John 21: An Exegetical Study of Leadership within the Mediterranean Context and the 21st Century

Gregory Okaiwele
Regent University

John 21:1-25 presents an account of Jesus' appearance to his disciples upon resurrection. This article is a socio-rhetorical critical study exploring the social and cultural texture of this text, determining the leadership practices of the early Jesus communities within the Mediterranean context and how they relate to those of the 21st century. Specific social topics explored in this article include gnostic-manipulationist, thaumaturgical, honor, guilt and rights cultures, and dyadic and individualistic personalities, among others. Furthermore, the findings are compared and contrasted to transactional and transformational leadership theories. The findings indicate that the 1st-century Mediterranean culture is different from the 21st-century culture. However, a relationship exists between Jesus' leadership style and transformational and transactional leadership theories.

This article seeks to interpret John 21 based on the context within which it was written and compare and contrast it to leadership studies in the 21st century. It is important that the original context of the passage is not omitted when attempting to interpret and relate it to contemporary culture. The Mediterranean era is much different than the 21st century. Hence, in order to do justice to this text, the origin and socio-cultural environment that existed at the time the text was written ought to be traced (Robbins, 1996).

According to Robbins (1996), socio-rhetorical criticism of texts involves multiple textures. There are five different angles that can be utilized in the exploration of multiple textures. They are: (a) innertexture, (b) intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture. However, this particular exegetic study focuses on some aspects of the social and cultural texture, including both special topics and common social and cultural topics. Social and cultural texture involves the study of the social and cultural location of the language,

as well as the nature of social and cultural world the language evokes (Robbins).

It is easy to misinterpret and misrepresent texts and events, especially when applying them to the current era, specifically within the North American and European cultures (Robbins, 1996). The Mediterranean culture was more of a group-based culture, while the North American and European cultures are more individualistic in nature (Robbins). Hence, actions and responses experienced during the time a text was written may be quite different from what would occur in the North American and European cultures today. Also, face-to-face interaction was more prevalent within the Mediterranean culture (Snyder, 2006).

In John 21, Jesus met face-to-face with his disciples and followers on every occasion. The Mediterranean culture was familiar with sacrifices (Bolin, 2004). Hence, Jesus' crucifixion for the salvation of humanity was not an unfamiliar concept within the Mediterranean culture. However, even going back to those same regions today may bring about some similarities, though not quite exactly as it used to be. The traditional Johannine scholarship offers an insight into the type of social system that existed during the time of John and its effect on his language (Love, 2000).

Specific and common social topics which work together to enhance the social and cultural texture of John 21 follow.

Specific Social Topics

Specific social topics refer to the various types of responses that exist during any given culture or era (Robbins, 1996). They present various discourses that represent the perceptions and beliefs or thoughts held by individuals or groups of people within any given culture. Social topics include gnostic-manipulationist and thaumaturgical.

Gnostic-Manipulationist

Gnostic-manipulatonist discourse refers to a response that is based on transformed relationships or a transformed way of dealing with evil (Robbins, 1996). Furthermore, this discourse involves the transformation of the inner self (Assmann, 1999). It appears to be evident in John 21:15 when Jesus asks Simon Peter whether he loves him. Simon Peter responds by saying he does. Then Jesus' response, according to the New American Standard Bible, is "tend My lambs." Jesus asks Simon Peter the same question two more times verbatim. Simon Peter's response is the same, and he is grieved when Jesus asks him a third time. It is possible that Simon Peter remembers that he denied Jesus three times prior to the cock's crow (Matthew 26:69-75), and through this dialogue Jesus is reminding him of his prediction (Brown, 1990). Jesus is speaking in parables again when he asks Simon Peter to tend to his lambs, with a slight change in his choice of words each of the three times he asks the question.

Jesus speaks in parables again in John 21:18 when he says:
"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."
This meant that Peter was going to follow Jesus until death (Franzmann & Klinger, 1992).

Following this, is another episode where Simon Peter attempts to learn from Jesus how John will die. Jesus answers him, saying, "If I want him to remain until I come, what is that to

you? You follow Me!" (John 21:22). This incident led many to believe that the disciple whom Jesus loved would not die (Brown, 1990). According to Brown, some may argue that because John stood behind Peter and Jesus, Peter would stand in the forefront of the larger church. Some may also argue that John had no pastoral authority (Brown). Some argue that whether the beloved disciple died or not was immaterial, as his witness would continue until the return of the Lord (Breck, 1992).

Thaumaturgical

The *thaumaturgical discourse* refers to the individual's concern for relief from current and particular ills by special dispensations (Robbins, 1996). It is evident in the passage when Simon Peter is told what he will have to persevere (Peterson, 1991) in order to bring glory to God. In other words, it seems as if Jesus is foretelling Simon Peter the manner in which he will die (21:19). It was during this same conversation that Simon Peter asks Jesus how John will die, and Jesus tells him that it is not his concern.

The fishing episode, when Simon Peter and the other disciples had not caught any fish after being out all night, falls in this category as well. Near the break of dawn, the disciples sight Jesus on the shore, although they do not know who he is at the time (Franzmann & Klinger, 1992). Failure to recognize Jesus may have meant the disciples fell short as they were relying on sight to believe (Franzmann & Klinger). Jesus asks them whether they had caught any fish. They respond, "No." He then instructs them to cast their nets on the right-hand side of the boat to catch some fish (John 21:3-6). His instruction is a supernatural help in their situation, as they may have been in dire need of fish, especially after not catching anything all night. Also, in that era, fishing was a major occupation and significant source of livelihood (Robbins, 1996).

The specific social topics address some of the thoughts and behaviors of Jesus' disciples and which of these behaviors Jesus encouraged and discouraged. For example, Jesus encouraged perseverance and unconditional love for one another, while he discouraged jealousy and self-centeredness. Also, Jesus went the extra mile to ensure that Simon Peter understood and was prepared for the task ahead.

Common Social and Cultural Topics

The *common social and cultural topics* refer to the environment in which the special topics exist (Robbins, 1996). These are general environmental socio-cultural practices and behaviors present within any setting at any given time in history. In this study, some of the common social and cultural topics relevant to John 21:1-25 are addressed.

Honor, Guilt, and Rights Cultures

According to Robbins (1996), *honor* means an individual's rightful place in society in the Mediterranean discourse. Honor was associated with power, position, social status, and also could serve as claim to worth. There is a gender interpretation of honor that regards the male aspect as honor and the female aspect as shame.

In this passage, one could argue that Jesus possessed ascribed honor, being the son of God. Even before he was born he possessed the honor. As a child on earth, the three wise men

worshipped Jesus and offered him extremely valuable gifts (Matthew 2:11). Being a male in that era also contributed to the honor he had, as males were associated with honor.

In the Mediterranean culture, honor was either ascribed, achieved, or both (Roth, 2001). Honor and shame were pivotal values within the Mediterranean culture and, quite often, bystanders were opinionated and judgmental in rating an individual's reputation (LaFosse, 2008). Jesus' death on the cross prior to his appearance to his disciples could be considered honor as he freely gave his life for the redemption of man (Pittman, 2001). In John 21:22, Jesus did not indicate how or even whether John would die, even though Simon Peter asked the question. In other words, it was unclear whether John was ascribed with honor or shame. However, in the passage, John was regarded as the disciple whom Jesus loved.

Although women existed and played roles within the Mediterranean culture, no mention is made of any female character throughout this passage of scripture. However, there are instances where the presence of women represented honor, specifically when women went to the tomb to "serve" His body (Robbins, 1996). According to LaFosse (2008), gender roles and identities in the Mediterranean culture were distinct.

Dyadic and Individualistic Personalities

According to Robbins (1996), *dyadic personalities* tend to depend on the affirmation and opinion of others to maintain their self-esteem or determine their self-worth. Simon Peter exhibited some of these traits when Jesus asked him if he loved him. He was very concerned and wanted to be certain that Jesus both knew and believed that he loved him (21:15). In this context, Jesus also exhibited this trait by asking Simon Peter multiple times whether he loved him. It appears as if Jesus was seeking affirmation from Simon Peter, even though he already knew whether Simon Peter loved him or not.

Sociability is synonymous with leaders or individuals who fall in this category and often rely on pleasant social relationships to be effective (Whitener, 2007). In this passage, Jesus enjoyed the company of his disciples, with no accounts of hostility within their relationships.

Dyadic and Legal Contracts and Agreements

A *dyadic contract* refers to an informal agreement binding two parties or individuals rather than an entire group (Robbins, 1996). A *patron-client contract* refers to an agreement created through a positive challenge or gift (Robbins).

In this passage, there appears to be a patron-client relationship between Jesus and his disciples, specifically in the portion where his disciples do not catch any fish after being out all night and are rescued by Jesus who is standing on the shore (Franzmann & Klinger, 1992). When they return to the shore with the fish, Jesus asks them to bring some of the catch to add to the fish and bread he already has on the grill. Jesus then invites them to join him for breakfast (John 21:3-12).

Jesus felt obligated to ensure that his disciples were well taken care of and could continue with the work of the kingdom. He made sure that his disciples did not starve while he was with them. Knowing how frustrated they would have been after not catching any fish throughout the whole night, he supernaturally made fish available for them. In the Jewish tradition, fish represent a soul awaiting salvation, while the fisherman stands for God's agent tasked with

facilitating salvation (Derrett, 1980). However, it was imperative that his disciples followed his directions. If they had cast their net on the left-hand side of the boat instead of the right-hand side, they still may not have caught any fish.

Some express concern as to the reciprocity between the patron and client and what is exchanged, specifically when a divine patron and mortal beings are involved (Neyrey, 2005). Patron-client relationship was also referred to as a form of social control (Snyder, 2006). However, it was not indicated as to degree of social control and whether it was over the patron or client, or a blend of both.

Challenge-Response (Riposte)

Challenge-response refers to a perpetual tug of war activity whereby messages are conveyed from a source to a receiver (Robbins, 1996). Simon Peter asking Jesus how John is going to die, after hearing about his own death, may be regarded as a challenge. Jesus, the receiver, after evaluating the circumstances, decided to respond to Simon Peter's question, perhaps not in the manner that Simon Peter may have expected. Jesus tells him that it is not his business (John 12:22). With that response, even if the public was going to pass a verdict, they most likely would have ruled in favor of Jesus, with him retaining his honor (Robbins).

The response that Jesus gave Simon Peter sparked a controversy as to the fate of John, though it could simply be argued that John was not going to die on the cross like Peter (Ellis, 1992). Some understood the response as John was going to remain alive until Christ's second coming, while some thought John was going to die at some point, though they did not know when or how (John 21:23). This response was another mix in the puzzle about previous statements made by Jesus.

Agriculturally-Based, Industrial, and Technological Economic Exchange Systems

The 1st-century Mediterranean culture was characterized by an agrarian-based exchange system (Robbins, 1996). Hence, it is important to note that when Simon Peter went fishing, it was for the purposes of providing for himself, his family, and friends. In modern-day North American and European culture, making such a statement could easily be misinterpreted. Most of the time, when someone goes on a fishing trip, it is more recreational in nature (Heinegg, 2003).

Every lake and sea is peculiar in its own way and fishing conditions, hence, materials from North America or Malaysia may not be the same as those in the Sea of Galilee (Derrett, 1980). Jesus, who spoke of the harvest often, may have considered the drawing of the fish from the dark depths, meaning Sheol, and bringing them to the fisherman as a phase of divine harvest (Derrett).

The passage states that Jesus asks Simon Peter to bring some of the fish so they could add them to the ones that he already had on the charcoal (21:10). This verse signifies that some of the fish were used for food, but it is not stated in the passage what happened to the remaining fish. "The division of the catch, the harvest of the sea, is the high point of any fishing expedition (Derrett, 1980). One could argue that the miracle that Jesus did was a representation of what Jesus wanted his disciples to do with men, which was to be "fishers of men" (Smith, 1959). Furthermore, the kingdom of heaven could be likened to a dragnet (or seine) which when thrown

into the sea gathers creatures of various species (Derrett, 1980). Meaning the disciples ought to consider people from every nation as candidates for the message of salvation.

Based on the social-cultural texture analysis, the Mediterranean culture was an agrarian culture. Jesus' disciples had to be transformed to carry on the work of the kingdom. The people of that era were open to those who could offer them relief from their circumstances. Honor and shame were prevalent in the 1st-century Mediterranean culture. Patron-client relationship was practiced between Jesus and his disciples.

Transactional and Transformational Leadership in John 21

The exegetical study conducted in this article is now compared and contrasted to some current leadership theories.

Transactional Leadership

Transactional leadership theory involves leadership practices that are geared towards exchanges between leaders and followers (Northouse, 2004). This type of leadership theory is the most common type of leadership practiced (Northouse). It is often autocratic in nature and portrayed as coercive (Johnson & Klee, 2007). Transactional leaders tend not to address the needs or motivations of employees, and tend not focus on the intangible needs of their employees (Johnson & Klee). Although transactional leadership is widely practiced, it does not seem to reliably predict the performance and satisfaction of followers (Vecchio, Justin, & Pearce, 2008).

Transactional leadership is narrowly focused on the exchange of rewards between the leader and the follower (Hetland, Sandal, & Johnsen, 2008). Therefore, the absence of such rewards could likely sever the relationship between the leader and follower.

Jesus spent a considerable amount of time with his disciples just as a shepherd would with his or her flock (Minear, 1983). In doing so, Jesus demonstrated to them how to love one another. Jesus did not expect his disciples to merely exchange with the people they were to bring to the kingdom, but instead to treat them like a shepherd would his or her flock (Minear).

Transactional leadership theory involves one party, usually the leader, offering something in exchange for something else (Walumbwa, Wu, & Orwa, 2008). In order for this theory to be effective, there has to be contingent reward and the leader needs to have the power to offer such a reward, as long as the preset conditions are met by followers (Walumbwa et al.). Jesus could have offered salvation and miracles in exchange for accepting him as Lord and Savior alone. But he chose to develop relationships with his disciples and other followers instead (Minear, 1983).

One could argue that a key reason Jesus was not an adherent of transactional leadership was because he desired the enthusiasm and commitment of his followers, which was not a likely outcome with transactional leadership (Yukl, 2006).

Transformational Leadership

"Transformational leadership is a process that changes and transforms individuals" (Northouse, 2004, p. 169). This leadership theory cuts across various styles of leadership and can be used to describe several leadership styles (Northouse). Transformational leadership involves the engagement of an individual with others and creates a connection that increases the level of

motivation and morality in both the leader and the follower (Northouse). This theory of leadership studies tends to depict a part of the character of Jesus towards his disciples and followers. Jesus, even after resurrection, did not abandon his followers, as he returned (John 21:4) to see them again before ascending to heaven.

Interestingly, Jesus appeared at the time his disciples were not having any success in catching fish. His aid to them in bringing in 153 fish (Minear, 1983) was a demonstration of Jesus' desire to keep his disciples motivated. Jesus sought to change Simon Peter and prepare him to lead the flock, hence, his emphasis on Peter's love for him and his flocks (Minear). Burns referred to Mohandas Gandhi as a typical example of transformational leadership (Northouse, 2004) and said, "He raised the hopes of and demands of millions of his people and in the process was changed himself" (p. 170).

Transformational leadership has to do with values, emotions, ethics, standards, and long-term goals, as well as determining motives and meeting the needs of followers (Northouse, 2004). Hence, Jesus was emphasizing that Peter remembered the long-term goal of feeding his lambs and what the ultimate price was going to be.

A field study was conducted to determine the degree of influence that transformational leadership had on team performance. The study found that transformational leadership was related to the team's adoption of a shared vision (Schippers, Hartog, Koopman, & Knippenberg, 2008). Other research has shown that there is a positive relationship between transformational leadership and desirable leadership objectives (Pounder, 2008). There is additional evidence that transformational leadership is connected to job satisfaction and well-being (Nielson, Yarker, Brenner, Randall, & Borg, 2008).

Empowerment has been found to influence leadership that leads to transformation (Meyerson & Kline, 2008). In John 21, Jesus demonstrated a dimension of empowerment by encouraging Simon Peter to be prepared for the task ahead and to avoid remaking the mistake of denying him (Franzmann & Klinger, 2008). The fishing episode where the disciples drew in 153 fish of various species depicted their mission to win souls from all nations to Jesus, and by so doing transform the souls from lost to saved (Derrett, 1980). Jesus was reminding his disciples to focus on the mission and that they were not alone.

When Jesus asked Peter repeatedly whether he loved him, and if he did, to feed his lambs, he was exhibiting the emotional aspect of transformational leadership, as stated above. Jesus demonstrated that he was not interested in a casual relationship but a sustainable connection, which is characteristic of transformational leadership (Northouse, 2004).

Transformational leadership is comprised of the following four competencies: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Northouse, 2004). Those four competencies are summarized as follows:

1. Idealized influence: leaders are role models and visionaries.
2. Inspirational motivation: identifies with the leader and presents a purpose for followers.
3. Intellectual stimulation: questions the status-quo.
4. Individualized consideration: takes note of the needs of the followers. (Hetland et al., 2008)

Each of those competencies is further explained.

Idealized influence. This competency refers to leaders who portray high standards of moral conduct, procreate loyalty from followers, and who arouse a desire in followers to want to

follow them (Meyerson & Kline, 2008). In John 21:7-8, Peter and the rest of the disciples realize that Jesus is the one standing on the beach. Soon after this, they rush towards him. Based on this incidence and the entire account in the passage of John 21, one could argue that Jesus had idealized influence on his disciples and followers. Jesus still finding his disciples fishing together after his resurrection could have indicated that he had successfully built loyalty and a desire to follow him in the minds of his disciples.

    Intellectual stimulation. It is the act of encouraging followers to think in more than one way, questioning organizational norms, and encouraging followers to think outside the box (Meyerson & Kline, 2008). Jesus, continuing his patron-client relationship, exhibited this competency when he asked his disciples to cast their nets on the right-hand side of the boat after they had fished all night but caught nothing (21:3-7). The disciples could have argued with Jesus, reminding him they were seasoned fishermen and ought to know where the fish were. But they did not argue, rather, they simply obeyed as they had learned to not always follow the status-quo.

    Inspirational motivation. This competency refers to "leaders who inspire followers with a strong vision for the future" (Meyerson & Kline, 2008, p. 449). This competency was demonstrated in the form of Jesus emphasizing the need for his disciples to be fishers of men. In other words, his disciples should be responsive to Jesus' command to catch (save) mankind (Trudinger, 1975).

    Individual consideration. This competency refers to individuals who regard employees as unique people by supporting, encouraging, and providing them with growth experiences (Meyerson & Kline, 2008). Jesus, as a leader, expressed this competency through his dealings with his disciples throughout the New Testament, especially Simon Peter. Jesus noticed that his disciples had sought fish throughout the night but could not catch any, so he pointed them in the right direction for success (John 21:5-6). Furthermore, Jesus forgave Peter for denying him three times as he had predicted (Brown, 1990). This incident was also to remind Peter how much he was expected to love the Lord and those people who were unsaved, as well as those who betray him (Brown). Jesus provided several growth experiences for his disciples prior to and after his crucifixion. Jesus taught them how to serve his flocks by providing and sharing a meal with them. During that meal on the coast of the Sea of Galilee, Jesus shared the bread and fish with his disciples (John 21:13). Peter was commissioned by Jesus to support and care for other people (Brown).

    Transactional leadership, though a commonly practiced leadership style, was less practiced than transformational leadership by Jesus in the 1st-century Mediterranean culture. Jesus was not merely interested in an exchange process but a transformational process which included the values, emotions, and ethics of his followers. Jesus' disciples were expected to portray a higher moral competence than the average person and Jesus spent a significant amount of time working with and assisting them in developing to such a level. Jesus' encounter with Peter, when he asked him whether he loved him, is an example of such sessions.

Conclusion

    In this exegetical study of the John 21 passage from a socio-cultural context, certain things are evident. The era that Jesus walked the earth, which is often referred to as the 1st-century Mediterranean era, is quite different from the 21st century. Also, the socio-cultural values in the part of the world where Jesus dwelled are quite different from those in modern-day

North America and Europe.

People within the Mediterranean era were accustomed to working in groups rather than working individually as those in modern-day North America and Europe are. Jesus cared for his disciples just as he expects them to care for people from every nation. In this passage, it is evident that Jesus wants his disciples and followers to put the work of the kingdom ahead of self-interest. This principle is a foundation of the study of transformational leadership theory (Northouse, 2004).

Through the exegetical study of this passage and the discussion on leadership studies, there is a correlation between the practices and deeds of Jesus Christ and the current leadership studies. Jesus set the stage for a path that Simon Peter was going to walk in his labor for the kingdom. Peter was going to die for the sake of the kingdom, as Jesus died for humanity's salvation (Brown, 1990).

This study found that Jesus practiced transactional leadership and transformational leadership in the 1st-century Mediterranean era. However, he practiced more of a transformational leadership style than transactional since he went beyond the exchange process to a concern for the total well-being of his disciples and followers. His disciples gave up their trades to follow Jesus and perform the work of his kingdom.

The study of leadership is a field that corresponds with the deeds of Jesus Christ, not only in the passage of John 21, but throughout the entire Bible as well. Hence, a comprehensive study of leadership ought to involve more exegetical studies of the Bible to discover some of the traits that would be helpful in modifying current leadership theories and developing new ones. The theories of transformational leadership, charismatic leadership, and servant leadership seem to be the ones that would be impacted the most by further biblical exegetical studies.

About the Author

Gregory Okaiwele is a Ph.D. in Organizational Leadership student at Regent University's School of Global Leadership & Entrepreneurship. His interests include servant leadership, cross-cultural studies, Christian spirituality, transformational leadership, global leadership, health care leadership, and leadership development.
Email: gregoka@regent.edu

References

Assman, J. (1999). *Transformations of the inner self in ancient religions.* Leiden: EJ Brill.

Bolin, T. M. (2004). The role of exchange in ancient Mediterranean religion and its implications for reading Genesis 18-19. *Journal for the Study of the Old Testament 29*(1), 37-56.

Breck, J. (1992). John 21: Appendix, epilogue or conclusion? *St Vladimir's Theological Quarterly, 36*, 1-2.

Brown, R. E. (1990). The resurrection in John 21: Missionary and pastoral directives for the church. *Worship, 64,* 5.

Derrett, J. D. (1980). Esan gar halieis (Mk 1:16): Jesus' fishermen and the parable of the net. *Novum testamentum, 22,* 2.

Ellis, P. F. (1992). The authenticity of John 21. *St Vladimir's Theological Quarterly, 36,*1-2.

Franzmann, M., & Klinger, M. (1992). The call stories of John 1 and John 21. *St Vladimir's Theological Quarterly, 36,* 1-2.

Heinegg, P. (2003). Night fishing in Galilee. *Cross Currents, 53,* 3.

Hetland, H., Sandal, G. M., & Johnsen, T. B. (2008). Followers' personality and leadership. *Journal of Leadership & Organizational Studies, 14*(4)*, 322.

Johnson, N. J., & Klee, T. (2007). Passive-aggressive behavior and leadership styles in organizations. *Journal of Leadership & Organizational Studies, 14,* 2.

LaFosse, M. T. (2008). Entertaining angels: Early Christian hospitality in its Mediterranean setting. *Interpretation, 62*(1), 102-103.

Love, S. L. (2000). The social-science commentary on the gospel of John. *Catholic Biblical Quarterly, 62*(2)*, 368-369.

Meyerson, S. L., & Kline, T. J. (2008). Psychlogical and environmental: Antecedents and consequences. *Leadership & Organization Development Journal, 29*(5), 444-460.

Minear, P. S. (1983). The original functions of John 21. *Journal of Biblical Literature, 102,* 1.

Neyrey, J. H. (2005). God, benefactor and patron: The major cultural model for interpreting the deity in Greco-Roman antiquity. *Journal for the Study of the New Testament, 27,* 4.

Nielson, K., Yarker, J., Brenner, S., Randall, R., & Borg, V. (2008). The importance of transformational leadership style for the well-being of employees working with older people. *Journal of Advanced Nursing, 63*(5), 465.

Northouse, P. G. (2004). *Leadership theory and practice* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Peterson, R. A. (1991). The perspectives of the saints: A theological exegesis of four key new testament passages. *Presbyterian, 17,* 2.

Pittman, N. C. (2001). Honor and shame in the gospel of Matthew. *Encounter, 62*(3)*, 313-314.

Pounder, J. S. (2008). Transformational leadership: Practicing what we teach in the management classroom (survey), *Journal of Education for Business, 84*(1)*, 2.

Robbins, V. K. (1996). *Exploring the texture of texts: A guide to socio-rhetorical interpretation*. Harrisburg, Pennsylvania: Trinity Press International.

Roth, S. J. (2001). Honor and shame in the Gospel of Matthew. *Currents in Theology and Mission, 28*(1), 58-60.

Schippers, M. C., Den Hartog, D. N., Koopman, P. L., & van Knippenberg, D. (2008). The role of transformational leadership in enhancing team reflexivity. *Human Relations, 61*(11), 1593-1616.

Smith, C. W. (1959). Fishers of men. *Harvard Theological Review, 52,* 3.

Snyder, G. F. (2006). The social gospel of Jesus: The kingdom of God in Mediterranean perspective. *Currents in Theology and Mission, 33*(3), 269.

Trudinger, L. P. (1975). A propos de peche: Jean 20:31-21:3. *Foi et vie, 74,* 5-6.

Vecchio, R. P., Justin, J. E., & Pearce, C. L. (2008). The utility of transactional and transformational leadership for predicting performance and satisfaction with a path-goal theory framework. *Journal of Occupational and Organizational Psychology, 81*(1)*, 71.

Walumbwa, F. O., Wu, C., & Orwa, B. (2008). Contingent reward transactional leadership, work attitudes, and organizational citizenship behavior: The role of procedural justice climate perceptions and strength. *The Leadership Quarterly, 19*, 251-265.

Whitener, J. K. (2007). Year of wonders: The wonder of leadership. *Advances in Developing Human Resources 9,* 2.

Yukl, G. (2006). *Leadership in organizations* (6th ed.). Upper Saddle River, NJ: Pearson
    Prentice Hall.