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Exegetical Analysis of Genesis 2: 15-25, 3:1-13: Comparative Development of Workplace Consciousness

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This research performed a Socio-rhetorical Inner Texture exegesis to assess the applicability of Biblical spirituality to Barrett's (1998) model of workplace consciousness. The significance of selecting pericopes from the book of Genesis (2:15-25 3:1-13) is that it is the beginning of life and should be a starting point for assessing workplace consciousness development. This study assessed the first four levels of Robbin's (1996) inner texture analysis, 1) repetitive, 2) progressive, 3) narrational, and 4) opening-middle-closing, and conducted a comparative analysis of Barrett's first four steps of personal consciousness, (a) survival, (b) belonging, (c) self-esteem, and (d) transition. The exegetical findings reinforced Barrett's workplace behaviors associated with achieving personal consciousness. This research presents a common application of religious and spiritual consciousness in Biblical text that can be used to provide theoretical support for creating programs and practices of spirituality and religion in the workplace as an effective strategy for improving ethical attitudes. Future research should include the exegesis of additional books from Genesis to assess the viability of Barrett's collective measurements of personal and corporate consciousness.

Keywords: Adam, Eve, Serpent, Spirituality, The Fall, Serpent, Transformation

This research aims to perform socio-rhetorical inner texture exegesis to assess the applicability of Biblical spirituality to Barrett's (1998) model of workplace consciousness. The significance of selecting pericopes from the Book of Genesis is that it is the beginning of life and should be a starting point for assessing workplace consciousness development. Genesis marks the central position of the first human beings, and at the same time, it expresses the self-identification of the exegetes with both ancestors; what is said of them can be applied to all humans (Bell, 2005). Genesis is a narrative of God's creation of heaven and Earth, man's creation, the fall of man, and the separation of sin from God (Boomershine, 1980).

In the beginning, there are no competing cultures, there are no purity and honor codes, there are no false prophets, there is Adam and Eve in the Garden of Eden. Genesis's socio-rhetorical exegetical inner texture analysis aims to consider the placement of words in the text to derive the meaning of Adam and Eve's spiritual consciousness (Robbins, 1996a; Robbins, 1996b). The exegetical findings will be applied to Barrett's (2006) Model of Consciousness to enhance the development of organizational spirituality within the workplace.

The exegetical assessment of Genesis is based upon Judeo Christian principles; however, spirituality is not limited to a religious interpretation. From a religious perspective, spirituality is both an ontological and eschatological validation of God, as argued by Descartes, where God is the one substance that can be understood and depends on nothing else (Nelson, 1997; Waller, 2014). Stevens (1999) states that the Old Testament is a call from God to participate in God's grand purpose for the world, which calls for holiness and salvation. In the New Testament, God's call is threefold: to belong to God, to be God's people in life, and to do God's work (Stevens, 1999). Religion often has salvation as its principal aim. From a pluralistic approach, spiritualism creates a transcendent vision of service to others whereby one experiences a sense of calling so that one's life has purpose and meaning and makes a difference by establishing an organizational culture where the sense of membership, understanding, and care (Benefiel et al., 2014).

The inner textual analysis within this discussion focuses on repetitive texture, progressive texture, narrative, and opening-middle-closing analysis derived from Robbin's (1996a) socio-rhetorical analysis of selected pericopes from Genesis 2 and 3 to examine the religious spirituality applied to Barrett's (2006) Model of Consciousness to Adam and Eve's awakening (Gen 2:7).

Literature Review

The literature review will synthesize the literature to integrate knowledge learned from independent research on the exegetical analysis of Genesis, the concept of workplace spirituality, and the application of Barrett's (2006) seven stages in developing personal consciousness in the workplace. The literature review used the Regent

University Summons database and Google Scholar queries and checks. The review focused on previous quantitative studies, dissertations, and journal articles.

Workplace Spirituality

Ferguson (2009) defines workplace spirituality as a sense of wholeness, meaning, and connection that promotes a greater sense of belonging by revealing their true nature. People who develop meaning in their work view their workplace efforts as improving the organizational environment, allowing them to connect to something greater than themselves (Ferguson, 2009). Hyman and Handel's (2006) narrower interpretation of spirituality is confined to pursuing what is sacredly derived from an individual's internal belief systems not mandated by external organizations such as formal religion (Hyman & Handal, 2006). Workplace spirituality is beyond religious affiliation and is viewed as inclusive but seeks to find and experience the common principles and truth that religion offers (Cacioppe, 2000; Marques et al., 2012).

From an organizational perspective, Fairholm (1998) states that today's primary leadership task is the leader's concern for the whole person and the inner sense of spirituality felt by individual leaders and group members. Additionally, he suggests some vital inner essence that affects a leader's decision-making core spiritual values, such as trust, faith, honesty, justice, freedom, and caring; in the workplace, the organization can achieve new levels (Fairholm, 1998).

Increasingly diverse workplace demographics have created the mantra that spirituality unites and religion divides, creating a dichotomy. Cacioppe (2000) states that inward-focused spirituality can be misunderstood and sometimes treated as externally-focused religiosity. However, Hicks (2003) addresses the challenges of religion in the workplace when popular scholars and academics are more accepting of the concept of spirituality rather than religion in the workplace. Religion is often objective and external, depending on the implementation or commitment to rules, beliefs, or laws that guide behavior, organizational practices, and group connectedness (Giacalone & Jurkiewicz, 2015). Although there is a distinct separation between religion and spirituality, spiritual pluralism within the workplace accepts personal religious symbols, however, religious talk remains (Hicks, 2002; Vallentin & Murillo, 2022).

Stevens (1999) states that religion and the call to God restore the human community by promoting belonging and community faith, which is fundamental in establishing workplace creativity. Co-creativity and creation are expressive of God's character of the love within God himself (Stevens, 1999). Religion's primary goal is salvation, while spirituality seeks to find shared experiences to pursue the truth (Cacioppe, 2000). Despite managers' tendency to separate religious commitment from daily actions in the workplace, religious beliefs derived from the bible attempt to realize that business life is a relevant area of religious activity. Herzog et al.'s (2016) study on moral and cultural awareness revealed that moral-meaning and moral frameworks improve ethical decision-making in diverse multi-faith workplaces (Herzog et al., 2016). The exercise of religion, in turn, is known for promoting self-control toward more ethical behavior (Gallego-Alvarez et al., 2020) (Barrett, 1998). Workplace spiritual restrictions

on most forms of external expressions of religion limit individual's ability to be themselves. Therefore, following Maslow's (1947) hierarchy of needs, when individuals are limited in expressing their true identities, they are less likely to develop a sense of love and belonging, have lower levels of self-esteem, and are more challenged in reaching self-actualization.

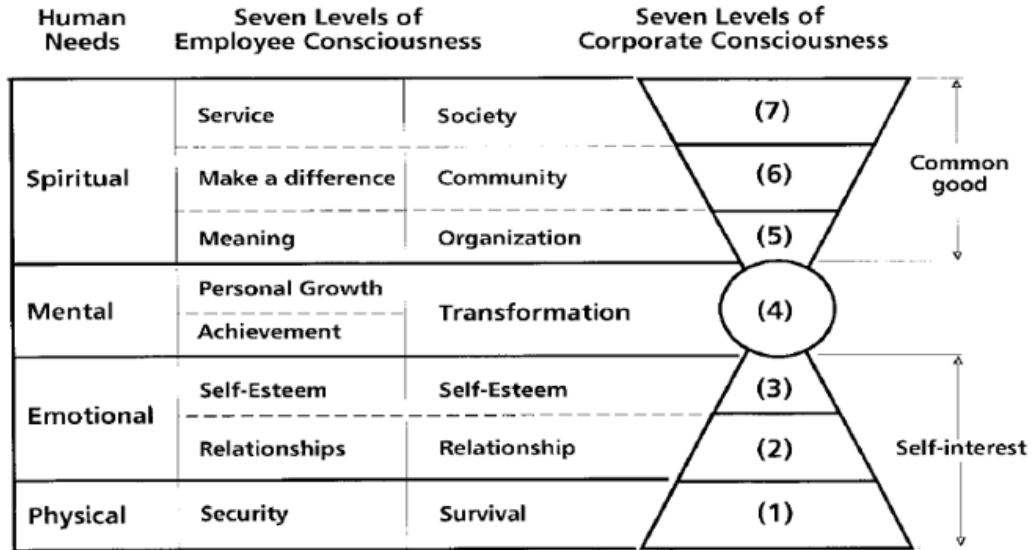
Barrett's Model in the Development of Personal and Corporate Consciousness (1998)

Barrett's (1998) model of personal consciousness leverages Maslow's (1943) hierarchy of needs as individuals progress along a continuum, starting with the basic needs required for survival and ending with achieving a level of self-actualization. Barrett proposed that only when individuals have transcended to self-actualization can they expand their focus from self-help to the common good (Barrett, 1998). Barrett proposed that Maslow's definition of self-actualization signifies a point of personal transformation and coincides with seven layers of personal and organizational consciousness (Barrett, 1998; Barrett, 2006; Barrett, 2020). The model allows for the alignment of values at the personal and organizational levels, which can capture the antecedents of successful and less successful organizations. Accordingly, measuring spirituality in the workplace is an exercise of mapping values associated with organizational culture and consciousness (Figure 1). Companies that understand the importance of the seven levels recognize the importance of satisfying employees' physical, emotional, mental, and spiritual needs (Barrett, 2020). Within the seven layers, there are three stages of consciousness: (a) self-interest (survival, belonging, and self-esteem), (b) transformation (balancing personal with collective), and (c) collective interests (cohesion, inclusion, and unity).

This analysis will focus on Stage 1 and Stage 2. Stage 3 represents a personal consciousness requiring the participants to develop social and emotional awareness/consciousness fully. Although Adam and Eve become self-aware in Gen 3: 7, they have not reached a collective understanding of a mortal existence, requiring a developed culture with strategic partners to develop an organizational and personal consciousness (Barrett, 2006). Spiritual consciousness will be assessed against the socio-rhetorical inner textural analysis of Gen 2: 15-25 and Gen 3: 1-13 to capture the application of personal consciousness within the workplace.

Figure 1

Barrett's Seven Layers of Personal and Organizational Consciousness



Note: Figure from *Liberating the Corporate Soul* p. 67

Socio-rhetorical Inner Texture Analysis

Gowler's (2010) socio-rhetorical interpretation of textures states that rhetorical approaches include a concern for the social nature of reality, the interrelationship between language and human actions, and how language attempts to create effects on an audience. Rhetorical criticism thus combines an interest in explaining and evaluating speakers' motivations, audiences' responses, structures of discourse, and the developments within an environment of communication (Goodwin, 2018; Gowler, 2010). Robbins (1996) explores text from different angles and perspectives, revealing a rich tapestry of meaning and interpretation of text from five unique aspects. Socio-rhetorical criticism offers many benefits to the researcher, although it was never intended to be all things to all people (Boyer, 2018). Furthermore, through socio-rhetorical analysis, the study provides insights from Scripture toward leaders, specifically the small group leadership selection and development. Robbins identifies six layers of texture within inner texture analysis: 1) repetitive, 2) progressive, 3) narrational, 4) opening-middle-closing, 5) argumentative, and 6) sensory-aesthetic texture (p. 45-46). This article will explore the first four layers during the inner texture analysis but will not delve into an argumentative and sensory-aesthetic texture (see Appendix A for descriptions of argumentative and sensory-aesthetic texture).

Analysis

Repetitive Textual Analysis

The repetitive textual analysis focuses on the repetitive nature of the words used in the text (Robbins, 1996a). Interpreters look for multiple occurrences of many different kinds of grammatical, syntactical, verbal, or topical phenomena that occur in the text (p. 47). Repetition can provide a basic overview of the nature of the text and set the interpreter in the right direction. The keys to patterns are often repetition and progression (Osborne, 2006). A repeated term, phrase, or sentence may act as a heading to introduce a new concept through grammatical clues, rhetorical questions, or changes in time and tense.

In Genesis 2: 15-25, "The Creation of Man," the three primary characters are God, Adam, and Eve. God/Lord is repeated on six occasions, Man (Adam) is repeated ten times, and Woman (Eve) is repeated four times. Additionally, God references Adam with "you" on four separate occasions (Table 1). Within Genesis, creation is directive as God commands Adam what he shall eat, shall not eat and contains additional directive words that include formed, caused, made, and has taken. In the selected pericope, God not only gives, directs, creates, and identifies good and evil but does not explain to man the consequences of disobeying Him except for saying that man will die (becomes mortal) if they eat from the forbidden tree (Gen 2: 16-17) (Krahmer, 2002). God has placed Adam and Eve with one constraint and two tasks: to tend/keep the garden, and name the living animals (Gen 2: 15, 19) (Ladouceur, 2013). Adam and Eve are given immortal life and companionship and tasked as Earth's caretakers by obeying God's word. However, Gen 2:25 clearly states that Adam and Eve were not ashamed and unaware of their nakedness. In essence, they lacked understanding of their position, consciousness, and human maturation (Bechtel, 1994).

Table 1

Repetitive Textual Analysis Genesis 2: 15-25

V15	Lord/God	Man	Put Him	
V16	Lord/God	Man	Commanded, shall eat	
V17			Shall not eat	Good Evil/die
V18	Lord/God	Man	Make him, not alone	Good
V19	Lord/God	Man	Formed/shall name	
V20		Man/Adam		Heavens

V21	Lord/God	Man		Caused a deep sleep	
V22	Lord/God	Man	Woman	Made/brought	
V23		Man	Woman	Taken/made	
V24		Man	Wife	Hold fast to Wife	One-flesh
V25		Man	Wife	Not ashamed/naked	

Genesis 3:1-13 represents "The Fall" of man, where Adam represents all man, and Eve represents all women in the story of salvation and doom (Bell, 2005). "The Fall" introduces evil, and the purveyor of evil, the Serpent, is mentioned four times as the Serpent. The Serpent uses God's name on four occasions as the Serpent provokes sin in Eve by introducing disobedience, pride, love of worldly things, lack of judgment, and to become as knowledgeable as God (Krahmer, 2002) (Table 2). Within this section, the Serpent tempts Eve by saying that she will not die, her eyes will be open, and she will gain knowledge in eleven separate instances. In six instances, the Serpent introduces sin by being crafty, introducing deceit, promising worldly things, being like God, and promoting delight and desire. After Eve persuades Adam to eat the fruit, they gain consciousness by realizing their nakedness as they hide in shame. Shame or acts of shame are mentioned on eight separate occasions, and eyes were opened (1), naked (3), hid/made loincloths/afraid (4). "The Fall" represents the interconnectedness of sin and the expulsion from Eden as they become self-aware as God transfers the death, which humans deserved, to another and insignificant part of them which has made Adam and Eve alive and has awakened them from death to life (Bell, 2005).

Table 2

Repetitive Textual Analysis Genesis 3: 15-25

V1	Serpent, He	Lord/God	Woman, You	Shall not eat		Crafty
V2	Serpent	Lord/God	Woman	Eat from any tree		
V3		God	You (W 2x)	Not eat/not touch		Die
V4	Serpent		Woman	Eat/not die		Die
V5		Lord/God		Not die, open eyes	Good	Be like God
V6			Woman, She (2x) Husband, Her (2x), He	Saw, took, gave, ate		Desire/delight

V7		Both, they (M/W3x)	Eyes, opened, knew, Opened eyes, made loincloth	Naked
V8	Lord/God (2x)	They, Man, Man, Wife	Heard the sound, Walking, hid	
V9	Lord/God	You (M 2x), Man, him	Called to man	
V10	You (God)	I (M,4x), Myself	Afraid, hid	Naked
V11	He (God), I (God)	You (M), you (M)	Eaten/commanded	Naked
V12	You (God)	Woman, man, she, I (M)	You gave/She gave, I Ate	
V13	Serpent	Lord/God	You (W), me (W), I (W)	What have you done, ate, deceived

Note: "M" represents man, "W" represents woman.

Progressive Textual Analysis

Robbins (1996a) posits that the repetitive nature of text often follows a progressive pattern that contributes to another dimension of analysis. Each subsequent layer with the exegetical process provides a deeper meaning of the entire pericope (Osborne, 2006). Progression builds new expectations and introduces new verbs that may build upon or contrast ideas already presented within the pericope (Robbins, 1996a).

The progressive nature of Genesis 2:15-24 builds upon God's creation of man by providing shelter, purpose, and companionship in an immortal world with one construct: not to eat the forbidden fruit (Gen 2: 17). Each verb within the pericope builds upon the previous verse as it adds context and substance to man's purpose. God realizes that man is incomplete without companionship and creates Eve from Adam's rib. God puts Adam into a deep sleep and repairs the wound with flesh. Adam and Eve are one flesh; within the Paradise of Eden, man is unashamed of his nakedness and, conversely, is unaware of how sin can be manifested to challenge their consciousness without understanding the concept of sin in a paradisaical world (Bechtel, 1994).

Genesis 3:15-24 metaphorically represents the transition of Adam and Eve's naivete from a world without temptation to a world where they become aware of the

inherent oppositional forces created by God. The introduction of the Serpent represents the progression of an immortal life to a mortal life fraught with temptation and vice. Although God has provided a garden, given man purpose, and created a companion, the Serpent introduces Eve to becoming all-knowing like God by eating from the tree of knowledge as the Serpent misrepresents the idea of death from immortality (Gen 3: 4-5). The Serpent offers Eve the opportunity to know good and evil but does not impute Eve with the gift of wisdom. Gen 3: 1-13 symbolically represents the maturation of Adam and Eve. In Genesis 2, God provides and protects, as a parent protects a child; in Genesis 3, God allows Adam and Eve to experience life and make their own decisions, as a parent allows young adults to experience life (Strnad, 2012). For their transgressions, they are punished and expelled from Paradise. God transfers death to the flesh, whereas the spirit lives in righteousness because of faith (Bell, 2005).

Narrational Texture

Narrational texture resides in voices not always identified within a specific character through which the words and texts speak (Robbins, 1996a; Robbins, 1996b). Opening words in a text assume that the narrator is speaking the words; however, narration may be a simple narration, may introduce people who act, introduce people who speak, and may introduce written texts that speak. The narrational text reveals patterns that move the discourse programs programmatically forward and provides the interpreter with a closer look at the units or scenes in the discourse (Robbins, 1996b). Within this frame, interpreters become more aware that the story represents a particular point of view that can be further defined as opening, middle, and closing comments (Robbins, 1996a).

In Genesis 2, God is the only active character and is positively characterized as a creator who placed Adam in Eden, allowing Adam to work the land, keep the land, and eat from every tree except the tree of knowledge. Genesis 2:16 represents the first adverse action associated with God by threatening death to Adam if he eats from the Tree of Life. The narrative associated with God becomes an internal analysis of man's need for companionship and allows him to name the animals and search for a helper, which is a delegation of authority to him (Moberly, 2009). The creation of Eve represents God's love for man as he permits Adam to become one flesh with Eve, allowing Adam to leave his father and mother and hold fast to Eve (Gen 2: 24-25). The narrative impact of "not being ashamed" of their nakedness is the last vestige of divine existence within Eden under the rule of God (Boomershine, 1980).

The Narrative in Genesis 3 begins with an introduction of the Serpent, which is described as being craftier than the other beasts the Lord has made. The narration between the Serpent and Eve promotes confrontation between Eve and God and Eve with Adam. Eve's discussion with the Serpent begins with deceit as she does not correctly reference God by saying that God has forbidden us to eat and touch the forbidden fruit lest we die (Gen 3:3). The Serpent readdresses Eve's misrepresentation of God and accuses God's death threat as being unjust. The Serpent then proceeds to tempt Eve with disobedience, pride, and love of worldly things and to become as knowledgeable as God. The narration is given from Eve's point of view and combines

her perspective with Adams'. The negative connotation of the prohibition and threat of death creates distance between them and God (Moberly, 2009). Boomershine (1980) describes the narration as an inside view when Adam and Eve's eyes are opened, and they become ashamed of their nakedness as they hide from God and make loincloths. The contradiction of being ashamed in Genesis 3 and not being ashamed in Genesis 2 creates a connection with the readers of this pericope, for modern people are genuinely ashamed of public nakedness.

In the same way that people would hide their nakedness from a stranger, Adam and Eve now hide from God. The narrative switches back to God as Adam and Eve distance themselves from God. Eve reinforces negative feelings towards her disobedience as she avoids responsibility for her sin by blaming the Serpent. Eve's deceit to God is the culminating point of man's fall from Paradise and represents a new stage in their conscious awakening and development as they fall from faith to unbelief, where their sin was that they did not believe in the word of God (Bell, 2005).

Opening-Middle-Closing Texture

The opening-middle-closing textual analysis helps to reveal the structure of the pericope and can strengthen emerging patterns of repetition, progression, and narration (Robbins, 1996a). The significance of the opening-middle-closing texture is that it considers the plot of textual units and contributes to the overall understanding of the pericope (Henson et al., 2020).

The opening of Genesis 2: 15-25 is God's creation of the Garden of Eden, the middle represents the responsibilities given to man, and the closing is man leaving his father and his mother to hold fast with his wife. God gave man the Garden of Eden (beginning) and told man to work it and keep it (middle) (Gen 2:15). God gave man food and physical sustenance (opening) but told him he could not eat from the Tree of Knowledge (middle), or he shall die (closing) (Gen 2:16-17). God gave man a helper (opening), man gave names to all creatures (middle), man did not find a helper (closing) (Gen 2: 19-20). God made woman and brought her to man, man named her woman (middle), man shall leave his father and mother and hold fast to his wife (closing) (Gen 2:21-24). The final verse in Gen 2 transitions man's spiritual relationship from God to a mortal relationship of flesh to woman. The flesh is also the first indicator of temptation as the relationship between man and woman is man and wife, which connotes a physical connection that initially is pure and innocent as both man and woman are unaware of their nakedness (Gen 2:25) (Moberly, 2009).

The opening of Gen 3: 1-13 is the introduction of deceit (Serpent), the middle is sin, disobedience, pride, love of worldly things, and temptation (eating the forbidden fruit), and the closing is the fall of man (Krahmer, 2002). The Serpent begins with deceit by misrepresenting what God said: they shall not eat from any tree. Eve responds, but her response does not properly represent God's command by saying that they will die if they touch the fruit (Gen 3:1-3). The Serpent continues to tempt Eve's trust in God by questioning God's commands and introducing temptation by stating that Eve will not surely die and that she will gain great knowledge by eating the fruit (Gen 3: 4-5). Eve

succumbs to desire and delight and eats the fruit, which instantiates the closing portion of the pericope. She eats the fruit and gives it to Adam, and their eyes are opened, and they become aware of their nakedness (Gen: 3:6-7). The fall of man contains multiple layers of his demise—Adam and Eve, who once served God, now run in fear (Gen 3:8-10). Before Adam leaves his father and mother to hold fast to his wife, he calls Eve "the woman God gave him." The fall represents the fall from immortality to mortality, distrust of the animals, disobedience towards God's word, temptation and sin, and the changing relationship between man and woman (Gen 3:13) (Moberly, 2009).

Summary of Findings

The findings consolidate key inner-textural discoveries for Gen 2: 15-25 and Gen 3: 1-13.

Genesis 2: 15-25

The inner textural exegesis identified key repetitive progressive patterns within the pericope that, taken together with Gen 3: 1-3, add meaning to the development and identification of spiritual and corporate consciousness that focuses on self-consciousness and awareness. The most common repetitive theme is that reference to God and the reference to man. Although there is no common verb that implies action, the underlying action verb from God is a giving God who provides shelter, food, purpose, and companionship, caveated with one restriction. God tells man that if he was to eat the forbidden fruit, he would die. God does not define death, and given that in Gen 2:24, man states that he and Eve are one flesh, it indicates the conceptual schism of immortal and mortal life. The progressive pattern of this pericope can be metaphorically compared to the maturation of man from a child to an adolescent as a wife gives him more responsibilities but is not yet aware of the external temptations and transgressions associated with the flesh. To this point, God gives, and man has taken and continues life "unaware" of his nakedness.

The narrative of creation is an appeal for the appreciation for God's benevolence in giving life to man, giving him purpose, and giving him companionship. The narrative with the one restriction is represented as a matter of fact and not given any additional narration or clarification. Like the progressive texture, God delegates power to man to name and care for the animals and the earth, providing a favorable opinion of God's actions. The narrative of creating Eve and the union of man and wife potentially sends competing messages to the readers: why would an immortal being require a mortal relationship with Eve regardless of whether they were aware or unaware of their nakedness? The narrative relationship, once again, is a harbinger of conflict between spiritual and mortal existence as death is yet to be defined. The opening-middle texture within this pericope is repeated numerous times. The opening is God's creation, and the middle is God's generosity. However, the closing represented in Gen 2: 23-24 is the transition from complete dependency on God to a human relationship of flesh to his wife as he leaves his father and mother. The final verse establishes the framework for temptation and sin as Adam and Eve remain naked and unaware.

Genesis 3: 1-24

"The Fall" represents man's turning point as Adam and Eve succumb to temptation and become self-aware as man and woman are identified in thirty-eight instances. The repetitive nature of this section changes the focus from God the creator to the Serpent, the deceiver, and man's fall from grace from God, ultimately leading to their expulsion from the Garden of Eden. The Serpent is referenced on five occasions, and during his temptation of Eve, he negatively addresses God on four occasions that invoke negative action verbs promoting temptation and sin, such as delight, desire, and to be like God, against God in ten separate instances, and within the pericope negative actions occurred twenty-six times. In five instances, man hid or was afraid. In three instances, they became aware of their nakedness. The progression details the fall of man from immortal to mortal, and the relationship with God is forever changed. The placement of death has now set the stage for the remainder of the Old and New Testament, where God's warning of sin should be taken seriously.

The text narration in this pericope begins with God's warning that the Serpent is craftier than most. The dialogue between the Serpent and Eve is deceptive as both the Serpent and Eve misrepresent God's words, and man's transgression is from an inner perspective of feeling throughout the pericope. The perspective in Genesis 2 was God's, and the perspective of Genesis 3 was from a man and woman, reducing the distance between the characters and the audience. The narrative introduces doubt, temptation, sin, and the transition from the immortal to mortal, where Adam tells God that the "woman" you gave me, not his wife, gave him the fruit and ate. The realization that man was now naked is once again from an internal perspective as man has gained a level of consciousness. Genesis 2 is external perspective (God), and Genesis 3 is internal (man). The opening of Gen 3: 1-13 is the introduction of deceit (Serpent), the middle is sin, disobedience, pride, love of worldly things, and temptation (eating the forbidden fruit), and the closing is the fall of man (Krahmer, 2002). God's reduction of the punishment of death to mortal death eliminates eternal life but reinforces the concept that God is merciful, and despite man's transgressions, He shows the way to eternal salvation.

Barrett's (1998) Model: Application of Inner-Textual Analysis

Each level of consciousness in Barrett's (1998) model of consciousness corresponds to life themes inherent to man. Genesis 2-3 addresses the concept of self-awareness, which applies to Maslow's (1942) Hierarchy of Needs and resonates with the existential application of motivation and behavior of personal and corporate awareness (Barrett, 2013). Corporate consciousness has been used to measure spirituality in the workplace by mapping values. The inner texture exegesis of Gen 2: 15-25 and Gen 3: 1-13 will compare and contrast the spiritual development of man per Scripture.

Stage 1: Survival, Belonging, and Self-Esteem

The characteristics of the three levels within this stage are based on learning to create a financial and physical condition to enable the continuance of existence.

Level 1: Survival Consciousness (Life Theme Survival). Employees at this level of consciousness fear change because they regard the unknown as a threat and lack trust. Other characteristics include being overly cautious, avoiding making decisions, becoming territorial, and being preoccupied with money (Barrett, 2020).

Level 2: Relationship Consciousness (Life Theme Belonging). The second basic need is friendship driven by fear to alleviate insecurities that transition into unhealthy codependency forms. Codependency contributes to groupthink and the suppression of personal opinions and thoughts. At this level, allegiance to co-workers supersedes corporate organizational commitment (Barrett, 2020; Katopol, 2015). Relationships are driven from a personal perspective for their security and lack of trust of outsiders and management.

Level 3: Self-Esteem Consciousness (Life Theme Self-esteem). Self-esteem consciousness is driven by personal ambition, whereas their feelings are driven externally and competitively. Employees are focused on gaining respect and are willing to marginalize family and friends for status and access to leadership. Control is maintained through bureaucratic, hierarchical power structures that cater to privilege and recognition and limit uncertainty (Barrett, 2020; Serpa & Ferreira, 2019).

Stage 1 Findings

The level of consciousness is not as applicable to Gen 2: 15-25, where survival, belonging, and self-esteem have been provided and defined by God. "Need" is not identified from man's perspective within the pericope but is a derivative of God's love and caring for man's wellbeing. Although survival is a necessary step within the continuum of consciousness, man's consciousness is derived from existing. Similarly, a child's concept of consciousness relies on the connection to life through their parents (Strnad, 2012). Self-knowledge is gained through insight. Therefore, when insight is lacking, man experiences the sense of being driven by impulses he does not understand (Pagels, 1979). Although man is placed in Eden to work the land and name the animals, it implies that man could not be happy without work. According to Barrett's model, man's sense of belonging and self-esteem is measured at a higher level of consciousness when his consciousness includes all things living in the Garden of Eden's animals that reside in it under God (Moberly, 2009). The Barrett model attributes the connectedness to the earth and man to a higher level of consciousness and spirituality. The prohibition of eating the forbidden fruit does not create fear within man, for it is not clearly defined in Gen 2.

The Serpent manipulates Eve's desire and temptation to eat the fruit and suggests God's threat is an attempt to constrain Eve's knowledge. The Serpent introduces hubris and pride by marginalizing their fear of death and God. The Serpent's

deceptive dialogue with Eve is an attempt to lessen the fear of death (survival), develop a relationship to provide emotional comfort (belonging) and promote Eve's independence and the gaining of knowledge (self-esteem) (Barrett, 2013). Accordingly, the Serpent deceptively enables Barrett's (1998) first stage of workplace consciousness to corrupt Adam and Eve.

Barrett's (1998) application of first-level antecedents to workplace spirituality becomes more relevant when new and unfamiliar relationships are introduced to inexperienced employees. Bechtel (1994) explains that the tree of knowing good and evil centers on the verb to know, which connotes a broad understanding of life essential to adults, but because knowledge requires life experiences, the tree is prohibited to children. Disobedience is appropriate and necessary because obedience would stifle psychological maturation and critical thinking. The Serpent knows that eating the forbidden fruit would transform man from the immortal to the mortal world and is a necessary rite of passage (Bechtel, 1994). Temptation in Gen 3: 1-13 replicates the negative aspects of Barrett's connotation of employee dissonance affected by survival, belonging, and self-esteem. The Serpent's intentional misrepresentation of God's commands creates fear, doubt, uncertainty, and a new concept of death not previously understood by man, mainly since they both ate from the tree and did not die. Not dying reinforced the misrepresented truth of the Serpent and created mistrust in God as their eyes were opened (Gen 3:6).

Eve's pursuit of worldly pleasures, desire, and delight are manifested with a false sense of self-esteem propagated by the Serpent manipulating her desire to be God-like. Eve reinforces her relationship with man as she gives him fruit, and he eats, which introduces them to a new level of consciousness as they become aware of their nakedness. Their new level of awareness opens their eyes and changes their concept of esteem, survival, and belonging as they hide from God. Additionally, uncertainty in their survival divides man's relationship to God and to man and wife and becomes a central theme in the Old and New Testament that through struggle, man must endure and maintain hope and faith in God, for He will deliver us into salvation (2 Cor 1: 6-8). The Christian belief in spiritual salvation is found in no one else, under no name (Act 4:12). From the transcendental perspective, salvation/transcendence is derived from the acknowledgment that time and space exist at one point, enabling the souls to live forever (Goosseff, 2020).

Gen 2 and 3's exegetical findings in this analysis reinforce Barrett's (1998) Stage 1 model of corporate consciousness. A sheltered man will and cannot develop actionable levels of consciousness if all decisions, actions, thoughts, and beliefs are externally mandated in a healthy workplace environment. Although God allowed man to name and take care of the Earth and the animals, He realized that dominion absent of companionship would not enable man's consciousness to develop, as man and wife were still unaware of their nakedness (Gen 2:25). Stage 1 consciousness is contingent upon building supporting relationships. Therefore, the creation of Eve represents agreement with Barrett's model. Additionally, self-esteem is validated as Eve engages with the Serpent and begins to doubt the nature of God, her relationship with Adam, and her willingness to engage in activities that enhance her self-esteem by becoming more

like God by eating from the forbidden tree. However, Eve is exposed as she blames the Serpent for her transgression and deceit. Barrett's explanation of self-esteem within the workplace states that individuals use their minds to improve their relationships. However, Eve's lack of emotional, moral, and mental development capitulates to temptation due to the lack of her intellectual maturity (Barrett, 1998; Bechtel, 1994). Comparably, immature employees often assume defensive postures, act impulsively, and are not team players who often place their needs ahead of others while challenging workplace decisions (Bhoir & Suri, 2019; Farabaugh & Davidhizar, 1988).

Man's fall is necessary to enable and is allowed to happen by God in the same way that an adult allows a child to continue to mature by learning from past mistakes (Barrett, 1998; Bechtel, 1994). The start of the history of eternal redemption within Scripture remains more significant than the structuring of this worldly life is man's internal salvation (Bell, 2005). Similarly, external redemption through salvation remains a higher level of consciousness, with Barrett's spiritual attainment requiring unity of work and inclusion of a shared workplace vision and goal designed to make the world a better place for all (Barrett, 2013). Genesis 3 establishes the precedent for the personal expansion of identity that will activate the soul, including others. In order to move to the next level of workplace consciousness, personal insecurities, misunderstandings, and acceptance of reality must be remedied.

Stage 2 Findings

During this stage of development, three areas of consciousness not previously addressed include (a) expression of the inner self, (b) seeing yourself as others do, and (c) expanding your self-identity.

Level 4: Transformation Consciousness (Life Theme Transformation). At the personal level, employees accept responsibility for their actions and signal the beginning of self-actualization as they begin to reexamine their belief systems. The principal focus at this level of consciousness is self-knowledge and renewal. Organizations enter the transformation process either because it is the next natural step in their evolution or because their viability is threatened (Barrett, 2020; Maslow, 1954; Maslow, 1943).

Genesis 3 reinforces Barrett's (1998) transformation process when man becomes aware of his nakedness and admits their transgressions to God, the capacity for self-awareness, combined with the ability to judge, gives rise to a world marked by disharmony and difficulties (Barrett, 2020; Campbell & Moyers, 2011). Because Adam and Eve lacked true knowledge, the Serpent offered the fruit to Eve, who then gave it to Adam; this represents the interconnectedness of sin from ignorance to disobedience to pride and eventually led to division as Adam mistook mercy from God as cruelty. For Adam, accepting reality was the next obvious step; therefore, he became willing to accept God's punishment (Krahmer, 2002). Adam and Eve's difficulties in trusting God as a wise creator was the root of their disobedience, leaving man to draw their own conclusions and listen to the Serpent (Bell, 2005). Becoming aware of their nakedness

signals their transition from the immortal to the mortal while also realizing God's prohibitive threat that their disobedience must be punished (Moberly, 2009).

Accepting fate reinforces Barrett's transformational antecedents by seeing oneself as others see them, expanding their self-identity. Although Adam and Eve hid from God, they shamefully revealed themselves and begrudgingly admitted their sins; facing God took courage. Organizations that allow employees to accept responsibility for their actions are more likely to promote cohesiveness, allowing employees to judge their actions from a leadership perspective while improving personal consciousness (Bakke, 2005). Barrett (2013) explains that we must open the recesses of our unconscious mind and be willing to discuss the content with others without fear. A workplace without fear will allow the development of intimacy and trust. Workplace consciousness relies on authentic relationships; if individuals cannot be authentic with themselves, they will fail to transition to higher levels of workplace consciousness. The focus in this stage of workplace consciousness is self-knowledge, and the recovery of the soul is supported by exegetical analysis.

Discussion

The inner-textual analysis of Gen 2: 15-25 and Gen 1-13 identified similar antecedents of consciousness and spirituality that apply to the religious and secular concepts of spirituality that offer an interdisciplinary interpretive analysis by which we can better understand texts and their reception. From the religious concept of spirituality, the exegetical analysis identified key themes that support Barrett's (1998) model from the progressive, narrative, and opening-middle-closing analysis. The creation narrative is an appeal for the appreciation for God's benevolence in giving life, purpose, and companionship. However, man was not given experience, knowledge, or social maturity to engage in dialectics that challenged his concepts of right and wrong. The exegetical analysis of the pericopes assessed against Barrett's (1998) model of workplace consciousness was tempered with the conceptual application of the social maturation of Adam and Eve (Bechtel, 1994). The Barrett model implies that employees' life experiences interact with the corporate culture to achieve workplace consciousness based upon a bottom-up seven-step process (Barrett, 2020). Conversely, Adam's consciousness in Genesis begins from a top-down perspective where God synchronizes Adam's consciousness with the Earth, the plants, and all living animals. Therefore, the focus supersedes the seven-step process and leaves Adam ill-prepared to deal with external interactions dealing with basic tenets of survival, belonging, and self-esteem.

Barrett's (1998) workplace behaviors surrounding employees pursuing survival, belonging, and self-esteem are absent from Adam and Eve until they interact with the Serpent. The exegetical narrative captures how the Serpent induces Adam and Eve to exhibit the negative workplace behaviors captured within Barrett's first four steps in developing workplace consciousness based upon man's lack of social maturity and ignorance. Adam and Eve express fears, react emotionally, and have diminished concepts of trust in God. Additionally, they avoid telling the truth, and their sense of belonging is questioned as they succumb to the Serpent's misrepresentation of God. Finally, their desire for increased importance and self-esteem made them susceptible to

pride and having access to God's knowledge of good and evil. The Serpent proves to be a necessary conduit in the spiritual awakening of Adam and Eve as they transition from immortal to mortal life. Adam and Eve are forced from the childlike understandings and expectations of life and dependence on God to a mature relationship with God and creation based on independence, separation, and freedom in tension with dependence, unity, and limitation (Bechtel, 1994; Krahmer, 2002; Moberly, 2009). The awakening of Adam and Eve reinforces Barrett's fourth step of workplace consciousness, as Adam and Eve's awareness signifies their spiritual growth by identifying their deficiencies, accepting responsibility, and seeing themselves through the eyes of others (Barrett, 2013).

Conclusion

Workplace spirituality is beyond religious affiliation and is viewed as inclusive but seeks to find and experience the common principles and truth that religion offers (Cacioppe, 2000; Marques et al., 2012). Recent trends within the workplace tend to separate religious commitment from daily actions in the workplace. Although all religious beliefs derived from the Bible promote ethical behavior, creativity, and unity within the workplace, many organizations consider it exclusive and potentially alienating the organizational culture. The socio-rhetorical analysis within this study conducted an inner textural analysis of Genesis 2: 15-25 and 3:1-13 to capture similarities between religious and secular approaches in achieving workplace consciousness.

The findings from the inner-textural repetitive, progressive, narrative, and opening-middle-closing assessments within Genesis revealed numerous similarities with Barrett's (1998) model of personal consciousness. The inner textural exegesis identified key repetitive progressive patterns within the pericope that, taken together with Gen 3: 1-3, add meaning to the development and identification of spiritual and corporate consciousness that focuses on self-consciousness and awareness. "The Fall" represents man's turning point as Adam and Eve succumb to temptation and become self-aware as man and woman are identified in 38 instances. Temptation in Gen 3: 1-13 replicates the negative aspects of Barrett's connotation of employee dissonance affected by survival, belonging, and self-esteem. The Serpent's intentional misrepresentation of God's commands creates fear, doubt, uncertainty, and a new concept of death not previously understood by man, mainly since they both ate from the tree and did not die. Genesis 3 establishes the precedent for the personal expansion of identity that will activate the soul, including others. The awakening of Adam and Eve reinforces Barrett's fourth step of workplace consciousness, as Adam and Eve's awareness signifies their spiritual growth by identifying their deficiencies, accepting responsibility, and seeing themselves through the eyes of others (Barrett, 2013).

Barrett's (1998) first four steps in his model of personal consciousness are supported and reinforced by the exegetical analysis. This research presents a common application of religious and spiritual consciousness in Biblical text that can be used to provide theoretical support for creating programs and practices of spirituality and religion in the workplace as an effective strategy for improving ethical attitudes. Future

research should include the exegesis of additional books from Genesis to assess the viability of Barrett's collective measurements of personal and corporate consciousness.

About the Author

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Appendix A

Socio-Rhetorical Inner Texture Methods

Argumentative Texture

Argumentative exegesis involves investigating multiple forms of inner reasoning within the pericope (Robbins, V. K., 1996). The point of view of the narrative guides the reader to the story's significance and determines the narrative's nature (Osborne, 2006). Elements can assist in composing an argumentative pattern, such as (a) a thesis, (b) rationale, (c) contrary, (d) restatement, (e) analogy, and (f) closing (Henson et al., 2020). Finally, the argumentative texture provides the reason for events in a logical, implicit, explicit, or qualitative that allows the reader to accept the natural outcome of the assertions in the pericope (Robbins, 1996b).

Sensory-Aesthetic Texture

The sensory-aesthetic text of texture evokes the senses of thought, sight, emotion, smell, and touch (Robbins, 1996b). Sensory aesthetics addresses dimensions that may add color to discourse and tone. Common characteristics within this pattern are the mention of body parts such as the heart, eyes, and ears that can be captured in three emotional zones that may interact within the environment. The three zones include (a) the zone of emotion-fused thought (to see, to know, to think), (b) the zone of self-expressive speech (speak, to hear, say cry, call, listen and blame), and (c) zone of purposeful action (to walk, to sit, to do, to act, to touch and to partake in specific activities (Robbins, V. K., 1996).

Stage 3 Barrett's (1998) Model of Workplace Consciousness

Level 5: Organizational Consciousness (Life Theme Cohesion)

Employees who operate from this higher level of consciousness seek ways to improve their effectiveness. Self-interest and organizational interest are served by supporting the good of the whole as they recognize the importance of trust and are no longer afraid to express their opinions. Organizations that recognize the importance of people promote creativity and risk-taking initiatives as employees' motivations align with the organization's vision and mission (Barrett, 2020; Bateman & Strasser, 1984; Marques et al., 2012).

Level 6: Community Consciousness (Life Theme Inclusion)

Community consciousness/divine consciousness is where individual experiences become spiritually connected to humankind and the Earth. Employees assume leadership roles and become role models willing to volunteer and serve as stewards of the Earth. Individuals at this level of consciousness maintain an internal state of detachment that allows them to access their full mental potential in all situations and see their work as a vehicle to fulfill their mission and goals (Barrett, 2020).

Level 7: Unity/Society Consciousness (Life Theme Unity)

The principal focus of employees at this level of consciousness is service, characterized by ensuring their organizations' long-term decisions positively impact the world. Organizations understand the importance of societal goodwill by building a successful organization that follows the highest ethical, moral, and spiritual principles for the benefit of future generations (Barrett, 2020).