



journal of biblical
perspectives
in leadership

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

Claire Foster

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

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

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

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

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

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

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

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

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

Literature Review

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

Self-Awareness

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

The Bible does not specifically mention the concept of emotional intelligence, but it is rife with examples of people who made mistakes by succumbing to their emotions rather than practicing self-awareness and self-restraint. Moses, King Xerxes, King Darius, and King David are just a few of these examples (Ex. 32:19; Esth. 1:10-22; Dan. 6:1-16; 2 Sam. 11-12). Dustman (2018) advocated for emotional awareness training to help individuals commit emotional health to the will of God, to learn how to process emotions, and to provide life skills that assist in decision-making processes.

Self-Regulation

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

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

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

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

Social Awareness

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

Bachmann et al. (2018) studied the philosophical, theological, psychological, and managerial aspects of practical wisdom and found that wisdom is integral to effective

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

Relationship Management

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

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

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

Research Design

To examine the biblical pericope of I Corinthians 10:23-33, exegetical analysis was performed to determine the original intent of the author and to identify relationships between Paul’s organizational spirituality and emotional intelligence. Research was conducted using the five textures of socio-rhetorical analysis: (a) inner texture, (b)

intertexture, (c) social and cultural texture, (d) ideological texture, and (e) sacred texture (Henson et al., 2020).

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

Results of Data Analysis

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

Inner Texture Analysis

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

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

Narrative texture and pattern is observed in verses 27 through 30, when Paul narrated an example about the topic of eating meat offered to idols. This technique mirrored the parable alliteration that Jesus commonly used to portray eternal principles through storytelling. Additionally, the opening-middle-closing pattern reveals concept-narration-summary. This structural form provides clarity and highlights the main topic of emotional intelligence within the body of the pericope (Robbins, 1996).

Argumentative texture and patterns appear within the thesis addressed by Paul when he asked why his own liberty should be judged by another man’s conscience. The thesis is observed in Paul’s opening statement about all things being lawful, and it is

repeated when he asked the question about why evil should be spoken about him over food. This thesis developed throughout the pericope, with a climactic declaration by Paul that all things – even eating and drinking – should be done for the glory of God. The conclusion was clear, when Paul affirmed that he sought to please all men in all things, not for his own profit, but to profit many toward salvation (Malina, 2001).

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

Intertexture Analysis

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

Cultural intertexture involves the references, allusions, and echoes of the events and cultural norms of the time (Henson et al., 2020). “It is important to consider that Judaism, like many religions in Greco-Roman society, was both cultural and religious” (Henson et al., 2020, p. 115). Eating meat offered to idols was associated with pagan worship in that culture, and therefore the meat was considered unclean and contaminated (Osborne, 2006). Jews in that culture were raised in the tradition of the Old Testament that prescribed a list of meat that was clean versus unclean and unfit for human consumption. Paul advocated for leveraging emotional intelligence to defer to the conscience of the dinner hosts and attendees. Is the host Jewish and will not eat meat sacrificed to idols? Then do not eat the meat sacrificed to idols. Is the host Greek and will eat meat sacrificed to idols? Then eat the meat with the host, so as not to offend him. Would someone else at the meal be offended if you ate the meat sacrificed to idols? Then defer to the conscience of others and do not eat the meat. According to Mare (1976), the strong brother has the power to protect his right to eat by choosing not to eat meat in such cases.

Social intertexture considers social knowledge common to all persons in a region, regardless of cultural location (Robbins, 1996). This includes social roles, identities, institutions, codes, and relationships (Henson et al., 2020). An example of social intertexture is Paul’s reference to idol worship, meat, and varying backgrounds including Jews, Greeks, and the church. Social intertexture is also identified in the

relationships between dinner attendees who have varying degrees of conscience. In those days, it was customary to eat the food given to you at a meal without raising questions of conscience (Osborne, 2006). However, Paul noted the importance of deferring to weaker brothers if they would be offended by uncustomary practices. Paul did not want his Christian freedom condemned through another man's conscience (Malina, 2001). Above all, Paul's objective was to advance the gospel and to profit many unto salvation.

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

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

Social and Cultural Texture Analysis

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

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

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

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

Ideological Texture Analysis

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

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

The ideological spheres of this passage reveal that Paul was the actual author and implied author, the church at Corinth was the actual and historical audience, the implied audience included future generations to come, and the readers are those who read and interpret these passages worldwide in their own contemporary time. There are overlaps between these groups, but the primary focus is the intent of the author, that all things are lawful and must be done for the glory of God and the benefit of others.

Sacred Texture Analysis

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

Psalm 24. Furthermore, Paul noted that glorifying God is the ultimate purpose of all things.

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

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

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

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

Table 1

Five Textures of Socio-Rhetorical Analysis with Corresponding Subtextures

Textures	Subtextures
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- | | |
|--------------------------------|---|
| 1. Inner texture | <ul style="list-style-type: none"> a. Repetitive texture and pattern b. Progressive texture and pattern c. Narrative texture and pattern d. Open-middle-closing texture and pattern e. Argumentative texture and pattern f. Sensory-aesthetic texture and pattern |
| 2. Intertexture | <ul style="list-style-type: none"> a. Oral-scribal texture b. Cultural texture c. Social texture d. Historical texture e. Reciprocal texture |
| 3. Social and cultural texture | <ul style="list-style-type: none"> a. Contemporary social themes b. Contemporary cultural themes |
| 4. Ideological texture | <ul style="list-style-type: none"> a. Individual locations b. Relation to groups c. Modes of intellectual discourse d. Spheres of ideology |
| 5. Sacred texture | <ul style="list-style-type: none"> a. Deity b. Holy person c. Spirit being d. Divine history e. Human redemption f. Human commitment g. Religious community h. Ethics |
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Summary of Data Analysis

Did the Apostle Paul demonstrate any qualities of emotional intelligence in fostering organizational spirituality, and if so, how do they compare or contrast to modern forms of emotional intelligence? In I Corinthians 10:23-22, Paul stressed the importance of deferring to the consciences of others and ultimately, aiming to glorify God whether through eating or drinking or any other behaviors. The following information provides a summary of pertinent data related to the research question.

If Paul demonstrated emotional intelligence, then logically he should have displayed the four key subscales of emotional intelligence: self-awareness, self-

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

Discussion

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

Self-Awareness and Organizational Spirituality

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

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

Self-Regulation and Organizational Spirituality

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

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

Social Awareness and Organizational Spirituality

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

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

Relationship Management and Organizational Spirituality

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

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

Implications for Future Research

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

Conclusion

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

About the Author

Claire Foster is Executive Vice President for Enrollment Services at Regent University. Foster oversees the award-winning marketing, public relations, and enrollment management teams at Regent. Foster is also adjunct faculty in the School of Business & Leadership at Regent, where she develops and instructs courses in the MBA program. Foster holds a Bachelor of Music, a Master of Business Administration, and she is a doctoral candidate pursuing a Ph.D. in Organizational Leadership.

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