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Team Leadership Interventions in Luke 10:1-20

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

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

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

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

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

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

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

Literature Review

Leadership has been defined as “a process whereby an individual influences [a] group of individuals to achieve a common goal” (Northouse, 2019, p.5), and different views or theories of leadership have been conceptualized over the years (Northouse, pp.6-14) including team leadership. Shuffler et al. (2011) state that teams and their organizational functions have been studied since the 1920s (p.366). Globally, work teams in today’s world are becoming increasingly important in organizations because of the complexity of work processes, the requirement of specialized skills, and the flexibility of such work team arrangements to time, location, and communication technology (Kogler Hill, 2019, p. 372). According to Thompson (2018), a team is an interdependent group whose members work together and share common resources to achieve a shared goal (p. 4). Therefore, a work team is “a collection of individuals who share responsibility for specific outcomes for their organization” (Thompson, 2018, p.4). With the increasing globalization, information technology, competition, multigenerational teams, and virtual work arrangements (Thompson, 2018, pp.5-8), many organizations are thus adopting work teams because they are more effective, responsive, productive, creative, innovative, adaptive to rapid change, and have better problem-solving and decision-making outcomes (Kogler Hill, 2019, p. 372). Lipman-Blumen (1996) also alluded that work teams are preferred by team leaders who use the collaborative leadership style because it increases their effectiveness and performance (p.166-171).

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

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

Citing various systematic studies by different researchers, Kogler Hill identified various criteria for defining team effectiveness (pp. 375-379) and the intervening leadership actions, which included planning, organizing, training, coaching, collaborating, networking, and so on (pp. 384-387). Druskat and Wheeler (2003), in their study of team leadership from the boundaries (i.e., fringes), identified four different behaviors that lead to team effectiveness under the broad categories of organization-focused and team-focused behaviors, which included relating, scouting, persuading, and empowering (pp. 446-452).

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

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

Kogler Hill, citing Wageman et al. (2009), argued that the exact timing of a leadership intervention depends on how necessary the action is (p.382). Citing the scriptures, O'Toole (1987) described the ignorance and weakness of the disciples, who were powerless to heal the boy with an unclean spirit and to feed the hungry crowd (Luke 9), which necessitated the intervention of Jesus Christ (pp.81-83). Certain behaviors in team formation stages or the need for a proactive team advancement have also been considered as likely triggers for the timing of the intervention (Kogler Hill, 2019, p. 382). Rather than stage-based intervention, Hackman and Wageman (2005) suggested a life cycle-dependent intervention based on their study of team coaching needs (pp.274-278). Thomas and Bostrom (2010), however, suggested constraints as a trigger of timing that "originate from conditions imposed on the team..." which are somewhat more than their authority level (pp. 128-129). Kogler Hill, citing Hackman (2012), summed up by asserting that "the important aspect of timing is that the leader

understands where the team is in its life cycle,” which would help determine the time and type of leadership intervention required (p. 322). While these theories have suggested some relationships between the timing of intervention and specific intervention types relative to the team formation stage or lifecycle phase, none of them addressed the critical question of how timing (hasty or slow to act) affects the effectiveness of the intervention outcomes and the effective development of team leadership process. This, therefore, necessitates another research question: *What is the relationship between the timing of Jesus’ intervention and the development of an effective team leadership process in Luke 10:1-20?*

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

Research Methodology

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

Inner Texture Analysis

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

Intertexture Analysis

Intertexture analysis is one of the methods of SRA that investigates the relationship that exists between a text and the world outside by analyzing how the text

relates to the oral-scribal, cultural, historical, social, and reciprocal intertexture or nuances (Henson et al., 2020, 105-106, 240). This paper explored oral-scribal and other applicable intertexture methods to investigate how the Lukan text relates to other texts within and outside the first-century Jewish society and their implications for the reading and interpreting the text.

Sacred Texture Analysis

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

Results and Data Analysis

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

Inner Texture Analysis

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

Textual Units and Repetitive Patterns

Textual units are time markers or narrational units that signal changes in time, focus, or theme of the text, providing cues for understanding and interpreting the structure of the pericope to reflect the author's intent (Henson et al., 2020, pp. 84-85). From the analysis in Table 1 below, nine textual units were identified. In verse 1, the first textual marker, "After this," signaled a change in time and perhaps setting or location different from the last conversations about the cost of following Jesus or being in the team led by Jesus. So, after they had discussed and possibly understood what it meant to follow Jesus, trust was established among them as a team, which was demonstrated by Jesus' willingness to delegate the sensitive and challenging task of proclaiming the gospel among Jewish communities as well as their willingness to collaborate in twos (Luke 10:1). The next textual unit was signaled by "Therefore" in verse 2b used to signal a moment of shalom sought (i.e., hoping for God's intervention through prayer) following the moment of shalom (i.e., expected overwhelming harvest) and shattering shalom as a result of the shortage of laborers. The third textual unit, which is between verses 3b and 9, was signaled by "Behold..." meaning to "look" or "envision" with renewed hope following the brief moment of shattering shalom. Before,

the word “Behold” was the verb (an action word) “Go...” suggesting the importance of envisioning and taking steps as the proper response to the delegation.

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

Table 1

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

Textual Units		*			
Unit A					
1	After this	Lord/him/h e/himself	Go	Them	Sent
2a		He			Harvest
Unit B					
2b	Therefore	Lord		Send	Harvest (2x)
3a				Your	
Unit C					
3b	Behold			You	Sending

4					Do not (3x)	
5				You		
6				Your		
7				Go		Do not
8				You (2x)		They
9		God				Them
Unit D						
10	But whenever			Go	You	Do not They
11a					Our	Your, you
Unit E						
11b	Neverthel ess	God				
12				You		
13						You (3x)
Unit F						
14	But					You
Unit G						
15	And you					You (3x)
16		Me (2x)		You (2x)		
17		Lord				
18		He		Them		
Unit H						

19	Behold	I	You (2x)	
Unit I				
20	Neverthel ess		You, your	Do not

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

Repetitive patterns are essential mnemonic devices in the oral traditions of ancient cultures that communicate messages of theological significance in these contemporary times (Henson et al., 2020, p. 85). Throughout the pericope, several repetitions were observed. For instance, “Lord” (or its pronouns) was mentioned 13 times, including six times in the first two verses and five times in the last five verses. This pattern suggests that although Jesus was involved in this narrative, he arguably took a fringe or boundary position as the leader of the team-based leadership model, choosing to intervene actively at the beginning and the end of the exercise. This demonstrated that he genuinely delegated and minimized his intervention, allowing the followers (disciples) to step up to lead and make decisions in his physical absence. The word “Go” is mentioned three times to suggest a call to action, which was supported by such words as “send,” “sent,” and “sending,” also mentioned a total of three times. While the verb “Go” is in the present tense and seems to be a single command echoed thrice (cf. Ps. 62:11), the words “send,” “sent,” and “sending,” which are respectively in the present, past, and continuous tenses on the hand suggested a “historical transcendence” of the Lord’s command. This reckons with the previous sending of the prophets in the Old Testament, the current sending of disciples, and the future sending in these contemporary times. The proclamation of God’s kingdom agenda must continue through history. The word “seventy-two” (i.e., the number of the disciples) appeared twice – at the beginning (vs. 1) and towards the end (vs. 17). And when combined with their associated pronouns, occurred a total of 19 times (an average of one per verse) showing their active and evenly distributed involvement throughout the narrative as human agents participating with God in the kingdom mandate. Here, the Lord is the leader doing the sending (delegation). The word “laborers” is mentioned twice (verses 1 and 7), “town” is mentioned five times (verses 1, 8, 10-12), and “house” is mentioned four times (once in verse 5 and three times in vs. 7) to emphasize the clarity of the purpose of their sending and location of the assignment.

While delegating, Jesus clarified the assignment’s purpose, place, and people. The word “Peace” is mentioned three times – once in verse 5 and two times in verse 6 while “do not” is mentioned five times to emphasize the ethical expectation of their assignment and the restrictions. The phrase “Kingdom of God” is used twice (verses 9 and 11b). At the same time, “heaven” is mentioned three times (verses 15, 18, and 20) to reemphasize the transcendent nature of the team’s objective compared to their individual temporal goals (cf. vs. 17). In vs. 16, the word “rejects” appeared four times while “hears” was mentioned twice. This was how the disciples were to measure performance and outcomes. Aside from being used to describe the disciples, pronouns

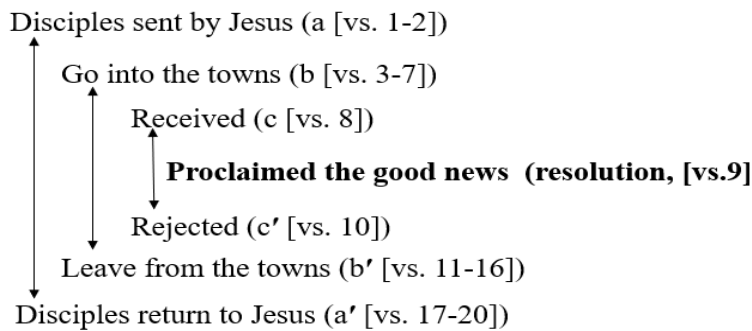
like "you," "your," "they," and "them" also referred to the houses they visited, the towns, and unrepentant cities that rejected good news. Satan was mentioned only once because he probably had an insignificant role in the narrative. This may suggest that not all external factors or threats are responsible for team ineffectiveness.

Progressive Patterns

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

Figure 1

Chiasm in Luke 10:1-20



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

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

progression in what actions followed. These progressions suggest that team leadership intervention involves structure and process rather than haphazard decision-making.

Opening-Middle-Closing (OMC) Patterns

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

Table 2

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

Textual Units	OMC Patterns
Units A and B (v. 1-3a)	
Opening	Appointment and sending of the seventy-two.
Middle	Telling them about the expected harvest and the need for laborers.
Closing	Asking them to pray for the Lord for laborers as he asks them to go.
Unit C (v. 3b-9)	
Opening	Calls them to envision the sending.
Middle	Sends them as lambs to wolves, without resources or guaranteed shalom. Enter a place and abide wherever they are received in peace (i.e., shalom sought). Be refreshed wherever they are received.
Closing	Meet and heal the sick and Proclaim the good news.
Unit D (v. 10-11a)	

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

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

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

**Units H and I (v.
19-20)**

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

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

Argumentative Patterns

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

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

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

Sensory/Aesthetic Patterns

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

Table 3

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

Textual Units	Sensory/Aesthetic Patterns		
	Emotion/Knowledge	Expression	Action
Unit A			
1			Appointed/Sent
2a		He said	
Unit B			
2b	Earnestly	Pray	Send
3a			Go
Unit C			
3b	Behold		Sending
4		Greet	Carry
5		Say	Enter
6			Rest
7			Remain/Eating/Drinking/ Provide/Go
8			Enter/Receive/Eat
9			Heal
Unit D			
10		Say	Enter/Receive/Go
11a			Feet/Wipe off
Unit E			
11b	Know this/ Has come		
12	Bearable	Tell you	

13		Woe to you	Done (2x) / Repented/ Sitting
 Unit F			
14	Bearable		
 Unit G			
15			Exalted/Brought down
16		Hears (2x)	Rejects (4x)
17	...with joy/Demons are subject to us in your name	Saying	Returned
18	I saw	He said	
 Unit H			
19	Behold/Hurt	I have given	Tread
 Unit I			
20	Rejoice (2x) / Subject to you		Written

Reviewing the sensory/aesthetic patterns shed new light on the pericope. From the examination of the textual units, for instance, it is possible to assume that the structural arrangements of the pericope based on Luke's original intentions may not have been precisely organized according to the arrangement of the scriptural verses. For instance, vs.3a was under Unit B, and vs.3b was under Unit C. Also, vs.11a was categorized under Unit D, while vs.11b was under Unit E. The distribution of the sensory patterns highlighted three observations. First is the even distribution of emotion/knowledge, expressions, and actions. This suggested that the assignment would require their hearts, minds, and physical body actions. However, not everyone is gifted in every element of this pattern (Tuckman, 1964), so team members' various contributory gifts and passions become helpful. For instance, team members gifted in speech can step forward to lead and intervene in challenges requiring some level of expertise in verbal communication. Alternatively, the formal team leader can identify those gifted in such areas and work with them to intervene appropriately. The third observation is that action-related words, which were mentioned over 30 times in the narrative, show that the assignment of the disciples and, by extension, team leadership is more action-oriented.

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

Intertexture Analysis

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

Oral-Scribal Intertexture

This intertexture analysis examines how a text relates to the other outside sources through recitations of existing sources (i.e., with the presence of an attribution), recontextualization (i.e., absence of an attribution), and reconfiguration, which involves establishing a new event or understanding through recitation or recontextualization (Henson et al., 2020). The subject pericope is a lengthy speech in which Jesus spoke to the seventy-two (or seventy by other manuscripts) disciples as he sent them to the cities he was about to visit. The speech could be divided into two parts: before the sending (v. 1-16) and after the disciples returned (v. 17-20). While the first part is a monologue of Jesus' instructions to the disciples and woes to unrepentant cities, the second part is a dialogue involving the disciples and Jesus. Given the nature of the passage, most of it was Jesus speaking, with Luke, the author, having only a few of his statements in quotation marks.

Six critical statements were identified in the passage and classified as recontextualization or reconfiguration. Luke did not attribute any of Jesus' statements to an outside source or cite Jesus doing so. As a result, the instances of reconfiguration tended to present as recontextualization. Table 4 below outlines examples and classifications of oral-scribal intertexture features in the passage. It can be observed

from the recontextualized and reconfigured statements that Luke intended to demonstrate that Jesus’ focus was not to recite the Torah (or any other source) but was more focused on recontextualizing and reconfiguring the sayings for practical application given the real-world experience of the assignment. This could have implications for reading and understanding Jesus’ expectations of the disciples.

Table 4

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

Luke 10:1-20	Examples and classification
<p>“And he said to them, ‘The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest...” (Luke 10:2)</p>	<p>For thus says the LORD of hosts,...: “The daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while and the time of her harvest will come.” (Jer. 51:33)</p> <p>For you also, O Judah, a harvest is appointed.</p> <p>When I restore the fortunes of my people, (Hos. 6:11)</p> <p>Yes, the LORD will give what is good, and our land will yield its increase. (Ps. 85:12)</p> <p>They do not say..., “Let us fear the LORD our God, who gives the rain in its season, the autumn rain and the spring rain, and keeps for us the weeks appointed for the harvest.” (Jer. 5:24)</p>
<p>“And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages...” (Luke 10:7)</p>	<p style="text-align: center;">Reconfiguration</p> <p>You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. (Lev. 19:13)</p> <p>You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the LORD, and you be guilty of sin (Deut. 24:15).</p> <p style="text-align: center;">Recontextualization</p>

“and say to them, ‘The kingdom of God has come near to you’ (Luke 10:9, 11).

And in the days...the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people....it shall stand forever (Dan. 2:44).

But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever (Dan. 7:18).

And the kingdom and the dominion...shall be given to the people... his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him (Dan. 7:27).

Recontextualization

“Woe to you, Chorazin! Woe to you, Bethsaida! ...Capernaum, will you be exalted to heaven? You shall be brought down to Hades.” (Luke 10:13-15)

And I will declare my judgments against them, for all their evil in forsaking me. They have made offerings to other gods and worshiped the works of their own hands (Jer. 1:16).

You shall say to them, “Thus says the LORD: If you will not listen to me, to walk in my law that I have set before you, and to listen to the words of my servants the prophets whom I send to you urgently, though you have not listened, then I will...make this city a curse for all the nations of the earth.” (Jer. 26:4-6).

Reconfiguration

“The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.” (Luke 10:16)

But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy (2 Chron. 36:16)

Reconfiguration

And he said to them, “I saw Satan fall like lightning from heaven...I have given you authority...” (Luke 10:18-19)

“How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!” (Isa. 14:12)

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

Recontextualization

Cultural Intertexture

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

Table 5

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

Luke 10:1-20	Examples and classification
“...sent them on ahead of him, two by two...” (Luke 10:1)	Reference: It was a common belief among Jews of the time that involving at least two persons in a matter was sufficient for witnessing (Deut. 19:15, Eccles. 4:9).
“Therefore pray earnestly to the Lord of the harvest...” (Luke 10:2)	Reference: Jewish people at the time believed that harvest is only possible by God’s blessings (cf. Ps. 24:1, 67:6), and his help is therefore needed for a good harvest.
“Carry no moneybag, no knapsack, no sandals, and greet no one on the road” (Luke 10:4).	Allusion: While carrying moneybags and knapsacks may suggest a tendency for alms-seeking or greedy accumulation, the meaning of the instruction to carry no sandals or greet anyone is not clear. However, this tends to read like a hyperbolic statement, meaning the disciples should avoid comfort and distraction and demonstrate dependence on the Lord of the harvest while on the mission.
“Peace be to this house!” (Luke 10:5)	Echo: This is a common greeting among Jewish people, which, in different contexts, could imply various things such as peace, wholeness, harmony, completeness, welfare, tranquility, prosperity, and well-being (Halverstadt, 1991, pp. 189-199). It can also mean a Jewish greeting, i.e., hello, goodbye, or farewell (Merriam-Webster, n.d.).

<p>“...eating and drinking what they provide, for the laborer deserves his wages” (Luke 10:7)</p>	<p>Reference: It is common in the Jewish culture to entertain strangers/foreigners (Deut. 10:19, 19:33-37; Lev. 23:22, 25:35) and to compensate laborers fairly (Deut. 19:15).</p>
<p>“...repented long ago, sitting in sackcloth and ashes.” (Luke 10:13)</p>	<p>Reference: According to the Jewish religious and cultural belief at the time, true repentance comes with humility demonstrated by putting on sackcloth and ashes (2 Sam 12:22-23, Job 42:6, Isa 58:5, Jonah 3:3-8, Dan 9:3-19).</p>
<p>“You shall be brought down to Hades” (Luke 10:15).</p>	<p>Reference: Hades, sometimes considered similar to Gehenna and hell, is a place of judgment for the wicked (Milikowsky, 1988, pp. 243-244).</p>
<p>“The one who hears you hears me, and the one who rejects you...rejects him who sent me.” (Luke 10:16)</p>	<p>Allusion: The Hebrew word <i>Shema</i> is interpreted to mean to hear, listen, understand, and obey (cf. Deut. 6:4-9, Ex. 23:22). Thus, hearing should be followed by obedience, but not hearing implies disobedience, unrepentance, and rejection.</p>
<p>“Lord, even the demons are subject to us in your name!” (Luke 10:17)</p>	<p>Allusion: The disciples, like many Jews of the times, believed that signs and wonders happened by the power of God’s name (Gen. 4:26, Prov. 18:10, Joel 2:32).</p>

The references, allusions, and the echo observed give an idea of the culture of the world where the words, phrases, and statements were originally used and how the text interacts with the people and their way of life, which is their culture. For instance, concerning the *Shema* (Deut. 6:4-9, 11:13-17 and Num. 15:38-41), which was one of the allusions identified in the table above, deSilva asserted that the “Shema places the doing of the Torah at the center of the life of the [Jewish] individual, family, and the community.” It gives the guidance that helps the Jews maintain their obligation to the Torah as the center of their identity (deSilva, 2018, p. 44). These references or allusions to Jewish traditions underscore the Jewish background of the historical Jesus, his ministry, and the community.

Social Intertexture

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

Social Roles. These refer to roles commonly understood by the people (Henson et al., 2020, p. 117). The word “Lord,” as used in verses 1 and 17, denotes a social role of master-servant or teacher-apprentice relationship, as seen in the discipleship relationship. From the analysis of the social intertexture, the word “Lord” was identified as a social role to show the master-servant or

teacher-discipleship relationship between Jesus and his disciples. To further buttress that the social relationship between Jesus and his disciples was not a master-slave relationship but a teacher-apprentice relationship or a collaborative team leader and team member relationship, “laborer” was introduced as another social role in vs. 2. While in the Greco-Roman world, laborers could mean enslaved people or free laborers (Wiedemann, 1982, pp. 73-74), in the Jewish culture, “laborers” connotes a social role of a peasant who received wages for the work they are hired to perform (Deut. 19:15, Matt. 20:1-16).

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

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

Social Identity. This refers to ethnic, religious, social, or cultural groupings of people and their uniqueness. They are essential to understanding the various interactions between people and social relationships in a text (Henson et al., 2020). Jesus instructed his disciples to “...first say, ‘Peace be to this house!’ (Luke 10:5). Greetings are part of the ancient Jewish social identity (Luke 1:28, 11:43). “Peace” is from the Hebrew word *shalom*, which could mean hello, goodbye, and inquiry about a person’s welfare. Since Jews practiced greeting among themselves, the greeting “*Shalom*” could be considered a social identity/code for a Jew at that time. This appropriately nuances his earlier

instruction to his disciples not to greet anyone on their way (Luke 10:4) while also highlighting the importance of peace for the stability and wellbeing of the disciples even in times of disorientation (shalom shattered).

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

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

Historical Intertexture

This intertexture analysis involved analyzing the text for specific events that are referenced or alluded to in it. In Luke 10:1-20, Jesus referred to the destruction of Sodom, Tyre, and Sidon, further analyzed in this section. Sodom was a city notorious for its sinfulness, which led to its destruction by God (Gen. 18:20-32, 19:24-25). The other cities referenced are Tyre and Sidon (v. 15). Tyre is a city located 25 miles South of Sidon, bordering Israel. The city is known in the Old Testament for its close ties with Israel through King Hiram of Tyre and King Ethbaal of Tyre and Sidon (Britannica, 2020). Sidon is frequently mentioned in the Old Testament for several reasons. Jesus' reference to the cities of Tyre and Sidon was about God's judgments pronounced by the prophets against both cities (Ezek. 26-28). The three cities of Chorazin, Bethsaida, and Capernaum mentioned in the passage (verses 13-15) are on the north of the Sea of Galilee. While Bethsaida and Capernaum have been mentioned several times in the Gospel, Chorazin is not. Bethsaida is a city in Galilee that was home to Philip, Andrew, and his brother Peter (John 1:44, 12:21). It was also where Jesus healed a blind man (Mark 8:22-23). The third city, Capernaum, an administrative center, custom location, and popular destination for merchants, lay northwest of the Sea of Galilee (Britannica, 2009). It is often referred to as the second home of Jesus' ministry and the place he chose most of his disciples (Britannica, 2009), with many mentions in the Gospels as the location of most of his teachings (Mark 9:30-37), miracles, and healings (Matt. 4:13, 8:5; Mark 1:21-27; Luke 8:41, 54-55; John 4:43-54; 6:16-21).

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

Reciprocal Intertexture

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

Sacred Texture Analysis

Sound hermeneutics prevents inappropriate interpretation of texts and unrealistic application of such interpretations to contemporary life (Ramm, 1999). Considering other SRA methods in examining this text, it is also essential to analyze it using the sacred texture method. Through the in-depth investigation of the sacred texture in this biblical pericope, relevant informative and formative data can be gleaned (Henson et al., 2020, pp. 175-177) about God's redemption plan, the Lord's involvement of his disciples and how this intervention relates to leader intervention in the team leadership setting of Jesus' discipleship ministry.

Deity, Holy Person, and Spirit Beings

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

Frame (2013) asserted that God's transcendent and immanent attributes are essential to understanding the world through his divine revelation. However, as much as God's revelation is needed to understand the world, Frame also argued that knowledge of the world helps better understand God's revelation (pp. 719-728). This insight is instructive in appreciating how God's transcendence and immanence determine his interventions in the world and its implications for historical, present, and future events. So, the more frequent mention of the Lord or God compared with other spirit beings

suggests the active involvement of divinity in the intervention activities, supporting the earlier argument for an insignificant role for Satan in the narrative. The divine Lord or God is doing the sending and effecting other leadership intervention activities such as sharing the vision (verses 1-2), assigning or delegating (verse 3), instructing and equipping (verses 4-12), cautioning, rebuking and reprimanding (verses 13-16) and motivating and coaching (verses 17-20) in the pericope. The sending also supports the idea of Jesus' succession planning, promoting collaboration and networking among them.

Divine History or Eschatology and Human Redemption

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

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

Human Commitment, Religious Community, and Ethics

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

At least five ethics incidents bothered how the community was to conduct itself. The first instance is that the team or community should conduct itself "As lambs in the midst of wolves (vs. 3). This implies that they should comport themselves in decorum and in response to the Lord's vision and mandate, which again resonates with obedience to instructions and reframing their mindset (verses 3 and 19). In addition, they were to "Carry no moneybag, no knapsack, no sandals...." (vs. 4), which suggests that their positions should not make them feel entitled, become greedy, or seek the inordinate pursuit of material possessions at the expense of the team. That is, team goals and performance should take precedence over and above individual well-being. The disciples were required to greet by saying, "Peace be to this house!" (vs. 5). So even as delegates of Jesus with shared team leadership responsibilities, they were to remain humble and respectful. Mayer et al. (2004) observed the importance of high emotional intelligence in avoiding deviance or problem behavior (pp. 209-210), so conforming to such high expectations would require high emotional intelligence among the team members. The fourth and fifth ethical expectations were that the disciples or team members were to be joyful in the proclamation of the gospel (vs. 17) and because they have their names written in heaven (vs. 20). The disciples were initially motivated by their job and the benefits they derived from it, which could be likened to the safety, love and belonging, esteem, and self-actualization needs which are temporal according to Maslow's hierarchy of human needs (Nelson et al., 2020, pp.86-88). This meant that they could lose focus when such motivations and benefits fade. Hence, Jesus, through coaching, proactively intervened in their thought processes and mindsets by redefining their motivation to something more transcendent with his call for a heavenly focus.

The instances of human commitment that resonate with the expressions of divinity could be suggestive of the invitation of humanity to partner with divinity in the redemption plan demonstrated by the fully human and fully divine Christology of Jesus (Phil. 2:6-8). Just as God's redemption would require the commitment of the human agency to make the desired impact (Ex. 3:4-10, Ezek. 22:30, Isa 6:8, Jonah 1:2), so

does leadership intervention. This human agency can come from holy persons or the religious community identified in the passage as the Lord Jesus and the seventy-two disciples in the pericope. The Lord is the holy person working with and among the disciples, the community of believers. The Lord explicitly or implicitly intervened throughout the pericope through visioning, assigning, delegating, instructing, equipping, cautioning, rebuking, motivating, coaching, and reprimanding.

Summary of Data

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

Discussion

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

Jesus envisioned visiting some cities shortly and decided to plan by sending a larger team of disciples into other Gentile towns (apart from Samaria, where he was rejected). He organized them into two sub-groups to facilitate collaboration rather than competition and tension (Luke 9:46-48). Studies have shown that team identity and task interdependence were positively connected with a cooperative approach to managing

conflict, which enhances team performance (Somech et al., 2009). Jesus instructed them on the expectations of the assignment and the ethics required, re-echoing what he had discussed earlier (Luke 9:23-27, 57-62). Moreover, he corrected and coached them when their understanding and motivations were wrong (Luke 10:17-20). While some actions were responsive, on some other occasions, they were proactive. This is where the involvement of the heart, mind, and actions becomes essential to leadership, as a leader should know what to do and when. With solid data supporting strong links between emotional intelligence, transformational leadership, and decision-making (Chauhan & Chauhan, 2007; Sayeed & Shanker, 2009) and Troth et al. (2012) observing a positive relationship between team-level management of members' emotions and resulting performance outcomes, the need for a coordinated engagement of emotional skills and rational thinking in timely decision-making cannot be overemphasized. Not everyone is gifted in every aspect of leadership, so that is where team members' various contributory gifts and passions become helpful. Given that leadership is more action-oriented, a leader should not sit and do nothing or engage in perpetual diagnosis and analysis; hence, intervening at the right time becomes crucial for optimal outcomes. That said, the culture and values of the team and those of the organization where the team exists can significantly influence timing and approach to interventions.

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

Table 6

Summary of Timing Triggers for Leader Intervention

Stages	Triggers
Forming	<ul style="list-style-type: none"> ● The beginning of an assignment (or project) or team forming stage as part of orientation or level-setting ● When there is a need to clarify purpose, set expectations, define the process, and assign responsibility ● As part of succession planning or restructuring to introduce diverse experiences and fresh perspectives. ● When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.

- Storming
- When there is disunity, distrust, or a sense of collaboration is needed.
 - When there is doubt, fear, and confusion
 - When the team needs to refocus, envision, and be motivated to the right action and direction
 - When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.
- Norming
- When ethical expectations (e.g., humility, service, selflessness) are compromised, and individualism is placed ahead of the team
 - When there is a need to clarify purpose, set expectations, define the process, and assign responsibility
 - When the team needs to refocus, envision, and be motivated to the right action and direction
 - When there is a need to reframe perspectives through instruction, training, and coaching. When these fail, it triggers the time for discipline as an intervention to drive behavior change.
 - When enforcing commensurate reward, motivation and discipline become necessary.
 - When there is a need to immediately correct a misunderstanding, wrong notion, motive, and fear.
 - When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.
- Performing
- The presence or experience of an obstacle, rejection, or failure by team members
 - When there is a need to clarify purpose, set expectations, define the process, and assign responsibility
 - As part of succession planning or restructuring to introduce diverse experiences and fresh perspectives
 - When urgent action is suffering a setback or team members have shown weakness or unwillingness to lead
 - When an unexpected outcome results, e.g., performance issues.
 - When any team member or the formal leader perceives they have what it takes to intervene to solve a lingering problem.
- Adjourning
- When the team needs to retire to refocus, envision, and be motivated to the right action and direction

During the storming stage, when there is tension and disunity, leader intervention becomes necessary to build mutual respect, trust, and relationships to facilitate collaboration and other team leadership processes (Kouzes & Posner, 2017). Setting ground rules is one of the best approaches to minimizing these conflicts (Levasseur, 2011). This is when the leader intervenes. At the norming stage, when there is a need

to correct a misunderstanding, wrong notion, or motive immediately, a leader can intervene to set the right tone, model the way, coach, or even reprimand. Even performing teams sometimes need leader interventions as a critical success factor to promote interpersonal team development that drives even higher performance and helps the team overcome barriers or challenges (Kogler Hill, 2019, pp.372-373).

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

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

Practical Contemporary Implications

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

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

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

Suggestions for Future Research

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

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

Conclusion

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

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

About the Author

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

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