989) asserted that parables are earthly pictures and the reader must interpret the major and minor points. TeSelle (1974) echoed this belief by saying that parables have multiple dimensions in both the spiritual and secular, with leadership application. This highlights the parabolic characteristic of earthiness as the parable genre specifically applies to the secular realm. This genre characteristic of a parable relates the literary biblical message to the earthly narrative of leadership and followership. TeSelle (1974) articulated that the listener of the parable does not discard the secular when becoming religious. This also highlightes the characteristic of listener-relatedness. The listener of the parable becomes an active participant and as such, must apply that information in daily life. Therefore, the listener of the parable of the pounds must be involved in the message and apply that message to modern life, namely followership. The parable's genre characteristics of earthiness, listener-relatedness, and major and minor points all capture the purpose of relating the ancient text of Luke 19:11-27 to contemporary leadership and followership. The passage is additionally related by the characters.

Osbourne (2006) argued that the characters in the parables are significant. In the parable of the pounds, the followers are revealed as notable, as well as their followership types. Further, the use of the parable genre is applicable in contemporary leadership theory, because parables are unlike other portions of Biblical text in that a parable is not as "time-conditioned" and can have modern applicability (Via 1967, 32). Consequently, this paper will leverage the parable genre to refine Kelley's (1992) followership model.

IV. FOLLOWERSHIP

There are different followership models developed by various researchers. This paper, however, adopts Kelly's (1992) followership model because Kelley treated followership as a collaboration between leader and follower, just as this parable views the characters in relation to the king through the patron-client relationship. Previous definitions of followership often define followership in companionship with leadership indicating that this process is relational (Crossman and Crossman, 2017). However, this paper presents a broad view of followership operationally defining the construct as anyone who is influenced by a leader (Yukl 2013). This includes subordinates, employees, or other members who are affected by another regardless of strict hierarchal authority. Kelley (1992) identified five types of followers based on a two-dimensional taxonomy of critical thinking and engagement. Critical thinking describes

independent thought, while uncritical thinking depicts a lack of innovation and dependency (Kelley 1992). Active engagement describes behaviors where the individual takes initiative and energetically participates, while passive engagement defines slothful, lazy, or otherwise non-participatory followers (Kelley 1992).

The five types of followers are alienated, exemplary, passive, conformist, and pragmatist (Kelley 1992). An alienated follower employs critical thinking however, they are passive in engagement (Kelley, 1992). An exemplary follower is both active and critical thinking (Kelley 1992). According to Kelley (1992), a passive follower is not actively engaged and does not utilize critical thinking. A conformist follower is active yet does not critically think (Kelley 1992). Finally, a pragmatist follower falls within the middle of the scale on both engagement and critical thinking (Kelley 1992). Each follower type, as will be shown, is present within the parable of the pounds. Additionally, this paper refines Kelley's (1992) followership model and expands the knowledge of dyadic relationships between follower and leader as presented by Jesus.

There are several followers identified in the passage which are the citizens, the delegation, slave one, slave two, slave three, and the bystanders. An examination of the parabolic followers reveals the followership types, which aligned with Kelley's (1992) followership model. The followership style of the characters is determined based on the description of the characters in the Biblical text and also in the research.

Slave One

Thiessen (1934) argued that the nobleman tested the slaves as evidenced by the negligible monetary amount, and Smith and Scales (2013) argued that the purpose of the test was to measure both the loyalty and capacity of the slaves. The nobleman entrusted the slaves with a small task to determine their fitness to rule other cities (Thiessen 1934). As such, the slaves were rewarded based on their diligence. The slaves were not reward based on the monetary return, but rather, the slaves were rewarded because of their loyalty as demonstrated by the return (Smith and Scales, 2013). Slave one and two shared similar descriptions by researchers. Van Eck (2011a) described the first and second slave as faithful, watchful, stewardly, graceful, trustful, accountable, bold, and fulfilled the expectations of the nobleman. Schultz (2007) described the first and second slave as trustworthy and faithful.

Vinson (2008) specifically addressed slave one by arguing that it took savvy and patience to make a return of 1000%. This slave was the most faithful as evidenced through the high return and as such, he was verbally rewarded with a "well done, my good servant" by the king in v. 17 (Schultz 2007; NIV). Further, this slave was most accountable above the other slaves with the entrusted coin, so the third slave's coin was given to the first slave in v. 24 (Schultz 2007). The first slave demonstrated active engagement in fulfilling the leader's order of "put this money to work" (v. 13, NIV). Further, Vinson (2008) noted that it was time-consuming and difficult to achieve a 1000% return; therefore, the first slave utilized independent and critical thinking to achieve the goal outlined by the leader. Slave one is an example of an exemplary follower. Exemplary followers are innovative, autonomous, and apply their skills to the advantage of the organization, as demonstrated by the first slave in his patience and ability to make such a large return (Kelley 1992). Exemplary followers are crucial to

organizational success, which is why the nobleman granted the first slave dominion over ten cities (Kelley 1992).

Slave Two

The second slave did not generate a return as high as slave one and stated that "he only increased his stake five-fold" and as a result, "gets no atta-boy" (Vinson 2008, 75); rather, the rewards were proportional to the invested return (Lin and Vanderlin, 2006). Nicoll (1942) suggested that the second slave received "half as much, implying less capacity, diligence, [and] conscientiousness". The difference between the first slave and second slave was a contrast in ability, therefore, the reward was reflective of this standard (Schultz 2007). The nobleman gave each of the slaves the same monetary amount, and, therefore, each slave was rewarded correspondingly based on the return, which explains why the first slave received a more substantial reward than the second slave (Benson 1846). The second slave was an active participant in the nobleman's vision and was accordingly actively engaged, yet the second slave did not utilize critical thinking to develop a return close to the first slave's return. Nicoll (1942) stated that the second slave was "deemed trustworthy, but of less capacity." The second slave was a conformist follower who was dedicated to the leader and active in following the nobleman's direction; however, this slave did not critically evaluate how to achieve those ends (Kelley 1992). The second slave possessed one of the valued dimensions of an exemplary follower. However, the second slave must also engage in critical thinking to become an exemplary follower (Kelley 1992).

Slave Three

The character of the third slave was immediately realized by the ancient listener through the introduction of the third slave in v. 20. Jesus introduced and described the third slave as another or *heteros*, which means "another of a completely different sort" demonstrating the instant contrast between slave one and slave two with the third slave (Rydelnik and Vanlaningham 2014, 1588). Smith and Scales (2013) described the third slave as having a fear of failure, playing it safe, and making excuses. Also, the third slave protested against the instruction of the nobleman (Van Eck 2011a). Burying money beneath a house or structure was common in the ancient Palestinian world, according to Vinson (2008), however, wrapping a coin in a cloth was viewed as careless as was done by the third slave. Thiessen (1934) found the third slave was not a true believer, while Rydelnik and Vanlaningham (2014) described the third slave as a counterfeit follower.

Further, the third slave was irresponsible because the slave directly ignored the clear guidance the nobleman gave the slaves prior to departing in that they were to do business and "put this money to work" while the nobleman was away (v. 13, NIV; Smith and Scales, 2013). Vinson (2008) reasoned that the third slave buried the money out of fear and characterized the third slave as unprofitable, unproductive, and careless, stating that the third slave made a poor choice. If the slave really believed the accusations leveled against the nobleman, the slave should have attempted to mitigate the nobleman's wrath by giving the coin to the money-lenders to make a marginal profit

as the nobleman argued in v. 23 (Vinson 2008). Schultz (2007) agreed with this sentiment by saying that the third slave's actions were contradictory to the statements and thus, the slave was judged by that standard. The slave's statements were further disproved by the nobleman's actions because the actions of the nobleman were just (Schultz 2007). It is not merely the lack of return by the third slave, but also the attitude of the third slave in response to the nobleman that demonstrates the third slave's character (Smith and Scales, 2013). Dowling (2016) called the third slave inactive and disobedient of the master's order to trade the coin by wrapping the coin in a cloth and Braun (2012) depicted the third slave as lazy with a lack of vigilance.

The third slave acted passively as found by Dowling (2016) and others. However, the third slave did use critical thinking in that the third slave could articulate the character of the nobleman and the consequences of the decision to wrap the coin in a cloth; nonetheless, the third slave's passive nature caused the slave to take no action to prevent those consequences as found by Vinson (2008) and Schultz (2007). The third slave is an alienated follower. An alienated follower is vocal in their challenge of the leader and critical against the leader's goals as demonstrated by the third slave in v. 21 (Kelley 1992). An alienated follower is cynical and does not apply their best efforts as seen when the third slave criticized the leader's honor in public in v. 21. Perhaps most telling is that the third slave acted as if his actions were justifiable. This response by the third slave portrays Kelley's (1992) findings that alienated followers often have a higher self-opinion than the leader's perception of the follower. Alienated followers can be hazardous to an organization, however, one potential solution for this type of follower is presented in the parable of the pounds. The nobleman removed all responsibility from the third slave and denied the slave any potential for future leadership over a city (Johnson, 1982). It might be best for the organization to remove all responsibility and leadership from an alienated follower. The third slave perfectly depicts an alienated follower by using critical thinking but acting passively.

The Citizens

The character of the citizens is mentioned in v. 14. Dowling (2016) argued that the phrase *hoi politai autoi* is an unqualified definite article, which indicates that it was every citizen who hated the nobleman (40). Nicoll (1942) suggested that the hate was indicative of either something wrong with the nobleman or something wrong with the citizens. It is unknown why the citizens hated the nobleman, as the nobleman was not accused of a crime or neglect; however, the offense could have stemmed from the relationship between the two groups (Benson 1846). Van Eck (2011a) described the relationship between the nobleman and the citizens through social stratification because of the agrarian society ruled by the nobleman. According to Van Eck (2011a), there were multiple ways for the citizenry to protest and resist. One such method was the "hidden transcript" or a coded form of speech that undermined the rule of the nobles (Reed 2006, 100). Additionally, citizens protested by slowing down or dragging their feet (Van Eck 2011a). However, the parable of the pounds did not mention this behavior by the citizens. This demonstrated that the citizens disapproved of the nobleman yet as a group, did nothing to prevent the appointment of the nobleman to king, because the peasantry depended on the ruling nobleman for protection and power (Van Eck 2011a).

The citizens were passive in their engagement and dependent on the nobleman. Although the citizens disapproved of the nobleman, the parable of the pounds did not show that the citizenry articulated this disapproval. The citizens represent passive followers in that they were not engaged and uncritical. Passive followers are dependent on the leader for decision making and rarely attempt new things as evident by the actions of the peasantry in the parable of the pounds (Kelley 1992; Van Eck 2011a). Just as the peasants, passive followers do not journey beyond their role (Kelley 1992). The citizens represent passive engagement and uncritical thinking as passive followers (Kelley 1992).

The Bystanders

The bystanders were additional characters presented at the end of the pericope. Schultz (2007) speculated that the bystanders were the other seven servants mentioned in the passage in v. 13 awaiting to give an account to the king. The bystanders did not interject until the end of the pericope leaving the nobleman to decide the fate of the first and second slave without protest. It was not until the treatment of the third slave that the bystanders interjected. Ellicott (2015) noted that the bystander's interjection was not included in the story for dramatic flair but rather to show the marvel or indignation of the punishment of the third slave. Van Eck (2011a) and Downing (2016) described the bystanders as protesting the decision of the nobleman, while Braun (2012) characterized the bystanders as complainers. The actions and descriptions of the bystanders indicates that the group was neither active nor passive within the passage. When the bystanders did eventually interject, they spoke the truth in a logical manner however, the bystanders did not fully consider that the coin belonged to the nobleman and was given at the king's leisure. This demonstrated a marginal ability to critically think. Further, once the king responded to the bystanders, the bystanders did not speak again. The bystanders were neither active nor passive and neither critical thinking nor uncritical thinking, which categorized the bystanders as pragmatic followers (Kelley 1992).
Pragmatic followers are seldom dedicated to group goals, but also avoid conflict as demonstrated by the lack of involvement of the bystanders during the interaction between the nobleman and slave one and slave two (Kelley 1992). Pragmatic followers are mediocre employees and ambiguous when making decisions, which the bystanders represented when confronted with conflict from the king in v. 25-26 (Kelley 1992). Although the bystanders initially challenged the king in v. 25, none of the bystanders were willing to make a decision to continue conflict with the king. The bystanders were pragmatic followers as demonstrated by their insignificant engagement and undistinguished critical thinking.

The Delegation

Kelley's (1992) followership model identified five followership types, however, there is an additional followership style found in the parable of the pounds reflected in the delegation. The delegation attempted to obstruct the nobleman's appointment to king. The delegation was active in their involvement, because they took extensive steps

by travelling to a faraway land and petitioning the ruler to block the nobleman's request, as found in v. 14. The delegation also demonstrated critical thinking by representing the citizenry and developing an argument against the nobleman's appointment, as seen in v. 14.

Weinert (1977) described the characters that comprised the delegation as acting with hostility to the nobleman, threatening the nobleman's goals, and disloyal to the leader. The punishment issued in v. 27 was a reflection of the "gravity of their offense and the futility of their effort" (Weinert 1977, 507). Weinert (1977) labeled the delegation as rebellious with wicked character, which addressed the delegation's intent as toxic to the leader. The relationship between the nobleman and the delegation demonstrated a betrayal that was personal in nature (Weinert 1977). This was because the delegation was comprised of fellow countrymen whose opposition and hate were solely against the nobleman as an individual and not against the position as king (Meyer 1883). The delegation was "motivated by personal antagonism" (Weinert 1977, 511). The delegation betrayed the nobleman by clandestinely following after him and striking at him from a distance (Weinert 1977). This followership style is best depicted as a saboteur follower. A saboteur follower is both active in behaviors and critical in thinking. Kelley (1992) described an active and critical follower as an exemplary follower because Kelley assumed that a follower's intentions are to benefit the leader, however, this is not always the case as demonstrated by the delegation who had detrimental intentions for the leader.

Ivancevich, Konopaske, and Matteson (2014) cautioned that acts of sabotage within the workplace continue to rise, and Yukl (2013, 9) described negative follower actions as "sabotage of equipment or facilities." Ivancevich et al. (2014) applied sabotage to the person as well, saying that sabotaging people include damaging a career or reputation, such as the delegation attempted to accomplish in v. 14. Further, Analoui (1995) found that saboteurs predominantly choose to act covertly rather than overtly indicating clandestine behaviors. The saboteur follower could further Kelley's (1992) followership model as this type of behavior continues to increase.

The parable of the pounds depicted a saboteur follower with harmful critical thinking and active engagement behaviors, which challenged Kelley's (1992) assumption that all followers operate with honorable intent in cooperation with the leader. Followers engage in sabotage when there is conflict with the leader's interests or values (Analoui 1995). All followers do no operate with goodwill toward leaders and the organization, therefore, an additional followership type of the saboteur follower is necessary to develop a robust model of followership. This was best demonstrated by the description of the delegation found in v. 27a labelling the delegation as enemies of the leader (Rydelnik and Vanlaningham 2014). Modern saboteur followers are also enemies to the mission and goals of leaders. The parable of the pounds depicted a saboteur follower as clandestine, hostile to the leader's mission, damaging to the leader's vision, and disloyal. Leaders must use caution when dealing with a saboteur follower.

V. CONCLUSION

Luke 19:11-27, as a parable, is useful for imparting leadership truths for modern application. The characteristics of a parable, being earthiness, conciseness, repetition, conclusion, listener-relatedness, reversal of expectations, kingdom-centered eschatology, kingdom ethics, God and salvation, and major and minor points, are beneficial for understanding and applying cross-cultural and ubiquitous followership truths. The characters presented in the parable of the pounds demonstrates various followership styles which Kelley (1992) defined. However, Kelley's (1992) followership model is refined via Luke 19:11-27 by presenting an additional followership type of the saboteur follower and challenging the assumptions proffered in the model. This paper is significant in that there is no literature relating a parable, namely Luke 19:11-27, to Kelley's (1992) followership types. This is the first time the parable of the pounds is related to Kelley's (1992) followership model to both challenge and improve the contemporary understanding of followership.

About the Author

Sarah Rolle and her husband Brian serve as police officers in local law enforcement. Sarah has had tremendous support from her family as she obtained a M.A. in Management and Leadership from Liberty University and is currently a Ph.D. in Organizational Leadership candidate at Regent University. Sarah has received multiple law enforcement awards and her passion is to benefit the law enforcement community.

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LEADERSHIP THAT SERVES: INSIGHTS FROM JOHN 11:1-27

ARTHUR L. SATTERWHITE III

When you think of leadership, where does the idea of servanthood fall within your frame of reference? Within contemporary culture, the leaders that are often celebrated are not typically celebrated for being servants. However, as one considers the character of Jesus and his contribution as a leader, it becomes increasingly difficult to separate the ideas of servant and leadership. In this article, an inner textural analysis from the socio-rhetorical criticism tradition is applied to the pericope of John 11:1-27, with the aim of drawing insight from the model of servant leadership as demonstrated by Jesus Christ. This research highlighted how servant leadership, as a contemporary theory, has rightfully started to take off with more and more research being done to support and speak to the positive benefits of a leadership style that serves. However, this author also found that it is imperative that contemporary servant leaders look beyond contemporary theory, as they endeavor to lead followers in their respective marketplaces. Only in employing a style of leadership that serves, which is grounded first in love, can leaders truly realize the greater organizational results they desire.

I. INTRODUCTION

When you think of leadership, where does the idea of servanthood fall within your frame of reference? Within contemporary culture, the leaders that are often celebrated are not typically celebrated for being servants. Figures like Steve Jobs, Carli Fiorina, President Obama, and Bill Gates are not necessarily known for how they have served others. On the contrary, they are applauded for being visionaries, pioneers, change-makers, or authority figures. Northouse spoke to this cultural disconnect when he noted "Servant leadership is a paradox – an approach to leadership that runs counter to common sense."[1] He continued on to add that when compared to the every day images of who leaders are and what a leader looks like, the idea of a servant does not seemingly coincide.[2] However, as one considers the character of Jesus and his

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[1] Northouse, Peter G. *Leadership: Theory and Practice.* Vol. 6. New Delhi: Sage Publications, 2013, 219.
[2] Ibid.

contribution as a leader, it becomes increasingly difficult to separate the ideas of servant and leadership. As Engstrom noted, Jesus' kind of service set an example – making it clear that true leadership has its foundation in love, which then presents itself through service.[3] Ayers highlighted this apparent disconnect when he noted that much of the research on leadership has failed to embrace theology in the leadership context.[4] He supported this adding that "theological considerations of leadership are not penetrating the literature of leadership, nor keeping pace in terms of advancement."[5] In offering a possible solution to the perceived problem, Ayers suggested that Christian leaders must develop a theology of leadership through which they seek to explain God, while wrestling with the person of the leader and leader-follower dynamics.[6] Huizing (2011) supported this when he highlighted the fact that most often, the focus of leadership theory centers on the question "what do we do to attain certain outcomes?"; while a theology of leadership challenges leaders to wrestle with a whole new question "why do we do what we do to conform to Jesus?"[7] In so doing, leaders ultimately come face-to-face with Jesus, the servant leader, as they turn to the pages of Scripture for insight. For the sake of this article, this author intended to apply an inner textural analysis from the socio-rhetorical criticism tradition to the pericope of John 11:1-27, with the aim of drawing insight from the model of servant leadership as demonstrated by Jesus Christ. The research into this subject is fairly extensive, yet the question of how the Bible supports and critiques contemporary servant leadership theory still remains.

II. INNER TEXTURE ANALYSIS OF JOHN 11:1-27

In his seminal work that has served as a guide to socio-rhetorical criticism for so many scholars, Robbins noted that its purpose is to challenge interpreters "to explore a text in a systematic, broad manner that leads to a rich environment of interpretation and dialogue."[8] He explained that socio-rhetorical criticism serves as a hermeneutical tradition that helps readers to uncover the values, convictions, and beliefs that are imbedded within the text, and that eminate from the world within which the original audience lived.[9] Poon noted that socio-rhetorical criticism is a multi-dimensional approach to analyzing the text that allows readers to draw out interpretation through the multiple layers or textures of a text.[10] As readers embark on a interpretive journey through textures of Scriptures, it is absolutely critical that they carefully cross the bridge between the world of the original author and audience as they seek to apply the

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[3] Engstrom, Ted W. *The Making of a Christian Leader: How to Develop Management and Human Relations Skills.* Grand Rapids, Michigan: Zondervan Publishing House, 1976, 37.

[4] Ayers, Michael. "Toward a Theology of Leadership." *Journal of Biblical Perspectives in Leadership* I, no. 1 (2006): 3.

[5] Ibid., 4.

[6] Ibid., 4.

[7] Huizing, Russell L. "Bringing Christ to the Table of Leadership: Moving Towards a Theology of Leadership." *Journal of Applied Christian Leadership* V, no. 2 (2011): 60.

[8] Robbins, Vernon K. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation.* Harrisburg, Pennsylvania: Trinity Press International, 1996, 132.

[9] Ibid., 132.

[10] Poon, Randy. "John 21: A Johannine Model of Leadership." *Journal of Biblical Perspectives in Leadership* (Regent University) I, no. 1 (2006)

principles derived from within to contemporary contexts. To fail to do so, readers run the risk of abusing the Scriptures – misinterpreting, mishandling, misunderstanding, and misapplying them in ways that potentially have serious consequences. Brauch cautioned that these consequences are often manifested in two ways: (1) the undermining and blunting of the veracity of the Gospel that impairs the effectiveness of the Christian witness; and (2) the contribution to the abuse and brokenness of this world as seen in violence, bitterness between people groups, bigotry, prejudice, judgmentalism, and the exclusion of others.[11] Robbins work then helped readers to avoid this by dealing with both the sociological realities within a text – i.e. historical, theological, ideological and intertextual factors, while also acknowledging the intrinsic nature of a biblical text that Tuppurainen labeled "purpose-driven rhetorical communication."[12] To do this, Robbins (1996) offered five specific textures – inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture.

Specific to inner textural analysis, Robbins explained that the goal of this texture is to help readers gain "an intimate knowledge of words, word patterns, voices, structures, devices, and modes in the text, which are the context for meanings and meaning-effects that an interpreter analyses with the other readings of the text."[13] The inner textural pieces ultimately help readers to discern the relevance and import within each of the textual pieces as they attempt to draw out meaning that can be applied to a contemporary context. Robbins also stated that this form of textual analysis leads the interpreter to identify and explore six kinds of inner texture in a text: (1) repetitive texture and pattern – the patterns of repetition that reside in the occurrence of words and phrases on multiple occasions throughout a unit, and that help to provide readers with initial glimpses into the overall rhetorical movements in the text; (2) progressive texture and pattern – the patterns of repetition that reside in sequences or progessions of words and phrases throughout a unit, and that serve as stepping stones that open up doors to other phenomena within the text; (3) narrational texture and pattern – the patterns of repetition that reside in the voices throughout a unit, and that help readers to have a closer look at the units or scenes within a text; (4) opening-middle-closing texture and pattern – the patterns of repetition that reside in the beginning, body and conclusion of a text, and that help readers uncover the structure that frames a text; (5) argumentative texture and pattern – the patterns of repetition that reside in the assertions and support as presented through various forms of rhetoric (i.e. logical progression, epideitic rhetoric, and judicial rhetoric) throughout a unit, and that help readers uncover the reasons for events to happen as they do; and (6) sensory-aesthetic texture – the patterns of repetition that reside in the range of senses that a unit evokes or embodies, and that help readers to see particular tones or colors to the other aspects of inner texture.[14]

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[11] Brauch, Manfred T. *Abusing Scripture: The Consequences of Misreading the Bible.* Downers Grove, Illinois: InterVarsity Press, 2009, 252.

[12] Tuppurainen, Riku P. "The Contribution of Socio-Rhetorical Criticism to Spirit-Sensitive Hermeneutics: A Contextual Example - Luke 11:13." *Journal of Biblical & Pneumatological Research* IV (2012): 39-40.

[13] Robbins, 7.

[14] Ibid., 8-31.

Narratological Units

In commencing this socio-rhetorical interpretation of John 11:1-27, it appears that there are two two narratological units within the text, each beginning with a narrative account. The first unit begins with the voice of the narrator in v.1 setting the scene for Jesus' discovery of Lazarus' illness and death, and ends with the voice of Jesus' disciple Thomas (attributed speech) in v. 16 urging the disciples to forsake their refuge "across the Jordan" (John 10:40, English Standard Vesion) and to head back to Judea where the Jews had just attempted to stone Jesus for blasphemy (John 10:33). In the second unit, the voice of the narrator again opens the unit in v. 17 by setting the scene for Jesus' arrival in Bethany, and ends in the voice of Martha (attributed speech) in v. 27 as she declares her belief that Jesus is "the Christ, the son of God, who is coming into the world." The two textual units within the pericope of John 11:1-27 are verses 1-16 and 17-27.

Repetitive-Progressive Texture and Pattern in John 11:1-27

The first element of conducting an inner textual analysis begins with analyzing the repetitive-progressive texture and pattern of the text. With regard to the pericope of John 11:1-27, this section will focus on identifying the patterns that emerge through the repetition and progression of key words and topics.

Repetitive texture and pattern in John 11:1-27. In analyzing the repetitive texture and pattern, the following is a list of the main characters in the text: Jesus, Lazarus, Mary and Martha, the disciples, and (too a lesser extent) the Jews. Here also is a list of the important questions, statements, themes or commands that are repeated throughout the pericope: "He will rise again/I am the resurrection," "fallen asleep/taken rest/death/life," "Let us go/also go", "walks in the day/walks in the night, he will not/will stumble."

Progressive texture and pattern in John 11:1-27. Progressive textures emerge in a variety of ways through the text. These include progressive usage of the names of Jesus, progressive patterns of characters (mainly Lazarus, Mary & Martha, disciples, and Jews), and progressive patterns of phrases.

In the text, Jesus is referred to twenty-five times, while his name is used ten times. Each time it is used, it is used in the narrator's voice by the text's author. Jesus is then referred to four times as "Lord," once by the narrator, once by the disciples, once by the sisters together, and once by Martha alone. Jesus is also referred to twice as "Son of God", once by himself and once by Martha. Similarly, Jesus is referred to as "Christ" once by Mary." Finally, Jesus is referred to as "Rabbi" once by his disciples. It is worth noting that throughout the book of John, the disciples often refer to Jesus as either 'Rabbi', which can be translated as 'Teacher' or 'Master', or 'Lord', which can also be translated as 'Sir'.[15] These frequent reference to Jesus reflects the central role that he plays in this pericope. Other central characters Mary, Martha, Lazarus (more so in the first unit), and the disciples (only in the first unit).

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[15] Poon, 53.

Mary and Martha are two other key figures in the pericope, both appearing five and nine times throughout the text respectively. Though they often appear together throughout the text, Martha plays much more of a central role as she directly engages with Jesus in the second unit while her sister Mary stayed home to be comforted by the Jews. In fact, Mary's voice does not even appear in this pericope as she is merely referenced by the narrator throughout the pericope. Mary only appears in the second unit two times, one of which notes that she remained in the house while Martha went to meet Jesus upon hearing that he is coming. However, we do know that Jesus cared deeply for both of these women as the text makes clear (v. 5). In fact, this deep love for them can be seen in the progressive texture of Jesus' conversation with Martha in v. 23-25. What begins as a simple statement made by Jesus, "Your brother will rise again" (v. 23), progresses to Martha's assumption that Lazarus will rise again "on the last day" (v. 24). Finally, because he wanted to make sure that Martha was clear on what he was telling her, and possibly because he wanted to comfort her, Jesus' initial statement fully unfolds to reveal that he is "the resurrection and the life" (v. 25). It is worth noting here that this belief that "the dead would be raised bodily at the end"[16] was pretty prevalent throughout Palestinian Judaism in that period. In fact, the Pharisees believed and taught that anyone who denied this doctrine (namely the Sadducees) would be damned for their doubt.[17]

Compared to his sisters, Lazarus plays a central role in the pericope as the plot seemingly hinges upon his fate. Lazarus is referred to thirteen times throughout the text (more so in the first unit). Though he doesn't have a voice in the text, the narrator references him as the sole reason for Jesus' return to Judea after a hasty exit. Keener suggested that this narrative, and Lazarus' role by extension, is even more important than many might consider given that it represents Jesus' final miracle other than his own resurrection.[18] He pointed out that the first sign that Jesus produces in the Gospel of John occurred at a wedding (John 2:1-12, ESV), and this, his climactic sign, happened at a funeral – "the most joyful and most sorrowful occasions"[19] in Jewish tradition.

In the first unit, the disciples are referred to eight times, six times as a group in the narrator's voice, one time in conversation as Jesus teaches them the significance of the moment, and once in a specific reference to Thomas that served as their final appearance in the text. There appears to be a progression here in the narrator referencing the disciples generally throughout the first unit, building up to the specific reference that closes out their role in the pericope. Throughout the first unit, their role mainly serves the purpose of allowing Jesus to build the anticipation and set the stage for the coming miracle. In fact, it is in his final conversation with them in the pericope that he states plainly that "Lazarus has died" (v. 14) and that they must go to him so that he can "awaken him" (v. 11). This is the climactic point of Jesus teaching them. As is the case throughout the Synoptic and John's Gospel, Jesus attempts to leverage the opportunity as a teaching moment for the disciples. Similar to other learning

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[16] Keener, Craig S. *The IVP Bible Background Commentary: New Testament.* 2nd Edition, 281-282
[17] Ibid., 283.
[18] Ibid., 283.
[19] Ibid., 281.

opportunities that they had encountered with Jesus, the disciples (as seen through Thomas' reaction) seemingly misunderstand the moment, assuming that Jesus is merely meaning to say that this circumstance is worth the risk of returning to the place where the Jews had just attempted to stone them in John 10 (ESV). To his credit, Thomas (often portrayed as the great doubter) encourages the disciples to forsake their security and safety away from the Jews to follow Jesus into assumed danger, though it is not clear that he or the disciples understand the significance of Jesus needing to die.[20]

Finally, the Jews are referred to once in the first unit and once in the second. There appears to be a progression here concerning their role in the story. In the first unit, the Jews are referred to in the negative as the disciples express concern that Jesus wants to cross back over the Jordan to go to Bethany where he has been informed "he whom you love is ill" (v. 3). Upon hearing Jesus' command "Let us go to Judea again" the disciples instantly question whether this is a good idea, reminding Jesus of what they had just barely escaped. Interestingly, it is in this conversation that the Disciples refer to Jesus as "Rabbi" for the last time in John's Gospel. Mounced suggested that this narrative signifed a defining point in the relationship between Jesus and his disciples, with their connection moving far beyond that of student-teacher, to Jesus becoming their Master and Lord.[21] Fast forward to the second unit and the author's second reference to the Jews. Only this time, the Jews have come to comfort Mary and Martha in the death of their brother Lazarus. As was Jewish custom, not only did the family gather, but professional mourners also came to help the family grieve the loss of their loved one, journeying through the prescribed rituals which lasted for at least seven days time.[22]

Opening-Middle-Closing Texture in John 11:1-27

Turning now to the opening-middle-closing texture, as mentioned previously, there appear to be two main narratalogical units within John 11:1-27: an opening unit found in John 11:1-16, and a closing unit found in John 11:17-27. In looking at the nature of the opening unit to its closure, one can see a few different progressions. In looking at the opening section of the first unit, one finds Jesus and the disciples across the Jordon in Galilee, just receiving word that Lazarus is ill. As readers move through the unit, they come to the closing where finally, two days after receiving notice of Lazarus sickness, Jesus and the disciples are preparing to leave. It is worth noting here that Jesus was only notified in the opening that Lazarus was sick. Yet, in this closing section, the narrative has progressed so that readers find a prophetic Jesus demonstrating knowledge of events that he could have only acquired supernaturally.[23] Furthermore, as the second unit opens, readers find Jesus just arriving in Bethany and being confronted by Martha. This sets the stage for Jesus moving Martha from a simple

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[20] Mounce, Robert H. *John.* Vol. X, in *The Expositor's Bible Commentary: Revised Edition Luke - Acts*, edited by Tremper Longman III and David E. Garland, 357-662. Grand Rapids, Michigan: Zondervan, 2007, 515.

[21] Ibid., 514.

[22] Ibid., 516.

[23] Ibid., 514.

faith in his abilities (v. 21-22), to a final understanding and declaration of his sovereignty as "the Christ, the Son of God" (v. 27).

As readers move through the text, one notes that though each of the units can be broken out into opening, middle, and closing sections, each of these subsections can also be dissected into beginning, middle, and end sections. In the first such subsection, the narrative progresses from Jesus being alerted to Lazarus' sickness, to his declaration that "this illness does not lead to death" (v. 4a). It is worth noting here that Jesus demonstrates a sense of urgency upon hearing that someone he cares about is deathly ill. Yet, he offers a caveat to his declaration that Lazarus will not die – "It is for the glory of God, so that the Son of God may be glorified through it" (v. 4b). This then sets the stage for what is to come, foreshadowing in a way the supernatural occurrence that will soon happen.

The subsection that follows begins with a brief narrative account that expalins who Mary, Martha, and Lazarus are to Jesus relationally (v. 5), thus linking Jesus' willingness to risk returning to the place where he and the disciples were nearly stoned to death. It concludes with Jesus attempting to quell the disciples fears through teaching them as he has so many other times throughout the Scriptures (v. 9-10).

The next subsection picks up the narrative with Jesus seeking to clarify why they must return to Judea despite the risk that the disciples have noted (v. 11). As readers progress through this section, they find Jesus driving the disciples toward clarity as they seemingly miss the purpose and significance of the matter at hand. Interestingly, the author singles our Jesus' disciple Thomas here as the voice that is representative of the disciples' response to Jesus' teaching. This is the same Thomas who would later come to doubt Jesus' resurrection.

Moving into the second unit, this opens with the subsection that outlines Jesus' arrvival to Bethany. In the subsection the author makes sure to note that Jesus has arrived on the fourth day since Lazarus was buried. According to Mounce, Jewish rabbinic belief held that for the first three days after a persons death, the soul would hover above the body as it desired to reenter.[24] However, on the fourth day, when the body began to change and decompose due to the warm climate, the soul would finally depart.[25] This is relevant as this subsection moves from Jesus arrival to Martha's departure from the traditional funeral rituals and services. One might infer that despite traditional custom, Martha understood that nothing was final unto Jesus said so.

In the second to last subsection, the narrative picks up with the dialogue between Martha and Jesus wherein she confesses her belief that nothing is beyond Jesus' abilities as God listens to him (v. 21-22). The section then progresses to show that though she believed in Jesus, her faith still did not yet comprehend exactly who he was and what he was capable of.

Finally, in the last subsection, Jesus reveals to Martha that he is in fact the "resurrection and the life" (v. 25) to which Martha comes into a full understanding. Her response then correctly identifies Jesus as "the Christ, the Son of God, who is coming into the world" (v. 27).

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[24] Ibid., 516.
[25] Ibid., 516.

Narrational Texture and Pattern in John 11:1-27

In turning to the narrational texture and pattern of the text, this author will examine the "scenes," the active "voices," the sequence of the narrative, and the plot apparent in the pericope.

In John 11:1-27, there appear to be two major scenes as documentd through the two narratalogical units. Each of the scenes begins with a narrative actor setting the stage for what is about to play out through the remainder of the scene. The first scene (John 11:1-16) takes place "across the Jordan" in what many presume to be Perea.[26] It opens with Jesus receiving word that Lazarus is ill. Keener noted that a request for one to visit and pray when someone was ill was simply customary at that time.[27] As a healer, it would have been even that much more expected that he would have been asked to come quickly to the aid of his loved ones.[28] Though this news seems dire, Jesus seemingly feels no urgency to leave immediately, choosing instead to remain for two days and then use this situation as a teaching opportunity to begin to lay the groundwork and prepare the disciples for his death that is to come. The second scene (John 11:17-27) begins with Jesus arrival to Bethany, the town where Mary, Martha, and Lazarus live. Jesus arrives on what the text describes as the fourth day of traditional Jewish funeral rights, which typically last seven days. The scene depicts Jesus meeting with Martha and working to comfort and enlighten her as to who he is and what this all means.

In the pericope, there also appear to be four distinct voices: the narrator, Jesus, the disciples, and Martha. Scene one begins with the narrator's voice setting the stage for Jesus final miracle. The narrator's voice weaves in and out of the scene as Jesus is alerted to the illness, and then begins to dialogue with the disciples. The voices seem to flow together as things progres, connecting Lazarus' illness, to the risk of heading back to Judea, to the disciples finally conceding that they will follow Jesus even to death if so required. Jesus voice is the most prominent as he is the central character in this scene. Scene two reveals the replacement of the disciples voice with that of Martha's, though presumably from the first scene, the disciples must not be far off. Though the narrator opens the scene, setting the timing of Jesus arrival, the voices quickly move the focus from Lazarus death to the revelation of Jesus as Christ, the Son of God.

With regards to the plot of the pericope, it seems to focus on Jesus revelation as Lord, the Christ, the Son of God, who has come to offer life to all. While the disciples seem to miss the significance of Christ's message in scene one, Martha seemingly gets it as she proclaims her belief in Jesus as "Christ, the Son of God" (v. 27). Beavis noted that "Martha's confession of 'the Messiah, the Son of God, the one coming into the world' (v. 27), has rightly been interpreted as the Johannine equivalent of Peter's confession at Caesarea Phihppi" (Matt. 16:13-20).[29] This is representative of a complete and full understanding of the person and nature of Christ, similar to that which Peter exhibited upon being asked point blank, "But who do you say that I am?" (v. 15-16). It is

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[26] Keener, 281.

[27] Ibid., 282.

[28] Ibid., 282.

[29] Beavis, Mary Ann. "Reconsidering Mary of Bethany." *Catholic Biblical Quarterly* LXXIV, no. 2 (April 2012): 284.

Christ's hope throughout the entire pericope that his conversations would lead others into a more complete understanding of his significance as the messianic figure that the Jewish community was waiting for. In doing so, he sought to correct confusion – i.e. stating plainly the events that were transpiring (Jn. 11:14), and drive the disciples in scene one, and Martha in scene two, toward the culminating idea that Martha finally grasps in the closing of scene two. Poon notes that one of John's main points throughout his Gospel, is the idea of that despite reader's shortcomings or misgivings, through Jesus, redemption and restoration has been made available to all.

Argumentative Texture and Pattern in John 11:1-27

The succeeding step in inner texture analysis is to review the argumentative texture that appears in the pericope. This is outlined in Table 1.

Table 1. Argumentative Texture and Pattern in John 11:1-27

Text Reference	Argumentative Texture and Pattern	Character
v. 3	Exclamation	Sisters
v. 4	Statement	Jesus
v. 7	Command	Jesus
v. 8	Question	Disciples
v. 9	Re-direct of original question	Jesus
v. 10	Answer	Jesus
v. 11	Statement	Jesus
v. 12	Rhetorical Statement/Question	Disciples
v. 14	Prophetic Utterance	Jesus
v. 16	Exclamation	Disciples
v. 21	Exclamation	Martha
v. 23	Statement	Jesus
v. 24	Exclamation	Martha
v. 25	Re-direct of original statement	Jesus
v. 26	Question	Jesus
v. 27	Answer	Martha

In the pericope there are three distinct conversations that take place. The first is short and it seemingly takes place between Jesus and those whom the sisters had sent to him in the first scene. The next one happens between Jesus and the disciples, still in the first scene. The third and final brings together Jesus and Martha as it transpires in the second unit. Similar to John's focus in the Gospel on Jesus as teacher and agent of transformation,[30] the rhetorical progression in this pericope seems to be qualitative in nature. Robbins noted that these sorts of rhetorical progressions tend to produce illogical outcomes or responses within the narrative that a reader might have no reason

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[30] Poon, 59.

to expect.[31] In the first sequence, we find the sisters imploring Jesus to come as their brother is sick. Given that the text states that this family is one that he "loved" (v. 5), logically, one might expect for Jesus to pick up and go in light of the presumed urgency. On the contrary, Jesus responds to their exclamation in a somewhat dismissive manner, tempering the urgency that the sisters obviously felt.

The next rhetorical progression takes place between the disciples. Upon hearing Jesus command, the disciples question whether Jesus' has considered the risk in returning to Judea. Logically, Jesus turns this moment into a learning opportunity as he attempts to point the disciples again toward the significance of that which is to come. However, illogically, the disciples misunderstand what Jesus is attempting to communicate, leading to Jesus having to state his intentions plainly, and their assumption that they are going to Judea to die with him.

The third and final rhetorical progression takes place between Jesus and Martha upon his arrival to Bethany in scene two. This rhetorical progresion does seem more logical in nature. Martha approaches Jesus and makes a declaration of faith, to which Jesus affirms that which is to come. However, Martha does not understand fully that Jesus does not intend for Lazarus to wait until "the last day" (v. 24) to rise from the dead, thus prompting Jesus to continue his explain. Logically, upon further prodding, Martha fully comprehends that Jesus is "the Christ, the Son of God" (v. 27) and able to raise Lazarus from the dead there and then.

Sensory-Aesthetic Texture and Pattern in John 11:1-27

In turning to the final aspect of inner texture analysis, this author will have a look at the sensory-aesthetic texture and patterns that reside in the text. In the two scenes, the author uses emotive-infused thought and self-expressive speech to paint vivid pictures for readers as they engage with the text.

In the first scene, the author paints two specific pictures. First, the author paints a picture of two sisters, who are in dire need of Jesus to come and save their brother. In referring to the ointment that Mary used to anoint and wipe Jesus feet, there is this presence of familiar smells that allude to an intimate familiarity between Jesus, the sisters, and Lazarus. The author then uses words like "love" to invoke feelings of longing as he describes the sisters hope and request for Jesus to come to them. Second, as Jesus engages with his disciples, the author uses language and imagery to convey the disciples confusion and fear of returning to Judea after barely escaping with their lives. Jesus also refers to light and darkness, two aesthetics that are often used in the Scriptures to connote righteousness and evil. He does so in attempting to communicate that his time with them had not yet expired, meaning that night had not yet come.

Finally, in the second scene, again the author uses emotive language to paint the picture of an intimate friend who, upon hearing that Jesus has finally come, urgently rushes to him despite the traditional requirements and rituals that undoubtedly were taking place. Throughout their conversation, there is this lovingness that Jesus seems to convey that comforts, assures, and ultimately affirms the faith that Martha has

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[31] Robbins, 23.

communicated to Jesus. Thought the outset of this text seems dark and cold with the sisters beseeching Jesus to come, there is this sense by v. 27 that the light has come, and that hope remains.

III. LEADERSHIP THAT SERVES

In summarizing the different layers of inner texture as uncovered in the this pericope, a number of points stand out. Despite the fear of the disciples and the despair of the sisters, Jesus never takes his focus off serving and meeting the needs of his followers. Even in waiting two days to travel to Bethany after hearing of Lazarus' illness, Jesus notes that it is for a purpose that ultimately will benefit them all – "so that you may believe" (v. 15). Furthermore, as discussed throughout the text, Jesus is ever conscious and concerned with ensuring that his followers come into full comprehension. So much so that he does not give up until each of them gets it, or at least somewhat in the disciples case.

Stemming from these points, what can Christian leaders draw from Christ's example of leadership that serves? How are Christian leaders called to apply Jesus' model to contemporary leadership theory? How does this pericope critque the contemporary theory of servant leadership? This section will attempt to offer up some answers that this author has found through his research.

Servant Leadership

In discussing servant leadership, Northouse notes that at its best, servant leadership can lead to greater community and societal change.[32] This is achieved through the leaders desire to serve and put the needs and concerns of followers ahead of their own.[33] If done correctly, Rezaei et al. argue that servant leaders will realize greater follower trust, increased organizational trust, and improved organizational communication. Sendjaya & Sorros also offered that Jesus not only taught servant leadership, but that he applied it in very concrete ways.[34] They continuted on to add that

> "Jesus reportedly knew that he had 'all things under his power' (John 13:3). The unusual twist of Jesus' leadership through the feet washing example has redefined the meaning and function of leadership power from 'power over' to 'power to', that is power as an enabling factor to choose to serve others."[35]

In an attempt to clarify servant leadership for readers, Northouse identified ten characteristics that uniquely identify servant leaders: (1) listening – understanding and validating the viewpoint of followers; (2) empathy – identifying with what followers are feeling; (3) healing – caring about the well-being of followers; (4) awareness – being aware of leaders impact on followers; (5) persuasion – using clear communication to

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[32] Northouse, 233.

[33] Rezaei, Morad, Sajjad Salehi, Masomeh Shafiei, and Somaye Sabet. "Servant Leadership and Organizational Trust: The Mediating Effect of the Leader Trust and Organizational Communication." *Emerging Markets Journal* II, no. 1 (2012): 71.

[34] Sendjaya, Sen, and James C. Sarros. "Servant Leadership: Its Origin, Development, and Application in Organizations." *Journal of Leadership & Organizational Studies* IX, no. 2 (2002): 59.

[35] Ibid., 59.

convince followers to change; (6) conceptualization – a leaders ability to be a visionary and set clear goals and objectves; (7) foresight – ability to envision and predict the future for followers; (8) stewardship – taking ownership of leader's responsibility while effectively managing the people and organization they have been entrusted with; (9) commitment to the growth of people – commitment to seeing and helping followers reach their full potential; and (10) building community – helping followers envision and feel a part of something greater than themselves.[36]

Jesus, the Servant Leader

In bringing Northouse'servant leader characteristics into dialogue with the person of Christ as uncovered through an inner texture analysis of John 11:1-27, this author would offer that Jesus clearly demonstrates each of the ten characteristics as proposed by Northouse.

In both the first and second units, readers find Jesus listenting to both the sisters and the disciples as he works to understand their needs. In v. 13-14 we see a prime example of jesus having listened to the disciples and ultimately discerning that they did not fully understand what he was attempting to communicate to them. As such, he opted to further engage them, stating plainly what he wanted them to understand (v. 14-15).

Throughout the pericope, Jesus exhibits empathy as he clearly identifies with the concerns of both the disciples and the sisters. Though this pericope stops short of the famous "Jesus wept" (v. 35) that serves as a prime example of Jesus empathy, he nonetheless exhibits in this pericope as he drives home that he understands Martha's pain by way of refusing to let her continue to grieve and think that Lazarus will remain in the grieve.

Continuing, Jesus concern's himself with healing in this pericope as he demonstrates his unwillingness to leave his followers in a state of confusion. In caring for their well-being, Jesus continues to press in, hoping that through ongoing engagement, his followers will soon come into a fuller understanding of him as "the Christ, the Son of God" (v. 27)

Jesus also demonstrates awareness in responding to the disciples fears (v. 8). Rather than simplying brushing their concerns "under the rug," Jesus attempts to console them with the knowledge that his time to die has not yet come (v. 9-10). This is meant to assure them that their worries of returning to Judea after the almost stoning are misplaced. He also demonstrates his awareness of his impact on them in not leaving them with riddles, but in driving back to clarity as he states plainly his intended goals.

Jesus is clearly persuasive in both units of the pericope. This can be seen in the disciples progression from fear and apprehension of returning to Judea (v. 8), to their willingness to die with Christ if that be required of them (v. 16). This is also seen in Martha's progression from believing that anything is possible with Christ, to acknowledging him as "the Christ, Son of Man" (v. 27).

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[36] Northouse, 221-223.

Throughout Scripture, Jesus is ever the conceptualist as his focus stays trained on God's purpose for him on earth. In this pericope specifically, Jesus demonstrates this vision as he continually attempts to point the disciples back to the larger picture – that though he must die, the time is not now. He also demonstrates this in the second unit through his conversation with Martha as he drives her to see the bigger picture – "I am the resurrection and the life" (v. 26)

Jesus demonstrates foresight most clearly in the pericope through his prophetic utterance in v. 14. Though Jesus is informed earlier in the text that Lazarus is ill, at no point is it indicated that the messengers return to update him of Lazarus health status. As such, that Jesus knew that Lazarus had died could be considered forsight of knowledge that was yet unavailable to him.

Jesus exhibits stewardship as he continually takes ownership and responsibility for those that have entrusted their faith in and to him. In the pericope, again, this is demonstrated in his refusal to let any ounce of confusion remain in both the disciples and Martha. As he employs multiple tactics to clear away confusion, he accepts full responsibility for each of them.

Not only in this pericope, but throughout the Scriptures, Jesus remains committed to the growth of people. Whether this be in the form of teaching as in this pericope, or eventually dying on the cross, Jesus commitment to seeing individuals experience both redemption and restoration is core to his heart for this world.

Finally, Jesus demonstrates his desire to build and grow community most clearly in the second unit as he points Martha towards to the realization that he is "the Christ, the Son of God" (v. 27). In doing so, he also offers that "whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die" (v. 25-26). In these two Scriptures, Jesus clearly communicates that not only is about saving Martha and her brother, but ultimately, he is concerned with seeing and offering everyone an opportunity to be saved. This then links Martha, Mary, Lazarus, and the disciples to a larger community of saved and redeemed souls that believe and place their faith in Jesus Christ, the Son of God.

Critiquing Contemporary Theory

Though the Scriptures have much to offer in support of servant leadership, they also offer a critique of this contemporary leadership theory. For example, though Sendjaya & Sorros noted that contemporary servant leaders are motivated to serve and serve first, this author would push back in light of Jesus example in the pericope of John 11:1-27. Though Jesus heart was surely set on serving, his motivation to serve stemmed from his desire to love and see other's experience the love of the Father. As Engstrom noted, the type of leadership that Jesus exhibits in the New Testament, is a form of leadership that is grounded first in love that then is exhibited through service. Service that is for the sake of service can still be self-serving. In order for servant leadership to truly resemble the Christ in John 11:1-27, it must seek to love and care for followers first, ahead of its desire to serve. In doing so, leaders will be able to better discern, meet, and serve the needs of their followers.

Furthermore, though Northouse asserted that" servant leaders are ethical and lead in ways that serve the greater good of the organization, community, and society-at-

large,"[37] the question remains as to what is a servant leaders source that determines what the greater good may be for the organization, community, and society-at-large. In all of his studies and research on the topic of servant leadership, no where did this author find research that deals with centering the contemporary servant leader on something beyond themselves or followers. This pericope offers a prime example of what it could be like to serve followers without a fuller understanding of what the greater good might look like. If Jesus had failed to consider the greater good, choosing instead to listen to the expressed fears and desires of his followers, he may not have made the trip back across the Jordan to Bethany. This would have then been a missed opportunity to not only bring his followers into greater understanding of the significance of his life and coming death, but also other onlookers (Jews) who undoubtedly witnessed the resurrection of Lazarus from the grave.

IV. CONCLUSION

Servant leadership as a contemporary theory has rightfully started to take off with more and more research being done to support and speak to the positive benefits of a leadership style that serves. Northouse, correctly noted that in order for servant leadership to be successful, it will take both leaders and followers opening themselves up to being receptive to contributing to each others growth. However, as this pericope uncovered, it is imperative that contemporary servant leaders look beyond contemporary theory as they endeavor to lead followers in their respective marketplaces. Only in employing a style of leadership that serves, which is grounded first in love, can leaders truly realize the greater organizational results they desire. In doing so, one might only hope - and even expect - that the God they serve, can and will do through them the "greater works than even he" (John 14:12) that Jesus spoke of.

About the Author

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[37] Northouse, 219

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INEXORABLE VICTORY: AN IDEOLOGICAL TEXTURE ANALYSIS OF THE TRIAL PERICOPE IN JOHN 18:28-19:17

JEFFREY J. SINGFIEL

The Gospel of John is much loved, standing apart from the Synoptics in its language, theme, and content. It is also the product of a church leader attempting to frame the story of Jesus for the community he served. John lived during a time of dramatic change in the religious landscape and had a novel and compelling vision, which are hallmarks of charismatic leadership (Barnes, 1978; Conger, 1989). As such, this Gospel is a rich source for leadership studies to which the discipline of socio-rhetorical analysis may be applied (Robbins 1996a). In this paper, the ideological texture of John 18:28-19:16 will be analyzed to understand John's objectives in writing the Gospel to the Johannine community. This community, most likely in Ephesus, was undergoing significant trauma after being expelled from the synagogue and looked upon as deviants by Roman society in general (Ashton, 1985, Beasley-Murray, 1987). The pericope, which contains the trial of Jesus before Pilate, brings together the agents of power in the Judean context, namely Jesus, Pontius Pilate and the Jewish religious leadership. In addition to ideological texture, aspects of social and cultural textures will be considered, specifically manifestations of honor-shame and patron-client relationships. The interplay between these three forces provides much to consider as today's ecclesial leaders as they address their communities' own issues of alienation from their contemporary cultures and civil governments.

I. INTRODUCTION

The Gospel of John has been thoroughly studied by lay, clerical, and academic scholars who love its nature as "the spiritual Gospel" (Martyn, 2003) and are intrigued by its unique approach to the life of Jesus Christ. "No other book of the New Testament has attracted as much attention from commentators as the Fourth Gospel. It has stirred minds, hearts, and imaginations from Christianity's earliest days" (Maloney, 2008, abstract). The Gospel is also a rich arena in which to explore ecclesial leadership through the methodology of Robbins' (1996a) socio-rhetorical hermeneutics. This methodology allows us to utilize not only the best of the historical-grammatical method

but opens the text to the insights of other disciplines. Socio-rhetorical hermeneutics sees the text, not as a window to look through to ancient times, nor a mirror reflecting our own context, but a rich multi-dimensional tapestry (Robbins, 1996a). In this case, that tapestry helps to show us both the complexity of John's day as well as our own.

The Apostle John and his community lived in a complex, multi-ethnic environment (Morris, 1995). This community, as has been true for believers throughout history, were confronted with the realities of a hostile civic government, popular ideologies philosophically opposed to their faith, and weaknesses from within their own communities. As an ecclesial leader, John's responsibility was to shape the thinking of this community. Since leadership is fundamentally about influence (Yukl, 2013), John sets about to influence his community's thinking by framing the Gospel narrative in juxtaposition to their own experience. Through his writing, John shows characteristics of charismatic leadership. Charismatic leadership includes an appeal to a novel and compelling vision, self-sacrifice, an emotional appeal to values, and leadership during dramatic change (Barnes, 1978; Conger, 1989). This Gospel and its historical location both demonstrate these attributes. In this paper, I conduct an ideological texture analysis of Jesus's trial pericope in John 18:28-19:16 and discover many timeless lessons for Christian ecclesial leaders and communities wrestling with alienation from their contemporary cultures and civic authorities.

II. UNDERSTANDING THE TEXT, CONTEXT, AND METHOD

Understanding the background of this Gospel is critical to understanding John's agenda as he considered the power dynamics of his day. As an ecclesial leader, he was shaping the way his community interpreted the world around them. This section unpacks the issues of that community before describing the socio-rhetorical method that is so suited to understanding the Apostle's aim as he led his community.

Background to the Text

John writes to a community in complex circumstances to which the world's contemporary Christians can relate. Christians represented a minority sect, an offshoot of Judaism which was, in their day, considered legally sanctioned atheism (Heemstra, 2014). By understanding the fundamentals of purpose, date, and location, as well as something of the Johannine community, we can better appreciate John's intent as a leader. The authorship of the Gospel is a complex study of its own (Bealey-Murray, 1987, DeSilva, 2004). In this study, I assume the traditional position that John, the beloved disciple, penned the Gospel.

Purpose, date, and location. This Gospel was written with an explicit purpose given by the author in John 20:31: "these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (English Standard Version). The writer uses the verb *pisteuō* (believe, trust or commit) which is ambiguous in form and may carry an evangelistic or didactic intent (Morris, 1995). John was writing to both Jewish and Gentile Christians, both of whom came from societies that may have been exerting significant pressures upon the members of the church to return to their own Jewish or pagan traditions (Brown, 1979). John's purpose,

his ideological aim as a writer and more broadly as a leader, was to convince believers to resist false teaching (Brown, 1979, p. 23) and to strengthen the church, rather than evangelize the world (Morris, 1995). Morris suggested several possible issues that would undermine this Christ-centered identity: Gnosticism, Docetism, John the Baptist's hangers-on, unbelieving Jewish attendees, and overly Hellenized Christians (Morris, 1995). The period during which the book was written, however, dictates which issues were most pronounced.

The Gospel of John was almost certainly written in the late first, or early second, century (DeSilva, 2004, Beasley-Murray, 1987, Morris, 1995). While the date of the final version is imprecise so also is the date of its original creation; it was likely composed over time and in a series of editions (DeSilva, 2004). Throughout the process, John was writing to a very specific community, a group scholars refer to as the Johannine Community.

Johannine community. We can puzzle out a fair amount about this community from the Gospel, the Epistles, and the Revelation. Brown (1979) suggested four distinct phases in the development of the community: "the pre-Gospel era," a context during which the Gospel was originally penned, the era of the epistles when the Jewish-Christian schism developed, and an era of final, formal separation from Judaism (p. 22). DeSilva (2004) suggests that during this second stage the group migrated from Palestine to Asia Minor, perhaps as refugees from the Jewish political revolt of the 60s. In Asia Minor, the community now had to confront, not just hostile non-Christian Jews but a pluralist pagan culture, neither of which tolerated well the exclusivist claims of the God-man, Jesus. The community "had to distinguish itself over against the sect of John the Baptist and even more passionately over against a rather strong Jewish community, with which highly ambivalent relationships had existed. It suffered defections, conflicts of leadership, and schisms" (Meeks, 1972, p. 49).

Of course, they did not go to an Asia Minor with no history of Christianity. Asia Minor, and especially the city of Ephesus from which John traditionally wrote the Gospel, already had experience with a host of Christian apostles and preachers. "[Paul's] work at Ephesus must have directly influenced the circle within which the Fourth Gospel was written, if it did not influence the author" (Dodd, 1968, p. 5). Given the context in which the Gospel emerged, what system of thought or ideology was driving John to persuade people to continue to follow Christ when pressures of conformity were everywhere? Socio-rhetorical analysis of Scripture is particularly useful in answers these kinds of questions, including John's *ideology* as a Christian leader.

Background to the Study

Gowler (2000), in his overview of hermeneutic approaches, wrote that the historical-critical method is still important, though many scholars of the school believe that it has "screeched to a halt at methodological and philosophical cul-de-sacs" (p. 445). A new interdisciplinary method was developed, called the socio-rhetorical method that could incorporate the input from numerous social sciences (Robbins, 1996a).

Socio-rhetorical criticism. Socio-rhetorical interpretation is a "master plan" for exegesis developed by Vernon Robbins (DeSilva, 2004, p. 23). It incorporates various divergent approaches to interpretation which Watson and Culpepper (1998) say no one

else has interrelated as robustly. The socio-rhetorical method includes a range of strategies and techniques that are both similar to and broader than other interpretive approaches. Using the metaphor of a tapestry which has dimensionality, texture, depth, and can be apprehended from various angles, Robbins describes six textures: inner texture; inter-texture; social and cultural texture; ideological texture and sacred texture (Robbins, 1996a; Robbins 1996b).

Ideological texture. Of these many textures, the ideological texture will be used in this analysis. "Ideological texture concerns the biases, opinion, preferences, and stereotypes of a particular writer and a particular reader" (Robbins, 1996b, p. 95). Examining ideological texture reveals the author's system of thought that works on and through the text to impact the reader (DeSilva, 2004, p. 464). Ideological texture also considers at the beliefs surrounding power dynamics in a setting (West, 2008). In the trial pericope, each of the characters in the exercise power: the Jews, Pilate, even Jesus. John, the author of the text and leader of the community, is also exercising power towards a goal. He wrote this Gospel to persuade the reader to think something: that we might believe that Jesus is the Christ. DeSilva explains that ideological analysis involves "the awareness that the New Testament texts are rhetorical texts, that is, they seek to persuade, affirm, and limit and constrain readers to respond to situations and other ideas in certain ways, and not in other ways" (DeSilva 2004, p. 464).

In the trial pericope, therefore, John is attempting to convince the reader of something. This pericope in John 18:28-19:16 is made up of four scenes, the first three each contain a pair of dialogues between Pilate, the Jews, and Jesus followed by a seventh, climactic scene involving all three parties. These seven dialogues are written to demonstrate the conflict between the power of Rome, the power of Jewish religious leadership, and the power of King Jesus.

III. FIRST SCENE: JOHN 18:28-38A

The first scene in this pericope is John 18:28-38a and consists of two dialogues. The first is between the Pilate and Jewish religious leadership. The second is between Pilate and Jesus. In this first scene, we are also introduced to the pericope's main characters and the themes along which the story travels.

Dialogue 1: 18:28-32

In this first dialogue the Jewish religious leadership, whom John consistently refers to as "the Jews," brings Jesus before the Roman governor, Pontius Pilate. The accusers have already decided on what must happen to Jesus and they come before Pilate for official sentencing. Pilate, however, is not as cooperative as they may have expected, and a conflict between the two parties emerges. In this dialogue, the tension between the accusers, the Jews, and Pilate, becomes clear, as does John's ideological agenda: Rome, despite herself, will shame the Jewish accusers of King Jesus. By incorporating two aspects of the passage's social and cultural texture, the roles of the Jews and Pilate becomes clear thus explaining the ideological power dynamic. Social and cultural texture uses the theories of anthropology and sociology to unpack social environment of the text (Robbins, 1996a, p. 144).

John's issues with "The Jews" as a collective identity. First, the characters here are important and inform the rest of the pericope. The term, *the Jews*, has a particular meaning in John's gospel and is implied in 18:28. Beasley-Murray (1987) believed they were important members of the Sanhedrin. Witherington (1995) said that a key feature of John's Gospel is the "polemic" against the Jerusalem-based Jewish leadership referred to generally as "the Jews" (p. 12). John is openly hostile throughout the Gospel to this class of people (Ashton, 1985). The reason, Brown (1979) said, may lie in the late first-century expulsion of the Johannine community from the synagogue which resulted in "deep scars in the Johannine psyche regarding 'the Jews'" (p. 23).

John wants to portray the Jews as shamed before the unbelieving Romans, not just in the historical trial context, but now in the late first-century context. He does this first by demonstrating the Jewish failure to win the contest of challenge-riposte in their dialogue with Pilate. Second, John amplifies the client-patron reality between the Jewish leadership and their patron, Pontius Pilate.

Shaming in social and cultural texture. First, the text provides an example of honor-shame dynamics at work. There is an indication that the Jews and Pilate had some previous discussion regarding their plans for Jesus Christ. The possible presence of Roman soldiers in John 18:3 and Pilate's apparent knowledge of the charges against Jesus in 18:33 indicate that Pilate was aware of the Jewish designs. However, Pilate provides no indication of this background in his interaction with the Jewish leaders in verses 18:31. Quite the opposite, he publicly behaves as though he has no knowledge of any previous conversations. Feigning ignorance, he asks about the charges against Jesus, charges that the Jews fail to specify adequately. "When they refuse to answer his question, Pilate humiliates them by suggesting they try their prisoner in their own courts" which they were not empowered to do (Stanley, 1959, p. 221). This kind of exchange between the Jews and Pilate is an example of "challenge-riposte." "Challenges to one's status claims (honor) are frequent and must be met with the appropriate ripostes. The ensuing public verdict determines the outcome, and whether honor is won or lost" (Chance, 1994, p. 142). Pilate wins this round, gaining honor, as the Jews are shamed and left beholding to Pilate. They have lost honor and now publicly appear less as partners with Pilate in the maintenance of law and order and more as supplicants to Roman power.

Amplifying this patron-client relationship is the second way John brings shame on the Jews. They, he argues, are dependent on Roman good will for their position. John makes this claim earlier in John 11:48 where the religious leadership despairs of countering Jesus's influence saying, "If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation" (John 11:48).

Patron-client relationships have always played a major role in much of the world, and this is particularly true in the context of the New Testament (DeSilva, 2000). By the time of Christ, the office of high priest had become one of patronage, not religious service. Herod the Great and later, the Roman governors appointed high priests (DeSilva, 2004, p. 68). Josephus said that an earlier governor, Valerius Gratus, removed Annas as high priest and installed a series of others, none of whom served longer than a year, before appointing Caiaphas (Complete Works, 2:2). Thus "Caiaphas [was] not only on reasonably good terms with Rome but [was] faithfully playing [his]

mediating role in the imperial system" (Horsely, 1986, p. 32). Witherington (1995) made a similar point remarking on John's repeated explanation that Caiaphas was high priest "that year" (11:49, 51; 18:13). "This reflects the tenuousness of Jewish power under Roman rule . . . who saw themselves as powerful people but, in fact, were also under someone else's thumb" (Worthington, 1995, p. 287). Thus, Caiaphas, and by extension, the Jewish religious leadership, was clearly the client of Pilate. By pointing out the patron-client relationship of Pilate and his Jewish clients, John emphasizes that unlike the Jews, who sought friendship with Caesar, the Johannine community followed the true King, the ultimate patron.

Dialogue 2: 18:33-38a

The second dialogue in the first scene is between Jesus and Pilate in John 18:33-38a. Pilate leaves the Jews outside the Praetorium to meet Jesus for the first time. This dialogue is about the kingship of Jesus and the nature of truth. John wants his community to know something about the power relationship between the Roman Empire's governor and Israel's true King: Rome itself is helpless before the Truth. This is the first dialogue where Jesus's identity as king is emphasized. Six times in seven verses John mentions either king or kingdom and uses the word king twice as often as the other Gospel writers (Morris, 1995). John develops this idea quite early in the Gospel. "The crowd's recognition of Jesus as prophet and king is unique to John's account. Jesus was given these titles at the beginning of his ministry (John 1:41, 45, 49). "His royal and prophetic status is suggested throughout the narrative" (Little, 2009, p. 28). While the other Evangelists, of course, mention the kingship of Jesus, John takes it to another level. In John's Gospel, Christ's origins are from another alien realm, and his kingship belongs to a domain far beyond simple Jewish messianic expectation (Brown, 1975). John will not simply affirm that Jesus is the Son of David, "if He is a king, His kingship is of an entirely different order" (Dodd, 1968, p. 92). Whereas the synoptic writers play up Jesus's fulfillment of messianic expectation, John sets his sights higher. Jesus came from an alien dimension and calls his followers to join him in that dimension (Brown, 1975).

In this scene, Jesus describes the nature of his kingship. It is not of this world; it was for this purpose that he came into the world and those who are of the truth accept his kingship. Morris (1995) pointed out how unexpected this kind of language is in the context. It is not enough to see the Kingdom as simply *spiritual.* This just creates a dualism that helps people cope with a Christ crucified by physical people. Instead, Christ is a king from an alien realm whose kingship encompasses everything included in the created and eternal orders. The knowledge of this kingdom is hidden, and his community has access to this knowledge. John's gnostic manipulationist leanings come into play here as well. Robbins (1996a) says this kind of typology of sects helps people reinterpret their experience by incorporating hidden realities that only they can see. John uses this idea of hidden truth to point out the reality of kingship of Christ, his utter monopoly on truth and the community's membership in the Kingdom. Having left Pilate sputtering about the nature of this truth, hidden or plain, John now turns to look at the failure of Jewish Messianic expectation to achieve the types of national liberation for which the people longed.

IV. SECOND SCENE: JOHN 18:38B-19:3

The second scene in this pericope is found in John 18:38b-19:3 and includes dialogues three and four. Here Pilate is back with the Jews in the third dialogue, making a show of acquitting Jesus before having him flogged and mocked in the fourth dialogue. John is concerned with the power dynamics between glorious Rome and the sovereign God of the universe. For during this period, the Eternal City seemed omnipresent and omnipotent. John wants the Johannine community, however, to see the Empire as temporary, if not temporarily powerful. These next two dialogues carry that idea forward.

Dialogue 3: 18:38b-40

Dialogue three begins with Pilate returning to the Jews to inform them of the outcome of his interview with Jesus. "Not guilty," is the judge's pronouncement. Yet, beyond Pilate's brief acquittal there lies a deeper thread in the presentation of Barabbas as a substitute target. The community must know that Jewish political, Messianic, substitute-salvation would fail. John presents this by introducing the character of Barabbas.

Pilate's pronouncement of Jesus's innocence should have brought the matter to a close. He should have dismissed both Jesus and the Jews and concluded the affair (Beasley-Murray, 1987). However, Pilate already knew what the Jews wanted; they had made it clear in John 18:31. One might ask why bother with a show trial at all? John wants the total failure of the human system to be clearly presented. The Jewish person on the street was looking for a political, revolutionary solution; the Jewish leadership was looking for their place to be protected. Rome was simply trying to keep a troubled province calm through pragmatic expediency—but all three approaches would fail. There can be no substitute salvation, not through a political messiah, not through political appeasement, and not through political manipulation.

The introduction of Barabbas makes an interesting foil to the kingship of Jesus. In Barabbas, we find an alternative Messiah for the Jewish people and a useful scapegoat for the Jewish leadership and Roman system. Each of the Gospels describes Barabbas differently. Matthew simply calls him a "notorious prisoner" (Matt. 26:16) while Mark and Luke both say that he was an insurrectionist and a murderer (Mark 15:7, Luke 23:19). John uses the word *lēstēs* which is often translated mundanely as "robber" (so ESV, NASB, KJV, and RSV). However, Bermejo-Rubio (2014) pointed out that it is precisely this word that Josephus uses for Jewish insurgents. Likewise, Rensberger (1984) preferred to translate the word as "freedom fighter" (p. 410). Others confirm this meaning as part of the semantic field of the word in the New Testament era particularly of the Zealots (Kittel, Friedrich & Bromiley, 1985). There is even some evidence that this word was used throughout Greek antiquity to refer to pirates (Beek, 2006). One might ask what difference it makes if Barabbas was a mere thief or an insurrectionist?

If Barabbas was simply a robber, there are no particular implications for his role other than as an exchange for Christ. John tells us, according to most translations that he was a robber and little else. "Incidentally this is all he does tell us, and it is a mark of his capacity for concentrating on what matters for his story that he does not even tell us

that Barabbas was released" (Morris, 1995, comment 18:40, para. 1). The historical-grammatical evidence is likewise on the side of Barabbas simply being a robber. The word only appears fifteen times in the New Testament, mostly in the Gospels. The Synoptics are fairly uniform in their use. Each recounts Christ's condemning the temple being turned into a "den of robbers" (*lēstēon*) (Matt. 21:13; Mark 11:17; Luke 19:46). Luke additionally uses this word in the parable of the Good Samaritan. However, there is evidence for a broader use of this word that also includes revolutionary political figures.

First, the Synoptics also record Jesus's word in the arrest, "Have you come out as against a robber, with swords and clubs to capture me?" (Matt. 26:55 ESV). Nothing in the context prevents this word from being translated as insurrectionist, revolutionary or freedom fighter. Second, all the Gospel writers refer to Jesus being crucified between two robbers, two *lēstēs.* However, the Romans rarely executed mere *lēstēs* (Kinman, 1991). They did aggressively execute political rebels (Bermejo-Rubio, 2014). Therefore, it is quite likely that the two robbers on Jesus left and right were, in fact, political revolutionaries. Kinman (1991) suggests that all three, the two unnamed revolutionaries and Barrabas were convicted of capital crimes earlier in the week. Thus, Barabbas as their likely leader, was available for this traditional Passover release. It is difficult to point to any Roman precedent for releasing a prisoner which all four Gospels mention (Bromiley, 1986; Kinman, 1991, Bermejo-Rubio 2014). However, some like Rensberger speculate that John was "making his own way among ambivalent political tendencies in the Jewish community between the two [Jewish] revolts" (Rensberger, 1984). The Jewish people see, perhaps in Barabbas, a kind of substitute savior according to the model with which they are familiar. They thus prefer the release of the revolutionary Barabbas, to their rightful king.

Dialogue 4: 19:1-3

In dialogue four in John 19:1-3, Jesus is now flogged and mistreated by both Pilate and his soldiers. There can be little doubt that these actions were intended to humiliate and shame Jesus (Neyrey, 1994). Yet, John frames the event for his community to show that Rome's attempts to shame King Jesus only increase his honor. There is some variation in the way the four Gospels treat this trial sequence. Matthew, Mark, and John record the events in fundamentally the same order. However, Luke and John together see the scourging of Jesus as an alternative to crucifixion, not a prelude to it (Beasley-Murray, 1987).

The scourging and mockery (19:1-3) are made the central scene of John's seven scenes and "underscore its essential meaning" (Stanley, 1959, p. 221). Only in this Gospel do they explicitly occur before Pilate has actually given Jesus over to be crucified. John does this to set the stage for the final dialogues in which the relations among Pilate, the Jews, and Jesus are brought to a climax (Rensberger, 1984, p. 403).

As the leader of the community, John carefully shaped the order of these scenes and even possibly utilized another stream of tradition about the order of the events (Dodd, 1968). At this point, it is helpful once more to consider the concept of honor and shame. Honor and shame are part of the social and cultural texture and contribute to understanding the story. DeSilva (2004) explained that "honor and dishonor were

foundational to first-century culture, whether Roman, Greek, Egyptian or Jewish" (p. 125). The flogging and mistreatment of Jesus at the hands of the soldiers is clearly an attempt to shame Jesus. Flogging was one way that a person in authority could ascribe shame to another. During a flogging, the victims were often nude, often lost continence and thus were exposed to public humiliation (Neyrey, 1994). It is this Roman attempt to shame Jesus that will rebound to the shaming of Rome in the dialogues that follow. Already Pilate has been portrayed as feckless and irresolute while Jesus has turned the tables on him, won the challenge-riposte exchange in the second dialogue, and made Pilate question the perspicuity of truth. "Despite all the shameful treatment of Jesus, he is portrayed, not only as maintaining his honor, but even gaining glory and prestige. . . . Far from being a status degradation ritual, his passion is seen as a status elevation ritual" (Neyrey, 1994, p. 114). Rome's attempt to shame and humiliate Jesus will rebound all the more as scenes five and six unfold.

V. THIRD SCENE: JOHN 19:4-11

In this third scene, dialogues five and six unfold in John 19:4-11. Here, once again, Pilate stands before the Jews, presenting the flogged Jesus. John's focus here for his community is God's subtle, sometimes hidden, yet pronounced victories over the forces of faithlessness, whether religious or civil. In dialogue six, Jesus stands again before Pilate, bleeding and abused. Here John's focus is that all authority ultimately comes from God. God's sovereign plan is inexorable in dialogue five and in dialogue six his authority is shown to be ultimate.

Dialogue 5: 19:4-8

When the fifth dialogue opens in verse 4, Pilate again stands before the Jews outside the Praetorium. He says, "See, I am bringing him out to you that you may know that I find no guilt in him" (John 19:4). However, this is a set up by Pilate. Jesus is now arrayed in a manner that would enrage the Jewish leadership. Pilate, perhaps completely oblivious, is carrying out not a crucifixion, but a coronation (Beasley-Murray, 1987). John's message is simple: the Jews and Rome are helpless participants in God's inexorable salvation plan. Jesus appears from off stage, looking bleak, wearing a crown of thorns and a purple robe. Roman soldiers, in a "spontaneous desire for some crude and cruel horseplay" have dressed him in the caricature of a king (Beasley-Murray, 1986, comment 19:2-3, para. 1). This type of kingly caricature was not unknown in the ancient world. Meggitt (2007) provided abundant evidence about the connection between perceived or real insanity and pretensions of royalty. The Roman soldiers, in line with this traditional mockery, dressed Jesus in a purple robe and crown of thorns. The thorns chosen for this caricature were probably not the thorns of popular artistry. The most likely type used for Jesus's crown were those of the date palm tree, which had thorns up to 12 inches in length (Beasley-Murray, 1987). "Its form will have been an imitation of the radiate crown of the divine rulers, such as had figured on coins in the east for centuries prior to the episode in the Gospels" (Beasley-Murray, 1987, comment 19:2-3, para. 1). Jesus emerges onto center stage, therefore, not in the form of the battered pretender, but every inch the suffering servant-king. Then Pilate commands,

"Behold, the man!" It is possible that Pilate may be using the words in a somewhat contemptuous manner. It is possible that the governor was simply indicating the presence of the accused man. However, John both as a disciple and the ecclesial leader was shaping the thinking of the community for to him, Jesus is *the* man (Morris, 1995, comment 19:5, para. 1). It is unlikely that anyone present would have appreciated this on a conscious level. However, the implications for the Johannine community are clear.

Pilate shows Jesus to the crowd wearing the insignia of royalty, the crown of thorns and the purple cloak. The gesture permits Pilate to show his contempt of the Jews: it permits John to imply that the governor admits Jesus' claims to kingship. (Stanley, 1959, p. 223)

The community's opponents and the omnipresent Roman government will cooperate and participate in God's sovereign plan. Despite themselves, they cooperate in the divine blueprint as God's servants. Pilate has heard throughout the Jewish accusations that Jesus claimed to be the Son of God. He now presents Jesus arrayed as an ancient divine king and becomes more afraid. Pilate, perhaps superstitious, is unnerved by something about Jesus.

Every Roman knew of stories of the gods or their offspring appearing in human guise. "Divine men" were part of the first-century understanding of life. Pilate had plainly been impressed by Jesus as he talked with him. Now that he hears of the possibility of the supernatural he is profoundly affected. Was he being confronted by a "divine man"? (Morris, 1995, comment 8-9, para. 1)

In John 19:6, Pilate both refuses to accept responsibility for the trial and nearly acquits Jesus before bending to the pressure of the Jews, even more fearful. Pilate must once more talk with Jesus before concluding the trial.

Dialogue 6: 19:9-11

As John continues into the sixth dialogue, Jesus is once again before Pilate, or rather, Pilate stands before Jesus. The tide has changed. Whereas Pilate gained honor at the expense of the Jews in the first dialogue, now Pilate will lose honor to Jesus who gains it. John makes clear to his community that the true source of authority lies with God, not a transitory Roman puppet. So Pilate reenters the Praetorium with Jesus, scourged, beaten, and wearing a robe and crown of thorns, and in this state talks with Jesus about the authority. Van der Watt (200) said, "The power to crucify Jesus does not lie with Pilate but with Jesus. He is the one who decides what happens" (p. 386). However, Van der Watt goes too far when he says that, on a *figurative level*, it is the Jews and Pilate that stand accused. This is not John's insubstantial, figurative implication. This is precisely John's message. Paresnios (2010) rightly sees this, not as figurative versus ordinary, but in categories of appearance and reality. "In appearance, for example, the place and time of the trial is during the Passover in Jerusalem, but in reality, the setting of the trial is on the cosmic stage" (p. 38).

VI. FOURTH SCENE: JOHN 19:12-16

The climactic last scene and seventh dialogue appears in John 19:12-16. The tension between Pilate and the Jews reaches its peak. Pilate continues to try to release Jesus while the Jews continue to oppose him. In this last picture, John wants the community to understand that even the Eternal City bends its knee to the eternal King. Now, all three players come together at the judgment-seat where Pilate finally proclaims Christ the King.

Here again, the honor-shame cultural texture is at play; again Pilate loses the challenge-riposte exchange. Pilate had previously lost honor when the crowds rejected his offer to crucify Barabbas and release Jesus (Faulhaber, 2010) now the situation deteriorates even further. The Jews now escalate, invoking a threat to Pilate's position, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar" (John 19:12). The charge is more substantial than appears at first glance. Pilate was politically vulnerable on several counts.

Pilate's ten-year career (AD 16-26) in Judea saw at least four violent conflicts with the Jews (Overstreet, 1978; Messner, 2008). First, shortly after being appointed governor in the year 16, he arrived in Jerusalem with a military escort who carried the emperor's image on covered standards triggering demonstrations (Messner, 2008). Second, there was an unknown violent episode mentioned in Luke 13:1 that resulted in the deaths of a group of Galileans (Overstreet, 1978). Third, he used temple funds to build an aqueduct, which created such a riot that Pilate had the demonstrators beaten (Messner, 2008). Fourth, he hung golden shields, presumably with the name or image of the emperor, in Herod's palace. This last offense was so great that the Jews appealed to Emperor Tiberius who forced Pilate to remove the shields around the year 32 (Messner, 2008; Overstreet 1978). This last event happened roughly one year before the trial of Christ. It would not do to have his name brought too frequently to the emperor's attention.

His second vulnerability had to do with the tumultuous state of the Empire in the mid-30s. Emperor Tiberius had withdrawn from public life around the year 26 or 27 leaving a certain Sejanus substantial imperial power (Messner, 2008). Sejanus had become the patron of several figures throughout the empire, possibly including Pontius Pilate himself (Beasley-Murray, 1987, comment 19:12, para. 2). In the year 31, two years before the trial of Jesus, Sejanus was discredited and executed, along with an unknown number of family members and political appointees (Messner, 2008). One Roman senator and historian (Tacitus) said, "Whoever was close to Sejanus had a claim on the friendship of Caesar" (as cited in Beasley-Murray, 1987, comment 19:12, para. 2). Pilate was likewise exposed, if not to the consequences of his patron's fall, then at least to the reshuffling of patron-client relationships through the empire. On another practical level, Pilate may not have had additional troops available to him should things become dire. Faulhaber (2010) writes that as the Syrian legate, to whom Pilate reported, was in Rome and thus, could not have made the Syrian legion available.

At the beginning of the pericope, it was Pilate who humbled the Jews in challenge-riposte, likely reminding them who their patron was. Now they remind Pilate about his own patronage and political vulnerability to Caesar himself in John 19:12. By

necessity, Pilate is, of course, Caesar's friend and has no choice but to act accordingly, quieting the Jews and calming the riot that was beginning (Matt. 27:24).

However, Pilate does not surrender without a rhetorical counter-punch. Beasley-Murray (1987) argued that Pilate, rather than placing Jesus in the position of the accused, sat Jesus himself on the judgment seat, or one of the seats set aside for clerks and administrators before the assembled mob; Jesus is now placed in judgment over them. "He is their Judge because they will not have him as their King" (Beasley-Murray, 1987, comment 19:13-14, para. 3). After thus arranging things at the judgment seat, Pilate proclaims to all assembled, "Behold your king!" (John 19:14). This informal coronation is certainly consistent with John's ideological intent. Those that thought they might judge the King found themselves judged by him. "For John the kingship was real. He wants us to see Jesus as King in the very act in which he went to death for the salvation of sinners" (Morris, 1995, comment 19:14, para. 2).

VII. CONCLUSION

In this paper, I conducted a socio-rhetorical analysis on the ideological texture of Jesus's trial pericope in John 18:28-19:16. Both non-believing Jews and pagan neighbors held the Johannine community under siege. Jerusalem and the temple had been destroyed, the relocated community had been expelled from the synagogue. Thus, unmoored from their cultural and religious foundation, they felt at the mercy of both the social power dynamics of the Jewish community as well as the civil power dynamics of the broader Roman culture. John, as the principal leader of the community, shapes the group thinking with a novel and compelling vision (Barnes, 1978; Conger, 1989)

This ideological texture analysis uncovers John's ideological agenda as he faithfully communicated the tradition of the Passion to the community. He was concerned that the community understand their actual power position versus their perceived power position relative to the contemporary Jewish community and the Roman government. Their actual position was one of victory and honor whereas their enemies had suffered defeat and shame.

Like any good storyteller, John is working on several levels as he attempts to safeguard a community that has transitioned from life in Palestine to life in Asia Minor. It was also a community which had seen Jewish political aspirations crumble when Rome crushed Jerusalem in the year 70. Moreover, he had watched as they moved through the psychological drama of their expulsion from the synagogue. Now, both new dangers of schism and heterodox theology, as well as an increasingly hostile Rome, confront the community. Whatever else, he wants the community to know that Christ is indisputably, inexorably, the sovereign King and that they are citizens of an eternal, all-encompassing, ultimately victorious kingdom.

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THE END IS WHERE WE START FROM: MISSION AND THE FAREWELL DISCOURSE IN MATTHEW 28:18-19

TIM H. VANDERPYL

The Farewell Discourse of Matthew 28:18-19 presents a virtual compendium of insight into the mission of the early church. Using these final words of Jesus, this article analyzes the strategic foundation of the farewell discourse in this passage and argues that it summarizes both the Gospel and the Mission of the church. This article specifically analyses the social and cultural impact of this passage using Vernon Robbins' model of socio-rhetorical analysis and integrates strategic leadership theory throughout this analysis. From this analysis, leaders can utilize elements in articulating the mission of their own organizations.

> *What we call the beginning is often the end*
> *And to make an end is to make a beginning.*
> *The end is where we start from.*
> - T.S. Eliot, *Four Quartets*

I. INTRODUCTION

A revered CEO stands up in front of his eleven Vice Presidents and gives a riveting speech to them. He speaks articulately, passionately and succinctly while inspiring every tidbit of their imaginations. He speaks with energy and gives them a mission to carry out in the future. Every word—all 61 of them—echoes around the room and reverberates in the heads of those listening. They take notes and compare their notes to make sure they scribed every word perfectly. The CEO then walks out the door, leaves the building and is tragically killed while driving to another meeting. His followers' last memory of him is this riveting speech, and the eleven leaders in the room leave that day to devote the rest of their lives to living and carrying out the words that leader spoke. They promote their mission everywhere they go and expand their organization to become the longest lasting, fastest expanding, most controversial, most life changing organization in human history, complete with the most patriotic and

dedicated employees the world has ever seen. They literally infiltrate every aspect of every segment of every world culture. And it starts with one, 61-word speech.

It seems like a far-fetched scenario in today's world. We are so oversaturated with communication, preaching and advertisements, that the spoken word's power is diluted. We literally see thousands of advertisements every day. Mission statements are bantered about, posted on beautiful and colorful plaques, and hidden away on the wall of the organization's board room. Do those words actually get taken to heart? How many people can quote their organization's mission, let alone live it out? We like to analyze the phonetics of speech, without taking to heart the long-lasting meaning of words. We know the power of words, but we rarely live out the power of those words.

The farewell discourse of Matthew 28 describes nearly this exact scenario. After Jesus is resurrected, He returned to His disciples for a short period of time, talked to them, and then left shortly after. Before He left, He summed up His entire ministry in a few actions and words and started the greatest revolution in human history. These 61 words form the mission statement of the early church:

> "All authority in heaven and on earth has been given to me. 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, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:18-19, NRSV).

Jesus stated His authority, gave his followers a mission to carry out, and reminded and encouraged them that He will always be with them. It provides a "virtual compendium" of Christian theology packed within 20 verses.[1] The entire Gospel can be summed up in this passage and this discourse has impacted all of humanity for the past 2000 years. The mission may also be the key to unraveling the mystery of the entire Gospel.[2] This article analyzes the strategic foundation of the farewell discourse in this passage and argues that it summarizes both the Gospel and the Mission of the church. This article specifically analyses the social and cultural impact of this passage using Robbins' model of socio-rhetorical analysis[3] and integrates strategic leadership theory throughout this analysis.

II. TARGET AUDIENCE

A mission does not have to wait for talent; rather, it creates talent *through* the mission. This is not a subtle difference. The target audience of this mission was a small, select group of people. Verse 16 seems to indicate that only the eleven disciples heard the mission initially (Judas Iscariot was not part of this group). These men were to become the disciplers, baptizers and teachers in the mission Jesus was giving them. The mission of the church is 100% clear in this passage, and not enigmatic or indirect like much of the Pauline writings. Krentz notes that Matthew's version of Jesus' words is

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[1] D. Day, "A Fresh Reading of Jesus' Last Words: Matthew 28:16:20," *Review and Expositor (Spring 2007): 104.*

[2] E. Krentz, "Make disciples: Matthew on Evangelism," *Currents in Theology and Mission, 33,* no.1 (February 2006): 25.

[3] V.K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996): chapter 3.

the only direct commandment to go and make disciples in the New Testament.[4] We do not know this group's initial response, but we do know their long-term response: a determination to carry out this mission until death. Tradition states that ten of these eleven men later died for their faith. The eleventh (John) was almost killed and was eventually exiled to the Island of Patmos.

Jesus did not target his mission to all of humanity at this point, even though it affected all of humanity. This narrow focus towards His disciples is important to note. A mission statement needs to include a target audience of people who are empowered to carry it out. It becomes "a guiding star by which to steer the organization"[5] but those who follow the star need to know that they are to follow that star. Jesus was clear in his focus on a select group of eleven men that would later revolutionize the world.

It is also important to note that these eleven men were not "superstars" before the mission. They became "superstars" *because* of the mission. Jesus did invest three years of training into these men but they still doubted him at the end. Once the mission was established, all their inadequacies were left behind and they moved forward at a rapid pace. The mission set the bar so high that in striving to achieve it, they became immortalized in history as being the founding fathers of the Christian revolution.

III. SPECIFIC SOCIAL TOPICS

This passage was spoken and later written within a specific social context. This context gives us insight into the world around the people the text is about and was written for. Specifically, the conversionist, revolutionist and utopian social types of responses can help us understand the sociological impact of this passage.[6]

Conversionist

Robbins describes the conversionist response as being characterized by a view that the world is corrupt because people are corrupt.[7] Jesus preached many times that the world is corrupt, and that he was bringing a new, revolutionary Kingdom to earth. To begin this Kingdom, he needed ambassadors to preach the Good News, and these ambassadors would need a mission to guide their journey. Over time, these people would help convert people though discipling, baptizing and teaching them.

This conversionist approach is weaved throughout Matthew and the other Gopels. In one example, Matthew writes:
> "when [Jesus] saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest" (Matthew 9:36-38).

Simeon prophecies that Jesus would be "a light for revelation to the Gentiles and for glory to your people Israel" (Luke 2:32). Matthew 4:17 states that Jesus began to

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[4] Krentz, *Make Disciples*, 2006

[5] W.J. Pfeiffer, *Shaping Strategic Planning,* (Glenview, IL: Scott Foresman Trade, 1989): 120.

[6] Robbins, *Exploring the Texture of Texts*, 72-74

[7] Robbins, *Exploring the Texture of Texts,* 72.

proclaim "repent, for the Kingdom of Heaven has come near," implying that this was a constant theme that Jesus spoke of.

The final words of Jesus outline the mission of the Christians to "make disciples of all nations". This implies that many people were not already disciples and needed to be made into a disciple. They needed to be converted in order to join Jesus' new revolutionary utopia. Shepard notes that Jesus' command was not to just evangelize, but rather, to change all aspects of an individual's spiritual and social life by the power of the Gospel. They are to be immersed in the character of the triune God.[8] This passage is bluntly clear about the need for conversion.

The conversionist approach relates to organizations as well. It may be obvious to church-based organizations. They exist to convert non-believers to believers, and to strengthen existing believers (a form of conversion). Not as obvious is non-church organizations. But all organizations exist for a purpose, and that purpose holds an element of conversion to it. It may be to convert another organization's customer to be this organization's customer. It may be to convince this person to donate money to this organization over another one. It may be to buy this product over another product. The core of marketing is to convert people to buy a different product or use a different service. Where marketing fails though, is when it fails to convert potential customers, to actual customers. Enormous amounts of money are spent each year on failed marketing campaigns. Jesus did not want a failed marketing campaign; he wanted true, long-lasting change. And he achieved that through this mission.

Revolutionist

The revolutionist proclaims that the old world must be destroyed so that a new world can be built. Jesus declared this many times in his teachings. See Matthew 16.18-19, Mark 1:14-15, and John 2.19-20 for three examples of Jesus' declarations to destroy the old kingdom and rebuild a new Kingdom in its place. Wenham advocates that the term "kingdom of God" could be intertwined with "revolution of God."[9] Jesus' statement that "all authority in heaven and on earth has been given to me" may be the most outrageous statement ever made by a human. As C.S. Lewis noted in his famous trilemma argument, Jesus was either Lord, a liar or a lunatic, and nothing else could explain such a statement.[10] Lewis' viewpoint has been subject to debate, but does illustrate the revolutionary impact of Jesus' words.[11]

Management thought promotes the idea of disruptive innovation, a business concept attributed to Clayton Christensen.[12] Greater than anything ever done by businesses though, Jesus provided the most poignant "disruptive innovation" ever in his three years of ministry. He upended centuries of religious tradition through his actions

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[8] J.W. Shepard, *The Christ of the Gospels,* (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1939: 630.

[9] D. Wenham, *The Parables of Jesus,* (Downers Grove, IL: Intervarsity Press, 1983): 22-23.

[10] C.S. Lewis, *Mere Christianity, (*London: Collins, 1952)

[11] For an in-depth study of the trilemma argument, see P. Kreeft, *Fundamentals of the Faith: Essays in Christian apologetics. (*San Francisco: Ignatius Press, 1988): 59.

[12] C. Christensen, *The Innovator's Dilemma: When New Technologies Cause Great Firms to Fail*, (Boston: Harvard Business School Press, 1997).

and teachings. The Sermon on the Mount alone provides many examples of His disruptive innovations. For example, the Ten Commandments lists "Do not Murder" as a commandment.[13] Jesus revolutionized that commandment by saying:

> "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire" (Matthew 5:21-22).

Jesus similarly revoloutionized other commandments, like commandments pertaining to adultery (Matthew 5:27-30), divorce (5:31-32), oaths (5:33-37), retaliation (5:38-42) and loving your enemy (5:43-48). He specifically commanded the crowds to "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48). Jesus' revolution was not through military power. Rather, He revolutionized the hearts of the people who were previously content to strive for barely meeting the threshold of the law. His revolution involved something much, much greater.

Utopian

Jesus started many parables with the words "The Kingdom of Heaven is like" and then described a metaphorical utopia illustrating the Kingdom of Heaven.[14] Robbins notes that the "goal of a utopian response is to establish a new social organization that will eliminate evil."[15] Jesus did come to earth to establish this new envisioned utopia, although it was very different than what the people thought it would be. Collins and Porras describe the two essential and intertwined components of a successful vision as being an envisioned future and a core ideology. [16] Jesus spent three years describing his core ideology and painted an envisioned future of what this utopia may consist of through his many teachings and parables.

His simple mention of heaven in the farewell discourse invokes the many descriptions of heaven He had given them over the previous three years of ministry. The utopia that Jesus painted was breathtaking and His use of metaphors to describe the seemingly undescribable kingdom of heaven was seemingly intentional. To cite a few examples, He described the kingdom of heaven as being like planting good seed in a field,[17] like a mustard seed that someone sowed in his field,[18] like yeast that was mixed in with flour until it was leavened,[19] like a treasure hidden in a field,[20] like a merchant in search of fine pearls,[21] and like a net that was thrown into the sea and

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[13] Deuteronomy 5:17

[14] For examples, see Matthew 13:24, 13:31, 13:33, 13:44, 13:45, 13:47 and many others throughout the Gospels.

[15] Robbins, *Exploring the Texture of Texts*, 74

[16] J.C. Collins, J.C. and J.I. Porras, *Built to Last: Successful Habits of Visionary Companies, (*New York: HarperBusiness, 1997).

[17] Matthew 13:24

[18] Matthew 13:31

[19] Matthew 13:33

[20] Matthew 13:44

[21] Matthew 13:45

caught fish of every kind.[22] These methaphors were rich and painted a tapestry of somewhere that people wanted to be. He tailored His message to their desire for something more than what they currently had. Likewise, followers want something more out of the mission a leader paints with them. It will never be as amazing as the kingdom of heaven obviously, but painting a rich picture of the future will enable people to want to buy into the mission with little coercion.

IV. HONOR, GUILT, AND RIGHTS CULTURES

Robbins describes the impact that cultural viewpoints of honor, guilt and rights have on interpreting scripture.[23] Additionally a look at the impact of Matthew 28 on cultural viewpoints of ethnic inclusiveness and honor gives us a glimpse into the true revolutionary impact of Jesus' words.

Ethnic Inclusiveness

Jesus routinely and strategically included minorities and women into this teachings and new Kingdom.[24] Women had few rights in Judean culture, but intriguingly, the Angel speaks to the women at the tomb, while the guards "shook and became like dead men" (Matthew 28:4). The Roman guards placed at the tomb fainted while the women stood strong. The angel then commissioned the women with a task: talk to the disciples and tell them that Jesus is alive. It is noteworthy that the women were given this task. In a culture that gave women very little power, women were the first evangelists for Jesus and began carrying out Jesus' mission before he spoke the official mission statement. The mission was so ingrained in their hearts that they acted it out without hesitation.

Jesus then met "them" (28:9). It is unclear who "them" refers to, but it seems to imply that Jesus met the women on the way to the disciples (see verse 28:7b). Again, Jesus emphasized the important place of women in his new Kingdom.

Matthew then writes that the eleven disciples worshipped Jesus (28:17). Jesus then stated his authority in order to clear up doubts when he stated that "all authority in heaven and on earth" was given to him (28:18). This authority was not limited to certain ethnicities, but rather, was over all people, regardless of race or gender. His final words reminded his followers that his death did not diminish his authority. Rather, his resurrection emphasized it.

Honor

Robbins notes that the first-century Mediterranean culture of Jesus' time was very focused on honor. Honor includes a claim to be worthy, as well as a cultural and social acknowledgement of that worth. Robbins further notes that *ascribed honor* is

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[22] Matthew 23:47

[23] Robbins, *Exploring the Texture of Texts*, 76.

[24] For a further discussion of Matthew's description of this inclusiveness, see K.L. Sparks, "Gospel as Conquest: Mosaic Typology in Matthew 28:16-20," *Catholic Bible Quarterly, 68,* (2006): 651-663

placed passively on a person, while *acquired honor* is actively sought out by a person.[25] Jesus had just allowed himself to be subjected to the most cruel and humiliating of deaths: crucifixion. That method of death in itself was dishonorable, but his honor was restored through his resurrection.

V. ESSENTIAL STRATEGIC ELEMENTS

Jesus' words illustrate a number of strategic elements for those attempting to implement a challenging and successful mission into their own organization.

Clarity and Brevity

There is no doubt whose mission this is. It is Jesus' mission and he has commissioned His disciples to carry it out. Lee notes that the Christian world sometimes confuses an individual mission with Jesus' mission. It is common for non-profit agencies to advocate "come join us in our mission" and then become proprietary about that individual mission.[26] This mission is not any one Christian's invention, but rather, one that all Christians are expected to carry. Jesus noted this when he declared that "as the Father has sent me, so I send you" (John 20:21).

Jesus sent his followers out into a nonlinear dynamic system where a small change on one variable will create changes in another and another, because all variables constantly interact with each other.[27] This is also known as the "butterfly effect". Jesus started a movement within that hearts of eleven men that has carried for 2000 years. A small, disruptive change catalyzed a revolution.

Jesus used a total of 61 words to summarize his Gospel. He chose not to preach a sermon and ramble on and on about why people should follow His mission. He stated the mission and left. He did not feel the need to explain every single word with case studies, examples and a 400-page policy manual. He gave the mission and expected the minute details to be figured out along the way.

Painting the Future

Jesus painted a picture and created a lens for his followers to hold their future actions up to. He knew that the road they would travel would be difficult. He narrowed the gospel to 61 words, and even further to "make disciples". Leavell notes that there is one dominant and controlling imperative in this passage: "make disciples." The other action words, "going", "baptizing", and "teaching" are dependent on this imperative. Jesus simplified the gospel to a few words that would provide oversight to the strategy development process of the emerging church. This would guide the future church's strategic development and would define the range of options they would consider.[28]

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[25] Robbins, *Exploring the Texture of Texts*, 76

[26] M. Lee, "The Five Marks of a Mission," *Global Connections Paper No.29,* (Autumn 2008).

[27] T.I. Sanders describes this phenomena in detail in *Strategic Thinking and the New Science*. New York: The Free Press, (1998): chapter 2.

[28] C.A. De Kluyver, and J.A. Pearce, *Strategy: A View from the Top (an Executive Perspective). (*Upper Saddle River, NK: Pearson Prentice Hall, 2006): 8.

One typical result of strategic planning is long-winded treatises describing the plan for the future. How many organizations have a strategic plan of 61 words that can be summarized in two? Jesus knew something about human nature and how we remember things. He knew that people will fill in the "how" details if they believe in the "what" and "why". He previously taught them to think like He did, and now He was commissioning his disciples to go change the world. He painted a future for them where they would be constantly making disciples. They could picture this future, and that picture drove these men to die (or to the brink of death in John's case) for this cause.

Positivity

Jesus also chose to focus on the positive and emphasized positive action statements. He could have listed many "do nots". For example, do not fight with each other over petty issues of theology. Do not let pride get in the way of preaching the gospel. Do not sin. Instead he emphasized the positive. He told people how to be, not how not to be. This is sometimes hard for our legalistic brains to comprehend. We base much of our personal success on what we are not. I have not cheated on my wife, murdered anyone, robbed a bank, or hurt a child; therefore I am a good person. We like to read about scandals and leaders falling while pridefully reassuring ourselves that we are not *that* bad.

A mission should not include anything negative about what you are not. It does not need to compare to other people or organizations. Instead, it needs a focus on the positive aspects of moving forward with the eyes on the prize, not looking sideways or behind. We are to go into the world…and keep going and going and going (to quote the Energizer Bunny). We are not supposed to look back with regret, nor are we to worry about tomorrow. We are to go!

Outward Focus

Jesus focused on movement and on action words. He did not say "after you have spent four years developing and building your team, go". He did not give us a list of internal processes to strengthen ourselves, our leaders and our followers. This outward focus is important to note. A mission statement needs to focus on the future and imply movement. It cannot read "when we are ready, we will go". It needs to start the train moving and ask people to jump onto the already moving train.

Jesus' commission in Matthew 28:18-19 follows a short, but interesting observation by Matthew. Matthew writes, "Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; *but some doubted*" (Matthew 28:16-17; emphasis added). After three years of watching Jesus minister to people. After three years of watching him do miracle after miracle after miraclt. After seeing Jesus rise from the dead. Some of His disciples still doubted. This is mind blowing and couple be a paper unto itself. But Jesus chose not to rebuke the disciples that doubted Him still. He chose instead to focus them on His mission.

Organizations that focus too much on internal perfection can slowly implode. Organizations that move, and figure out the details along the way, seem to thrive. They

adapt to life and know they cannot predict every last detail of the future. But they know they are going. Katzenbach and Smith note that a demanding performance challenge tends to form a team and make it successful. Petty disagreements, internal politicking, and power struggles rarely happen on high performing teams, and a team without such a performance challenge rarely manages to even become a team. A challenging outward mission is necessary.[29]

Encouragement

Jesus also chose to encourage His followers. 13 of the 61 words (21%) in the mission are direct reassurance and encouragement. Jesus has all the authority in the world but chose to encourage His followers in their mission. How many leaders take the time to encourage their followers? Imagine the results if a leader spent 20% of his or her work week (8 out of 40 hours) encouraging his or here followers? Gary Chapman wrote about the five love languages and one language he describes is "words of affirmation". Chapman notes that all people need affirmation, but some people's fuel for life is dependent on that affirmation.[30] In a mission that fueled a cultural revolution, the significance of encouragement must be noted in the mission that started it.

This theme of encouraging the followers of Jesus is ingrained throughout the Book. DeSilva writes that "Matthew also underscores the importance of Jesis as the Mediator of God's presecence in the church and in the world. The emphasis provides an especially valuable resource for the task of pastoral care (whether conducted by the ordained or laypeople)."[31] Matthew further emphasizes Jesus role in caring for His followers by bookending the beginning and end with encouraging passages and interspersing the middle with additional passages that encourage His followers. Matthew 1:23 states that Jesus shall be called Emmanuel, which means "God with Us." Knowing that His name literally means that He is with His followers is encouraging. Matthew 4:16 states that "the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned."

Many other passages in Matthew continue with the encouragement theme. Matthew 11:28-30 tells Jesus' followers to "come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." Matthew 18:20 states that "Where two or three are gathered in my name, I am there among them." Specifically to Peter, Jesus states "And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it" (Matthew 16:18).

Jesus even uses an analogy of a mother hen in Matthew 23:37, when he states that "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers

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[29] J.R. Katzenbach and D.K. Smith, *The Wisdom of Teams: Creating the High-Performance Organization,* (New York: HarperBusiness, 1999): 3.

[30] G. Chapman, *The Five Love Languages: How to Express Heartfelt Commitment to Your* Mate, (Chicago: Northfield Publishing, 2004).

[31] D.A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation*, (Downers Grove, IL: InterVarsity Press, 2004): 290

her brood under her wings, and you were not willing!" The ministry of Jesus' disciples is not something carried on while he is absent. Rather, it is continuing the work He started. Jesus example of providing encouragement to His followers sets a great example for those aspiring to leadership. If your team is carrying out the same mission as you are, why would you not want to encourage them while they do so? To do otherwise would be working against your mission.

Leaders may find it easy to order around followers, but encouragement is a necessary part of any strategy. Encouragement may be hard to include in a written mission statement, but any mission needs to include support for those carrying it out. What happens during adversity? What happens to a follower that makes a mistake? Will support be cut for those carrying out the mission? Hostetler notes that "even martyrs, prisoners, and persecuted believers have experienced his presence, his peace and assurance in their most severe trials and experiences."[32] Even those killed for carrying out this mission felt reassured that Jesus was still at their side while they were being tortured and killed (consider Stephen's story in Acts 6-7). Likewise, a leader's followers must know that they will be supported and encouraged amidst inevitable struggles. This is crucial to achieving a mission.

VI. CONCLUSION

Jesus' mission included every element a successful mission needs. It turned belief systems upside down and created a new status quo. Imagine a reporter asking Jesus today if he had any regrets about the mission he presented 2000 years ago.[33] What would Jesus say? Would He wish that He used more superfluous words? Would He add on amendments to clarify what He really meant? Would Jesus change the target audience of the mission? Would Jesus caution His disciples about the potential pitfalls or "what ifs" involved in carrying out the mission? Or would He comfortably say "my mission is perfect, but we still have a lot more work to do to fulfill it! Keep up the great work, and know that I am with you always, to the end of the age"? I think the latter.

About the Author

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[32] J.J. Hostetler, *Matthew Explained: The Gospel Story of Jesus as King, (*Scottsdale, PA: Herald Press, 1988): 175.

[33] Illustration adapted from L. Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change,* (Downers Grove, IL: Intervarsity Press, 1991): 77.

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