The Socio-Rhetorical Dynamics of a Leader as a Change Agent:
Interpreting Jesus’ Interactions with a Disciple from an Exegetical Inner Texture Prospective

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Abstract

This paper examines John’s 21:1-25 (NIV) depiction of Jesus as a moral leader, change agent, and guide through the socio-rhetorical inner texture analysis process. The interpretative process allows of the reader to fully delve into the meaning of the scripture from various different points. The examination points include the repetitive-progressive, opening-middle-closing, narrational, argumentative, and aesthetic processes. Through this analysis process, illustrations of Jesus’ servant-leader attributes explain the change agent and guide process through mentoring, restoration, and empowerment.

Keywords: change agent, guide, socio-rhetorical, inner texture analysis, servant-leader, authenticity, mentorship, restoration, empowerment
The Socio-Rhetorical Dynamics of a Moral Leader as a Change Agent:
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There is a renewed call to examine the origins and purpose of authentic leadership (Kretzschmar, 2002; Kretzschmar, 2007; Werpehowski, 2007; Korac-Kakabadse, Korac-Kakabadse, & Kouzmin, 2001). Researchers such as Kretzschmar (2002, 2007), Werpehowski (2007), Korac-Kakabadse, Korac-Kakabadse, and Kouzmin (2001) purport the notion contemporary leadership is lacking the morality and authenticity needed to relate to followers. More than ever, values, morals, and a servant-leader relationship are needed factors that influence followers to become their most optimum selves (Kretzschmar, 2002; Kretzschmar, 2007; Werpehowski, 2007; Korac-Kakabadse, Korac-Kakabadse, & Kouzmin, 2001). For that reason, authors such as Kretzschmar (2002, 2007), Werpehowski (2007), Korac-Kakabadse, Korac-Kakabadse, and Kouzmin (2001) are turning to sacred texts in order to understand moral leadership in its most authentic form: the word made flesh (John 1:14, NIV).

In order to understand Christian leadership and its ability to propel followers into their most effective form, leadership must be viewed in the context of the ultimate example: Jesus the Christ. This emphasis is based upon the notion that reverence for God is the beginning of understanding (Proverbs 1:7, NIV) and utilizing servant-leadership as a fundamental practice by which followers are able to authenticate leadership interactions (Yukl, 2008; Hickman, 2009). Therefore, this manuscript seeks to understand John’s (21:1-25, NIV) personification of Jesus as a change agent. Not only is the text examined through the concept of a servant leader as agent of change, but the notion Jesus as a change agent is also exhausted through the Socio-Rhetorical exegesis of scripture (Robbins, 1996). Robbins’ (1996) interpretive process will address the language of the text via historical and cultural context is also examined through the repetitive-progressive, opening-middle-closing, narrational, argumentative, and aesthetic processes. Hence, greater depth in the scriptural content is experienced by the interpreter (Bekker, 2006; Robbins, 1996).
The Socio-Rhetorical Exegesis of John 21:1-25

Authors such as Robbins (1996) and Bekker (2006) purport that depth is lacking in the interpretation of scripture. For that reason, the mark is often missed in the language analysis of the text because the historical and social climate within the timeframe the text was constructed is often left unconsidered (Robbins, 1996; Bekker, 2006; DeSilva, 2004). In order to address the social and cultural aspects of scripture, a socio-rhetorical analysis is applied to John’s text. The socio-rhetorical process allows for the reader to interpret in depth because “the inner texture [examines] relationships among word-phrases and narrational patterns that produce argumentative and aesthetic patterns in texts” (Robbins, 1996, p. 46). The commentators are challenged to construe the text through five interwoven patterns: repetitive-progressive, opening-middle-closing, narrational, argumentative, and aesthetic (Robbins, 1996).

Repetitive-Progressive Inner Textural Patterns

Robbins (1996) first layer regarding understanding scripture is the repetitive-progressive texture. This inner texture layer seeks to understand the text from “the restatement and sequence” of words within the scripture (Robbins, 1996). Hence, the John 21:1-25 scripture is examined from this standpoint. The repetitions and progressive patterns in the text revealed important themes and actors. Authors such as Poon (2006) note that the major characters emphasized are Jesus and Simon Peter, as well as the narrative voice of John (John 21:1-25, NIV). Moreover, Jesus’ name is presented seventeen times throughout the scripture; references to ‘Simon Peter’, ‘Peter’, or ‘Simon, son of John’ combined a total of thirteen times (John 21:1-25, NIV; Poon, 2006). Based on the repetitive pattern of the names appearing in the text, it would appear that Jesus’ and Peter’s interactions are important links in understanding and interpreting Jesus as a change agent to the first century church.
A theme examined by the repetitive process of the socio-rhetorical analysis includes the notion that Jesus appeared to the disciples again after his death and resurrection (John 21:1 and 14, NIV). This is repeated twice, but it appears to prelude major interactions between the Jesus and Simon Peter (John 21:1 and 14, NIV). Themes relating to fishing, boating usage, and preparing a meal are also noted (John 21:1-25, NIV; Poon, 2006). The fishing theme appears to have a greater textural impact and intertwine with the fact Jesus appeared to the disciples repeatedly after his death because there is significance in Jesus’ initial meeting with the disciples by the sea in Luke 5:1-11 (NIV). During the original interaction, Peter and his brothers were by their boats after toiling, to no avail, the night before. Jesus requested that after laboring all day without catching any fish, Peter recasts his nets. At that time, Peter was made a fisher of men (Luke, 5:1-11, NIV). Hence, it appears as though there is great significance in the connection to Jesus, Peter, and fishing that is repeated throughout the scriptures (Luke 5:1-11; John: 21:-15, NIV).

Other themes emerge regarding the repetitive-progressive inner texture of John 21: 1-25. Researchers such as Poon (2006) purports that there are “important questions, statements, or commands that are either repeated by Jesus or Peter” (p. 51). Jesus asks Peter three times regarding whether or not Peter loves his leader (John 21:15-17, NIV). Peter responds three times with an affirmative regarding the questions (John 21:15-17, NIV). Moreover, after each response from Peter, Jesus gives him a command to “feed [His] lambs”, “take care of [His] sheep”, and “feed [His] sheep” (John 21:15-17, NIV).

**The Opening-Middle-Closing Inner Textural Patterns**

The opening-middle-closure inner textual pattens are closely related to the repetitive-progressive pattern because the interpreter is able to observe the major theme, as shown in Table 1, it is segmented into three distinctive sections (Robbins, 1996). The spearhead of the socio-rhetorical process, Robbins (1996), conveys that “the goal [of the opening-middle-closing] is to discern the persuasive effect of the parts, how they work together, in relation to the persuasive nature of the entire text” (p. 51). In understanding the “persuasive effect” within John 21:1-25 (NIV), the opening section (John 21:1-14, NIV) sets the scene for Jesus to reappear to his disciples after his death, burial, and resurrection.
Poon (2006) further illustrates that even within the introductory, body, and conclusion sections of John 21:1-25, there are sub-sections of opening-middle-closing inner textures. For that reason, verses 1-3 describe the stages the scene of Jesus meeting the disciples by the sea (Poon, 2006). The text (John 21:4-8, NIV) explores the middle sub-area of Jesus revealing unto the disciples who he is by the reproduction of a familiar scene and behavioral interactions. The original scene of meeting the disciples by the sea, engaging with them about casting their nets, as well as creating an opportunity for dialogue with Peter (John 21:4-8, NIV; Poon, 2006). The closing sub-section, verses 9-14, describe the nature of disciples along the shore and Jesus preparing a meal for the disciples (John 21:9-14, NIV; Poon, 2006).

The major middle/body section of the text moves the interpreter from a global perspective of the interactions with Jesus and his disciples as a whole, to an intimate setting and personal interaction with Peter (John 21:15-19, NIV; Poon, 2006). The opening sub-section of the body (John 21:15, NIV) serves as a connector because as Peter and Jesus partakes in the meal, Jesus asks “do you truly love me” and Peter replies with an affirmative. Jesus further explains that because of Peter’s declared love that he must “feed [Jesus’] lambs” (John 21:15, NIV). The questions and affirmation of love and taking care of Jesus’ followers are restated in the subsequent verses (John 21:16-17, NIV). However, the closing subsection notes the magnitude associated with Peter working as a delegated earthen representative of Jesus (John 21:18-19, NIV). The two remaining verses in the body alludes to what Poon (2006) deems as a “prophetic utterance” that Peter is to suffer from a premature death that is representative of his leader’s spiritual mission in the earthly realm (John 21:18-19, NIV; Poon, 2006, p. 55).

The narration then flows into the major conclusion section of the John 21 text. The opening sub-section of the conclusion leads to Peter questioning the destiny of the narrator (John 21:20, NIV; Poon, 2006). Jesus further explains in the middle sub-section that Peter is to follow the path that is destined for him as Christ’s follower regardless of John’s path (John 21:21-23, NIV; Poon, 2006). Hence, the closing sub-section affirms the testimony of this account is “true” due to the nature that John lived to serve as the author and eye-witness to these accounts (John 21:24-25, NIV; Poon, 2006).
Table 1

Opening-Middle-Closing Inner Textural Patterns

<table>
<thead>
<tr>
<th>Opening Inner Texture of John 21:1-14, NIV</th>
</tr>
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<tbody>
<tr>
<td>1 Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way:</td>
</tr>
<tr>
<td>2 Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.</td>
</tr>
<tr>
<td>3 &quot;I'm going out to fish,&quot; Simon Peter told them, and they said, &quot;We'll go with you.&quot; So they went out and got into the boat, but that night they caught nothing.</td>
</tr>
<tr>
<td>4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.</td>
</tr>
<tr>
<td>5 He called out to them, &quot;Friends, haven't you any fish?&quot; &quot;No,&quot; they answered.</td>
</tr>
<tr>
<td>6 He said, &quot;Throw your net on the right side of the boat and you will find some.&quot; When they did, they were unable to haul the net in because of the large number of fish.</td>
</tr>
<tr>
<td>7 Then the disciple whom Jesus loved said to Peter, &quot;It is the Lord!&quot; As soon as Simon Peter heard him say, &quot;It is the Lord,&quot; he wrapped his outer garment around him (for he had taken it off) and jumped into the water.</td>
</tr>
<tr>
<td>8 The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.</td>
</tr>
<tr>
<td>9 When they landed, they saw a fire of burning coals there with fish on it, and some bread.</td>
</tr>
<tr>
<td>10 Jesus said to them, &quot;Bring some of the fish you have just caught.&quot;</td>
</tr>
<tr>
<td>11 Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.</td>
</tr>
<tr>
<td>12 Jesus said to them, &quot;Come and have breakfast.&quot; None of the disciples dared ask him, &quot;Who are you?&quot; They knew it was the Lord.</td>
</tr>
<tr>
<td>13 Jesus came, took the bread and gave it to them, and did the same with the fish.</td>
</tr>
<tr>
<td>14 This was now the third time Jesus appeared to his disciples after he was raised from the dead.</td>
</tr>
</tbody>
</table>
Middle Inner Texture of John 21:15-19, NIV

15 When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs."

16 Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."

17 The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

18 I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

19 Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me!"

Closing Inner Texture of John 21:20-25, NIV

20 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")

21 When Peter saw him, he asked, "Lord, what about him?"

22 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me."

23 Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

24 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

25 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

The Narrational Inner Textural Patterns

The socio-rhetorical inner texture process moves the interpreter from the opening-middle-close section of the process to the narrational mode (Robbins, 1996). According to Robbins (1996), the narrative inner texture moves beyond language and culture:

Instead of [the narrational inner texture] using a form of analysis that looks at the text both in the world of its language and the world of its culture, interpreters adopt strategies of exclusion they think the implied author embodies (p. 55).
Moreover, the analysis places emphasis on the interpretation process in relation to the prose direction, pivotal points, and the language as it relates between the actors (Robbins, 1996).

For that reason, the story line and scripture order guides the interpreter and sets the stage for Jesus to enter the scene and interact with the disciples (John 21:1-14, NIV; Poon, 2006). During this point, Peter decides to return to his known trade, fishing. It is at that moment Jesus authenticates his identity to his followers by recreating a familiar scene by the sea where Jesus had originally met his disciples and called them to his kingdom building ministry (Luke 5:1-11, NIV). The implied author allows the interpreter to gleam from the notion that Jesus has returned to his disciples again after his resurrection in order to address the well-being of his follower, which continues Jesus’ role of a servant-leader (Yukl, 2008; Hickman, 2009). After the disciples acknowledged that Jesus is along the shore, they join him (John 21:1-14, NIV).

The storyline leads the interpreter to a pivotal aspect where Jesus returns to the earthly realm in order to interact with his disciples, primarily to interact with Peter in the author’s text (John 21:15-19). The implied author frames an intimate act where Jesus and Peter are able to have a transformative conversation. Jesus’ asks whether or not Peter loves him. Peter answers his servant-leader by affirming his love. In turn, Jesus’ requests that Peter asserts himself as leader who will look after Jesus’ followers once he finally ascends into heaven (John 21:15-19, NIV). Not only is it implied by the author that Peter is due to serve as a delegated servant-leader, but Peter also had to understand the redeeming quality that a servant-leader must provide to his fallen followers (Darby, n.d.). For that reason, the interpreter is reminded of the notion that Jesus forgave and sought after Peter (John 21:15-15, NIV; Darby, n.d.) in spite of the fact Peter denied Jesus three times (Matthew 26:75, NIV). For that reason, Peter’s redemption would appear to strongly influence his outlook on his subsequent ministry (Kennard, 1987). Authors such as Kennard (1987) suggest that leadership message that Jesus demonstrated during Peter’s restoration influenced Peter’s “Petrine Redemption” message to his followers; followers have been made free from their unfruitful outlook on life through the price Jesus paid through his blood shed on Calvary (p. 400-
Moreover, Jesus explains that there is significance in meaning associated with serving as a servant-leader. Peter will have to give his life for the kingdom building cause (John 21:18-19, NIV).

The inner texture of the narrative based on the language used between the actors reveals that there is a shift in seriousness in the scripture’s tone to the pressing purpose at hand: the need for the continued guiding of the followers by a servant-leader (Darby, n.d.). The language in verses 20-25 denotes a change in focus to the position and emphasis on the implied author’s fate (Poon, 2006). Jesus clearly explains that Peter’s destiny is his own and that John’s life expectancy is not relevant to Peter’s mission (John 21:20-25, NIV; Poon, 2006). Moreover, the implied author explains his position and witness to the events that occurred during and after the death, burial, and resurrection of Christ. John uses language to reiterate the vastness of Christ position and impact in the earth by stating, “Jesus did many other things as well. If every one of them were written down, [then] suppose that even the whole world would not have room for the books that would be written” (John 21:25, NIV).

**The Argumentative Inner Textural Patterns**

Robbins (1996) note that the argumentative texture draw together the data obtained through the first-three socio-rhetorical processes. The interpreter is left with the impression that Jesus is calling his disciples into the next phase of their journey: servant-leadership (John 21:1-25, NIV; Poon, 2006) that is extended unto the Gentiles (Darby, n.d.). Poon (2006) further posits:

The [implied] author takes the opportunity to challenge and motivate the implied reader to action. Jesus’ emphasis is on commissioning His disciples to that the responsibility in fulfilling their called upon role. Jesus’ command for Peter to tend and feed the flock is no longer simply a call to follow, but rather a call to lead (p.59). Therefore, Jesus acts as a change agent and guide regarding Peter maturing into delegated servant-leader (John 21:1-25, NIV; Poon, 2006), which has wider implications for Gentile population.

For that reason, the reader is able to argue that Peter’s transformation serves as a lesson regarding the initial intentions of Christ’s follower (Darby, n.d.). Peter’s denial of Christ and return to his former trade implies a need for spiritual renewal; therefore, Christ met that need when he sought after Peter by
the Tiberias Sea (John 21:1-25, NIV; Darby, n.d.). The interpreter is left with the notion that Peter had to learn an invaluable lesson, “for all have sinned and fall short of the glory of God” (Romans 3:23, NIV). Hence, one arrives at the point that servant-leaders must remain authentic, as well as humble in their mission and interactions with their followers (Yukl, 2008; Hickman, 2009; Kretzschmar, 2002; Kretzschmar, 2007; Werpehowski, 2007; Korac-Kakabadse, Korac-Kakabadse, & Kouzmin, 2001).

The Sensory-Aesthetic Inner Textural Patterns

The inner texture pattern of the scripture (John 21:1-25, NIV) is further experienced through the implied author’s sensory-aesthetic clues (Robbins, 1996). For that reason, Poon (2006) purports “the author uses both emotion-fused thought and self-expression speech…to create vivid images in the mind of the implied reader” (p. 61). This layer of interpretation allows the reader to experience the surroundings the actors and author faced; hence, the implied reader is able to relate to the scene by the most rudimentary standards of human communication: the senses.

John 21:1-14 (NIV) begins with a very physical depiction. The disciples and Jesus are in the process of completing arduous actions. The scripture starts with Peter suggesting to the other disciples that they need to go fishing (John 21:1-14). During the passage, nets are thrown, fish are towed, and people are standing, jumping, and swimming. The implied reader is left with the impression that the disciples’ duty, as it relates to both traditional and human fishing, is extremely physically taxing (John 21:1-25, NIV). Moreover, cooking and eating appears to be essential to the restoration of the disciples’ physical exertion (John 21:1-25, NIV). The implied reader is lead further into the interpretation that eating from the hands of Jesus is nourishment for not only the physical man, but also for the spiritual aspect of a man.

As the scripture transitions to the next scene, the author’s language echoes indications of the need for human connectivity between a servant-leader and his protégé (John 21:15-19, NIV). The stage for the connectivity is provided within an intimate setting of a meal. While Jesus is feeding Peter’s physical man, he is begins to repair his broken spirit (John 21:15-19, NIV; Poon, 2006).
Moreover, the dynamic of time appears to be a major factor within this scene because the author notes the fact that Jesus arrives for a third time in order to instruct his pupil (John 21:15-19, NIV). The number three is very symbolic because it notes the importance of Jesus needing to remain relevant and connected to his disciples, as well as the number three is well known within the Christian community to represent the Holy Trinity, as the Father, Son, and the Holy Spirit.

The number three also has an alternate meaning and allows the reader to understand the importance of Jesus’ intimate meeting. Poon (2006) conveys adequately, “Jesus probes the depth of his disciple’s love and commitment” to illustrate to Peter his importance to the cause of fishing for souls for the kingdom of God (John 21:15-19, NIV). In this inner texture of the passage, the implied reader is able to relate to the emotional aspect of relationships. Jesus asks Peter three times about whether or not Peter loves Jesus. When Peter answers with an affirmative statement, Jesus returns to the physical aspect of a servant-leader’s duties: the servant-leader feeds and takes care of his followers (John 21:15-19, NIV). Therefore, a symbolic passing of an executive type of mantle is given to Peter as he becomes a servant-leader (John 21:15-19), which he later grasps is a leader unto the Gentiles as well (2 Peter, NIV; Kennard, 1987).

The ending aspect of this scene appears to evoke a sense of both apprehension and purpose. John 21:18-19 (NIV) convey that there is physical suffering associated with being Jesus’ disciple. There is both a physical and spiritual death that occurs as well. However, since Jesus has established himself as a servant-leader who loves and restores his followers, the reader is lead to believe Peter has moved beyond his initial fear and is able self-actualize into his calling despite his human emotional response to the unknown (John 21:18-19, NIV).

For that reason, Peter asks Jesus about the implied author’s role (John 21:20-25, NIV). The reader is able to sense that there is some level of jealousy that is aroused by Peter’s statement and the author’s depiction of himself as “the disciple whom Jesus loved” versus Peter’s initial hypocrisy regarding denouncing Jesus (John 21:20-25, NIV). Peter is firmly reminded by Jesus that as a servant-
leader, decisions may not always be understood fully, but trust in the spoken Word of God must be the underlying purpose (John 21:20-25, NIV).

The implied reader is lead in this passage of scripture from the words and commands of Jesus to the written actions of the implied author as a scribe of the truth (John 21:20-25, NIV). The author notes that he is an eyewitness to the words and actions of Christ. Moreover, that there is vastness to the depictions that Jesus completed, even so to the point all of creation would not be able to physically contain the wonderment (John 21:24-25, NIV).

John’s Depiction of Jesus as a Change Agent and Guide

John’s account of Jesus’ third interaction with his disciples after his death, burial, and resurrection was deciphered through a socio-rhetorical inner texture analysis (John 21:1-25, NIV; Robbins, 1996). This analysis method allowed the interpreter to view the scripture through several descriptive layers (Robbins, 1996; Bekker, 2006; Poon, 2006). The layers revealed that Jesus facilitated a transformational change within Peter. Organizational leadership researchers such as Yukl (2008) and Hickman (2009) notate and expound on the traits that positively motivates followers. Change facilitating traits includes showing genuineness towards followers (Yukl, 2008; Hickman, 2009). Servant-leaders also serve within a mentor capacity where they guide their subordinates to self-actualization (Yukl, 2008; Hickman, 2009). Moreover, a guiding leader does not wield power over a follower, but actually assists and restores a follower through the transformation process (Yukl, 2008; Hickman, 2009). Who would have understood that the leadership traits Jesus depicts would be avidly sought after by the world more than 2000 years later?

Through John’s depiction of Jesus, Jesus shows authentic concern and love towards his followers (John 21:1-25, NIV). He returns to them for a third time, even after Jesus was denied by Peter. Jesus’ return to Peter appeared to show love and concern because he sought to transform Peter from the depths of despair to his place of authority (John 21:1-25, NIV). The change agent and guide would not allow his disciple to wallow in guilt and shame (John 21:15-19, NIV), nor was Peter allowed to return to his unfruitful existence (Kennard, 1987). It is the love for the follower that allows a servant leader not to
base the mistake of the follower to inner deficiencies, but to allow room to understand the follower through external situational hiccups (Yukl, 2008). Therefore, the follower is able to believe that he can to move beyond his faults into his calling.

After the follower is able to authenticate his servant-leader’s intentions, a follower such as Peter, is able to be mentored and become self-actualizing (Yukl, 2008; Hickman, 2009). Jesus guided Peter through a very difficult process of understanding his potential (John 21:1-25, NIV). Many followers do not realize what God has predestined for them to achieve (Romans 8:28-30, NIV), and the condemning pitfalls of life keeps a person stuck in the muck and mire of despair that is wielded by the spirit of condemnation.

However, it is the changing and redeeming power of the blood Jesus shed on Calvary that acts as the conduit that releases Peter from his failure of denying his mentor, and ultimately the denial of the calling placed on his life (John 21:25, NIV). The authentic love that Jesus demonstrates allows Peter to move pass his pitfall because his mentor has continuously reminded his follower of all the needed aspects of his inner being that is destined to propel the Church to the next phase of the mission: the outreach and restoration of the Gentile population (Kennard, 1987).

**Conclusion**

For that reason, John’s depiction of Jesus as a change agent and guide not only speaks and moves the actor for which the message was intended, but there is a powerful interpretation poured out onto the reader. The feeling of love, restoration, and empower becomes a part of the interpreter’s psyche. A moral leader is able to show in his or her life that perfection is not the main goal, but to work towards righteousness is an honorable quest to pursue. For those reason, Jesus illustration to Peter in John 21:1-14 that despite the fact of making a mistake, that a fallen person is redeemable. An authentic leader’s quality that is not only to be contained by the leader, but also trickles down into a follower’s inner being.

The leadership mode that Jesus represents provides contemporary leaders with the ultimate paradigm. Jesus demonstrates the notion that change occurs over a period of time despite the fact a follower is able to walk along the greatness of the leadership of the Christ. The point of the walk is to
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arrive at the end of one’s destination and a moral leader provides encouragement, example, and guidance needed to continue until the end. Consequently, the reader of John 21:1-14 can relate and feel one with Peter because all have fallen short of his or hers personal and/or spiritual goals. However, the continued beckoning from Jesus to become all that God intended forces one to move beyond the failed attempts at growth. Therefore, through the socio-rhetorical analysis process of John 21:1-14 (Robbins, 1996), Jesus had not only become a moral change agent and guide to Peter and the author, but to the reader as well.
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