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From the Editor

Corné J. Bekker, D. Litt. et Phil.

Regent University

School of Global Leadership & Entrepreneurship

I remain encouraged by the growing interest in the study of organizational leadership within the Hebrew and Christian Scriptures. JBPL continues to experience an increase in both the submissions we receive and in our reader audience.

This edition of JBPL continues to broaden the horizon of exegetical-based research in organizational leadership in both scope and research methodology. Some of the highlights in this edition include a ground-breaking article on social identity and leadership formation in the Corinthian church by Jack Barentson from the *Evangelische Theologische Faculteit* in Belgium; a stirring study on personal leadership identity in the life of King David by Diane Chandler from the Regent University School of Divinity; and finally, a provocative exploration for a renewed Biblical-based model of Servant Leadership written by Justin Irving from Bethel University in St. Paul, Minnesota.

We remain grateful for the support and guidance from our esteemed, international reviewers and the very competent support staff at the School of Global Leadership & Entrepreneurship at Regent University. Special thanks go to Eileen DesAutels Wiltshire for her tireless efforts in managing the proof-reading and publication requirements of the journal.

We look forward to our continued interaction with our readers and co-researchers as we continue to search the Holy Scriptures for images, models, insights and information on organizational leadership.

Peace and all good.



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the editorial board

Representing a diverse group of scholars in biblical, social-science, historical and leadership studies, from around the world, the JBPL editorial board aims to provide a much needed multi-disciplinary, as well as international perspective on current research and interest in Biblical perspectives in the study of leadership. Each member of the editorial board has been selected because of their published research and focused interest in the exploration of leadership within the Christian Scriptures and its application in the many varied contexts around the world. To contact the editorial staff, please send an email to jbpl@regent.edu.

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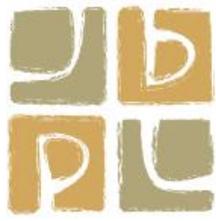
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STEPHANAS AS MODEL LEADER: A SOCIAL IDENTITY PERSPECTIVE ON COMMUNITY AND LEADERSHIP (MIS)FORMATION IN CORINTH

JACK BARENTSEN

This paper studies Paul's recommendation of Stephanas as leader against the background of community formation in Corinth. The divisions in the Corinthian church are shown to be a cultural response to the development of subgroups which expressed loyalty to different Jewish teachers. This resulted in intragroup competition, heightened social tensions, and a communication breakdown between subgroups and their leaders. Social identity theory helps to interpret these events as conflicting norms and values from cross-cutting social identities; the divisions can be understood as benevolent attempts to maintain Christian distinctiveness and social cohesion for these subgroups according to Corinthian cultural patterns. Paul, however, re-envisions the subgroups as nested social identities in an overarching Christian social identity with its focal point in Christ crucified. Thus, he reorients their search for honor towards the glory of the gospel which is shameful to outsiders and their search for social cohesion towards mutual respect and service. To implement his proposed changes in beliefs, norms, and values, Paul sends a letter, sends Timothy, and plans a personal visit. However, his key for long-term effectiveness is Stephanas, recommended as worthy of imitation in the new Christian leadership style needed for the expanding community.

I. INTRODUCTION

By all appearances, Stephanas was a key leader in the Corinthian church. He was a householder who was baptized with his household by Paul (1 Cor 1:16). He was not only an early convert in the city, but was most likely Paul's first local coworker

(16:15).¹ He participated in and perhaps sponsored the delegation sent from Corinth to Paul with a letter from the church (7:1, 16:17), and he returned to the city with 1 Corinthians in hand and with Paul's wholehearted recommendation of his leadership to the church (16:16, 18). What is the significance of this recommendation of Stephanas' leadership for Paul's proposals to resolve the Corinthian troubles that he had just addressed in this letter?

Since Stephanas is only mentioned in the fringes of the letter, few exegetes make the connection between an expanding leadership role and Paul's strategy to resolve the Corinthian troubles. Quite the reverse, several exegetes are concerned to absolve Stephanas from any self-serving leadership motives.² They wish to avoid the perception that Stephanas, or Paul through him, are seen as self-promoting leaders, or worse, as enhancing their own party in Corinth, which would hinder rather than enhance efforts towards reconciliation and unity. As a consequence, Stephanas' role as model leader for Corinth remains obscure and references to him are treated as coincidental to the main purposes of the letter. This paper proposes that a fuller understanding of Stephanas' leadership role in Corinth opens the door to a better socially-grounded understanding of community and leadership formation in the Corinthian church.

Two methodological issues require attention. First, an explicit leadership theory is needed to gain insight into the leadership dynamics in Corinth. For instance, Barrett denies that Stephanas was appointed by Paul or by the church, but that he appointed himself "in a spirit not of self-assertion but of service and humility,"³ while Garland explicitly contrasts humble service with high social status.⁴ Implicit in these suggestions is the idea that high social status and a serving attitude are incompatible, which represents a particular mental map of leadership that is not explicated. However, every leader has a measure of social influence and status; the key issue is not a leader's status per se, but whether a leader uses this status and social power for self-promotion or for empowering others.⁵ Thiselton does better in describing Stephanas' role as leader because he reckons with recent cultural anthropological research on ancient Corinth.⁶ Such research significantly enhances our understanding of the social and cultural context within which the Corinthian church took shape, but it does not yet provide a social scientific model needed to unravel the leadership processes that take place in community and leadership formation. This study uses a social identity model of leadership, which focuses on the groups' dynamics between leader and followers, to

¹ A meaning for "firstfruits" (16:15) demonstrated by Joel White, *Die Erstlingsgabe im Neuen Testament*, (Tübingen, Germany: Francke Verlag, 2007), 201.

² For instance, David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 768.

³ Discussing the phrase "they have devoted themselves" in 1 Cor 16:15 in C. K. Barrett, *The First Epistle to the Corinthians*, Black's New Testament Commentary (Peabody, MA: Hendrikson, 1968), 394.

⁴ Garland, *1 Corinthians*, 768.

⁵ MaryKate Morse, *Making Room for Leadership: Power, Space and Influence* (Downers Grove, IL: IVP, 2008), 56-57.

⁶ Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text of New International Greek Text Commentary* (Carlisle, Cumbria: Paternoster, 2000), 28. See also Robert J. Banks, *Paul's Idea of Community: The Early House Churches in their Historical Setting* (Exeter, Devon, UK: Paternoster, 1980), 164-65.

allow a more explicit discussion of leadership processes than has thus far been achieved.⁷

Second, this paper studies the text of 1 Corinthians in order to understand Paul's action model for implementing his solutions for Corinth. This text is part of a larger conversation between Paul and the church in Corinth, so it is an important step to listen closely to the meaning of the text in its historical context. Additional steps are needed to understand what the author intended to accomplish with his text, and how he planned to do so.⁸ The four analytical steps typical in many schools of practical theological interpretation present a helpful approach. The steps are an empirical description of the situation at hand, an interpretation of that situation with the use of social science models, normative reflection about the situation drawing on theological and ethical resources, and strategic action planning. To put it more simply: What is happening? Why is this happening? What should be happening? How should it be done?⁹

II. COMMUNITY AND LEADERSHIP FORMATION AT CORINTH

What was happening in the church at Corinth when Paul wrote 1 Corinthians (55-56 AD)? In the six years since its founding, the church had grown and developed subgroups that divided along lines of loyalty. Some were loyal to Paul, others to Apollos, Peter, or Christ (1 Cor 1:12). Earlier scholarship interpreted these divisions along doctrinal lines, but recent studies acknowledge their social nature.¹⁰ Each subgroup expressed loyalty to a favored Jewish teacher, which reflects their respect for the Jewish origins of the gospel. As was customary in Corinth, these distinctive loyalties led to rivalry and competition between these subgroups.

Scholars point out two cultural phenomena to explain this rivalry. Structures of patronage played an important role. Social status, honor, and wealth determined the flow of community life in Corinth. Relatively few high status individuals provided resources and leadership for their dependents which included the extended household and a long list of clients, with honor flowing back towards the patron.¹¹ One way patrons could raise their honor was by hosting famous traveling teachers or sophists, for instance to enhance the status of their dinner parties. Patrons and their dependents would often engage in rivalry over their favored teachers, which occasionally degenerated into vicious jealousy and competition.¹² These cultural influences apparently influenced the Corinthian believers in their subgroup formation, since Paul reproaches them for quarreling (1:12), jealousy, and strife (3:3).

⁷ This model has recently been published in textbook format: S. Alexander Haslam, Stephen Reicher, and Michael J. Platow, *The New Psychology of Leadership: Identity, Influence and Power* (New York: Psychology Press, 2011).

⁸ This roughly parallels the distinction in speech act theory between the locutionary, illocutionary, and perlocutionary acts.

⁹ For a representative exposition of these steps, see Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 2008).

¹⁰ See Thiselton, *First Corinthians*, 121-133 for an extended discussion of this debate.

¹¹ Andrew D. Clarke, *Secular and Christian Leadership in Corinth: A Socio-Historical and Exegetical Study of 1 Corinthians 1-6* (Leiden, Netherlands: Brill, 1993), 23-40.

¹² Bruce W. Winter, *Philo and Paul Among the Sophists: Alexandrian and Corinthian Responses to a Julio-Claudian Movement*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2002), especially chapters 8 and 9.

The role of the local Corinthian leaders in these divisions is not immediately obvious. One indication of their role derives from the bizarre incest case, which was tolerated in the church even though it was unacceptable outside the church (5:1-2). Perhaps the Corinthians were proud of their freedom from moral law (e.g., 6:12),¹³ but more likely this passage points to an incestuous Corinthian patron and church leader whose dependents could only confront him on the matter at great personal expense.¹⁴ Moreover, it would be very disadvantageous for the honor of their favored Jewish teacher to publicly criticize and desert their leader in this quest for honor. Thus, the dependents of this leader felt socially constrained to overlook his immoral behavior and to focus instead on their intragroup competition. Other local leaders may well have found it embarrassing to put their immoral social peer out of the community, since they would continue to be associated in political and civic contexts. Thus, leaders and community alike prioritized the demonstration of their loyalty to Jewish teachers over individual moral affairs. Their arrogance (5:2) does not indicate pride in moral freedom, but rather pride in their Jewish teachers, which they considered more valuable than the moral purity of one of their leaders.¹⁵

Another indication of leadership behavior comes from the lawsuits between believers (6:1-8). The courts were often an instrument for the social elite to publicly shame an opponent,¹⁶ so that this passage most likely refers to two Corinthian church leaders involved in an open dispute. It would be unthinkable for these leaders to ask the church, consisting of at least some of their dependents, to settle such a dispute. Instead, dependents were obliged to support their patron in his quest for honor at the expense of another patron and his dependents. Oddly, such court cases offered the opportunity to enhance intragroup competition over their favored Jewish teachers, so that in this situation public competition between leaders was not only considered permissible but perhaps even expedient for the cause at hand.

In this way, the formation of subgroups along the lines of patrons and their dependents led to intragroup competition within the church in Corinth, compared to which such serious ethical issues as incest and lawsuits took second place. Additional divisions in the church ran along socio-economic lines. The language of factionalism permeates Paul's discussions of domestic discord (1 Cor 7), of tensions between the strong and the weak, referring typically to those with and without political advantage (1 Cor 8, 10), of unequal privilege in common meals (1 Cor 11:17-34), and of unequal participation in community functions (1 Cor 12, 14).¹⁷ In these situations, it appears that leaders did not engage in intragroup competition between their patronage groups, but that socio-economic inequality created a rift between a few socially privileged believers

¹³ Charles H. Talbert, *Reading Corinthians: A Literary and Theological Commentary on 1 and 2 Corinthians*, Rev. ed., Reading the New Testament Series (Macon, GA: Smyth & Helwys, 2002), 29, who attributes this to the Corinthians' over realized eschatology.

¹⁴ John K. Chow, *Patronage and Power: A Study of Social Networks in Corinth*, Journal for the Study of the New Testament Supplement Series (Sheffield, UK: Sheffield Academic Press, 1992), 75-80.

¹⁵ See Clarke, *Leadership in Corinth*, 74-77, for a discussion about whether the Corinthians were proud of the incest or *in spite of it*.

¹⁶ Chow, *Patronage and Power*, 123-30.

¹⁷ Margaret M. Mitchell, *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* (Tübingen, Germany: Mohr Siebeck, 1991), 121-75.

and the rest of the community. Paul's comments show that the unity within each of the subgroups observed in 1 Corinthians 1-6 is very fragile. As long as subgroups focused on intragroup competition, subgroup members gained a sense of belonging and unity, but as soon as members of various subgroups participated together in community activities the usual socio-economic divisions surfaced. In such situations, higher status leaders usually associated closely with peers and kept their distance from people of lower social strata. The close style of interaction within the Christian community may well have accentuated these socio-economic tensions more than usual.

It should come as no surprise that communication between leaders and their subgroups often broke down, which is evident not only from their chaotic procedures in participating in the Lord's Supper, but also from the fact that some believed that there is no resurrection (15:12). In spite of their competitive loyalty to favorite Jewish teachers, such an erroneous belief could apparently go unchallenged in one (or more) of the subgroups in Corinth. The leaders evidently did not succeed in aligning their communication about such basic elements of their common faith. Ironically, the way they expressed their loyalty to their Jewish teachers obscured some of the very basic teachings that they had received from them.

Communication troubles are also evident from the various voices from Corinth that reach Paul.¹⁸ The church succeeded in writing Paul about some of their concerns (7:1, 8:1, 12:1), and sent this writing along with the delegation led by Stephanas (16:17-18). This testifies to a measure of agreement and coordination among the subgroups and their leaders. However, the divisions and the abuse of the Lord's Table is reported to Paul by "Chloe's people" (1:11), by an unidentified source (11:18), and most likely also by Stephanas and his fellow travelers, Fortunatus and Achaicus (16:17-18). The communication within the church is inconsistent and sometimes different voices compete for dominance, so that their various divisions are intensified rather than bridged.

In summary, within about six years since its founding, the Corinthian church had developed into several house churches. On one level, subgroups and their leaders competed against one another for dominance; at another level, close interaction of the members accentuated the normal socio-economic differences. These divisions led to inconsistent communication, both within the church and towards the outside.

III. SOCIAL IDENTIFICATION AND LEADERSHIP IN CORINTH

Insights from social identity research help to interpret these processes of community and leadership formation and answer the question why this was happening. *Social identity* refers to a person's sense of "us"; of belonging to a group.¹⁹ Social

¹⁸ For this way of phrasing it, see Cornelia C. Crocker, *Reading 1 Corinthians in the Twenty-First Century* (London: T & T Clark, 2004), 115-118.

¹⁹ Henri Tajfel, *Differentiation Between Social Groups: Studies in the Social Psychology of Intergroup Relations*, European Monographs in Social Psychology (London: Academic Press, 1978), 63. For a more elaborate presentation of social identity theory, its developing leadership theory, and the relevant literature, see Jack Barentsen, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus*, Princeton Theological Monograph Series (Eugene, OR: Wipf & Stock, 2011), chapter 3.

identity is usually in mind when one describes oneself by one's nationality, company, family, or church, which changes depending on which group one identifies with in different situations. People identify with a number of these social identities, which provides a sense of self in a particular context. This in turn determines particular styles of behavior and interaction. People are very flexible in identifying with different groups in different contexts. When people attend a soccer match, they think, feel, and behave differently than when they participate in a family gathering. They think of themselves and fellow group members in terms of a few relevant similarities that connect them together as ingroup members, while they distinguish themselves from outsiders by a few relevant differences that make the outgroup different from the ingroup.²⁰

Social identities interface in complex ways. Some function in hierarchical layers where each higher level in the hierarchy of identities fully encompasses the lower levels. The lower-level social identities are nested as subgroups in the higher-level, superordinate social identities. Other social identities cut across two or more identity hierarchies, where the interests of two or more social identities may conflict with one another. A typical example of *cross-cutting social identities* is a working mother who balances demands from work and family; a typical example of *nested social identities* is a large firm at the superordinate level which encompasses several departments, with each department encompassing a number of production or administrative units.²¹

Furthermore, some group members evidently fit the group's social identity better than others, and are perceived as more representative or prototypical than others. Prototypical members embody the beliefs and values of the group better than other members, so that other group members tend to identify with them. This allows a representative group member to gain influence and rise to leadership status within the group, especially if he or she demonstrates self-sacrificial behavior on behalf of the group.²²

This all too brief explanation of social identity and leadership theory suggests that beliefs, norms, and values are not abstract concepts but are embodied by groups, especially by prototypical members who influence other group members in maintaining those beliefs, norms, and values. This provides significant help in interpreting the situation in Corinth.

The patterns of social identification in the Corinthian church now become visible. First, honor for the patron and his dependents, as well as loyalty to favorite teachers were key values in Corinth. Patronal groups claimed their place in Corinthian society by competing for honor; success in this effort enhanced social identification and thus a sense of belonging to and social cohesion of the competing patronal ingroup. A belief in the resurrection was culturally not relevant for such competition and was thus ignored.

²⁰ S. Alexander Haslam, *Psychology in Organizations: The Social Identity Approach*, 2nd ed. (London: Sage, 2004), 30ff.

²¹ Michael A. Hogg, Dominic Abrams, Sabine Otten, and Steve Hinkle, "The Social Identity Perspective: Intergroup Relations, Self-Conception, and Small Groups," *Small Group Research* 35, no. 3 (2004): 261.

²² Michael A. Hogg, "A Social Identity Theory of Leadership," *Personality and Social Psychology Review* 5, no. 3 (2001): 188-191, Barbara van Knippenberg and Daan van Knippenberg, "Leader Self-Sacrifice and Leadership Effectiveness: The Moderating Role of Leader Prototypicality," *Journal of Applied Psychology* 90, no. 1 (2005): 25-28.

This reflects the way in which the subgroups in Corinth competed for distinctiveness and for their place in the church. It can be understood as a case of influence from the beliefs, norms, and values of cross-cutting identities.²³

Second, this influence from cross-cutting identities is most likely not malignant opposition. This rivalry simply affirmed to believers that they participated meaningfully in the Corinthian culture with which they identified, even if their competition was between believing subgroups rather than with other believing outgroups. It made them count and gave them a place in Corinth's social and religious life. Moreover, such competition served to maintain the honor of the Jewish founders and teachers of the Corinthian church and safeguarded their status as prototypical group members, while the competition also affirmed the various subgroups as important players in this Christian community. This provided several points of social identification and enhanced the social cohesion for each subgroup. In other words, this influence from cross-cutting identities represents a benevolent attempt to maintain the cohesion of the Christian community and the honor of its Jewish teachers in ways that fit with Corinthian traditions.

Third, Paul and subsequently Apollos had apparently left Corinth before the development of subgroups became problematic. Thus, the Corinthians probably had no other mental model than their cultural traditions for how to cope with developing subgroups in an expanding community. The difficulties they experienced were essentially part of a church growth process in a particular culture, for which new forms of social identification and new leadership strategies were needed. The unreflected influences from cross-cutting identities point to the fact that Christian social identity was a relatively new concept and experience in Corinth, so that even first converts like Stephanas still experienced a steep learning curve in their social identification.

Fourth, the influence of Corinthian leaders still flowed largely along their traditional roles of maintaining a strong leadership profile while engaging in public honor competition. Their understanding of Christian social identity probably led these leaders to give priority to defending the honor of their favorite Jewish teachers as distinctive within the larger Christian community. This may well explain why some Christian leaders were willing to go to court, because it enhanced their leadership profile and the distinctiveness of their subgroup, while they neglected to confront the incest offender because of its potential risk to one particular subgroup and its leadership. They sought a leadership style that confirmed their social status as leaders with a strong local power base, while providing stability to the Christian subgroup they represented. Thus, even if the leaders redirected their efforts towards the honor and stability of the Christian community, their leadership style had not developed fully in line with the beliefs, norms, and values that belonged with Christian social identity—at least not in the way Paul saw it.

The Corinthians' understanding of Christian social identity had, as yet, imperfectly developed when Paul wrote 1 Corinthians. This imperfect understanding is reflected in the influence of cross-cutting identities in community and leadership formation in Corinth, which can be interpreted as a benevolent attempt to provide honor

²³ See also Charles K. Robertson, *Conflict in Corinth: Redefining the System*, Studies in Biblical Literature (New York: Lang, 2001), 81-114, who proposes a similar analysis from systems theory and a consideration of overlapping relational networks.

and cohesion for the various Christian subgroups in Corinth as they attempted to accommodate the growth of the church into various subgroups.

IV. AN ALTERNATIVE VISION OF IDENTITY AND ITS IMPLICATIONS

In rapid social change, such as occurred through the church's expansion in Corinth, social identification is usually guided by comparable earlier experiences. Thus, the Corinthian church and its leaders attempted to accommodate their expansion by contextualizing community formation in terms of their own culture, as demonstrated above. The question now arises: Is this what should have been happening? It is clear from his letter that Paul did not think so.

Paul brings several negative consequences of their manner of expansion to the attention of the Corinthian community and its leaders. Instead of viewing their subgroup competition as healthy participation in community life, he labels it as "division" (1:10) and "jealousy and strife" (3:3), indicating the unintended results it leads to.²⁴ Paul believes that their practice creates confusion about group boundaries, since they tolerate immorality instead of "purging" the perpetrator from the community (5:13), and since they ask the unrighteous outside the kingdom of God to adjudicate issues between community members (6:6, 9). Even foundational community beliefs about the resurrection are compromised (15:12) through the current manner of expansion and organization. Paul evaluates these consequences as harmful for the continuing formation of the church, and not as harmless byproducts of expansion.

Moreover, Paul's leadership as apostle for Corinth is in danger of being marginalized to the subgroup level, as may be indicated by the defense of his apostleship (9:3ff). This creates a difficult communication problem for how to resolve these divisions and how to regain the loyalty and trust of all the subgroups, without being seen as self-promoting and trying to achieve dominance for the "Paul party." And yet, by the time Paul reaches the end of his letter, he speaks out frankly on the resurrection as apostle for the whole Corinthian church, and unapologetically recommends Stephanas, apparently not hampered by any fears that he might still be seen as self-serving.²⁵

Paul proceeds to suggest alternative behaviors. He does so not only because he has a different (spiritual) rule book in mind or because he is better informed about Christian belief in the resurrection, but primarily because he has a different vision of

²⁴ Even though Horrell also uses social science models to understand the divisions in Corinth, he does not engage with theories of community formation and social identification which provide greater definition and clarity. See David G. Horrell, *The Social Ethos of the Corinthian Correspondence: Interests and Ideology from 1 Corinthians to 1 Clement*, Studies of the New Testament and Its World (Edinburgh, UK: T & T Clark, 1996), 114ff.

²⁵ Many scholars are, however, fearful that Paul might have been perceived as self-serving in recommending Stephanas. See, for instance, Garland, *1 Corinthians*, 768. Understandable as this scholarly concern is, an analysis of Paul's self-portrayal in the course of his rhetoric shows that he did not share this concern in writing the last half of this letter.

Christian social identity, which incorporates those norms and beliefs. This vision in turn determines the appropriate modes of expansion.²⁶

Paul's essential proposal is to view the different subgroups as nested social identities, encompassed by the higher order social identity that finds its focal point in "Christ and Him crucified" (2:2). The honor any subgroup may strive for is not the honor of a favored teacher, but the glory of the gospel that God has decreed from ages past for "our glory" or honor (2:7). Commentators regularly discuss theological issues in 2:7, such as the mystery, God's sovereignty, and divine glory, but they miss the social point that all subgroups therefore share the same glory by divine decree; Paul refers to "our" glory.²⁷ Thus, all subgroups are united in the glory of the gospel of the crucified Christ, which is rather a point of cultural shame and dishonor in comparison with Greek wisdom or the Jewish quest for signs. This reorients the Corinthian believers in their perspective on their internal differences, while affirming the boundary between the believing community and the outside world.

Paul proposes, second, that internal differences contribute meaningfully to the entire Corinthian community. He positions both Apollos and himself as "God's fellow workers" (3:9), "servants of Christ and stewards of the mysteries of God" (4:1), emphasizing equality in their service for the community, while simultaneously affirming their distinctive contributions as one who plants and lays a foundation versus one who waters and continues to build on the foundation (3:6, 10). In other words, internal differences are not ignored or denied as if they were an obstacle to unity, but are acknowledged and respected in order to affirm a higher level of unity amidst their diversity. In this way, Paul escapes the dilemma of speaking as a subgroup leader for the whole community: he and his imagined competitor Apollos are both stewards of God. Paul thus raises both Apollos and himself to the level of leader of the whole community, which is united in one encompassing social identity centered in Christ crucified.

This has significant implications for how they express their beliefs, values, and norms. Paul's proclamation of Christ's crucifixion highlights that believers seek their honor in something perceived as shameful by the outgroup. Christ's sacrifice provides the norm for moral purity while keeping the boundary with the outgroup clear (5:7-8). Christ is their source of wisdom so they should adjudicate internal differences without the involvement of unbelieving judges (6:5). The strong should respect the socially weak, since they ought not to harm a brother for whom Christ died (8:11), and since socially weaker group members are equally parts of Christ's body (12:22ff). Thus, Paul argues that their belief in Christ should transform their social relationships in yet unexpected ways.

Honor is found not in internal competition over leaders but in a common celebration of Christ crucified (3:22-23), which also maintains clear boundaries (and thus a clear testimony) to outsiders (5:13). Social cohesion is not found in rivalry, but in mutual submission, where especially the socially strong are called upon to submit to the

²⁶ Horrell speaks of this process as Paul drawing "upon the symbols, rules and resources of the Christian symbolic order," using an earlier sociological model to discuss the same findings (Horrell, *The Social Ethos*, 195).

²⁷ See, for instance, Thiselton, *First Corinthians*, 242-244.

judgment and actions of the whole community (5:11-13, 6:2-5). Claiming a place in Corinth is not accomplished through confrontational leadership, but through giving place to people of every social rank to participate in the community (11:33, 12:21-26). Competition for honor, cohesion, and social space are not ruled out as evil or worldly. Instead, Paul transforms the role which these cultural values and norms play in the community by aligning them with their foundational beliefs in Christ. To put in it social identity terms, their superordinate Christian social identity dictates the beliefs, norms, and values of the community and its nested subgroups, which represents Paul's alternative vision of social identity as compared with Corinthian cross-cutting identities derived from other social networks in Corinth.²⁸

V. LEADERSHIP TO EFFECT A CHANGE

The Corinthian Christians had coped as best as they could with their continuing expansion, using social strategies familiar from their own experience and culture. Paul evaluated their efforts as harmful, since beliefs, norms, and values from their cross-cutting identities introduced division, strife, jealousy, and inequality into the community. He clarified his own vision of Christian social identity, and specified how this should transform their beliefs, norms, and values. This leads to the last question: How did Paul propose to put this into effect?

Paul's immediate action was to send a second letter (cf. 5:9) to communicate his views, which was most likely carried back by Stephanas and his delegation (16:17-18). Paul apparently did not expect this letter to be sufficient to accomplish his purposes, so he also sent Timothy to Corinth (4:17) whom he expected to arrive in Corinth sometime after his letter was read to the church (16:10). Timothy would be able to teach Paul's "ways in Christ" (4:17) more effectively than apparently even Stephanas could after having visited Paul. Even with all this support, Paul still planned to visit Corinth again personally to set things right (4:18-21).

What is the role that Stephanas plays in Paul's action plan?²⁹ Paul's identification of Stephanas as "firstfruit" (16:15) indicates a leadership role, which presents Stephanas as a prototypical group member. Stephanas' labors highlight his self-sacrificial service on behalf of the group. Paul also positions Stephanas as his coworker (16:16), affirming his leadership status within the community. The exhortation to "obey" and "recognize" (16:16, 18) such believers directs the group to attribute leadership status to him and similar group members. Paul is not concerned to avoid all appearances of leadership and honor, since he regularly portrayed himself as exemplary leader and founding apostle; rather, he seeks to recast leadership in terms of seeking honor for the whole group and achieving social cohesion by mutual submission and sacrificial service. It appears then, that Paul encouraged the community to see Stephanas as a prototypical member with increasing leadership status; in effect,

²⁸ Dunn, having supervised Robertson's dissertation (see note 23), phrases it as follows, "Paul's counsel to the Corinthians to subject themselves to such as Stephanas (16:16) can be seen as an attempt to marshal the Corinthians into patronal relationship more amenable to Paul's own concept of discipleship and church" (James D. G. Dunn, *1 Corinthians*, T & T Clark Study Guides [London: T&T Clark, 2003], 52).

²⁹ For full argumentation, see Barentsen, *Emerging Leadership in the Pauline Mission*, chapter 4.

encouraging his emergence as “leader among leaders,” as would be expected according to the social identity model of leadership.

Stephanas was not a new leader, since he had been involved from the founding days of the community. As leader and most likely (co)sponsor of the delegation to Paul, Stephanas showed awareness of the church’s expansion and tensions, and initiative to attempt to resolve them. However, it appears that he did not yet have the social influence to implement any solutions, since he had to consult with Paul and ask for his intervention to effect any changes. It is quite likely, then, that Stephanas represents the type of innovative leader necessary in Corinth to move leadership from its location in different competing households to a collegial focus on the whole community. If this is the case, then Paul’s recommendation of Stephanas not only commended him for his effort in visiting Paul, but affirmed leaders like him who emerged to form a collegial level of oversight over the entire community. Paul’s recommendation presented Stephanas as a prototypical leader, worthy not only of respect and a following within the community, but also of imitation by other leaders. Such a recommendation, if followed through, could provide long-term stability in the community, far beyond Paul’s intended visit. Even more than Paul’s personal visit, this is perhaps Paul’s foremost long-term strategy for community and leadership formation in Corinth.

VI. CONCLUSION

What is the significance of Paul’s recommendation of Stephanas’ leadership for a solution to the Corinthian troubles? As an innovative leader, he was recommended because he recognized the need to collaborate at a higher level of organization and group identity even though he did not yet have the social power to implement it without Paul’s intervention. The social identity theory of leadership helped to study the social dynamics in Corinth as observed in 1 Corinthians, and to trace the process of community and leadership formation with finer detail than in other studies thus far.

In an earlier analysis of Paul’s leadership in Corinth, Green et al. used the six styles of leadership and the nine dimensions of culture of the GLOBE leadership studies. They concluded that Paul’s leadership style closely matches Corinthian culture on most of the leadership–culture dimensions.³⁰ Although this helpfully situates Paul as leader, this study does little to unravel the social leadership dynamics in Corinth. In fact, by superimposing the GLOBE leader–culture grid on the Corinthian situation, the different perspectives of Paul, the Corinthian leaders, and the Corinthian church are often glossed over. A social identity approach to community and leadership formation can be used alongside more in-depth exegesis and sociological studies to analyze the dynamics of leadership from a more follower-centric perspective, which is gaining currency in leadership research.

The social identity approach, then, contributes to the ongoing scholarship on leadership in the Pauline mission as a multidimensional tool. It combines sociological

³⁰ Mark Green, Stephanie Kodatt, Charles Salter, Phyllis Duncan, Diana Garza-Ortiz, and Esther Chavez, “Assessing the Leadership Style of Paul and Cultural Congruence of the Christian Community at Corinth Using Project Globe Constructs,” *Journal of Biblical Perspectives in Leadership* 2, no. 2 (2009), 20-25.

research on first-century group and leadership dynamics with an exegetical and theological analysis of Paul's letters. Moreover, it situates Paul and other local leaders in the context of their followers. Finally, it portrays leadership at various levels (Paul, his team, local leaders, and followers) as a leadership dance where different visions of Christian social identity and different strategies for local contextualization compete for dominance. In the process, local Corinthian leaders are seen to emerge against the backdrop of Paul's shadow as those who advance Paul's spirit as entrepreneur of Christian social identity.³¹

Did Paul's action plan succeed in Corinth? Unfortunately, Paul's plans were overshadowed by Jewish-Christian teachers who arrived in Corinth soon after the delivery of 1 Corinthians, before Paul could arrive personally. They offered another competing version of Christian social identity with their own resolution for the problems of cross-cutting identities in Corinth. Second Corinthians tells how Paul almost lost Corinth as a missionary center for his mission, and how he succeeded in regaining the loyalty of the entire congregation and almost all of its leaders. But that is a story for another time.³²

About the Author

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³¹ Haslam, *The New Psychology of Leadership*, 137ff.

³² As told in Barentsen, *Emerging Leadership in the Pauline Mission*, chapter 5.



WHAT WAS PAUL THINKING? AN IDEOLOGICAL STUDY OF 1 TIMOTHY 2

RUSSELL L. HUIZING

The primary battleground of the Church's clash over a woman's role in church leadership has been 1 Timothy 2. Using the ideological component of socio-rhetorical criticism, this work seeks to draw out of the text philosophies and beliefs of the Early Church as recorded by Paul. It is the goal of this work to deepen and strengthen the understanding of female leadership identification and development in the Early Church, as well as allow the text to critique and point possible avenues of future research for modern theory.

The interpretation of 1 Timothy 2 and its impact on women in leadership roles has had a long and colorful history across many cultures.¹ The discipline of socio-rhetorical criticism can help to focus the message of this passage. Robbins described this hermeneutical process as four textures: (1) inner texture that describes the material's subtext, (2) inter-texture that describes the material's interaction with other texts, (3) social and cultural texture that describes the contemporary context of the passage, and (4) ideological texture that describes the underlying lessons of a text.² It is

¹ Sarah Frances Anders, "Role of Women in American Religion," *Southwestern Journal of Theology* 18 (1976): 51-61; Sarah Frances Anders, "Women in Ministry: The Distaff of the Church," *Review & Expositor* 80, no. 3 (1983): 427-436; Bolaj Olukemi Bateye, "Forging Identities: Women as Participants and Leaders in the Church Among the Yoruba," *Studies in World Christianity* 13, no. 1 (2007): 1-12; Pamela Brubaker, "The History of Women in the Church," *Brethren Life and Thought* 30, no. 1 (1985): 9-16; Mary Luke Tobin, "Women in the Church: Vatican II and After," *Ecumenical Review* 37, no. 3 (1985): 295-305.

² Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (London: Routledge, 1996), 21.

by using the ideological texture that one is able to ascertain the answer to our modern questions in the textual clues given by Paul in his material. This work seeks to draw out of the text of 1 Timothy 2 philosophies and beliefs of the Early Church as recorded by Paul. It is the goal of this work to deepen and strengthen the understanding of leadership identification and development in the Early Church as well as allow the text to critique and point possible avenues of future research for modern theory.

I. IDEOLOGICAL TEXTURE

Osborne noted three principles to follow when we come across commands that may have both a normative and cultural application: (1) didactic interprets historical texts, (2) systematic material interprets incidental references, and (3) context must form interpretation.³ Unfortunately, as will be seen, this text in 1 Timothy 2 includes didactic and incidental material. Additionally, a contextual reading of the passage (which is why the researcher chose all of chapter 2 rather than the more contentious verse 12) includes many other components than women in leadership. The approach to understand the ideology behind these verses is a phrase-by-phrase analysis of the didactic and incidental material that underlies this passage. Obviously, chapter 2 is within its own context; the primary one being 1:18-20. Paul, in chapter 2, gives commands that are necessary to make sure that we “fight the good fight,”⁴ with faith and good conscience. To reject good conscience will shipwreck one’s faith. Thus, the commands that he gives are critical to a lasting faith. However, the very need for Paul to give these commands to Timothy, who had been a long-time companion, and his church suggests circumstances behind the commands that sparked Paul mentioning them.⁵

The Command of Prayer for All People

Paul begins by commanding that prayers be made for all people (v. 1). Significantly, he included both kings and those in high positions (v. 2). These people were not a prominent proportion of early Christianity. Thus, Paul included a command for prayer not only for believers but for nonbelievers as well. This prayer for those who are not yet believers leads to a “quiet and peaceable life” (v. 2) with godliness and dignity. These prayers for those in opposition to Christianity are actually the right and acceptable behavior in God’s sight (v. 3) because it is God’s “desire that everyone to be saved and come to the knowledge of truth” (v. 4). Jesus Himself, who is the perfect mediator between God and humankind, is the proof of this desire on God’s part (v. 5). The perfect role of Jesus is attested in His life, death, and resurrection at the right time (v. 6). Paul has been called by God to broaden this proclamation throughout the world and specifically to Gentiles (v. 7). Paul’s emphasis, then, in this command is that the behavior of the Ephesians be such that they make possible the furtherance of the

³ Carroll D. Osburn, “Authenteo (1 Timothy 2:12),” *Restoration Quarterly* 25, no. 1 (1982): 1-12.

⁴ 1 Tim 1:18 (NRSV).

⁵ Sarah Sumner, *Men and Women in the Church: Building Consensus on Christian Leadership* (Downers Grove, IL: IVP Books, 2003).

gospel, which will be accomplished, at least in part, through God's answers to their prayers.

Lifted Hands in Prayer

Paul's command to the men of the churches is that they should raise their hands in prayer (v. 8). However, rather than suggesting that this has ritualized significance of some sort, Paul gives the rationale for this command in the context of anger or arguments. What this tends to suggest is that the men of Timothy's church were using their hands for something other than prayer, and perhaps even neglecting prayer. To keep their hands "occupied," Paul commanded the men to lift their hands in prayer rather than lifting them in anger or argument toward each other. Again, Paul's emphasis in this command is one of behavior which is linked back to the gospel proclamation that he has just noted.

Modest Dress

Paul's command to the women of the church is to present themselves with modesty. He specifically identifies clothing, hairstyle, and jewelry (v. 9). Instead of outfitting themselves with articles that bring attention to themselves, Paul recommends that the women clothe themselves with good works (v. 10). Paul's reasoning for this is based on reverence for God (v. 10). The women of Ephesus seemed to desire bringing attention to themselves, which is completely at odds with bringing attention to or revering God. The good works that Paul recommended would be far more effective at diverting attention to God than would external beauty.⁶ Once again, Paul's concern is with the behavior of the women and how that behavior would be understood within the context of their profession, presumably of the gospel.

Learning and Authenteo

In this command, which is so often used as a directive for female leadership within the Church, Paul contrasted two statements.⁷ On the one hand, a woman is permitted to learn in silence (v. 11). What this suggests is that the women of Ephesus were not learning quietly. To communicate the truth of Christianity in the Early Church, the entire hermeneutic of Jewish Scripture interpretation had changed, with Jesus placed in the center of the new hermeneutical key. This necessarily meant that the teachings of the Early Church required modification from what people had learned about the Old Testament (though, not so much "new" as "advanced beyond"). The women, who may have been receiving teaching from false teachers (perhaps those mentioned in 4:1-5), had found these new teachings difficult to accept. This caused them, in the midst of meetings to raise questions, which ultimately resulted in distraction for all learners. Given the lesser likelihood that women had received formal training, this

⁶ Osburn, "Authenteo."

⁷ Sumner, *Men and Women in the Church*.

breach of learning protocol is understandable. Rather than barring women from a public learning environment, Paul encourages their presence as equal learners, so long as they (and, ultimately, anyone) observed the learning protocol of silence and submission to the teacher.

In contrast to this positive command, Paul followed up with a negative command—that no woman should teach or have *authenteo* over a man but instead, again, to remain silent (v. 12). As Sumner points out, the presumption behind Paul's statement is that someone thought that it was acceptable for women to teach.⁸ Perhaps, Timothy accepted this within the Ephesus church because he had first-hand experience with Paul allowing a woman to have some part in teaching not only a man but an apostle (Acts 18:24-19:1, cf. 18:5, 19:22). The second command to remain silent suggests that the teaching in an *authenteo* context is what is at the heart of Paul's intent. Women were talking when they should have been listening.⁹ Paul does not command that women should not teach in any context—most Christians recognize this since women do have teaching capabilities in many different contexts (children, books, radio, seminars, etc.).¹⁰ Furthermore, within the context of 1 Timothy, male teaching does not seem to be any better protector of orthodoxy than female teaching (cf. 1 Tim 1:19-20, 2 Tim 2:16-18).¹¹ Rather, Paul commanded that women should not teach in the context of *authenteo*. If a woman was learning in an appropriate manner, then Paul encouraged the learning. However, if a woman was teaching in an inappropriate manner, she was forbidden from teaching.¹² *Authenteo*, then, and its translation has become the fulcrum point of study to understand this particular command. Unfortunately, *authenteo* is a *hapax legomenon* leaving the researcher with no other Scriptural contexts to compare its usage. Pre-Christian uses of this word tended to emphasize the idea of exercising authority and dominating.¹³ Throughout Church history, this word has been interpreted as either having authority, exercising authority, or usurping authority.¹⁴ Irrespective of the meaning of *authenteo*, it is clear that *authenteo* is not the focal point of verses 11-12, but instead the heresies of the false teachers.¹⁵

This becomes clear as the researcher moves beyond verses 11-12. Paul's reasoning for his command is that Adam was formed first and Adam was not deceived (vv. 13-14). Some have suggested that this points to an order of creation principle within the Church for gender relationships.¹⁶ However, if order of creation suggests authority or superiority, one must wonder why animals do not have authority over mankind

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods, & Ministry Formation* (Downers Grove, IL: IVP Academic, 2004).

¹² Sumner, *Men and Women in the Church*.

¹³ Osburn, "Authenteo."

¹⁴ Sumner, *Men and Women in the Church*.

¹⁵ Osburn, "Authenteo."

¹⁶ Wayne Grudem, *Evangelical Feminism & Biblical Truth: An Analysis of More than One Hundred Disputed Questions* (Sisters, OR: Multnomah, 2004); Alexander Strauch, *Men and Women Equal Yet Different: A Brief Study of the Biblical Passages on Gender* (Littleton, CO: Lewis and Roth, 1999).

instead of the other way around.¹⁷ Others believe that Paul penned these words because the actions of the women in the church, though not implicitly sinful, became a stumbling block to unbelievers and thus should be avoided for the purpose of the gospel.¹⁸ While closer to the overall thrust of the passage, such an approach does not take into account the difficult statement in verse 15. Still others believe that these verses apply only within the husband/wife relationship.¹⁹ What must be remembered in these possible solutions is that Paul is not outlining a Church constitution in 1 Timothy, but is responding to the impact of false teachers on the church (4:1-5). Gnostic teaching tended to elevate women not only as God's primary means of revelation but also as the originators of true knowledge and, thereby, salvation.²⁰ Given its aversion to the material world, Gnosticism often would preclude women from sexual relations and child-bearing by attaching anathema to it.²¹ Thus, Barron suggested that what Paul is fighting here is a group of women that were using Gnostic heresies to promulgate Gnostic myths which cut at the very heart of Christianity through a deception of the truth of Scripture.²² Perhaps, though, an even more promising approach is presented by Perriman.²³ He noted that the emphasis in the passage is not on the women teaching as much as it is on the women learning. This can be seen in Paul's emphasis on Eve being deceived, which would suggest that Paul wanted the women of Ephesus to learn without being deceived. Their submission to authority is not a submission to male authority but rather to teaching authority just as Satan did not usurp the authority of Adam as much as he usurped the authority of the Word of God who was the one who taught Eve.²⁴ He stated it well: "Eve's mistake was not that she usurped Adam's authority but that, misled by the serpent's deception, she disregarded what she had been taught."²⁵

Ideological Texture

Taking all these components together, what is the ideological thrust of Paul's message especially as it relates to women in leadership? In order to determine the answer to that question, several aspects of Paul and this passage must be taken into consideration.

First, it is clear from other passages of Scripture, that neither Paul nor the other authors of the New Testament saw anything specifically unusual with women being in some degree of leadership within the Church. Cotter identified six different women of

¹⁷ deSilva, *An Introduction to the New Testament*.

¹⁸ Ibid.

¹⁹ John R. Master and Jonathan L. Master, "Who is the 'Woman' in 1 Timothy 2?" *McMaster Journal of Theology & Ministry* 10 (2008): 3-21.

²⁰ Bruce Barron, "Putting Women in Their Place: 1 Timothy 2 and Evangelical Views of Women in Church Leadership," *Journal of the Evangelical Theological Society* 33, no. 4 (1990): 451-459.

²¹ deSilva, *An Introduction to the New Testament*.

²² Barron, "Putting Women in Their Place."

²³ Andrew C. Perriman, "What Eve Did, What Women Shouldn't Do: The Meaning of Authentico in 1 Timothy 2:12," *Tyndale Bulletin* 44, no. 1 (1993): 129-142.

²⁴ Ibid.; Sumner, *Men and Women in the Church*.

²⁵ Perriman, "What Eve Did," 131.

various levels of leadership within the New Testament Church. This openness to female leadership seems directly related to the way that Jesus treated women in His own ministry.²⁶ “A woman's elevation to a post of leadership . . . is compatible with the Scriptures, providing it has been given to her by God (through her being selected by other church leaders) and not a result of her own successful conflict in the arena of power politics.”²⁷ The modern preoccupation with women in roles of authority, however, does not seem to be the issue that Paul is dealing with in this passage or any other New Testament passage. As Franklin made clear, all of Paul's letters are written to the gathering of believers. Even in the case of 1 Timothy, the letter is written to Timothy as a representative to the Church as a whole. The questions of structure and authority are not the focus of the letters. Rather, the writers of Scripture focused on the gifting, guidance, and empowerment of the Holy Spirit.

Second, Paul's concern in this letter is primarily focused on the spread of heretical teaching. It seems to have included a misunderstanding of the Old Testament (1 Tim 1:6-10) and emphasized asceticism (1 Tim 4:1-5) that was particularly influencing the women of the church (2 Tim 3:1-9) who, in turn, were influencing others (1 Tim 5:13).²⁸ First Timothy 2:11-12 cannot be ripped out of this context and then applied to a modern preoccupation with structure and authority.

Finally, a strong case can be made that Paul is not declaring ontological principles when he quotes Genesis but instead is using the Eden account typologically.²⁹ Paul's emphasis is not on the culpability of Eve but in the fact that transgression came about through deception. Adam is not deceived because he is less prone to deception but because Satan did not attempt to deceive him.³⁰ In the same manner, Paul's concern with the heretical teachers is that they will seek to deceive the women of the church so that they might fall into transgression and influence others to do the same.³¹

Paul, then, seems to be dealing in this passage with events that are specific to the Ephesus church. He is a pragmatic church leader. If the actions of individuals will diminish their integrity and/or limit the spread of the gospel, then those actions must be constrained or stopped altogether.³² For Paul, the priority is that the gospel must go forth and the people carrying the gospel must be living testimonies to it. In the case of the women in Ephesus, their character as expressed in their dress and assertive behavior in obtaining influence within the church did not lead to a clear presentation of the gospel.³³ So, Paul would not permit them to have the *authenteo* that they sought. His command is to remove them from the ministry of teaching, not because of an

²⁶ Alan Padgett, “Wealthy Women at Ephesus: 1 Timothy 2:8-15 in Social Context,” *Interpretation* 41, no. 1 (1987): 19-31.

²⁷ Kenneth O. Gangel, “Biblical Feminism and Church Leadership,” *Bibliotheca Sacra* 140, no. 557 (1983): 55-63.

²⁸ Padgett, “Wealthy Women at Ephesus.”

²⁹ Perriman, “What Eve Did.”

³⁰ *Ibid.*

³¹ *Ibid.*

³² Patrick S. Franklin, “Women Sharing in the Ministry of God: A Trinitarian Framework for the Priority of Spirit Gifting as a Solution to the Gender Debate,” *Priscilla Papers* 22, no. 4 (2008): 14-20.

³³ Osburn, “Authenteo.”

ontological order of authority but because their actions and character did not align with the message of the gospel. However, outside of that context, Paul and other New Testament writers seemed more than willing to allow women to exercise the gifts that the Holy Spirit had conferred upon them,³⁴ which seems to clearly include all the Word ministries of teaching (Acts 18:26), preaching (Mk 16:15), and prophesying (Acts 21:9).

Interestingly, none of the commands in this section, apart from the command to pray for all, is taken as a literal command in modern contexts (in other words, other exceptions are added to the command to make it “work”). Most Christians agree that it is not prescriptive that men lift their hands when they pray (v. 8); most Christians agree that it is not prescriptive that women be banned from wearing nice clothes, jewelry, or braided hair (v. 9); most Christians agree that the context of verse 15 alludes to a heretical teaching within the Ephesus context.³⁵ If everything surrounding it is to be taken as alluding to local issues, then does it not seem practical to suggest that verses 10-14 apply locally as well?

II. APPLYING THE IDEOLOGICAL TEXTURE

Applying the lessons of Paul in 1 Timothy 2 into our modern time has not been an easy endeavor. Even those who see these passages as excluding women from the role of teaching or preaching often nuance their position to allow women to teach men through books, radio, seminars, and other nondirect “authority” roles. Specifically, the issue for many of the most conservative interpretations of this passage seems to be in women preaching.³⁶ Though not within the scope of this work, many of these prohibitions rest on the change in semantical meaning of words like teaching, preaching, and prophesying from the Biblical time to today.

That 1 Timothy 2 is not taken as prescriptive is obvious in the many ways that women *have* been allowed to minister throughout Church history. Many times, their ministry required women to give up any hope of exercising their gifting of leadership in “Jerusalem” and move into “Judea, Samaria, and the ends of the earth.”³⁷ It is clear from even a cursory glance at the history of missions that without women, the gospel would not be as widespread as it is today.³⁸ It is a rather odd dichotomy that women are not allowed to be in roles of leadership at home, but are encouraged, prayed for, and supported financially if they do the same thing in someone else’s country.³⁹ “It is sometimes said with reference to the bequests of men and the living offerings of consecrated women, that the missionary operations of some societies have been largely sustained by dead men and live women!”⁴⁰ Unfortunately, the world has perhaps

³⁴ Anders, “Women in Ministry”; Franklin, “Women Sharing in the Ministry of God.”

³⁵ Sumner, *Men and Women in the Church*.

³⁶ Grudem, *Evangelical Feminism & Biblical Truth*; Strauch, *Men and Women Equal Yet Different*.

³⁷ Anders, “Role of Women in American Religion.”

³⁸ *Ibid.*

³⁹ Linda McKinnish Bridges, “Women in Church Leadership,” *Review & Expositor* 95, no. 3 (1998): 327-347.

⁴⁰ Albert B. Simpson, “Object Lessons of Christian Service” in *The Christ in the Bible Commentary*, vol. 5 (Camp Hill, PA: Wing Spread Publishers, 2009), 141-150.

recognized in women the image of God in the form of leadership better than the Church. While much of modern organizational leadership recognizes the unique and organizationally beneficial role of women in leadership, the Church still tends to miss these giftings from God. The higher one goes in nearly any ecclesiastical structure, the more male-dominated it becomes.⁴¹ As Western Christianity has such an influence on Christianity throughout its history, this approach to women leadership has been promulgated wherever it has gone. Many different cultures and denominations still wrestle with understanding God's role for women gifted in leadership.⁴² Perhaps a biblical approach lies in a different emphasis for leadership. Rather than defining modern functional positions within the Church, the Biblical path may be to encourage the development of spiritual giftings within the context of service, or *diakonos*, and allow the Holy Spirit to lead where He does through those whom He has gifted.⁴³ This seems to be the practice of the church in Acts.

Bilezikian encapsulates the study of Paul's ideological approach in 1 Timothy 2 with nine summations: (1) Christian leadership is not first and foremost defined by either tradition or secular leadership models—it is defined by the gifting of the Holy Spirit; (2) a distinctiveness of Christian leadership is it is servant-based, not authority-driven; (3) New Testament leadership is always within the context of community; (4) New Testament models of congregations were flexible enough to change within different cultural and historical contexts; (5) a Christian leader's final effectiveness is based upon their heart, not their production; (6) authentic servant leadership shares authority and develops others; (7) Christian leadership submits itself to the scrutiny of the community; (8) the importation of modern secular leadership methods into the Church, while not sinful, also may change the Biblical model of leadership; and (9) strong leadership is not strong management skills, but rather a nurtured leading of the Holy Spirit.⁴⁴ These points are all presented since they all pose starting points for further research into the role of women within the Church. If Bilezikian's points are accurate, then there is much still to be unearthed in our understanding of gender roles within the Church.

However, as research continues to understand more deeply God's role for women in leadership, Frantz and Silver provide helpful counsel that may guide that research:

As women come to stand before God, asking what God's will is for their lives (and no longer directing that question to men), the church will indeed begin to change. No longer will doing the will of God by acting for the church be symbolically carried by men only. And therefore, submitting to the will of God will not be able to be symbolically carried by women alone. Submitting to the will of

⁴¹ Anders, "Role of Women in American Religion."

⁴² Ibid.; Bateye, "Forging Identities"; Jeannine Gramick, "Catholic Women: A Contemporary Style of Leadership," *Muslim World* 91, no. 1-2 (2001): 19-29; Torstein Jorgensen, "Women's Mission Groups as Religious Entrepreneurs in International Network Building," *Svensk Missionstidskrift* 95, no. 3 (2007): 285-294; Pyong Gap Min, "Leadership in Korean Immigrant Community in the United States," *Journal for the Scientific Study of Religion* 47, no. 2 (2008): 225-241.

⁴³ E. Glenn Hinson, "The Church: Liberator or Oppressor of Women?" *Review & Expositor* 72, no. 1 (1975): 19-29.

⁴⁴ Gilbert Bilezikian, "Church Leadership that Kills Community," *Priscilla Papers* 21, no. 4 (2007): 5-7.

God will need to be symbolized by both men and women. We all must learn submission through submitting to each other; we all must learn to act in God's name by leading each other. Our mistake of the past has not been to emphasize submission but to put one person always in that stance (the woman), and the other person always in the stance of authority (the man). This has encouraged men in the sin of pride and self-exaltation, and it has allowed women to avoid hearing and responding to God's call.⁴⁵

May the further study of this contentious issue in leadership not lead to either pride or self-exaltation, but instead to a Holy Spirit empowered proclamation of the gospel in Jesus Christ that reflects the glory of the Father as expressed in the submission and authority within the Trinity.

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⁴⁵ Nadine Pence Frantz and Deborah L. Silver, "Women in Leadership: A Theological Perspective," *Brethren Life and Thought* 30, no. 1 (1985): 37-40.



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ANTECEDENTS OF CHRISTIAN LEADERSHIP: A SOCIO-RHETORICAL ANALYSIS OF 1 TIMOTHY 3:1-7

DAVID A. OGINDE

Whereas spiritual leadership has been closely associated with transformational leadership, some have questioned the morality of both. But are moral virtues legitimate antecedents of successful leadership? This question is addressed through a socio-rhetorical analysis of 1 Timothy 3:1-7 by identifying the antecedents of Christian leadership as required of the overseer, the highest level of leadership in the first-century church. These are compared with various leadership theories—transformational, authentic, legacy, and spiritual leadership—found in extant literature. Christian leadership is identified with a commitment to self-control and mastery of passions; and a proven track record both at home and in the public arena. According to Paul, these are antecedents—irreducible minimums—for successful Christian leadership.

Benefiel observes that a growing chorus of scholarly voices is arguing that spirituality is necessary in organizations—for ethical behavior, for job satisfaction and employee commitment, and for productivity and competitive advantage.¹ She reasons that increasingly this point is being demonstrated and empirical studies designed to test this hypothesis further are continually being conceived and implemented. Interestingly though, Garcia-Zamor observes that in the first four months of his presidency, few of George W. Bush's proposals generated as much controversy as his decision to establish the Office of Faith-Based and Community Initiatives.² Critics complained that

¹ Margaret Benefiel, "The Second Half of the Journey: Spiritual Leadership for Organizational Transformation," *The Leadership Quarterly* 6 (2005): 723-747.

² Jean Claude Garcia-Zamor, "Workplace Spirituality and Organizational Performance," *Public Administration Review* 63, no.3 (May-June 2003): 355-363.

the move blurred—if not completely erased—the line between church and state and injected religion into areas where it should remain distinct. Garcia-Zamor argues that such criticisms ignore the fact that spiritual and religious beliefs are not easily compartmentalized; they shape attitudes toward and actions in all aspects and spheres of daily life.³ She points out that there has been ample empirical evidence that spirituality in the workplace creates a new organizational culture in which employees feel happier and perform better, since bringing together the motivation for work and the meaning in work increase retention. She thus gives several examples of companies that have increased their organizational performance after deliberately adopting workplace spirituality. Mitroff and Denton similarly report that companies as diverse as Taco Bell, Pizza Hut, Bio Genenex, Aetna International, Big Six accounting's Deloitte and Touche, and law firms such as New York's Kaye, Scholer, Fierman, Hays, & Handler are extolling lessons usually associated with churches, temples, and mosques.⁴

I. THE PROBLEM

In spite of the strong arguments for workplace spirituality and spiritual leadership, scientific models that situate spiritual leadership within a Judeo-Christian paradigm are few. In fact, many have decried the scarcity of work in this area, which links Biblically-based leadership ideas with the social scientific approach to leadership, despite the growing interest in spiritual and Biblically-based approaches to leadership.⁵ Of particular concern is that, whereas spiritual leadership has been closely associated with transformational leadership, some have questioned the morality of both, “particularly by libertarians, grass roots theorists, and organizational development consultants.”⁶ Walker gives the example of leaders in international politics who make the argument that morality need not be based in absolutist terms but informed by prudence, flexibility, and a common good defined by the fulfillment of interests over the long term.⁷ In this perspective, the only universalities are the facts that interests exist, on a state or even individual basis, and are best fulfilled with the broadest view of the common good possible. In fact, Bass and Steidlmeier observe that for many moral analysts, leadership is a many-headed hydra that alternately shows the faces of Saddam Hussein and Pol Pot as well as those of Nelson Mandela and Mother Theresa.⁸ The stories that recount the accomplishments of such leaders raise moral questions concerning both the character of the leaders as well as the legitimacy of their programs. But according to Walker, realists believe that human nature is selfish and that people will behave

³ Ibid.

⁴ Ian I. Mitroff and Elizabeth A. Denton, *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace* (San Francisco: Jossey-Bass, 1999).

⁵ J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, “Legacy Leadership: The Leadership Wisdom of the Apostle Paul,” *The Leadership Quarterly* 16, no.5 (October 2005):749-770.

⁶ Bernard M. Bass and Paul Steidlmeier, “Ethics, Character, and Authentic Transformational Leadership Behavior,” *The Leadership Quarterly* 10, no. 2 (1999): 181-217.

⁷ Mark Clarence Walker, “Morality, Self-Interest, and Leaders in International Affairs,” *The Leadership Quarterly* 17 (2006): 138-145.

⁸ Bass and Steidlmeier, “Ethics, Character, and Authentic Transformational Leadership Behavior.”

according to the rational pursuit of self-interest over the short-term. This raises the question: Are moral virtues legitimate antecedents of successful leadership?

This paper seeks to answer this question through a socio-rhetorical analysis of 1 Timothy 3:1-7 by identifying the antecedents of Christian leadership as required of the overseer, the highest level of leadership in the first-century church.

II. MORALITY AND LEADERSHIP

The connection between morality and leadership has been best presented by Burns who established genuine leadership as a morally charged conception that systematically refuses to include, for example, Hitler and other despots on its list of leaders.⁹ According to Burns, transformational leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.¹⁰ Thus, transformational leadership, though also goal-oriented, establishes the preeminent role of morality at its core. It is a process through which leaders and followers help each other acquire higher levels of morality. Walker reasons that further refinement of this concept makes it clear that it is not only the ends of the process that must be moral but also the means.¹¹ In Walker's view, this is a crucial distinction from the type of leadership that someone like Machiavelli, for example, writes about. Machiavelli would argue that true virtue is accomplishing one's goals or ends on behalf of one's constituents no matter the means.¹² In fact, according to Mansfield, Machiavelli did not believe that leaders could actually be that good and that goodness and virtue could only be defined and established in a social, political context.¹³ Thus for Machiavelli, virtue ethics focuses upon what makes a good person as opposed to a good action. The implication of this argument is that morality and leadership are distinct constructs that do not have to exist concurrently in the person of a leader.

However, though no direct links between leadership and morality are reported, Palanski and Yammarino report that some empirical research has linked aspects of morality and integrity to leadership.¹⁴ For example, Peterson noted that a leader's integrity (defined as the absence of unethical behavior) has a positive effect on the moral intentions of his or her followers.¹⁵ In qualitative research about employees' psychological expectations about their managers, Baccili found that integrity was often cited as a key expectation. She determined that employees expect integrity from their

⁹ James M. Burns, *Leadership* (New York: Harper and Row, 1978).

¹⁰ James M. Burns, "Transactional and Transforming Leadership," in *The Leader's Companion: Insights in Leadership Through the Ages*, ed. T. J. Wren (New York: Free Press, 1995).

¹¹ Walker, "Morality, Self-Interest, and Leaders."

¹² *Ibid.*

¹³ H. C. Mansfield, *Machiavelli's Virtue* (Chicago: The University of Chicago Press, 1996).

¹⁴ Michael E. Palanski and Francis J. Yammarino, "Integrity and Leadership: Clearing the Conceptual Confusion," *European Management Journal* 25, no. 3 (June 2007): 171-184.

¹⁵ D. Peterson, "Perceived Leader Integrity and Ethical Intentions of Subordinates," *Leadership & Organization Development Journal* 25 (2004): 7-23.

immediate supervisors, even if the overall organization is not perceived as encouraging integrity.¹⁶

At a different level, Avolio, Luthans, and Walumbwa in their definition of authentic leaders, reckon them to be “those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others’ values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character.”¹⁷ Thus, according to them, authentic leadership carries with it that component of high moral character. Moreover, authentic leaders demonstrate the moral consciousness of how they think and behave and are perceived by others. Similarly, Fairholm claims that “the leader’s task is to integrate behavior with values,”¹⁸ and Heifetz encourages “adaptive work . . . to diminish the gap between the values people stand for and the reality they face.”¹⁹

Fry has provided a useful guide for the development of theories of spiritual leadership.²⁰ According to him, “Spiritual leadership comprises the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership.”²¹ Whittington, Pitts, Kageler, and Goodwin venture into this arena and identify ten leadership qualities of the Apostle Paul based on Paul’s first letter to the Thessalonians, from which they develop the concept of legacy leadership.²² They present a causal model of spiritual leadership, arguing that the legacy of the leader’s influence is perpetuated through the followers’ incorporation of legacy principles into their lives as they become leaders. They argue that in 1 Thessalonians Paul sets an example in the morality of his leadership and refutes false accusations that are meant to undermine his integrity. Paul states that his message could not have come from error because God entrusted him with the Gospel message. He was not impure because he had been selected, tested, and approved by God, and he was not a trickster because he sought to please God, not men. Paul is claiming that the purity of his motive is not a superficial effort at impression management because he points out that God examines the heart, not merely external appearances. It is in the same breath that he writes to Timothy instructing the young leader on how to identify leaders and who qualifies for leadership.

¹⁶ P. A. Baccili, “Organization and Manager Obligations in a Framework of Psychological Contract Development and Violation” (dissertation, Claremont Graduate University, 2001).

¹⁷ Bruce J. Avolio, William L. Gardner, Fred O. Walumbwa, Fred Luthans, and Douglas R. May, “Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors,” *The Leadership Quarterly* 15 (2004): 801-823.

¹⁸ Gilbert W. Fairholm, *Perspectives on Leadership: From the Science of Management to Its Spiritual Heart* (Westport, CT: Quorum Books, 1998), 57.

¹⁹ R. A.

²⁰ Louis W. Fry, “Toward a Theory of Spiritual Leadership,” *The Leadership Quarterly* 14 (2003): 693-727.

²¹ *Ibid.*, 711.

²² J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, “Legacy Leadership: The Leadership Wisdom of the Apostle Paul,” *The Leadership Quarterly* 16, no. 5 (October 2005): 749-770.

III. FIRST LETTER TO TIMOTHY

Together with Titus, the letters to Timothy are collectively referred to as Paul's Pastoral Epistles because they are written to individuals entrusted with the oversight of specific congregations, and they directly concern the role and responsibilities of the pastor.²³ Whereas the authorship of these letters has been a subject of discussion and debate, this paper proceeds from the position of Pauline authorship, which is well accepted by many.²⁴ It is generally believed that Paul encountered Timothy after the young man had already come to faith in Christ²⁵ and, Paul took him along as an assistant in the ministry. Whereas Timothy is seen with Paul in various sections of Paul's missionary journeys, he is last seen with Paul after Paul's return to encourage the churches in Macedonia and Greece, and finally staying with Paul in Troas (Acts 20:1-6).

First Timothy presupposes that Timothy was in Ephesus when the apostle wrote his first letter to him having been left there by the apostle for the purpose of charging some teachers in that church not to teach differently from the apostles (1 Tim 1:3). DeSilva identifies several reasons for which Timothy may have been sent to Ephesus including: (1) to address issues of doctrine and false teachers, (2) establish local leadership through proper Biblical guidelines, (3) attend to social issues such as the community support of widows, and (4) serve as a model leader for the Christians in Ephesus.²⁶ Thus, Paul's advice to Timothy is to comport himself such as to demonstrate that "Christianity is far from socially subversive."²⁷

IV. SOCIO-RHETORICAL CRITICISM

Robbins defines *socio-rhetorical criticism* as an interpretive analytical approach to understanding Scripture that integrates strategies and techniques used among various literary, social, cultural, and ideological interpreters in an integrated, rhetorical system of analysis and interpretation.²⁸ The method involves observing:

- *Inner texture*: What are the repetitions, patterns, structures, devices used?
- *Intertexture*: How does the tapestry interact with the world outside?
- *Social and cultural texture*: How does the text support social change?
- *Ideological texture*: How does the text position itself in relation to others?
- *Sacred texture*: How are God's nature, character, and providence portrayed?

Whereas all these branches of socio-rhetorical criticism would provide for an in-depth study of the subject and text at hand, because of its comparative objective, this

²³ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods, and Ministry Formation* (Downers Grove: Inter Varsity Press, 2004).

²⁴ Ibid.

²⁵ Acts 16:1-2; deSilva, *An Introduction to the New Testament*; Craig S. Keener, *IVP Bible Background Commentary: New Testament* (Downers Grove, IL: Inter Varsity Press, 1993).

²⁶ deSilva, *An Introduction to the New Testament*.

²⁷ Ibid., 734.

²⁸ Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (New York: Routledge, 1996).

study is limited to intertexture, which concerns the relation of data in the text to various kinds of phenomena outside the text. According to Robbins, intertexture covers a spectrum that includes: (1) oral–scribal intertexture, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture.²⁹ The analysis of oral–scribal intertexture includes recitation, recontextualization, and reconfiguration of other texts, both oral and scribal, in the foreground of the text. Historical intertexture is concerned with the analysis of a particular *event* or a particular *period* of time as past experiences. On the other hand, social intertexture is a phenomenon that concerns a social manifestation in which the text points toward a particular social activity that occurred regularly amid a people. Cultural intertexture concerns symbolic words that particular communities of discourse nurture with special nuances and emphases. In socio-rhetorical criticism it includes: *reference*—the occurrence of a word, phrase, or clause that refers to a personage or tradition known to people or culture; and *echo*—when a word or phrase evokes, or potentially evokes, a cultural tradition.

V. INTERTEXTUAL ANALYSIS OF 1 TIMOTHY 3:1-7

The Desire to Lead—1 Timothy 3:1

The chapter opens with a saying which Paul considers trustworthy,³⁰ faithful,³¹ true,³² true and irrefutable,³³ or sure,³⁴ thus: “The saying is sure: If any one aspires to the office of bishop, he desires a noble task.”³⁵

Some reckon this to have been a common saying, especially among the Greeks.³⁶ Certain officials in the Greek world, in both cities and associations, were naturally called *overseers* (*episkopes*). The Dead Sea Scrolls likewise use the Hebrew equivalent of the term for an office of leadership at Qumran. Hence, the term overseer denoted a privileged office and therefore many developed the earnest, eager, passionate desire to become overseers of the land. Indeed, according to Keener, many moralists urged any worthy men to become statesmen. And so, it would appear, it became a saying, “If any one aspires to the office of bishop, he desires a noble task.” It is well conceivable that such offices came with desirable emoluments and hence the intense aspiration of many for positions. But, with a careful use of cultural intertexture, Paul borrows this saying and points the believers to the nobility of taking on leadership responsibility within the Church. His message is that: just as it is great to desire to be a state overseer, so it is noble to aspire to be a statesman in God’s new kingdom—the Church.

²⁹ Ibid.

³⁰ NIV, NASU, ESV.

³¹ NKJV.

³² KJV.

³³ AMP.

³⁴ RSV.

³⁵ 1 Tim 3:1 (RSV).

³⁶ Keener, *IVP Bible Background Commentary*.

Clarke finds it strange that the episcopacy, in those times, should have been an object of intense desire to any man when it was a place of danger, and exposure to severe labor, want, persecution, and death, without any secular emolument whatsoever.³⁷ And yet it should not be strange at all, for this was Paul's perspective of Christian leadership (e.g., 2 Cor 6:4-10). Jesus similarly spoke of Himself as the Good Shepherd who lays down His life for the sheep and contrasts it with the hireling who flees in the face of danger because he is a hireling and cares nothing for the sheep (Jn 10:11-13). It can be argued that both Jesus and Paul conceive of the desire to Christian leadership as being noble, not because of the trappings that come with positions of leadership, but due to the selfless and sacrificial calling to serve others. In that sense then, if any one aspires to the office of bishop, he indeed desires a noble task.

The Discipline of Leadership—1 Timothy 3:2-3

While the office of overseer was open to all, certain qualities were to be the hallmark of true Christian leadership. Keener argues that these qualifications needed to be observed, especially in view of the heresy in Ephesus.³⁸ It is noteworthy that between verse 2 and verse 7, the word *must* is repeated four times, and is found at the opening of each verse, except for verse 3. The first imperative requires the bishop to be above reproach: "Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money."³⁹

This appears to be a list of character qualities that point to self-discipline. Clarke points out that the word, *anepiblepton*, translated as *above reproach* is used for a person against whom no evil can be proved; one who is everywhere invulnerable.⁴⁰ Clarke posits the word is a metaphor, taken from the case of an expert and skillful warrior, who so defends every part of his body that it is impossible for his antagonist to give one hit. Likewise, the Christian bishop is one that has so disciplined himself in the manner of his life as to be irreprehensible. Thus, the leader must refuse to follow the path of polygamy, which was a common practice in Palestine,⁴¹ but be disciplined enough to be a husband of only one wife. He must equally take charge of his emotions and appetites, and be willing to take in trustworthy travelers as guests, a practice that was a universal virtue at the time. Thus, the overseers are to be masters of themselves, showing self-control and mastery of passions; and have restraint where money, wine, or violent temper is concerned.⁴²

³⁷ Adams Clarke, *Adam Clarke's Commentary* (PC Study Bible, Version 5.0, Biblesoft, Inc., 2006).

³⁸ Keener, *IVP Bible Background Commentary*.

³⁹ 1 Tim 3:2-3 (RSV).

⁴⁰ Clarke, *Adam Clarke's Commentary*.

⁴¹ Keener, *IVP Bible Background Commentary*.

⁴² deSilva, *An Introduction to the New Testament*.

The Demonstration of Leadership—1 Timothy 3:4-7

The next list of imperatives in verses 4-7 seems to point to the need for one aspiring to the office of a bishop to have demonstrable leadership abilities:

He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil; moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.⁴³

The Christian bishop must demonstrate successful leadership in his home (vv.4-5), spiritual maturity in his faith (v. 6), and independent external approval in the society (v. 7). Using argumentative texture, Paul places each of these requirements against terrible outcomes that would otherwise bedevil the leader in their absence. Without a demonstrated successful leadership at home, a leader cannot successfully care for God's Church; without spiritual maturity, the leader could be puffed up; and without a good reputation in society, the leader may fall into reproach and the snare of the devil. Hence, deSilva points out that the Christian leader, as given in this text and the rest of the Pastoral Epistles, must take seriously the need for personal integrity and to make his or her life congruent with all of discipleship.⁴⁴

VI. CONCLUSION

It is clear from Paul's instructions to Timothy that Christian leadership, though a desirable occupation, must be seen as a selfless and sacrificial calling to serve others. Furthermore, it demands of the leader to be disciplined in character, maintaining high moral standards. This leadership is identified with a commitment to self-control and mastery of passions; and practicing restraint where money, wine, or violent temper is concerned. The Christian leader must also be of proven track record both at home and in public arena. According to Paul, these are antecedents—irreducible minimums—for successful Christian leadership. Of course there is need for testing of these assertions to determine their empirical veracity, lest we fall into the abyss of the realists who believe that human nature is selfish and that people will behave according to the rational pursuit of self-interest over the short-term.⁴⁵

⁴³ 1 Tim 3:4-7 (RSV).

⁴⁴ deSilva, *An Introduction to the New Testament*.

⁴⁵ Walker, "Morality, Self-Interest, and Leaders."

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THE MENTOR RELATIONSHIP: AN EXPLORATION OF PAUL AS LOVING MENTOR TO TIMOTHY AND THE APPLICATION OF THIS RELATIONSHIP TO CONTEMPORARY LEADERSHIP CHALLENGES

STACY E. HOEHL

The mentor relationship has received increasing amounts of attention from both organizational leadership researchers and leadership practitioners alike. Successful mentor relationships result in benefits to the mentor, the protégé, and the organization. In the New Testament, the apostle Paul recognized the value of developing Timothy into a more effective minister of the gospel. Paul carefully selected Timothy to work with him in the ministry, equipped him for ministerial tasks, empowered him for success, employed him in a challenging work environment, and communicated to Timothy the value of their relationship. By following similar strategies, today's leaders can develop mentor relationships that prepare tomorrow's leaders to handle the challenges of an ever-changing workplace.

Mentoring relationships have received increasing amounts of attention from organizational leadership researchers and leadership practitioners alike.¹ "Mentoring relationships, in which a more experienced mentor works to advance the personal and professional growth of a less experienced protégé, have witnessed a noteworthy increase in use as a mechanism for leadership development."² These relationships offer benefits to mentor, protégé, and organization alike.

¹ Nicole Nedd, Mary Nash, Daisy Galindo-Ciocon, and Gaye Belgrave, "Guided Growth Intervention: From Novice to Expert Through a Mentoring Program," *Journal of Nursing Care Quality* 21, no. 1 (2006): 20-24.

² John Sosik, Doris Lee, and Edward Bouquillon, "Context and Mentoring: Examining Formal and Informal Relationships in High Tech Firms and K-12 Schools," *Journal of Leadership & Organizational Studies* 12 (2005): 94-109.

In the New Testament, the apostle Paul exemplifies a successful mentor relationship with Timothy. Throughout the duration of this relationship, Paul ensures that Timothy is the right person for the job, equips him for ministerial tasks, empowers him for success, employs him in a challenging environment to develop effectiveness, and communicates to Timothy the value of their relationship. Paul's approach to mentoring can be applied to contemporary leadership challenges as well. By implementing Paul's mentoring strategies, leaders can develop followers who are committed, motivated, and personally satisfied by their work, and who are prepared to face the leadership challenges of the future.

I. PAUL AS LOVING MENTOR TO TIMOTHY

The mentoring relationship that existed between Paul and Timothy is clearly depicted in the New Testament. A careful examination of this relationship as it progressed reveals Paul's approach to mentoring Timothy as a minister of the gospel. This approach includes carefully selecting and training as the right person for the job, equipping him for the tasks of ministry, empowering him for success, employing him for effectiveness, and communicating the value of their relationship.

The Right Person for the Job

Paul recognized the importance of equipping a successor to carry on the gospel message after his life and ministry were over.³ Specifically, Paul believed that his life was nearing its end, stating, "I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith."⁴ To leave his earthly ministry without establishing a means for its continuation would contradict his overarching message to Timothy, which was to be strong in the preaching of the Word.⁵ He also encouraged Timothy to "discharge all the duties of your ministry,"⁶ thus reminding Timothy to develop his own successor in the future.

In finding his own successor, Paul sought the right man for the job, relying on the Holy Spirit's leading. According to Acts 16:1-3, Paul met Timothy while he was traveling through Lystra. Paul discovered that Timothy was the son of a believing Jewess and a Greek father and that people spoke highly of him. A good reputation was a characteristic that Paul valued immensely.⁷ In fact, after revealing Timothy's excellent reputation, Acts 16:3 clearly states that "Paul wanted to take him along on the journey." It was at this moment that the loving mentor relationship between Paul and Timothy began.

³ 2 Tim 4:1-8.

⁴ 2 Tim 4:6-7.

⁵ 2 Tim 4:2.

⁶ 2 Tim 4:5.

⁷ 1 Tim 3:7.

Equipped for the Task

As soon as Paul and Timothy's mentoring relationship commenced, Paul began equipping Timothy for the task of spreading God's Word on earth. According to Acts 17:14, Paul's strategy for equipping Timothy actually began with an early challenge. While Paul was preaching in Berea, some of the Jews came to agitate the crowds. Immediately, Paul separated himself from Timothy and their partner Silas after giving them instructions to meet him in Athens. In the meantime, Timothy and Silas were charged with the task of nurturing the young congregation that Paul had established in Berea.⁸

Though Paul recognized Timothy's ministry potential, he saw just one area that needed improvement. As mentioned previously, Timothy was the son of a Jewess and a Greek man, and because of this heritage, he remained uncircumcised. One commentary notes:

If the Jews at this time traced Jewish descent of mixed marriages matrilineally, uncircumcised Timothy is a Jew by birth but apostate. The small Jewish community at Lystra was either too weak or too lax to enforce circumcision in a culture that determined ethnic and religious heritage patrilineally. Still, Timothy has a good spiritual heritage from his mother (2 Timothy 1:5; 3:15). With his father now possibly deceased (the verb tense seems to indicate this), there is no impediment to circumcision. And there is every reason. If Paul condones Timothy's uncircumcised, apostate status, he will not have access to synagogues, his strategic point of contact in most cities. Further, the decree's underlying principle of respect for cultural identity will be compromised by the presence of a Jewish Christian who has "gentilized." So by circumcising Timothy, Paul clarifies his status for Jewish believer and unbeliever alike.⁹

Though Paul's actions in circumcising Timothy seemingly contradict his sentiment in Galatians 2:3-4 that circumcision has no value,¹⁰ Paul recognized the need for Timothy to relate to his ministerial audience. In 1 Corinthians 9:19, Paul addresses this need to relate to prospective converts by stating, "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews." Based on this understanding of the necessity of relating to one's audience, Paul has Timothy circumcised so that he can identify with a greater portion of his audience. In preparing Timothy for ministry, Paul made sure that he was equipped for the task.

⁸ "Witness at Berea," IVP New Testament Commentaries, <http://www.biblegateway.com/resources/commentaries/?action=getCommentaryText&cid=5&source=1&seq=i.51.17.2>

⁹ "Mission to Asia Minor and the Macedonian Call," IVP New Testament Commentaries, <http://www.biblegateway.com/resources/commentaries/?action=getCommentaryText&cid=5&source=1&seq=i.51.15.7>

¹⁰ Christopher Bryan, "A Further Look at Acts 16:1-3," *Journal of Biblical Literature* 107, no. 2 (1988): 292-294; Shaye Cohen, "Was Timothy Jewish (Acts 16:1-3)? Patristic Exegesis, Rabbinic Law, and Matrilineal Descent," *Journal of Biblical Literature* 105, no. 2 (1986): 251-269.

Empowered for Success

In addition to carefully selecting Timothy and equipping him for ministry, Paul mentored Timothy through empowerment. By definition, *empowerment* is a “cognitive state characterized by a sense of perceived control, competence, and goal internalization.”¹¹ Paul emphasized these components of empowerment by revealing that Timothy was called by God to be a minister, serving as an example of what it means to be one of God’s workers, and reminding Timothy of his ministerial goals.

According to Paul’s dialogue with Timothy, Timothy was called by God to serve as a minister of the gospel message on earth. For example, in 1 Thessalonians 3:2, Paul describes Timothy as “our brother and God’s fellow worker in spreading the gospel of Christ.” Paul is also careful to mention Timothy’s credentials as a servant of God in his letters to various congregations, as he does in Philippians 2:19-23. In these passages, Paul describes Timothy as a one-of-a-kind minister with a focus purely on Jesus Christ. Additionally, Paul states that “Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel.”¹² Through this process of demonstrating to Timothy that he was called to serve God in ministry, Paul was able to increase Timothy’s level of psychological empowerment.

In addition to revealing Timothy’s call to ministry, Paul empowered Timothy by serving as an example of what it means to be a messenger of the gospel. For example, Acts 18:1-5 depicts a reunion among Paul, Timothy, and Silas after Paul had finished his independent travels to Corinth. Once these men were reunited, Acts 18:5 states that “Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ.” By witnessing Paul’s devotion to the preaching of the Word and his approach to sharing the gospel, Timothy would develop a greater understanding of the nature of ministry.

Paul also empowered Timothy by directing his attention toward the goals of ministry. According to “Timothy: Man of God,” Paul focused on five main goals of ministry that were designed to motivate Timothy to endure any hardships he might encounter.¹³ These five concepts include eternal reward, past promises, present promises, future promises, and the sovereign God. First, at his ministry’s end in 1 Timothy 6:12, Paul emphasized the eternal rewards that awaited Timothy reminding Timothy to “fight the good fight of the faith. Take hold of the eternal life to which you were called.” By persevering through the earthly challenges of ministry, Timothy would be rewarded with the blessings of eternal life. Second, in terms of past promises, Paul’s strategy was to remind Timothy of the commitment he made to Christ and to serving the gospel “when you made your good confession in the presence of many witnesses;”¹⁴ such a confession likely referred to Timothy’s commissioning or ordination.¹⁵ Third, in reminding Timothy of his present promises, Paul renews the charge that Timothy is to

¹¹ Sanjay Menon, “Psychological Empowerment: Definition, Measurement, and Validation,” *Canadian Journal of Behavioural Science* 31, no. 3 (1999): 162.

¹² Phil 2:22.

¹³ “Timothy: Man of God,” IVP New Testament Commentaries, <http://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Timothy-Man-God>

¹⁴ 1 Tim 6.12b.

¹⁵ “Timothy: Man of God.”

undertake in sharing the gospel message.¹⁶ According to “Timothy: Man of God,” Paul’s purpose in renewing this charge was so that “Timothy is reminded of his fellowship with Christ. He is our ever-present Lord (compare Mt 28:20). This comforting promise of continual fellowship, however, ought to compel us to the heights of faithfulness, for our Lord is also our judge (2 Tim 4:8; Rev 3:15-16).”¹⁷ Through a renewal of his present charge, Timothy would be motivated to “the heights of faithfulness.”¹⁸ Fourth, Paul reminded Timothy of the future promise of Christ’s second coming in 1 Timothy 6:14. Paul knew that the promise of Christ’s return was a motivator for the Christian living described in the remaining verses of the chapter.¹⁹ Paul also reminds Timothy of the unique role he must carry out until the end, as he tells Timothy to “guard what has been entrusted to your care.”²⁰ Finally, Paul points Timothy to the ultimate reason for zealously preaching the gospel: the sovereign God, “the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.”²¹

As discussed above, Paul’s process of empowering Timothy involves revealing that Timothy was called by God to be a minister, serving as an example of what it means to be one of God’s workers, and reminding Timothy of his ministerial goals. Now empowered, Timothy was prepared to test his competencies amidst the challenges of ministry.

Employed for Effectiveness

As Paul gained confidence in Timothy’s competence as a minister, he employed Timothy in one of the most challenging ministerial environments: the church in Ephesus. Paul had spent a great deal of time developing the church in Ephesus, and was now concerned about the spread of false doctrines and heresy among its members.²² The city of Ephesus, located along the western coast of modern-day Turkey, “was famed for its cult and temple dedicated to the worship of Artemis, around which a good deal of the city’s commercial interests revolved . . . Ephesus presented the gospel with a formidable challenge in that it was a center of pagan worship.”²³ Paul learned that certain men in this congregation, likely men in positions of leadership, were spreading false doctrine concerning the resurrection.²⁴ In addition, “the heretics’ false teaching (the myths and wives’ tales) supported a system of asceticism (the abstinence from certain

¹⁶ 1 Tim 6:13.

¹⁷ “Timothy: Man of God.”

¹⁸ Ibid.

¹⁹ 1 Tim 6:17-21.

²⁰ 1 Tim 6:20.

²¹ 1 Tim 6:15-16.

²² “Opposing False Teachers,” IVP New Testament Commentaries,

<http://www.biblegateway.com/resources/commentaries/index.php?action=getCommentaryText&cid=10&source=1&seq=i.61.1.3>

²³ Ibid.

²⁴ Ibid.

foods and disparagement of marriage).”²⁵ After hearing of the worsening condition of the church at Ephesus, Paul commissioned Timothy to oppose the errors, correct the congregation’s methods of interpretation, and return the church to the true doctrines of the gospel.

Timothy’s employment among the members of the church in Ephesus was no easy task, but Paul trusted and even expected Timothy’s effectiveness. Paul gave Timothy clear instructions concerning the management of the heresy and the preaching of the true gospel of Christ. In 1 Timothy 1:18, Paul reminds Timothy of his obligation to the gospel because of his call to serve Christ by stating, “Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight.” In addition to these instructions, Paul is careful to safeguard Timothy’s faith, recognizing that the hardships involved in confronting false doctrine can challenge and even destroy one’s faith. Paul reminds Timothy that his instructions are to be carried out while “holding on to faith and a good conscience.”²⁶ Such advice points to maintaining sound doctrine and heeding one’s conscience, rooted in the truths of the gospel.

By offering Timothy the challenging position of handling the heresies in Ephesus, Paul gave him the opportunity to maximize his ministerial competencies and increase his effectiveness as a servant of God. As mentioned above, Paul did not leave Timothy empty-handed to face the task, but gave him instructions for the proper management of the situation in Ephesus. In addition to instructing Timothy, Paul made sure to give Timothy plenty of encouragement for his new role. According to “The Good Minister of Christ Jesus,” Paul spends a considerable amount of time in 1 Timothy encouraging Timothy in his personal spirituality and in his perseverance through hardships in Ephesus.²⁷ Paul encouraged Timothy to focus on three spiritual priorities of the ministry, including nourishment from God’s Word, training in godliness, and a mission-minded approach to ministry. In terms of receiving nourishment from God’s Word, Paul mentions to Timothy that such a process is a life-long event. Paul states in 1 Timothy 4:6 that a minister of the gospel is “brought up in the truths of the faith and of the good teaching that you have followed.” Paul was encouraging Timothy to continue following the good teachings of the gospel, as they would provide the nourishment he needed to sustain his strength in confronting the false teachers. Paul also urged Timothy to focus on training in godliness in order to serve as an example to the false teachers. According to “The Good Minister of Christ Jesus,” “Genuine *godliness* is the life of faith strengthened by training in the Word of God.”²⁸ Finally, Paul believed that a mission-minded approach to ministry would serve Timothy well as he addressed the heresies in the church at Ephesus. Both nourishment from God’s Word and training in godliness find their source in the hope-filled message of the gospel. They also instill a desire to give all people on earth the opportunity to know the God who saves.

²⁵ “The Good Minister of Christ Jesus,” IVP New Testament Commentaries, <http://www.biblegateway.com/resources/commentaries/index.php?action=getCommentaryText&cid=10&source=1&seq=i.61.4.3>

²⁶ 1 Tim 1:19.

²⁷ “The Good Minister of Christ Jesus.”

²⁸ Ibid.

As evidenced above, Paul tested Timothy's ministerial competencies by employing him in a challenging environment, providing him with instructions for managing the false teachers in Ephesus, and offering extensive encouragement to Timothy's faith and ministry.

A Treasured Relationship

The final aspect of Paul's mentorship with Timothy involves the personal relationship that developed between them. Throughout his communications with Timothy and other congregations, Paul's relationship with Timothy is consistently described as one of a father and son or two brothers and one that elicits Paul's gratitude.

Paul's primary reference to Timothy from a family perspective is in the father-son sense. For example, in Philippians 2:22, Paul describes Timothy by commenting, "I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel." The clear depiction of a father-son relationship demonstrates Paul's loving frame of reference throughout his time as mentor to Timothy. In the opening of Paul's first letter to Timothy, he refers to Timothy as his "true son in the faith."²⁹ The purpose of Paul's greeting was because "Paul wanted his hearers/readers to know that his teaching is authoritative, and the delegate who administered it to the community, Timothy, was to be regarded as an extension of the apostle himself. In view of the difficult task that faced him, this may have been an encouraging reminder for Timothy as well."³⁰ Paul continues his father-son references in 1 Corinthians 4:17 by telling the congregation, "For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church." Additional father-son relationship descriptors can be found in 1 Timothy 1:18 and 2 Timothy 1:2-4. Paul's continued use of these references points to his view that his relationship with Timothy is one of instruction, guidance, and care.

In addition to referring to Timothy as his son, Paul also describes Timothy as his brother. Interestingly, these brotherly references occur after Timothy's ministry has advanced and his faith and commitment have been tested through the trials of prison. In Philemon 1:1, Paul's opening greeting reads, "Paul, a prisoner of Christ Jesus, and Timothy our brother," which points to a coauthored letter.³¹ Hebrews 13:23 contains Paul's announcement that Timothy has been released from prison, and refers to him once again as a brother. These examples demonstrate Paul's respect for both Timothy's ministry and his faithful perseverance through the trials that accompany being a committed servant of Christ.

²⁹ 1 Tim 1:2.

³⁰ "Paul's Greetings," IVP New Testament Commentaries, <http://www.biblegateway.com/resources/commentaries/?action=getCommentaryText&cid=12&source=1&seq=i.64.1.1>

³¹ Ibid.

Finally, Paul is depicted as being thankful to have Timothy as a fellow minister of the gospel. An example of this appreciation occurs in 2 Timothy 1:3-4 which read, "I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy." This passage clearly demonstrates the extent to which a solid bond has developed between Paul and Timothy as they have served the Lord together.

Paul's loving mentor relationship with Timothy began with choosing Timothy as the right person to accompany him in serving the gospel. From that point forward, Paul mentored Timothy by equipping him for the tasks of ministry, empowering him for success, employing him for effectiveness at the church in Ephesus, and by communicating his love, respect, and appreciation for Timothy as a son, brother, and messenger of Christ.

II. APPLYING PAUL'S MENTORING ACTIONS TO CONTEMPORARY LEADERSHIP CHALLENGES

Paul's approach to mentoring Timothy was successful in developing Timothy into a ministerial leader. Though Paul practiced this mentoring approach during the time period of the Early Church, the concepts embedded in his relationship with Timothy can serve as valuable guidelines for managing contemporary leadership challenges. Modern-day leaders can prepare their followers to confidently face the challenges of the future by following Paul's mentoring protocol, including finding the right people for the job, equipping them for the task, empowering them for success, employing them for effectiveness, and communicating the value of the mentor relationship.

The Right Person for the Job

As discussed above, Paul recognized immediately that he wanted Timothy to join him on his ministerial journey to spread the gospel message of salvation. Paul was struck by Timothy's excellent reputation and presence, and asked him to join in his mission.³² Paul's awareness of both Timothy's personality and the nature of ministry gave him the assurance that Timothy was well-suited for serving as a witness to God's kingdom.

Finding the right person for the job is equally as important in today's organizations as it was for Paul's ministry efforts. The organizational leadership research field has termed the process of matching the right person to the right job as *person-job fit*.³³ Carless describes person-job fit as "the match between individual knowledge, skills, and abilities (KSA) and demands of the job or the needs/desires of an individual and what is provided by the job."³⁴ When an individual perceives a match

³² Acts 16:3.

³³ Sally Carless, "Person-Job Fit versus Person-Organization Fit as Predictors of Organizational Attraction and Job Acceptance Intentions: A Longitudinal Study," *Journal of Occupational and Organizational Psychology* 78, no. 3 (2005): 411-430.

³⁴ *Ibid.*, 412.

between him or herself and the job, he or she is more likely to experience job satisfaction, motivation, and commitment.³⁵

While person–job fit may sound like an idealist concept, Carless suggests that a careful examination of several areas of the employee and the job environment may increase the likelihood that person–job fit will occur.³⁶ These areas include providing an environment with a manageable workload, offering some degree of choice and control for workers, giving rewards for and recognizing good work, developing a sense of belonging and community among all organizational members, and ensuring that respect and justice prevail in the workplace.³⁷ If the examinations of these areas for both job environment and employee are congruent, the employee will find his or her work to be rewarding and valuable.³⁸

In establishing his mentor relationship with Timothy, Paul recognized the value of selecting the right person for the ministerial tasks at hand. The result of this person–job fit was a committed, motivated messenger of the gospel in the person of Timothy. If the same approach is applied to mentor relationships in contemporary organizations, the result will be employees who are committed to and motivated by their work.

Equipped for the Task

In addition to selecting Timothy as the right person for the job, Paul also mentored Timothy by equipping him for the tasks of ministry. In terms of contemporary leadership challenges, equipping workers for their tasks is much like the organizational practice of employee training. According to Owens, employee training is a vital component to organizational success, as it contributes to employees' increased job satisfaction and organizational commitment, and decreased turnover.³⁹ Successful training programs often include both job-specific education and socialization into the organization.⁴⁰ Ivancevich, Konopaske, and Matteson state that “training programs are an integral tool in providing the necessary new skills and knowledge. In fact, the most widely used methods for developing employee productivity are training programs.”⁴¹ Clearly, the benefits for training programs on employee and organizational outcomes are worth the time and effort involved in developing and implementing such programs.

Employee training programs that have been found to be the most successful include several similar components. According to Brown, training program development should begin with a needs assessment that targets employees' knowledge and skills,

³⁵ Ibid., 411-430.

³⁶ John Angerer, “Job Burnout,” *Journal of Employment Counseling* 48, no. 3 (2003): 98-107.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Patrick Owens, “One More Reason Not to Cut Your Training Budget: The Relationship Between Training and Organizational Outcomes,” *Public Personnel Management* 35, no. 2 (2006): 163.

⁴⁰ Chad Autry and Anthony Wheeler, “Post-hire Human Resource Management Practices and Person–Organization Fit: A Study of Blue-Collar Employees,” *Journal of Managerial Issues* 17, no. 1 (2005): 58-78; John Ivancevich, Robert Konopaske, R., and Michael Matteson, *Organizational Behavior Management* (Boston: McGraw-Hill, 2005), 595.

⁴¹ Ivancevich et al., *Organizational Behavior Management*, 595.

employee relationships, organizational change, and career development.⁴² Salomon and Schork suggest that training programs be professionally developed and focus on inclusion among employees, particularly with a diverse staff.⁴³ In terms of incorporating socialization practices into a training program, integrating employees into the organization should begin during the hiring process.⁴⁴ During recruitment, realistic job previews and descriptions offer prospective employees a clear picture of how their skills and knowledge might be utilized within the organization, a process referred to as anticipatory socialization. Following this stage, accommodation socialization involves individualized orientation programs, social skills training, extensive feedback, stimulating work assignments, and challenging leadership.⁴⁵ The accommodation socialization stage most closely resembles the training programs typically found in organizations. The final stage, role management socialization, provides professional career counseling and increased flexibility in work assignments for employees who have successfully completed earlier training programs and who are well-adjusted to the organization.⁴⁶

Overall, following Paul's mentoring example by offering training programs to employees brings about positive employee and organizational outcomes. Through both job-specific skills training and socialization into the organization, leaders can ensure that employees receive satisfaction from their jobs and improve their levels of commitment to the organization.

Empowered for Success

As Timothy developed his ministerial competencies under Paul's guidance and instruction, he became increasingly empowered to spread the gospel message. Paul reminded Timothy of his call to the gospel and renewed his commitments to the mission-minded goals of ministry. The concept of empowerment can be equally as effective when applied to contemporary organizational settings.

Organizations that have made empowerment an integral part of their best practices reap similar rewards to those of ensuring person–job fit and training employees. These rewards include increased job satisfaction and organizational commitment.⁴⁷ In addition to these benefits, empowerment has been shown to increase employees' perceptions of organizational fairness and justice, respect from both peers

⁴² Judith Brown, "Training Needs Assessment: A Must for Developing an Effective Training Program," *Public Personnel Management* 31, no. 4 (2002): 571-572.

⁴³ Mary Salomon and Joan Schork, "Turn Diversity to Your Advantage: R&D Organizations that Aspire to Recruit the Best and Brightest Cannot Afford to Ignore Any Portion of the Talent Pool," *Research–Technology Management* 46, no. 4 (2003): 41.

⁴⁴ Ivancevich et al., *Organizational Behavior Management*, 50.

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Weichun Zhu, Douglas May, and Bruce Avolio, "The Impact of Ethical Leadership Behavior on Employee Outcomes: The Roles of Psychological Empowerment and Authenticity," *Journal of Leadership & Organizational Studies* 11, no.1 (2004): 16-27.

and leaders, and organizational trust.⁴⁸ Empowerment initiatives also bring benefits to an organization's leaders or managers.⁴⁹ According to Fuller, Morrison, Jones, Bridger, and Brown, employees' psychological empowerment can increase the positive outcomes associated with certain leadership styles, such as transformational leadership.⁵⁰

Organizational leaders can empower their employees through such strategies as including them in decision-making processes, allowing them to complete work assignments that are meaningful to them, providing them with opportunities to influence change in the organization, and allowing them to voice their opinions to colleagues and superiors.⁵¹ These empowerment practices fulfill the prerequisites for psychological empowerment according to Zhu et al., which they describe as "a set of four cognitions reflecting an individual's orientation to his or her work role: meaning, competence, self-determination and impact."⁵² Overall, leaders who are effective at empowering employees share their values with employees through human-centeredness, create a vision and serve as its role model, maintain both a high-task and high-people leadership style, and have excellent skills in human development and communication.⁵³ Lin assures organizational leaders of the value of empowerment by stating:

Approaching a new century that will doubtless be characterized by hypercompetition, organizations must rely on committed and competent employees, who are receptive to the concept of learning continuously to maintain competitive advantages. With a rather high percentage of failure of managerial fads, organizations should look within themselves to instill employees' zeal and to explore their potential that can be attained through empowerment.⁵⁴

As a mentor, Paul clearly recognized the potential that Timothy could attain through empowerment. If today's leaders apply empowerment concepts to their leadership challenges, they too will realize the organizational benefits and employee potential that result from effective empowerment practices.

Employed for Effectiveness

Once Paul recognized Timothy's empowered nature, he gave Timothy the opportunity to put his competencies to the test. Paul challenged Timothy's ministry skills by placing him at the head of the church in Ephesus, a congregation that had fallen ill with false teachings and heresies. Today's leaders can follow Paul's example of

⁴⁸ Heather Laschinger and Joan Finegan, "Using Empowerment to Build Trust and Respect in the Workplace: A Strategy for Addressing the Nursing Shortage," *Nursing Economics* 23, no. 1 (2005): 6-13.

⁴⁹ Bryan Fuller, Ruby Morrison, Ladon Jones, Donna Bridger, and Valerie Brown, "The Effects of Psychological Empowerment on Transformational Leadership and Job Satisfaction," *The Journal of Social Psychology* 139, no. 3 (1999): 389-392.

⁵⁰ Ibid.

⁵¹ Mickey Parsons, "Capacity Building for Magnetism at Multiple Levels: A Healthy Workplace Intervention," *Topics in Emergency Medicine* 26, no. 4 (2004): 287-296.

⁵² Zhu et al., "The Impact of Ethical Leadership," 20.

⁵³ Carol Lin, "The Essence of Empowerment: A Conceptual Model and a Case Illustration," *Journal of Applied Management Studies* 7, no. 2 (1998): 223.

⁵⁴ Ibid., 223.

effective mentoring by challenging their employees to use their skills for personal and organizational effectiveness.

According to Marx, “The key to successfully retaining highly qualified employees is simply to create an environment that would encourage them to stay . . . by giving them new responsibilities and challenging work.”⁵⁵ Challenging employees in this way is beneficial to both the employee and the organization. Challenged employees gain self-confidence every time they overcome an obstacle or meet a deadline.⁵⁶ Such employees also increase their personal investment in the organization and feel more involved in its success. As a result, these employees are often more productive, innovative, and loyal.⁵⁷

Just as Paul recognized the increased value of a challenged worker, today’s leaders should recognize that employees who are consistently challenged and stimulated by their work become stronger assets for the organization.

A Treasured Relationship

The final component of Paul’s mentorship with Timothy involved consistently communicating his admiration, respect, and gratitude for Timothy as a fellow worker for the kingdom of God. In contemporary leadership settings, establishing solid relationships with followers is an important part of leader–follower interaction.⁵⁸

In the organizational leadership research of the past few decades, the study of leader–follower relationship development has taken several forms. The most prevalent of these forms involves what is referred to as *leader–member exchange theory*, or LMX.⁵⁹ This line of research posits:

Leaders do not use the same style or set of behaviors uniformly across all members or subordinates; instead, unique relationships or exchanges develop with each member. High-quality LMXs (referred to as “in-group” exchanges in the early research on the model) are characterized by mutual trust and support, whereas low-quality LMXs (referred to as “out-group” exchanges) are based on simply fulfilling the employment contract.⁶⁰

Members of the in-group typically experience much better relationships with their superiors than members of the out-group, as can be seen through their increased access to information, influence, opportunities for growth, decision-making latitude, and leader support.⁶¹ Such leader–follower relationships represent an ideal state of communication and interaction between leaders and their followers. Both leaders and

⁵⁵ Mary Marx, “Keeping Your Best Employees,” *Journal of Property Management* 60, no. 6 (1995): 26.

⁵⁶ *Ibid.*, 28.

⁵⁷ Marx, “Keeping Your Best Employees,” 29.

⁵⁸ Gian Casimir, David Waldman, Timothy Bartram, and Sarah Yang, “Trust and the Relationship between Leadership and Follower Performance: Opening the Black Box in Australia and China,” *Journal of Leadership & Organizational Studies* 12, no. 3 (2006): 68-85.

⁵⁹ Sandy Wayne, Robert Liden, and Raymond Sparrowe, “Developing Leader–Member Exchanges: The Influence of Gender and Ingratiation,” *American Behavioral Scientist* 37, no. 5 (1994): 697.

⁶⁰ *Ibid.*, 698.

⁶¹ *Ibid.*, 699.

followers should recognize the value of high-quality in-group relationships and should work to manage their relationships accordingly.⁶²

In addition to leader–follower relationship development, recognizing valuable employees is a concept that modern-day leaders should practice consistently.⁶³ Messmer notes that employee recognition serves as an excellent tool for both employee retention and motivation.⁶⁴ Luthans states that “consistently and frequently applied formal and informal recognition programs provide management with a powerful tool to influence employees to live the company’s values and implement its focused mission.”⁶⁵ Additionally, employee recognition brings about the classic organizational outcomes of increased job satisfaction and organizational commitment.⁶⁶

To practice employee recognition, Luthans suggests four characteristics that should be present in an employee recognition program.⁶⁷ First, the recognition should occur immediately after a desired behavior has occurred in order to maximize its potency. Second, the recognition should be delivered personally to increase the social reward power of the recognition and to underscore the importance of the employee’s performance. In addition to these practices, Luthans recommends that the recognition be tailored to the recipient to increase its value and meaning for that individual. Finally, employee recognition should serve as a direct, positive reinforcement of the given behavior.⁶⁸

Through solid relationship development and consistent employee recognition, today’s leaders can demonstrate to their employees that they are as valuable and treasured as Timothy was to Paul throughout the New Testament.

III. SUMMARY

The mentor relationship has received increasing amounts of attention from both organizational leadership researchers and leadership practitioners alike. Successful mentor relationships result in benefits to the mentor, the protégé, and the organization. In the New Testament, the apostle Paul recognized the value of developing Timothy into a more effective minister of the gospel. Paul carefully selected Timothy to work with him in the ministry, equipped him for ministerial tasks, empowered him for success, employed him in a challenging work environment, and communicated to Timothy the value of their relationship. By following similar strategies, today’s leaders can develop mentor relationships that prepare tomorrow’s leaders to handle the challenges of an ever-changing workplace.

⁶² Ibid., 699.

⁶³ Max Messmer, “Creating an Effective Recognition Program,” *Strategic Finance* (2004): 13-15.

⁶⁴ Ibid., 14.

⁶⁵ Kyle Luthans, “Recognition: A Powerful, but Often Overlooked, Leadership Tool to Improve Employee Performance,” *Journal of Leadership & Organizational Studies* 7, no. 1 (2000): 31-39.

⁶⁶ Roy Saunderson, “Survey Findings of the Effectiveness of Employee Recognition in the Public Sector,” *Public Personnel Management* 33, no. 3 (2004): 255-276.

⁶⁷ Luthans, “Recognition,” 31.

⁶⁸ Ibid.

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REVELATION, FORESIGHT, AND FORTITUDE: HOW AWARENESS OF THE FUTURE AFFECTED THE EARLY CHURCH AND HOW THEIR PAST MIGHT INFLUENCE OUR FUTURE

THOMAS D. HOLLINGER

John's Revelation to the Christian churches of Asia provided a powerful apocalyptic message, helping early Christians to struggle through Roman oppression and emerge beyond the shadow of Second Temple Judaism. Ideological texture analysis from socio-rhetorical criticism deciphers the revelatory model at work in John's message, while a discussion of present-day foresight models establishes a contemporary corollary for comparative purposes. Where John's model was based on prophetic, apocalyptic imagery, contemporary foresight models involve a systemic process of envisioning plausible futures that can help to build resiliency into planning processes. Both models have contemporary value. Radical change and incredible complexity have increased the need for hope in the future and for strategic foresight to deal with extraordinary levels of uncertainty. Nevertheless, foresight without Biblical wisdom can lead to selfish utilization of the earth's finite resources. Revelation and eschatology can help to ensure that foresight motives and applications are consistent with God's intent. Ultimately, it is the combination of foresight applications and Biblical wisdom that will lead to a future that is, as Ted Peters related, both "human and divine."¹

¹ Ted Peters, *Futures: Human and Divine* (Atlanta, GA: John Knox Press, 1978).

I. INTRODUCTION

The early Christian Church struggled under extreme circumstances.² Living under the shadow of the Roman Empire and Second Temple Judaism, the Early Church was strongly influenced and threatened by the political, economic, social, cultural, and religious aspects of that era.³ The New Testament provides many examples of persecution, turmoil, and how the Early Church responded. However, to gain an appreciation for how an awareness of the future helped the Church to emerge from these challenges, the book of Revelation provides insight through the apocalyptic revelation given by John to the seven churches of Asia.⁴ By studying these messages and using ideological texture analysis from socio-rhetorical criticism,⁵ a model of Christian foresight emerges.

John's revelation included acknowledgement,⁶ correction,⁷ and encouragement⁸ in the face of fear, enmity, and shame. In the midst of these trials, John called them to experience friendship, confidence, and intimacy with their Lord and Savior Jesus Christ.⁹ The combination of apocalyptic imagery, powerful language, recurring themes, and church specific instructions that shined a spotlight on each of the seven churches must have created a very strong emotional response.¹⁰ Foresight into the future played a crucial role in this process.

This essay reveals the foresight model at work in the churches of Asia by establishing a social, cultural, and historical backdrop for John's apocalypse. It then focuses on the church of Laodicea to demonstrate the framework of the foresight model and how it may have influenced the Early Church. Although the model is specific to the first-century church, it has the potential to inform and encourage contemporary Christian foresight applications. To that end, the essay describes contemporary foresight models and then compares them with John's, analyzing the differences and providing implications for Christians who are developing present-day, Christian foresight models.

II. REVELATION

The book of Revelation opens with, "The revelation of Jesus Christ, which God gave Him to show his servants what must soon take place; He made it known by sending His angel to His servant John, who testified to the word of God and to the

² Acts and Rv. All scripture references are from the New Revised Standard Version unless otherwise noted.

³ Richard A. Horsley and Neil Asher Silberman, *The Message and the Kingdom: How Jesus and Paul Ignited a Revolution and Transformed the Ancient World* (New York: Grossett/Putnam, 1997).

⁴ Rv 2:1-3:22.

⁵ Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Harrisburg, PA: Trinity Press, 1996).

⁶ Referring to identification of both the positive and negative attributes of each of the churches.

⁷ Suggestions for improvement and returning to good standing.

⁸ Hope for the future.

⁹ David A. deSilva, "The Strategic Arousal of Emotions in the Apocalypse of John: A Rhetorical-Critical Investigation of the Oracles to the Seven Churches," *New Testament Studies* 54, no. 1 (2008): 90-114.

¹⁰ Ibid.

testimony of Jesus Christ, even to all that he saw.”¹¹ John, the writer of the book of Revelation, then immediately encouraged his readers by telling them that those who would read, hear, and keep the words of the prophecy would be blessed, but he also set the level of urgency by telling them, “The time is near.”¹² These comments most likely referred to the impending collapse of the second temple, prophesied by Jesus,¹³ and the problems associated with political accommodation to the Roman Empire.¹⁴

John’s Message to the Seven Churches

John’s greeting to the seven churches offered grace and peace as he lifted up Jesus Christ as the eternal ruler of the earth who was to be praised and revered.¹⁵ Through apocalyptic imagery and by quoting Christ, John grabbed his reader’s attention, established the authority of Christ in his message to the seven churches, and established himself as the messenger who was to deliver the message.¹⁶ John shared the spectacular images he saw and Christ’s response when John fell at His feet in awe of what he had seen.¹⁷ John then proceeded to share the messages Christ had for each of the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.¹⁸

Each message to the seven churches was unique to the specific church being addressed; however, similar themes ran throughout the discourse. This provided explicit instructions for each church while providing a comprehensive framework for all of them. To gain an appreciation for this revelatory model, this essay focuses primarily on the last of the messages, which was addressed to the church of Laodicea.¹⁹

John’s Message to Laodicea

The church of Laodicea was “neither cold nor hot,”²⁰ which was clearly not acceptable.²¹ Although the church at Laodicea perceived itself to be rich, Christ saw it as “wretched, pitiable, poor, blind, and naked.”²² He therefore counseled them to acquire “gold refined by fire”²³ to become *spiritually* rich, “white robes”²⁴ to cover their

¹¹ Rv 1:1-2.

¹² Rv 1:3.

¹³ Lk 21:6.

¹⁴ David Cashmore, “Laodicea and the Seven Churches,” *Stimulus* 12, no. 2 (2004): 16.

¹⁵ Rv 1:4-6.

¹⁶ Rv 1:7-20.

¹⁷ Rv 1:17-20.

¹⁸ Rv 2:1-3:22.

¹⁹ Rv 3:14-22.

²⁰ Rv 3:15.

²¹ Rv 3:16.

²² Rv 3:17.

²³ Rv 3:18.

²⁴ *Ibid.*

shame, and “salve”²⁵ for their eyes that they might see the truth. Christ reproved them out of love, and told them that they needed to repent.²⁶ He then stated:

Listen! I am standing at the door, knocking; if you hear My voice and open the door, I will come in to you and eat with you, and you with Me. To the one who conquers I will give a place with Me on My throne, just as I Myself conquered and sat down with My Father on His throne. Let anyone who has an ear listen to what the Spirit is saying to the churches.²⁷

Writing in the voice of Christ, John acknowledged their downfall, offered correction, and encouraged them. However, more was at work here than initially meets the eye. To gain a better understanding of this message to Laodicea, it is imperative that it be looked at in the historical, social, cultural, and ideological perspective of the time in which it was given.

III. SOCIAL, CULTURAL, AND IDEOLOGICAL PERSPECTIVE

The first-century church was operating under the pressures of the Roman Empire, which established the “dominant culture”²⁸ throughout that region of the world.²⁹ Second Temple Judaism, which established a subculture,³⁰ created additional complications for the fledgling Christians who were looking for a new future. The Christian “counter-culture”³¹ was trying to establish a better society, not by violence or legislative action, but by seeking alternatives in Christ who provided new hope and a constructive image of how people and society should behave. Apostle Paul, John’s predecessor to the area, had impressed upon the Early Church that grace—not law—should be their primary concern.³² Not all Jewish laws and traditions were appropriate for gentile Christians. Furthermore, the Roman Empire was tearing away at the economic, social, cultural, and spiritual fabric of both the Jews and the Christians.³³

Christians in the Early Church were seeking transformed relationships, reflecting their desire to find appropriate means and improved approaches to coping with the evils of their day.³⁴ The Early Church had a reformed approach to social structures, seeing the world as corrupt.³⁵ Their rejection of the Roman Empire would, however, come at a great price. The Jews had already come under the scrutiny of Roman repression,³⁶ and Christians had to live under the additional weight of Second Temple Judaism. Where much of society was looking to salvation from Rome or strict adherence to Jewish laws and traditions, Christians were looking for salvation through Jesus Christ and a new reality to arise through divine intervention.

²⁵ Ibid.

²⁶ Rv 3:19.

²⁷ Rv 3: 20-22.

²⁸ Robbins, *Exploring the Texture of Texts*, 86.

²⁹ Horsley and Silberman, *The Message and the Kingdom*.

³⁰ Robbins, *Exploring the Texture of Texts*, 86.

³¹ Ibid., 87.

³² Acts; Horsley and Silberman, *The Message and the Kingdom*.

³³ Ibid.

³⁴ Robbins, *Exploring the Texture of Texts*, 73.

³⁵ Acts 2:38-40.

³⁶ Horsley and Silberman, *The Message and the Kingdom*.

In addition to providing consideration for the historical, social, cultural, and ideological context of the time period, the message to Laodicea should also be viewed within the context of the entire message of Revelation, especially as it related to the first chapter and the messages for the other churches. The first chapter of Revelation acknowledged that John was their brother who was also enduring persecution.³⁷ This acknowledgement in conjunction with Christ's promises to those who were to become "conquerors" suggests that the churches were being prepared for making choices "between worshiping the beast of Rome, or the one true God"³⁸ and that they would need courage to persevere through even greater persecution.³⁹ Promises of wonderful blessing were to await those who would overcome, and judgment awaited those who would not repent or hold fast to what they had in Christ.⁴⁰

It is most likely that these messages would have been read together in combination to each of the churches, providing local instruction, correction, and encouragement at the same time each congregation could learn about the Church comprehensively. For that reason, it is helpful to acknowledge the similarities and the differences between the messages to each church.

Each of the seven messages was addressed "to the angel of the church,"⁴¹ provided a description of Christ, and indicated Christ's awareness of their activities. The messages consisted of some combination of encouragement, rebuke, blessing, judgment, or approval. They ended with closing remarks making promises to those who would be conquerors, but spoke to everyone:⁴² everyone who had ears was to "listen to what the Spirit is saying to the churches."⁴³

IV. ANALYSIS

The members of the church of Laodicea had a relationship with John (the writer of Revelation), with the other Christian churches in the surrounding area, with Christ (the head of the church as Lord and Savior), and with God through Christ. They also had social relationships with their communities, which were under the influence of Rome and Second Temple Judaism. These relationships were often at odds with each other, creating confusion and questioning the allegiance of the church to Jesus Christ.

John's revelation, placed in the context of belief in the imminent return of Christ and either his blessings or judgment, would have served to clarify the church's existing state, its responsibilities, and the future outcomes of their present actions. This foresight would have encouraged them to hold on to those aspects of Christianity where they were strong, to make corrections where they were in error, and to have courage in the face of even greater opposition.

³⁷ Rv 1:9.

³⁸ David Cashmore. "Laodicea and the Seven Churches," 16.

³⁹ Ibid.

⁴⁰ Rv 2:1-3:22.

⁴¹ Rv 2:1 -3:22.

⁴² Cashmore, "Laodicea and the Seven Churches."

⁴³ Rv 2:1 -3:22.

John's writings to the seven churches seem most appropriate for the social and political environment at the time of their writing. They also seem consistent with Jesus' view of the future and the revolution He ignited during His ministry.⁴⁴ According to Gary, Jesus viewed the future *creatively* in contrast to the *conventional* or *counter* futures of that day.⁴⁵

As Horsely and Silberman observed, revolutionary response to Roman order was predicated on the harsh political, economic, social, and technological changes thrust upon the Jews as radical change swept the land.⁴⁶ Remaking Galilee, according to these authors, was about the impact of Rome on this fringe community that failed to realize Rome's promises of "prosperity and hope."⁴⁷ They further asserted that Jesus sparked a different kind of revolution: a revolution of hope and confidence through community instead of violence and bloodshed—a spiritual revolution to restore a covenantal system that placed God above all, called for preservation of Israel's legacy, and viewed all people as one family under God.

This "social transformation"⁴⁸ provided freedom and independence from Roman tyranny, as Jesus' disciples dispatched more than a spiritual revolution; they also promoted "a community-oriented political-religious program of renewal."⁴⁹ In contrast to other views on eschatology,⁵⁰ these perspectives focused on generational concerns, not a distant future with surrealistic apocalyptic implications. As a result, they would have evoked strong emotions in the readers and hearers of the messages, which would have helped them to recognize the destructive powers at work in the Roman Empire's attempt to establish a world religion. In association with John's apocalyptic revelation, the early Christian churches were gaining the fortitude they needed to emerge from the shadow of Second Temple Judaism and Roman tyranny.

V. CONTEMPORARY FORESIGHT MODELS

Foresight—in contemporary terms—implies an ability to construct views of the future that incorporate multiple, plausible, and insightful alternatives.⁵¹ The goal of foresight is to provide better, more informed decision making.⁵² It can mitigate uncertainty and help decision makers "move forward with [greater] clarity, creativity, and confidence."⁵³ According to Andy Hines, the process involves framing, scanning,

⁴⁴ Jay Gary, "The Future According to Jesus: A Galilean Model of Foresight," *Futures* 40, no. 7 (September 2008): 630-642.

⁴⁵ *Ibid.* Jesus rejected both the official, Roman, collaborative, *conventional* (top down) view and the Jewish, nationalistic, dissenting, *counter* (bottom-up) view—providing an alternative that would break the cycle of oppression and rebellion.

⁴⁶ Horsley and Silberman, *The Message and the Kingdom*.

⁴⁷ *Ibid.*, 45.

⁴⁸ *Ibid.*, 56.

⁴⁹ *Ibid.*, 59.

⁵⁰ Ted Peters, *Futures*; Anthony Hoekema, "Recent Trends in Eschatology," in *The Bible and the Future*, 288-316 (Grand Rapids, MI: Eerdmans, 1994).

⁵¹ Andy Hines, "Strategic Foresight: The State of the Art," *Futurist* 40, no. 5 (September–October 2006): 18-21.

⁵² *Ibid.*, 21.

⁵³ *Ibid.*, 18.

forecasting, visioning, planning, and acting. Scenario planning also plays a role; however, Lindgren and Bandhold⁵⁴ noted that forecasting (projection) and visioning (establishing a desired future) are different from scenario planning.

Ralston and Wilson⁵⁵ provided an in-depth process for scenario planning, which facilitates the process of “developing strategies in uncertain times.”⁵⁶ Scenarios provide stories of “what can conceivably happen”⁵⁷ in contrast to expectations and desired outcomes. This distinction makes scenarios more effective at revealing risks and the potential impact of previously unanticipated events. Scenarios also establish a mechanism to identify and plan for the potential vagaries of the future. Furthermore, they provide planners with opportunities “to engage in ‘rehearsals of the future’”⁵⁸ while there is still enough time to adjust. In this way, scenario planning provides a link between futurology and strategy.⁵⁹

As instability and uncertainty intensify, the number of assumptions in planning processes increase,⁶⁰ which amplifies the need for strategic foresight and scenario planning. This is particularly true for circumstances such as crisis management, opportunity management, and risk management.⁶¹ However, because “strategic foresight is based on the principle of planning from the future back to the present,”⁶² it is atypical, requires new approaches, and demands different ways of thinking.

Strategic foresight is a process that learns from the past, uses the present to determine critical issues for the future, and then visualizes the future in multiple ways to positively influence the present and the future.⁶³ It also provides a proving ground for strategies. Testing strategies, according to Heijden,⁶⁴ involves running planning ideas through multiple futures to see how they hold up to a range of possibilities. This process helps to identify internal strengths and weaknesses in the context of a variety of external opportunities and threats. But being prepared for the future requires much more. It requires a different world view than those that dominate current thinking.⁶⁵ Beyond the technological, economic, and political consequences are social and moral

⁵⁴ Mats Lindgren and Hans Bandhold, “Scenario Planning: An Introductory Overview,” in *Scenario Planning: The Link Between Future and Strategy*, 21-46 (New York: Palgrave Macmillan, 2002).

⁵⁵ Bill Ralston and Ian Wilson, *The Scenario Planning Handbook: Developing Strategies in Uncertain Times* (Mason, OH: South-Western Educational, 2006).

⁵⁶ *Ibid.*, cover page.

⁵⁷ Lindgren and Bandhold, “Scenario Planning,” 21.

⁵⁸ Ralston and Wilson, *The Scenario Planning Handbook*, 25.

⁵⁹ Lindgren and Bandhold, “Scenario Planning,” 26.

⁶⁰ James Dewar, *Assumption-Based Planning: A Tool for Reducing Avoidable Surprises* (Cambridge, UK: Cambridge University Press, 2002).

⁶¹ Nick Marsh, Mike McAllum, and Dominique Purcell, “Why Strategic Foresight?” (a briefing paper, Christian Futures Network, 2002).

⁶² *Ibid.*, 2.

⁶³ Hines, “Strategic Foresight”; Richard Slaughter, “Futures Concepts,” *Futures* 25, no. 3 (April 1993): 289-314; Hugh Courtney, Jane Kirkland, and Patrick Viguierie, “Strategy Under Uncertainty,” *Harvard Business Review* 75, no. 6 (November–December 1997): 67-79.; Marsh et al., “Why Strategic Foresight.”

⁶⁴ Kees Van der Heijden, “Option Planning,” in *Scenarios: The Art of Strategic Conversation*, 273-284 (Hoboken, NJ: John Wiley, 2005).

⁶⁵ Slaughter, “Futures Concepts.”

consequences that must not be ignored if we are to have a brighter future for everyone.⁶⁶

“Decisions have long-term consequences,”⁶⁷ and our worldviews affect our attitudes towards the choices we make and the alternatives we choose. The dominance of instrumental rationality, which has encouraged unlimited growth in infrastructure, “cannot supply useful insights about ethics, meanings, or purposes.”⁶⁸ Western cultures and an industrialized worldview—through reductionism, desacralization of nature, and cultural editing—have trampled the transcendent goals of meaningful life.⁶⁹ Unless we can learn to “dance with systems”⁷⁰ and “dragons”⁷¹ with a worldview that is focused on sustainability, respect for our planet, and respect for all of its inhabitants, foresight could lead to further concentration of wealth, power, and corruption. Clearly, this is not what God intended.⁷²

VI. COMPARISON OF FORESIGHT MODELS

John’s vision of the future was born out of prophetic, apocalyptic revelation and the images he saw on the island of Patmos. His revelation for the seven churches of Asia was unlike anything experienced in present times. It provided a dramatic reflection of the churches’ conditions and an image of the future that awaited those that would overcome the problems they faced. This foreknowledge encouraged the seven churches of Asia to make adjustments, or course corrections, to get back onto an acceptable path; a path that would lead them to conquer the ills of their day and to prosper in God’s kingdom. It gave them courage in the face of the world’s oppression and uncertainty.

Futurology and present day foresight applications deal with what the world is becoming and the challenges faced by extreme changes in the modern world. However, as reflected in the previous section, contemporary foresight models don’t presume prophetic foreknowledge. They frame key issues, scan the environment for important trends, and envision possible outcomes as part of a comprehensive strategic foresight process that facilitates planning and informed action.⁷³ This is essential for dealing with radical change, globalization, and the complexity of economic, political, technological, ecological, and social systems. Contemporary foresight models involve a human process⁷⁴ that facilitates decision making under extreme uncertainty.⁷⁵ Nonetheless,

⁶⁶ Ibid.; “Global Challenges for Humanity,” The Millennium Project, <http://www.millennium-project.org/millennium/challenges.html> (accessed May 24, 2010).

⁶⁷ Slaughter, “Futures Concepts,” 290.

⁶⁸ Ibid., 300.

⁶⁹ Ibid.

⁷⁰ Donella Meadows, “Dancing with Systems,” Sustainability Institute, <http://www.sustainer.org/pubs/Dancing.html> (accessed May 24, 2010).

⁷¹ James Canton, *The Extreme Future: The Top Trends that will Reshape the World for the Next 5, 10, and 20 Years* (New York: Dutton, 2006), 301-329.

⁷² The Holy Bible.

⁷³ Hines, “Strategic Foresight.”

⁷⁴ Jay Gary, “The Future of Faith FAQ,” Christian Futures Network, <http://www.christianfutures.com/faq.shtml> (accessed July 11, 2010). Dr. Gary points out that not all futurology is secular.

⁷⁵ Courtney et al., “Strategy Under Uncertainty”; Canton, *The Extreme Future*.

there are moral components and consequences to the social, technological, economic, environmental, and political choices being made.⁷⁶

Similar to the time of Christ, contemporary people and governments influence the future by their daily actions. Just as the Roman Empire and the early Christian Church altered the lives of people and their future, actions that are taken today will have both a current and a future impact. What should not be forgotten is that the goal of the Roman Empire was radically different than the vision of the early Christian Church. This is no trivial matter, as today's foresight applications have the potential to facilitate very different kinds of outcomes. The search for prosperity and hope for the future can lead people to take very different approaches, depending upon their values and the cultural lens they use to view the future.

When futurists "project visions of the kind of utopia they desire in place of oblivion . . . they sound a good deal like those who project the Christian vision of the Kingdom of God."⁷⁷ Nevertheless, for contemporary foresight applications to be in accordance with God's will and purpose, they must consider the moral and spiritual implications of their outcomes. This can only happen when preferred futures are in conformity with God's eternal principles and the desired outcomes identified in the Bible. A secular, humanistic approach that focuses on selfish motives is destined to fall short of an approach that integrates Biblical wisdom and principles.⁷⁸ For this reason, it makes sense to employ the best of both.

Futurology and foresight applications can help to make better sense out of the world. Revelation and eschatology can help people to stay on track as they plan for the future, shaping it in the image that God has given and allowing for Christ to have a transformational impact throughout time.⁷⁹ Both the accuracy of strategic foresight applications and the outcomes of their resultant strategies will remain uncertain. What can be certain is the hope that can be placed in God when those applications remain in conformity with His ultimate design.

VII. IMPLICATIONS AND CONCLUSIONS

The world is very different today than it was in the time of John. As a result, foresight models are much different than they were then. Nevertheless, the revelatory model in John's apocalypse can do much to inform present-day foresight applications. For example, John's dramatic image of the future had a powerful influence that created a sense of urgency. An extreme vision of the future can be a powerful motivator, but it needs to be shared in a context that is applicable and understandable—both locally and globally.

Readers of John's Revelation were provoked and encouraged to abide in the will of God, caring for one another and living in obedience. Present-day foresight models can also have a powerful influence through the development of dramatic images of the

⁷⁶ Ted Peters, *Futures*.

⁷⁷ *Ibid.*, 20.

⁷⁸ *Ibid.*

⁷⁹ Jay Gary, "The Future According to Jesus: A Galilean Model of Foresight," *Futures* 40, no. 7 (September 2008): 630-642.

future; however, the moral concerns for remaining in God's will and protecting His creation should not be overlooked.

Under the Roman Empire, the Jews and the Christians had limited options. Today, particularly in the United States, there is far more freedom. It is extremely important that people exercise their rights to that freedom in a way that is pleasing to God, honoring the stewardship responsibilities that all Christians have to the Creator and His creation.

Although a case might be made that foresight and eschatology have little to do with each other, they do share common ground. For example, according to Ted Peters,⁸⁰ "the future is an intrinsically moral concern,"⁸¹ and "future consciousness itself is an intensely religious phenomenon,"⁸² tying together the desperate streams of futurology and eschatology. This would be hard to accept if not for application of the "hermeneutic of culture,"⁸³ which broadens religion to include the ultimate concerns of a culture even when they are secularly based.

If "futures is the science that seeks to understand the future and provide the tools whereby humans can obtain greater control over their own destiny,"⁸⁴ then like eschatology, which comes at the present from a different direction,⁸⁵ it still concerns itself with the future outcome of the human race. If we accept that futurology helps us to become, and eschatology helps us to appreciate the coming of God's final kingdom, there is ample territory for the streams to overlap. As Slaughter⁸⁶ noted, worldviews and attitudes play a significant role in decisions made about the future. Sustainability—referring to both ecological and eternal sustainability—cannot be reached without an ultimate concern for the human race. Futurology presents many different futures; however, without values and eschatology, the "ultimate concerns" for the human race will not be met.⁸⁷ It is here where the past, the present, and the future merge.

The past is history, and the future is uncertain; however, getting caught up with complacency or fear can undermine both the present and the future.⁸⁸ What people can do is learn from the past, and, with hope for the future, use today to plan for a better tomorrow. Both futurology and eschatology can help.

Respect for the planet and its inhabitants demands better understanding of not only what has been done, but what will be done. Here, futurology can provide foresight to leverage opportunities, while avoiding destructive tendencies. However, futurology, mingled with grounded and hopeful eschatology, provides a platform for truly constructive action in our present age.⁸⁹ Today we can help shape the future, but an ever-present assurance of God's love can encourage us to live in harmony as

⁸⁰ Peters, *Futures*.

⁸¹ *Ibid.*, 5.

⁸² *Ibid.*, 14.

⁸³ *Ibid.*

⁸⁴ *Ibid.*, 9.

⁸⁵ *Ibid.*, 20-22.

⁸⁶ Slaughter, "Futures Concepts."

⁸⁷ Peters, *Futures*; Slaughter, "Futures Concepts."

⁸⁸ Peters, *Futures*. As Peters points out, lack of hope can cause people to discount the future and focus only on the present, which can lead to selfish, destructive behaviors.

⁸⁹ *Ibid.*

responsible stewards, applying what we have learned from the past, and looking forward to our future in Christ Jesus.⁹⁰

By framing the present with eschatology that is grounded in the past,⁹¹ ever present,⁹² and looks to the certain hope of God through Jesus Christ in the future, we can have greater assurance of living according to God's will.⁹³ Eschatology provides an image of our ultimate future as God intends it to be.⁹⁴ Christ (born in the past), through "The Word," provides proof of God's divinity, connecting the past and the future to the present: in Christ's example we see God's future kingdom.⁹⁵ Futurology identifies future risks resulting from our present actions;⁹⁶ however, as Peters noted, people must make decisions: will we "revel for a few short decades in one last gluttonous technological fling . . . or invoke a new sense of ecological thrift"⁹⁷ and commitment to our descendant's wellbeing. The present value of these streams merging reflects hope for a *sure* future,⁹⁸ judgment for present ills,⁹⁹ better understanding of consequences,¹⁰⁰ encouragement to change,¹⁰¹ and directions on how to do so.¹⁰² Separated, these streams could leave Christians without present insight into the damage they might

⁹⁰ Hoekema, "Recent Trends in Eschatology." As Hoekema notes, "The kingdom of God is both present and future. Biblical eschatology, in other words, if it is to be complete, must deal with both present realities and future hopes" (p. 316).

⁹¹ Gary, "The Future According to Jesus"; Horsley and Silberman, *The Message and the Kingdom*."

⁹² Hoekema, "Recent Trends in Eschatology." Hoekema revealed that Christ's arrival—in one sense—ushered in the kingdom of God, which made it present for those in the time of Christ and a past historical event for us. However, through Christ's saving grace and the indwelling of the Holy Spirit, the kingdom of God lives in all those who have been redeemed, with a corresponding obligation to live sanctified lives. Peters, *Futures*. As Peters noted, God's future kingdom was made present in Christ: "He is tomorrow's bread given us today" (p. 52). "God's eschatological future became present and . . . the hopes of humanity for a new and better world have received divine confirmation" (p. 63). "In Christ God has promised vindication to those who seek to make his future kingdom a present reality. Hope based on this promise gives us the power to live resurrected lives now" (p. 66).

⁹³ Hoekema, "Recent Trends in Eschatology." Hoekema traversed the chasms between realized eschatology, present obligation, and future eschatology in a way that places us in the overlap between Christ's arrival and the coming of God's kingdom. While we can debate whether the kingdom of God is a divine gift that is yet to come or a realized eschatology obtained through Christ's arrival, acceptance of Christ places a present obligation on those who are redeemed to honor God by reflecting the kingdom of God right here and right now, regardless of what is in store for the future.

⁹⁴ Peters, *Futures*.

⁹⁵ Ibid. Peters used Scriptures to reveal the combined evidence of eye witness accounts to the empty tomb and personal encounters after Christ's resurrection. For Jesus, the Easter resurrection was the arrival, or preactualization, of the future reality of God's kingdom. For us, according to Peters, it was the promise "of the eschatological future itself" (p. 54).

⁹⁶ Slaughter, "Futures Concepts."

⁹⁷ Peters, *Futures*, 177.

⁹⁸ Based on God's divine promise for restoration, resurrection, and a heavenly kingdom.

⁹⁹ Acknowledging that we live in a sick and sinful world.

¹⁰⁰ Through the tools of futurology, which predict the future ills of threatening trends, and through recognition that sin creates separation from God.

¹⁰¹ Recognizing that our current, Western values have the potential to destroy our planet, that we can make changes to improve things in the near term, and that we may hope for God's kingdom, which—in its fullness—is yet to come.

¹⁰² Futurology, eschatology, and the foresight to combine them with Biblical wisdom and godly character can steer us in the right direction and give us hope for a better future—near term and ultimately.

cause,¹⁰³ or futurists without the moral values to steer future efforts in accordance with the will of God.¹⁰⁴ Christians are *presently* responsible for a *future* that—in the *interim* between now and the coming of God’s ultimate kingdom—is consistent with his absolute will. Using “the tools of *futurum*. . . eschatology commits us to *adventus* . . . [and] a future that is both human and divine.”¹⁰⁵

About the Author

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¹⁰³ Referring to the social and ecological ramifications of not caring appropriately for our planet or its inhabitants.

¹⁰⁴ Without moral values, futurology can be used for selfish motives.

¹⁰⁵ Peters, *Futures*. Peters states, “Christian eschatology . . . commits us to endeavor within the provisional matrix of present human affairs to plan with the tools of *futurum*.” It also commits us to “the absolute future that continually reminds us of the preliminary character of present efforts compared to the radical transformation to be brought about by God’s Power” (p. 180).



INTEGRAL BIBLICAL LEADERSHIP

STEVEN S. CROWTHER

Integral theory views different disciplines through the lens of four quadrants of knowledge. These four quadrants or perspectives—the subjective, intersubjective, objective, and interobjective—can facilitate the development of theory and practice in leadership. This theory includes aspects of spirituality but it is critiqued and expanded in this study through exegesis of the Biblical text. This process includes expansion of the four quadrants for leadership theory through application of Biblical texts. Then the theory is expanded proposing a fifth aspect to the four quadrants through a critique from Scripture. This fifth aspect of knowing is a suprapersonal aspect of knowledge, and it becomes an important perspective in developing an understanding of leadership. A model for leadership is developed from the perspective of this expanded integral theory in conjunction with appropriate Biblical exegesis.

Integral theory is a theory that has been applied to several different research disciplines in the search for understanding, including research in areas such as medicine, business, and leadership.¹ Integral theory uses four diverse quadrants or perspectives through which to see the world in developing a theory. In the endeavor to understand leadership and develop theories of leadership, there has been research in the Biblical text² as well as the social sciences³ as a foundation for this research. In this

¹ Ken Wilbur, "Introduction to Integral Theory and Practice," *Integral Naked*, <http://in.integralinstitute.org/pdf/E122CFD2-03E0-40e1-BA1D-B2A37D2E216E.pdf>

² Michale Ayers, "Toward a Theology of Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006); Corne J. Bekker, "The Philippians Hymn (2:5-11) as an Early Mimetic Christological Model of Christian Leadership in Roman Philippi," in *Servant Leadership Research Roundtable Proceedings* (Virginia Beach, VA: Regent University, 2006); J. Robert Clinton, *The Making of a Leader* (Colorado

study, the design is to develop an integral system of leadership based in the Biblical text beginning with the teaching of Peter concerning leadership. The four quadrants of integral theory provide the context with which to examine Biblical leadership as found in the Hebrew and Christian Scriptures. In 1 Peter 5:1-6, Peter addresses all four quadrants discussed in integral theory, including the subjective aspect of the leader as a person as well as the objective aspect of the behaviors of leadership. The interobjective perspective of this type of leadership is examined by looking at the relationships of the leaders in the Church in 1 Peter 5:2 discussing the flock under their care. The intersubjective perspective examines the cultural of the image of the shepherd as leader and the implications for leadership. Four pictures develop in this process, starting with the person of the leader from a subjective experience, then moving to the function of the leader with specific instruction about individual activities. The flock of God is then portrayed by Peter as the Church for a picture of leadership, and finally the cultural picture is portrayed by Peter as the shepherd as leader from the shared culture and values of the leaders to whom he was speaking. These issues combine to form a Biblical integral theory of leadership. Theology and leadership inform and illuminate each other, and relating theology to current leadership theories has promise for further research in that theology has a unique relevant significance when practically applied.⁴ This unique relevant significance of the theology of the Biblical text becomes the foundation to form a new model for leadership.

However, there are two further questions that are addressed in this study as well. The first question asks whether these aspects of leadership can be found in other Biblical texts than the one initially discussed. In other words: Is this a broad-based leadership theory from the Biblical text as seen in the context of integral theory? To examine this question and expand the theory, several other texts are examined including Matthew 10:42-45, Acts 20:17-26, and Acts 26:12-22. In these Biblical texts, the teachings of Jesus and Paul are examined in developing an integral theory of Biblical leadership.

The second question addresses not only this model of leadership but also of integral theory itself. Is there a further category or aspect of understanding in the Biblical text that is important for leadership and could form a new category of integral theory or an expansion of understanding by a different perspective than one of the original four perspectives? In the text, there is a consistent issue of leadership that is not fully

Springs, CO: Navpress, 1988); Steven Crowther, "The Spirit of Service: Reexamining Servant Leadership in the Gospel of Mark," *Inner Resources for Leaders* 1, no. 3 (2008); David R. Gray, "Christological Hymn: The Leadership Paradox of Philippians 2:5-11," *Journal of Biblical Perspectives in Leadership* 2, no. 1 (2008); Sharon E. Norris, "Authentic Christological Leadership Revealed through Sacred Texture Analysis of the Philippians Hymn (2:5-11)," *Inner Resources for Leaders* 2 (2008); Kathleen Patterson, "Servant Leadership: A Theoretical Model," in *Servant Leadership Research Roundtable Proceedings* (Virginia Beach, VA: Regent University, 2003).

³ Kim S. Cameron and Robert E. Quinn, *Diagnosing and Changing Organizational Culture* (San Francisco, CA: Jossey-Bass, 2006); Jim Kouzes and Barry Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco, CA: Jossey-Bass, 1995); Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2004); Gary Yukl, *Leadership in Organizations*, 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2002).

⁴Ayers, "Toward a Theology of Leadership."

addressed in the four quadrants; it is that of the calling of the leader that comes from outside the leader before it becomes part of his or her subjective experience. The question then becomes: Is this type of understanding an essential part of integral theory thereby expanding the theory itself?

I. INTEGRAL THEORY

Integral theory is a theory that divides knowledge into four sectors for proper understanding and integration with each other. The upper-left quadrant is the subjective or the perspective of the individual with thoughts, emotions, and states of mind. The lower-left quadrant is the intersubjective that includes shared values and culture, while the upper-right quadrant is the objective or the perspective of the individual with exterior things such as time, space, observable phenomenon. The lower-right quadrant is the collective world of exterior things like networks and systems, the interobjective.⁵ Notice that the two upper quadrants are issues having to do with the individual, whereas the lower quadrants have to do with the collective world or groups. Also notice that the left quadrants are about interior issues whereas the right quadrants are about exterior issues. Therefore, the quadrants can be divided like this: upper-left is the interior, individual world; the lower-left is the interior, collective world; the upper-right is the exterior, individual world; and the lower-right is the exterior, collective world. It can be displayed graphically as shown in figure 1.

The subjective area includes issues or knowledge of self, while the objective area includes empirical data of the scientific world. The interobjective includes society and the intersubjective includes cultural background and group thinking from that background. In this theory, there are also stages of development to account for maturity and time as well as thirteen levels in each quadrant. There are four basic ways of looking at things: the inside and the outside of the individual and the collective making of the four quadrants.⁶

Integral theory broadens linear thinking to thinking in holistic ways in that a graph has more depth than a line or a period. Nevertheless, is there more to nonlinear thinking and understanding than these four quadrants, and if so how can these other aspects be discovered and developed? In critiquing Wilber's work on integral theory, Meyerhoff says that Wilber's understanding of nature, in developing his theory, is based on the new sciences of complexity, but these new sciences are not the orienting generalizations of natural science.⁷ He is questioning the foundation upon which Wilber builds his theory. Meyerhoff goes on to question other ways in which Wilber develops his theory, even questioning the propriety of his technique in answering objections to integral theory.⁸ Nevertheless, integral theory does expand understanding in nonlinear ways and is tied to worldview issues of perception that expand understanding. It is not

⁵ Corey W. Devos, "What Are the Four Quadrants," Integral Facts, <http://www.holons-news.com/fourquadrants.html>

⁶ Wilber, "Introduction to Integral Theory."

⁷ Jeff Meyerhoff, "Six Criticisms of Wilber's Integral Theory," Integral World, <http://www.integralworld.net/meyerhoff4.html>

⁸ Ibid.

really a question of complexity sciences; it is more a question of worldviews of understanding that must include a certain breadth of knowledge and information.

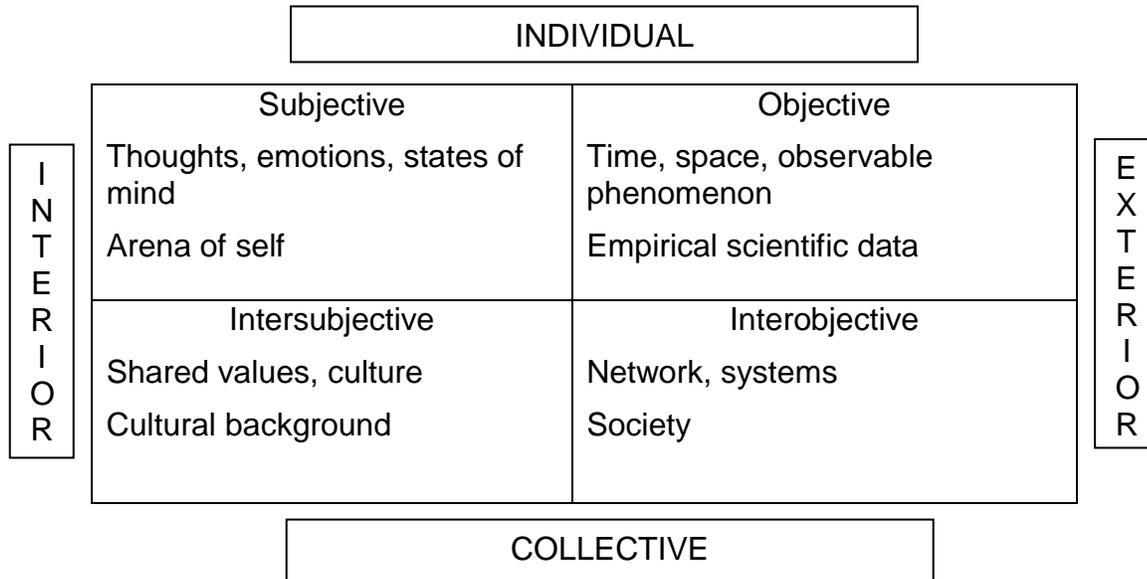


Fig. 1. Integral theory quadrants.

The true question is whether integral theory goes far enough in developing nonlinear thinking. Does it truly heal the breach of the dichotomy of worlds developed by early philosophers like Plato? According to Plato, the universe consisted of matter and form and this physical world of the universe was divided from the spiritual world of form which was superior to that of matter.⁹ So there are two realities that interact with each other: the invisible spiritual superior world of form and the inferior visible world of the universe. This dichotomy does not dissolve with the progress of time, instead it becomes entrenched with divisions like spiritual and natural or church and state.

However, later philosophers like Immanuel Kant separate the worlds by values and ethics as seen over science and verifiable facts; however, science is verifiable and therefore science values the lower level as though it were the only real level.¹⁰ Universal truth is brought to the lowest verifiable level producing an “objective only” bias for truth. Integral theory has two categories for objective truth: the right-hand quadrants of the objective for the individual and for the collective. However, integral theory adds back in the subjective in the two left-hand quadrants for the individual and the collective. Therefore, integral theory heals the dichotomy that has separated the visible from the invisible for centuries of philosophic and scientific thinking. Or does it? Does integral

⁹ J. Randall Wallace, “Servant Leadership: A Worldview Perspective,” in *Servant Leadership Research Roundtable Proceedings* (Virginia Beach, VA: Regent University, 2006).

¹⁰ Ibid.

theory include spirituality? According to Wilber, a part of an integral theory of consciousness includes contemplative traditions that evoke higher states of consciousness and create exceptional potentials.¹¹ However, this is only a small part of spirituality and does not address some of the issues of the perfection of forms from Plato and the categorical imperative of Kant. Does Biblical thinking challenge integral thinking to move to further dimensions of spiritual nonlinear thinking?

II. THE TESTIMONY OF BIBLICAL THINKING

Biblical thinking should come from the Biblical text of the Hebrew and Christian Scriptures. Though this may be contested by some, at present we are looking to the testimony of Scripture to expand our understanding of an integral theory of Biblical leadership, not an apologetic for the veracity of Scripture any more than we are searching for a veracity of all of the aspects of quantum physics or complexity science before it is used in real applications to situations. Quantum theory demonstrates that the commonsense view is no longer an option and the theory is saying something absurd, however, no prediction of the theory has ever been wrong.¹² This is a radical statement, yet much of our current technology is based on this quantum theory. It somehow helps us with reality whether we can see how it works or not. So it is with the Biblical text; it advances the concepts of leadership with application to real situations, whether we can see how it works or not.

1 Peter 5:1-6

This pericope initiates a teaching from Peter concerning leadership using the structure of inner texture. The inner texture of a text is in the features of the language itself like repetition of words; it is the texture of the language itself.¹³ This texture in this text involves not only repetition of words but also a progressive pattern, as well as a narrational pattern. Repetition, progression, and narration work together to form the opening, middle, and closing pattern in a given pericope.¹⁴ There are repetitions of several words in this pericope: elder(s), glory, shepherd, flock, humility, and God. In addition, there is a contrasting texture in the midst of the text with three sets of adversatives: exercising oversight not under compulsion, with eagerness not for sordid gain, and as examples not lording. In this set of adversatives, there is also an interesting addition that does not fit the pattern but is important as it becomes obvious in the process of exegeting this text. It is that this voluntary act of leadership must be done according to the will of God.

The progressive texture begins with instructions to elders with a reference to glory. It then moves to using the picture of shepherd for the leader but still connected to

¹¹ Ken Wilber, "An Integral Theory of Consciousness," *Journal of Consciousness Studies* 4, no. 1 (1997).

¹² Bruce Rosenblum and Fred Kuttner, *Quantum Enigma: Physics Encounters Consciousness* (New York, NY: Oxford University Press, 2006).

¹³ Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press, 1996).

¹⁴ *Ibid.*

glory. Finally, it moves to all—not just leaders—and the idea of exaltation; possibly the idea of exaltation and glory and reward are connected. Peter begins the discussion with his personal participation in the glory to be revealed, then exhorts the leaders to faithful service in response to the will of God which has a reward of glory. To this, he adds instruction of how to be exalted by God to receive this reward.

The narrational texture moves from personal imperative in “therefore I exhort” in verse 1, to instruction to leaders in verses 2 and 3, to discussion of reward in verse 4, then back to instruction to all instead of just the leaders in verse 5, and finally to a return to a personal imperative in verse 6 in “therefore humble yourselves.” This inner texture can be seen graphically in figure 2.

In this texture, not only can progression be seen from instructions to reward to the way or process to receive the reward through humility, but also this reveals a chiasmic structure. This begins with section A which is personal imperative, then section B is instructions, then to discussion of reward in section C. Section A' returns to instructions and then finally section B' issues a final imperative. The center or focus of this chiasmic structure is the leaders receiving a crown of glory of reward for leading well. This chiasmic structure can be seen in figure 3.

But how does one lead well for this reward? This is the question that Peter answers for the leaders of his day and possibly ours as well.

1 Peter 5:1-6		Narrational
1 Elder(s)	2x Christ glory	personal imperative
2-3	shepherd flock God	instructions (elders)
2-3 Contrasting texture		
Exercising oversight not under compulsion With eagerness not for gain As examples not lording (according to the will of God)		
4	glory shepherd	reward
5 Elders	God humble 2x	instructions (all)
6	exalt God humble	personal imperative

Fig. 2. Inner texture of 1 Peter 5:1-6.

In 1 Peter 5:1-6, Peter gives instructions to the leaders. He begins by explaining his qualifications, which involve his special relation to God and his focus on the glory of God. Notice the qualification for leadership had to do with their personal connection to

God. Peter was a witness of the sufferings of Christ and a partaker of the glory to be revealed. His connection with God involved the past tense as a witness of the sufferings of Christ, this affected who he was as a person and it included the future concerning the glory to be revealed, but notice that it is also present in that he is a partaker of this glory, not that he will be a partaker. This is subjective in that his special relation to God was a timeless reality that affected him as a person. Peter speaks out of a powerful connection with God as a person who has connected with God and continues in the present tense in special relation to him as Peter encounters God in the process of his life. This is the subjective aspect of leadership as described by Peter that proceeds from the subjective quadrant of integral theory.

Peter's instruction begins with an exhortation to shepherd the flock of God that is among them. This concept of shepherding is an echo from Old Testament leadership constructs.¹⁵ Cultural intertexture appears in a word and concept patterns in a text either through reference or allusion and echo. Though the picture is of a natural shepherd caring for his sheep, the leaders in Israel who had been elders, kings, prophets or even priests were called shepherds and were exhorted by the Lord to shepherd the people of God (Jer 23:1-40). The Lord is the shepherd of His people (Ps 23:1) and He calls individuals to become human shepherds to lead His people (Ez 34:30-31, Jer 23:4). In this document (1 Pt), there are many intertextual echoes, not only of Old Testament material, but also of Jesus' rhetoric and in 1 Peter 4:12-5:5 are seen deliberative arguments about suffering and leadership which are encouragement for new activities, not things already known.¹⁶ Peter is exhorting the leaders here to the concept of leadership as shepherd leaders like Old Testament kings, prophets, and elders, but as applied not to the political entity of Israel but to the religious entity of the Church. The exhortation invokes the pastoral image of the shepherd that is already present in the prophetic writings and claimed by Jesus and includes tending and oversight in connection to the people of faith.¹⁷

This image, though deeply imbedded in the Jewish culture and history, was repeated several times in the New Testament to explain leadership to church leaders. This form of leadership though familiar culturally had to be applied in the contemporary context of Peter's day to explain this form of leadership to the leaders.

¹⁵ Ibid.

¹⁶ Ben Witherington, *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament* (Eugene, OR: Cascade Books, 2009).

¹⁷ Erland Waltner and J. Daryl Charles, *1-2 Peter, Jude*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1999).

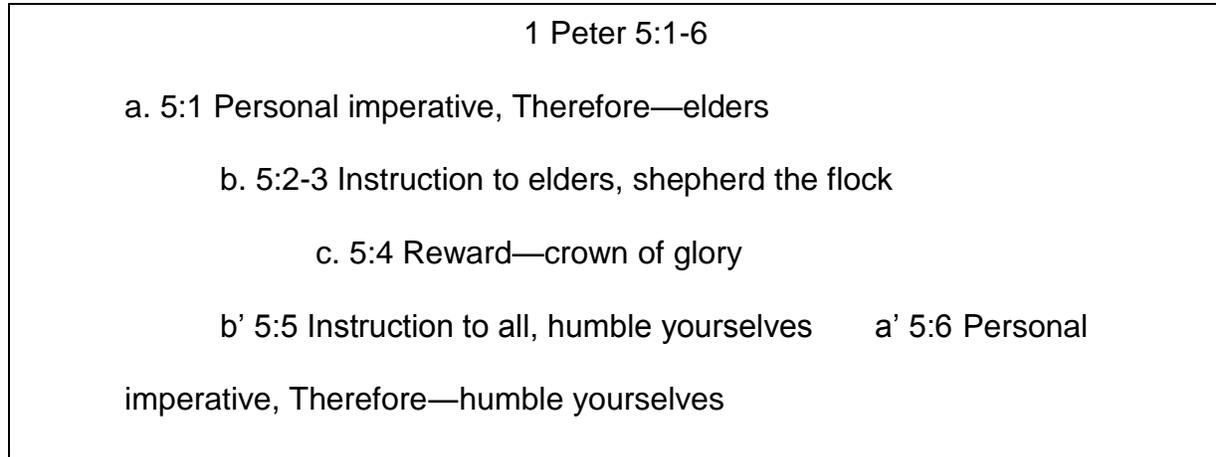


Fig. 3. Chiastic structure of 1 Peter 5:1-6.

This is the intersubjective perspective of leadership found in the Hebrew and Christian Scriptures wherein a familiar cultural image for leadership was taken from a previous time and applied to their present. But how can this be appropriated for the present context for leadership? The word *shepherd* may well include leading, feeding and heeding and it is explained to include oversight.¹⁸ This image and exhortation is seen as well in John 21 where Jesus exhorts Peter specifically to tend or shepherd his people by feeding and caring for them. The image of shepherd as leader includes watching over as well as caring for and providing food (spiritual) for the people of faith. This shepherd image comes from the shared values of those with whom Peter spoke or the intersubjective area of integral Biblical leadership.

However, this shepherd image yields the objective behaviors endorsed by Peter for these leaders. Peter gives the leaders instruction on how to oversee or lead as shepherds to the flock. His first instruction is to enter this place of leadership willingly, not under compulsion. The shepherding ministry is to be that of voluntary service not by conscription.¹⁹ The exhortation also includes not leading for greed or selfish gain. This is not talking about refusing money but instead is speaking of motive. Selfish interest is close at hand in all human hearts and especially in the work of leadership it must be constantly guarded against.²⁰ This type of leadership is not for the promotion of self but for the fulfilling of the purpose of God which focuses on the people not the needs of the leader. This involves motivation and warns against serving because of greed instead the leader is to serve eagerly or with enthusiasm.²¹

Peter then contrasts becoming lords with becoming examples; this is a classic case of the process of humility. This term *domineering* can carry the meaning of harsh or excessive use of authority and Peter implies that it is not the use of force that should

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Wayne Grudem, *The First Epistle of Peter: An Introduction and Commentary*, ed. Leon Morris, Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans, 1999).

²¹ Waltner and Charles, *1-2 Peter, Jude*.

be used but that of example.²² This is leadership by example, therefore, it is imperative that the leader have a life worth following. Jesus is our perfect example, but leaders are to live in such a way which others can imitate and this should not engender pride but instead humility.²³ This life of a leader proceeds from humility and leading others by the example of a fruitful life. This is not an exhortation to a life of legalism but a life of connection with God that produces the fruit of the Spirit. This deals with the style of leadership as a shepherd being an example to the people of God and the word used here is *tupoi* or model.²⁴ It is the process of leadership in being a model for others to follow; to develop the objective behaviors that are important for individuals to imitate. The focus here is not so much on the imitation, but upon the leader becoming a model. Leadership comes more from who one is and how they live out their purpose than it is from what they say or the instructions that they give. This perspective is seen through the objective quadrant of integral theory in developing and Biblical theory of integral leadership.

In the context of leading as a shepherd, the leaders are to lead the flock of God, which is the network or the society of the people of God which are among the leaders. The image of the flock of God is reminiscent of the exhortation to Peter in John 21 to feed the flock of God which belongs to Christ. Here we see the flock belongs to God where Christ is the Chief Shepherd.²⁵ Jesus is the ultimate example of leadership as a shepherd; in fact He calls Himself the Good Shepherd in John 10. But the social connection or network where the shepherd leads is the flock of God. It here in this society that relationships are formed, teams are developed, and small groups develop that are not only the recipient of the shepherd's leadership, but also the participants in team leadership for the purposes of God. They are to lead by being servant leaders, modeling for the people how to be servants.²⁶ This then develops a society of servants who help and lead in the context of the network in which they live. This is the interobjective perspective of integral theory concerning networks and external collective issues.

Peter shifts to instruct both the leaders and the young or the followers to humility as the crowning event not only of leadership but as the path to being exalted by God. Self-exaltation is opposed, yet there is a place for an individual to be exalted by God. Exalted how, or to where? The language of exaltation is applied to Jesus Christ in 3:22, and is implied for faithful Christians in 4:13 and church leaders in 5:4.²⁷ In every instance, it is speaking of reward and is affiliated with God's glory. Without humility, neither the church leaders nor the people will be able to manage the diversity of their gifts or practice the forgiving and serving love to which they have been called as they live in community.²⁸ Humility is an individual internal issue that belongs in the subjective quadrant of integral theory, while the diversity of gifts belong in the objective quadrant of

²² Grudem, *The First Epistle of Peter*.

²³ *Ibid.*

²⁴ Waltner and Charles, *1-2 Peter, Jude*.

²⁵ *Ibid.*

²⁶ *Ibid.*

²⁷ *Ibid.*

²⁸ *Ibid.*

integral theory, and the community belongs in the interobjective quadrant of integral theory. All of these issues work together in the shepherd model of leadership which is in the perspective of the intersubjective quadrant of integral theory. However, does Biblical leadership move beyond the four quadrants of integral theory?

Peter changes the focus from the leader and the people to the leader and God in 1 Peter 5:4. The Lord is the Chief Shepherd and when He appears the leaders will receive a crown of glory. This is a victor's crown given to kings or those worthy of special honor and this is the reward that elders should work to obtain.²⁹ Like Peter, these leaders will at least partake in the glory in the future inferring their connection to the head of shepherds now. But what is this reward for humility like seen in the last section or is it a reward for something more specific?

Peter's leadership is based in his calling as an elder from Jesus Christ Himself; this call was to feed the sheep of God (Jn 21:15-17) and Peter was obedient to this call. He then exhorts these elders to lead according to the will of God. This means not just doing the job out of obligation, but the text literally means according to God's will and according to the call of God over their lives.³⁰ They lead out of this internal sense of destiny which is a subjective internal perspective. This kind of oversight or leadership called *shepherding* proceeds from the call of God to the person who is then able to lead freely with zeal and not for sordid gain or self-motivation. This is the internal piece that makes this leadership work. Nevertheless, it is not initially internal, it is external. Leadership starts in the heart of God.³¹

Peter's exhortation to the leaders here in this text is not only to lead as the shepherds but to do so not just voluntarily but according to the will of God. The initiation for Peter to leadership is the call of God as seen here and in his exhortation to the leaders. This call from God to a certain purpose is reflected throughout the Hebrew and Christian Scriptures from Moses (Ex 3), to Jeremiah the Prophet (Jer 1) and Peter applies it to these leaders of the new community of the flock of God. Calling starts in the heart of God and flows from God to the individual. The individual must first respond to and receive this call of God as seen in the call of Moses in Exodus 3 and then also with Paul in Acts 26. The reward for the leaders in 1 Peter 5 is a reward for fulfilling the call of God in leading the flock.

In Scripture, there is the initial call to know God but then there is another aspect of calling to do something in response to following God.³² This call is a person's divine destiny and is subjective, but it is bigger than a subjective idea. Therefore, it may enter the subjective quadrant of integral theory but it begins above or outside of the quadrants and affects all of the issues of the four quadrants of Biblical leadership. This call according to the will of God for the leaders in 1 Peter affected their method of leadership (objective), their context of leadership in the flock of God (interobjective), and their model of leadership as shepherd (intersubjective), while becoming part of the leader's subjective experience of life and purpose. However, it starts out as supraintegral or

²⁹ Grudem, *The First Epistle of Peter*.

³⁰ Ibid.

³¹ William H. Willimon, "Back to the Burning Bush," *Christian Century* 119, no. 9 (2002).

³² Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville, TN: Thomas Nelson, 1998).

above integral theory before it enters and affects the different quadrants of an integral theory of Biblical leadership. Calling is not exclusive, in that everyone has calling; it is not whether one is called to do something, it is about discovering and fulfilling that call and this is particularly important in leadership. Calling includes everyone and everything. There is not a place or a person that calling does not affect, however, it is to be discovered not created.³³ The discovery of this calling or divine destiny is the beginning for a leader in an integral theory of Biblical leadership.

However, where does this fit? The problem with the two worlds of Plato and Kant is that they made room for spirituality as does integral theory, but they do not make room for the actions of a sovereign God in spirituality. Spirituality in connection with a sovereign God is not just subjective experiences like Kant's categorical imperative; nor is it enough to prove the existence of a sovereign God as Kant endeavored to do. It is not an issue of rationality as philosophy has painted spirituality. It is an issue of understanding and obedience to the sovereign God which begins outside of humans. Integral theory needs to make room for suprapersonal knowledge or understanding that does not fit any of the categories. This suprapersonal knowledge comes from God and in this instance concerns God's call to an individual to lead in a certain place, for a certain purpose. This destiny is not subjective, though it enters the subjective quadrant affecting a person's understanding of how and where to lead; it is truly nonlinear knowledge. The model of Biblical integral leadership would not be complete without this component as seen by the examples (Moses, Jeremiah, Isaiah, John the Baptist, Peter, Paul) and by the exhortations that focus on call in such pericopes as Exodus 3, Acts 26, and 1 Peter 5. Thus, a truly Biblical model of integral leadership includes a fifth element of calling that fits none of the quadrants but is suprapersonal knowledge from a perspective that is initially outside of the person. It could be seen graphically as shown in figure 4.

While all knowledge begins outside of the person, the suprapersonal knowledge of calling is not general knowledge about something or someone. It is knowledge that is directed to the person from God. Therefore, it is very important knowledge that becomes part of the person affecting them subjectively, but always has the character of being from outside of the person. Should integral theory extend to include suprapersonal knowledge? It is possible that other aspects of integral theory would benefit from this extension. This theory is based on the text of the Hebrew and Christian Scriptures; however, leadership is not the only category of social study addressed by these texts. There have been others that have called for an integration of theology and leadership for more effective models of leadership.³⁴ This is that same call to hear again the text of the Hebrew and Christian Scriptures in research in leadership, but it can be extended to other areas as well including psychology, sociology, and anthropology.

³³ Ibid.

³⁴ Ayers, "Toward a Theology of Leadership"; Bekker, "The Philippians Hymn"; Doreena DellaVecchio and Bruce E. Winston, "Proposition that the Romans 12 Gift Profiles Might Apply to Person–Job Fit Analysis" (working paper, Regent University, Virginia Beach, VA 2004), <http://www.regent.edu/acad/global/publications/working/DellaVecchioWinston%20Romans%2012%20gift%20test%20and%20profiles%20manuscriptdv.pdf>; Gray, "Christological Hymn"; Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (2007).

Sociology would be impacted by the suprapersonal knowledge about the condition of humanity in depravity; this is an outside voice or a directive from God about humanity from the Scriptures. Theology in many ways can be a suprapersonal voice into the research of these different disciplines.

Integral Biblical leadership has many facets as seen in figure 4. It combines the cultural model of a shepherd leader with that of the leader's encounter with God. As a result, the person leads in the community by modeling the way based upon a divine call. In the context of leading issues of humility, forgiving and serving become prominent. There are contemporary models of leadership that have similar concepts such as servant leadership with its emphasis on humility and serving,³⁵ the Leadership Practices Inventory with its concept of modeling the way,³⁶ and the use of a person's specific gifts in leadership.³⁷ However, none of the theories put these issues together in addition to calling and the model of shepherd leadership. Integral Biblical leadership develops a synergistic union between several issues of leadership as found in Scriptures and developed through the perspectives of a modified integral theory. Nevertheless, do other sections or texts in the Hebrew and Christian Scriptures verify or support this model?

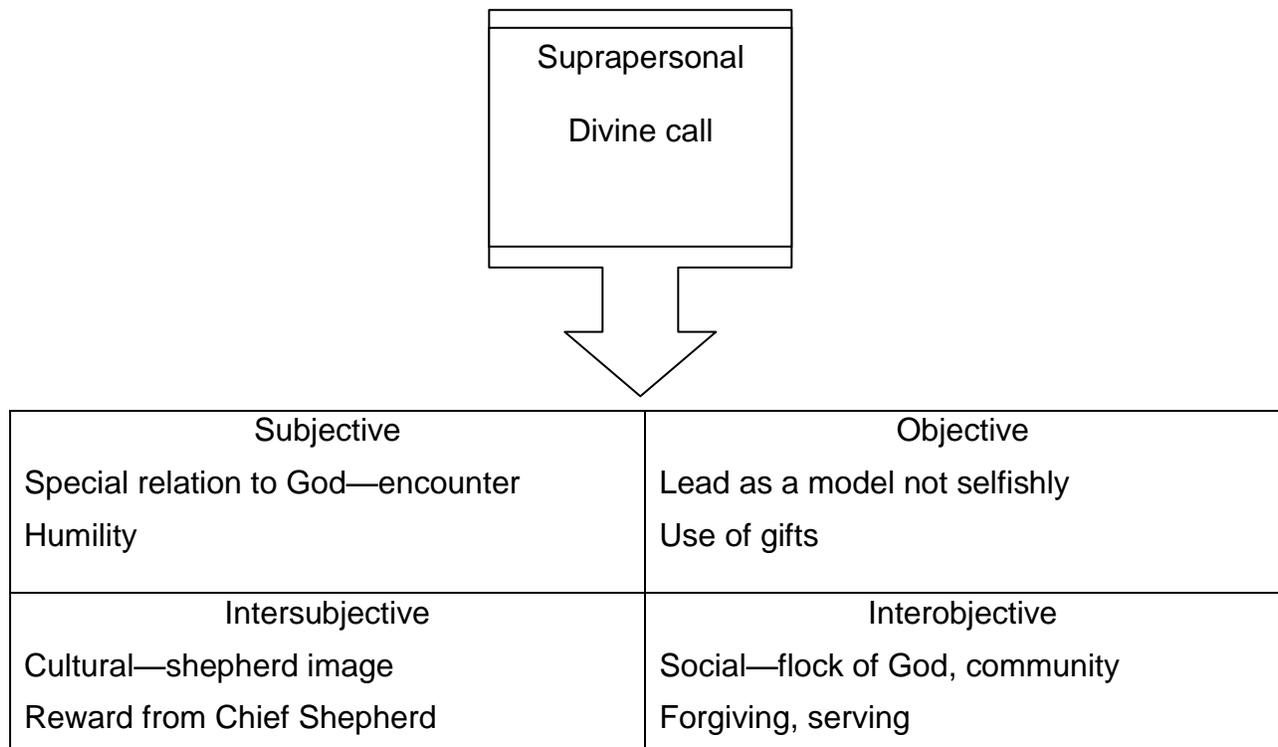


Fig. 4. Integral Biblical leadership.

³⁵ Patterson, "Servant Leadership."

³⁶ Kouzes and Posner, *The Leadership Challenge*.

³⁷ DellaVecchio and Winston, "Proposition that the Romans 12 Gift."

Mark 10:42-45

In this section in Mark 10, leadership is contrasted between the Gentiles' use of power and becoming a servant. Jesus' vision of leadership is not of a person who lords it over or wields authority like a great one. This example is diametrically opposed to the examples set by the secular authorities.³⁸ This leadership is not one of lording it over others but of becoming servants after the example set by Jesus.

Jesus is speaking to the disciples directly about leadership and it comes from their discussion about who will be the greatest in power and authority next to Jesus or who will sit on His right and left hand. He tells them whoever is to be great is to become a servant; not become one who serves but who actually becomes a servant. When Jesus speaks of leadership, He says that great leaders become servants; the world's leadership is rooted in exercising something—an activity—whereas kingdom leadership comes in becoming someone—a servant.³⁹ Jesus then explains this ontological aspect of leadership by calling for the disciples to follow His example of giving up His life in becoming a servant and a leader. Once again, we see the way of leadership of Jesus setting the example and challenging their present concepts of leadership based on the Gentile models of leadership. Instead, He points to becoming a servant by the process of self-emptying. The path to greatness here is through becoming leaders based upon self-giving and humbling themselves to the place of becoming a servant. Jesus sets the example, which Peter, one of the recipients of the message in Mark 10, receives and follows. He then exhorts the leaders he trains later in 1 Peter 5 to follow his example and to set the example for the others who follow them. Integral Biblical leadership not only includes modeling as an objective way of leadership, but modeling is also part of the method of training leaders or leadership development as seen in Jesus, Peter, and Paul. We also see a similar process here in becoming a servant as the key to greatness with the process of humbling yourself as a key to being exalted by God and a reward with a crown of glory.

Acts 20: 17-26

Paul calls the leaders together to remind them about his example of leadership and exhort them to imitate his leadership. In this periscope, Paul calls for the leaders of the Ephesian church to give them final instructions about leadership because he knows this will be the last time he will see them and be able to exhort them in person. This speech by Paul is intended as a guide for the future conduct of the Christian leaders or elders in Ephesus. The function of this section is to establish what sort of conduct would be beneficial and useful as Paul has set an example for them to follow.⁴⁰ Here the method used for instructing leaders is imitation of an example or model as seen in 1 Peter 5 as Peter instructs the leaders to use this form of leadership as they shepherd

³⁸ Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Wm. B. Eerdmans, 2001).

³⁹ Crowther, "The Spirit of Service."

⁴⁰ Witherington, *New Testament Rhetoric*.

the flock. The intent is to instruct leaders through the model set by Paul as a servant, not for self-aggrandizement. Peter uses the words of Jesus at the end of his speech to emphasize his point of it being more blessed to give. Paul is the example of leadership and his advice is specific showing the elders how to shepherd their own flock through the unconventional wisdom of Jesus: giving and serving even with no thought of return.⁴¹

These final instructions include servant and shepherd leadership and a giving of self. He reminded them that it was the Holy Spirit that made them overseers, just as Peter instructed the leaders in 1 Peter. These elders were to continue to shepherd because of the fact they had been made overseers to the flock of God. Again, we see these images used for leaders—that of elders—to shepherd the flock. Paul set the example by the continuing ministry of being a servant of how he did not become a burden by supplying his own needs. In 1 Peter, Jesus is the example of the Chief Shepherd, while here Paul serves as the example by serving the Lord with humility, also an issue in 1 Peter 5:1-6. Part of the example is Paul's obedience to finish the ministry he received from Jesus; to fulfill the call of God for his life with the goal of finishing the course as set out by the Lord. Paul is preparing his audience for when they must lead without his help and follow his example. Imitation was at the heart of ancient education; the rhetoric of imitation was deliberative in character.⁴² Paul setting himself forth as the example of a leader to imitate was not incidental; it was the point of his direction to the Ephesian elders. Even Paul's special relation to God shines through this text as he "serves the Lord with humility," or "so that I may finish the course and the ministry which I received from the Lord Jesus." Paul, in this speech, reminds the leaders of Ephesus how he has served them in humility, led them as a shepherd, and connected with God in the ministry or call he received. This subjective aspect of Paul's relationship with the Lord is a part of the example in leading. For now, before he leaves, he commends them to God and the word of his grace to build them up. This is not idle talk, but that he is trusting in their relationship with God to continue to provide grace and growth for them as they lead the flock just like it did for him.

Paul sets the model for the leaders in Acts 20 and this model includes the subjective aspect of his connection or special relation to God, as well as humility. He instructs them in objective ways of leading willingly not selfishly, invoking Jesus' word: "It is more blessed to give than receive." He emphasizes the cultural aspect or draws on their common understanding of leading as a shepherd and that it is found in the societal context of the flock of God, viewing leadership from the intersubjective and interobjective perspectives. He also includes the call of God, emphasizing that his directive for ministry was received from the Lord Jesus which he had zealously fulfilled.

Acts 26:12-22

The call of God is an important aspect of leadership in integral Biblical leadership in that it is a central point of many of the texts in the Hebrew and Christian Scriptures

⁴¹ Ibid.

⁴² Ibid.

concerning leadership. A good example is found in this text in Acts 26. However, it is important to note that this story is reminiscent of similar call stories in the leadership directives of the life of Moses, Jeremiah, Isaiah, and others. Many of these stories tend to be seen as the exception. These are intense stories of call, but there are others that are more normative or along the way in the course of life. An example of these types of stories would be Luke 5:1-11 when some of the early disciples left their nets to follow Jesus to become “fishers of men.”

In this periscope, Paul is before King Agrippa defending some of his recent actions. In his defense, he only brings one factor to the court of this king for his hearing, the story of his call from God to leadership. The story has four narrational stages. The first is the journey to Damascus, the second is this encounter with Jesus, the third and largest section is Paul’s detailed description of this vision of Jesus or call from God to a specific function in leadership, and the fourth stage is Paul’s connection between the call of God and his present actions. It should be noted that this is the third time in the book of Acts that Paul’s call is detailed. Luke is a rhetorical historian who gives this narrative three times and by use of repetition shows that this was crucial or important.⁴³ This was a crucial event for Saul (later Paul) for his conversion and call to a certain aspect of leadership.

This event was also crucial to the birthing of the Early Church. Paul’s leadership was not just important to him, it was also important to those whom he would lead and the social, cultural, and religious impact he would have on the community of faith and on the world as well. This was a subjective experience, but it was much more than affecting Paul’s subjective world but also coming from outside of himself and affecting the objective, social, and cultural world of Paul as well. Others saw the light, but only Paul heard the voice. Luke is likely telling Theophilus in this story that what happened to Saul was not purely a subjective experience.⁴⁴

III. SUMMARY

Each of these four pericopes of Scripture reinforces some aspect of integral Biblical leadership. There are also several examples from other stories of the Hebrew and Christian Scriptures that reinforce this concept. First Peter 5 and Acts 20 both contain the different aspects of integral theory when applied to Biblical leadership. They contain the subjective quadrant of encounter with God and humility, they contain the objective quadrant of instructions to leaders in what is to be done by becoming examples, and they contain the cultural intersubjective aspect of the image of the shepherd as the leader while containing the interobjective social aspect of the flock and working among this flock. However, both of these pericopes press past these four areas in focusing on a fifth area or perspective which is suprapersonal knowledge that comes from outside the person. In both texts, this involves calling that comes from God for leadership that is rewarded when the leader fulfills this purpose given to them from outside themselves—from God.

⁴³ Ibid.

⁴⁴ Ibid.

Mark 10 focuses on the way to greatness or reward being that of self-emptying or becoming a servant. In this context, Jesus sets the example or model for the disciples to follow which we find from Peter that they do follow. Then they use the concept of setting the example for others to follow in leadership; developing a leadership development method for this type of leadership. The Mark 10 pericope focuses on the leader becoming a servant in contradistinction to worldly leadership and power drawing a sharp contrast between first-century forms of leadership and the Jesus model for leadership. Perhaps this sharp contrast still exists.

Finally, Acts 26 emphasizes the importance of divine calling in this type of leadership wherein Paul both defends and explains his actions as a leader based upon his divine call to specific areas of leadership. This calling, though it impacts the subjective knowledge of the individual, is not only subjective knowledge; it is suprapersonal knowledge. For Paul, this knowledge not only affects him for the rest of his life, it forms the basis of his defense before a political ruler.

IV. CONCLUSION

Integral Biblical leadership is founded upon the text of different Hebrew and Christian Scriptures as seen through the perspective of integral theory. However, integral Biblical leadership challenges integral theory by the addition of a new category necessary for a robust theory from the text of 1 Peter 5:1-6 as well as Acts 20:12-36. This addition is suprapersonal knowledge that comes from outside the person in divine calling to leadership. This calling is not just sporadic and exceptional but includes the many not just the few. This suprapersonal knowledge from outside, from God as the divine source, can also influence other areas of research such as psychology and sociology.

This integral Biblical leadership combines realities from the four quadrants of integral theory plus the fifth area of suprapersonal knowledge to form a complex, robust model of leadership. This model includes encounter with God and humility in the subjective quadrant; it includes leading by example and not lording over followers in the objective quadrant. In the intersubjective quadrant, it promotes the image of the shepherd leader as seen from the cultural context of the Hebrew and Christian Scriptures. The interobjective quadrant promotes the concepts of leading among the flock in developing networks and teams. The model also suggests a model of leadership development using example to train and equip new leaders. This leadership is based upon the call of God and when a leader does well he or she is exalted, given greatness, and even rewarded with a crown of glory.

This model of leadership was intended for the community of faith. It was not only for spiritual leaders, it also included governmental leaders like Moses. This type of leadership needs to be examined and tested by leaders in the community of faith, but not just in the Church, also for other areas of leadership where people of faith are actively involved in leadership. Can this form of leadership impact organizational leadership? This can form the basis for a complex, robust form of leadership that can be developed in the context of the flock, but that can be adapted to other areas of leadership. This model extends integral theory to include a fifth area of knowledge that is suprapersonal that comes from outside of the person—a divine interjection. This

challenges integral theory to move into the realm of nonlinear thinking to include areas of knowledge beyond the four quadrants where theology is not just subjective experience but based upon theology informing life and science. Medieval theologians believed that theology was the queen of the sciences, of the domains of knowledge, but in our day theology has been largely banished from the universities.⁴⁵ Could theology and knowledge from outside of us, from God in calling and the Scriptures be restored to equal ground if not queen of the sciences?

Integral Biblical leadership informs leadership theory with a potentially new leadership concept that is robust, multifaceted, but possible, with its own concept of leadership development. Integral Biblical leadership also challenges integral theory to look beyond the four quadrants to a fifth suprapersonal perspective that comes from God and communication from God that is more than subjective. This leadership concept can be expanded and used in the context of the people of faith, but it can be extended beyond that context to other areas of leadership. Integral Biblical leadership informs the flock of God through addressing the leadership needs of the Church as being more than theology. In many circles, theology is considered all that is needed for people in leadership in the Church, but integral Biblical leadership says that there is a model for leadership that can be understood, developed, and passed on through training as described in the Hebrew and Christian Scriptures. Leadership in the Church is then an issue of theology and leadership development. Both are endorsed in the Scriptures and both are needed for a thriving flock. From this context, leadership can be developed in the Church based upon this integral Biblical leadership to be extended into other areas of leadership theory and development.

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⁴⁵ Garrett J. DeWeese and J.P. Moreland, *Philosophy Made Slightly Less Difficult* (Downers Grove, IL: InterVarsity, 2005).



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THE IDEOLOGY OF ACCEPTABILITY: HOW CONSIDERATIONS OF ETHNOGRAPHY INFORM THE DOING OF LEADERSHIP

ANGELA N. SPRANGER

Luke the Apostle's record in Acts 8:26-40 of the Gaza Road encounter between the newly spirit-filled Philip and his first convert, the treasurer of the Ethiopian royal court, is placed by some as historiography and by others as apologetic literature. Relative to contemporaneous literature, it represents a literary concession to the reaction of the common and acceptable to the extreme and alien, regardless of education or occupation. Considerations of the various spheres of ideology at work in the Gaza Road encounter affect how modern leadership scholar-practitioners go about the business of "doing leadership." Examining how the Ethiopian Chamberlain was, literally, the stereotyped and the unacceptable, and how Philip's behavior, Luke's account, and the historical interpretations of each offer guidance for those seeking to make positive change in the lives and attitudes of others today.

Socio-rhetorical analysis of the ideological text within a scripture requires definition not only of terms and texture, but also of the text's context and contemporaneous literary and social environment. Robbins (1996) defines *ideology* as "the biases, opinions, preferences, and stereotypes of a person or a group; a systematic or a generally known perspective from which a text is written, read, or interpreted," and states that ideological texture addresses "the particular alliances and conflicts nurtured and evoked by the language of the text and the language of the interpretation as well as

the way the text itself and interpreters of the text position themselves in relation to other individuals and groups.”¹ Robbins goes on to list four subtextures of ideological texture: individual location, relation to groups, modes of intellectual discourse, and spheres of ideology. The latter is the focus of this analysis of the Ethiopian nobleman’s conversion on the Gaza Road, and its implications for contemporary leadership studies.

This paper identifies the problematic system of differentiations that allowed, and still allow, dominant people to act upon the behaviors of people in a subordinate position. By contextually examining Luke’s account of Philip’s proselytizing the Ethiopian chamberlain, we place each individual within his own sphere of ideology.² The chamberlain’s conversion is examined within the ideological texture of power dynamics. The goal is to articulate the objectives held by those who act upon others, in this case, narrowing the lens to focus in tightly on Philip the apostle as he was filled with the Holy Spirit and went forth boldly and with power, stepping into the Ethiopian’s life with authority. The contemporaneous literary justifications for bringing this relationship between Philip and the chamberlain are also explored, in the context of an environment of institutionalized power dynamics and rationalizations for them. Implications for modern Christian leaders to influence diverse populations, those who are stereotyped as “unacceptable”³ are uncovered, with special attention to the concept of authentic transformational leadership and what transparency truly means for those seeking to leave a positive imprint on the modern world.

I. SPHERES OF IDEOLOGY IN ACTS 8:26-40

Robbins discusses Castelli’s summary of the power relations in a text, which lists the following principles: define the system of differentiations that allows dominant people to act upon the actions of people in a subordinate position, articulate the types of objectives held by those who act upon the actions of others, identify the means for bringing these relationships into being, identify the forms of institutionalization of power, and analyze the degree of rationalization of power relations.⁴ The subject text here, Acts 8:26-40, involves three primary characters, each acting on the other from a specific position of power. This section examines the social context, story, and scene under consideration. The next section illustrates the power relations in the text, and identifies the means for establishing those relationships and the objectives served by the power relations.

¹ Vernon K. Robbins, “Dictionary of Socio-Rhetorical Terms,” Emory University, http://www.religion.emory.edu/faculty/robbins/SRI/defs/i_defns.cfm 2/2/10 (accessed February 2, 2010).

² Ibid.

³ Christopher R. Matthews, *Philip: Apostle and Evangelist: Configurations of a Tradition* (Leiden, The Netherlands: Brill, 2002).

⁴ Robbins, “Dictionary of Socio-Rhetorical Terms.”

Context, Story, and Scene

The original social environment and context for the Gaza Road encounter is at a nexus of change, in which the Hellenistic era had just begun to give way to the advent of Roman rule with both cultures existing side-by-side. Researchers have dated the book between 60 and 62 AD, placing it in Caesarea and Rome.⁵ Jewish converts coming to the temple to worship would be taught the way of Torah, learning the *shema* and observing religious festivals.⁶ Jews in the Greco-Roman world lived more outside Palestine than inside, having created a Diaspora around the southern Mediterranean region to accommodate multiple deportations. Their social interaction with the dominant culture ranged from none at all to total assimilation. Jews became Hellenized in a variety of ways, but generally their prohibitions against idolatry and their food and purity restrictions led Diaspora Jews to stay away from Gentile settings, and to create their own markets.⁷ In contrast, Christians (followers of the Way) in the Greco-Roman world lived in conflict with the larger Jewish subculture from the very outset. They also lived in conflict with the larger Gentile culture due to their commitment to the one God and their rejection of all other deities; they were so utterly *other* to the dominant culture that they were prey to charges of atheism, infanticide, orgies, cannibalism, and, most close to accurate, political subversion. The response of the Christian community was to make the body of believers a strong positive resource in society, and to endure the exchange of dishonor in the present life for honor before God, to be manifested when Christ returns.⁸

Ethiopia, or Nubia, stretched from southern Egypt to Khartoum, Sudan. It was a society open to different paradigms of leadership, demonstrated by its history of female sovereignty, as that of the Candace (a title, not a proper name). The Candace ruled in place of her son, the King, as he was deemed an offspring of the sun and thus above “such mundane activities as ruling over a nation.”⁹ Ethiopians had experienced religious persecution “from Jewish sources.”¹⁰ In Deuteronomy 23:1, Judaic law forbid eunuchs from worshipping, but the man in question was either a high official and not a eunuch, or a believer in Isaiah 56:3-5.¹¹

In each case, the dominant culture provided a system of attitudes, values, dispositions, and norms supported by social structures vested with the power to impose its goals on people in a significantly broad territorial region, either indigenous or conquered.¹² Subcultures generally imitated the dominant culture, but differed either by the prominence of a network of community and loyalty, or by the presence of a separate conceptual system, or by their ethnic heritage and identity, as with the relationship of

⁵ Stanley D. Toussaint, “Acts” in *The Bible Knowledge Commentary*, J. F. Walvoord and R. B. Zuck, 350-375 (Colorado Springs, CO: Chariot Victor, 1983).

⁶ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods, & Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004).

⁷ Ibid.

⁸ Ibid.

⁹ Toussaint, “Acts,” 374.

¹⁰ Ibid., 350.

¹¹ Ibid., 374.

¹² Robbins, “Dictionary of Socio-Rhetorical Terms.”

the Christian community to its environs.¹³ It is in this social context that Luke the Physician writes his account of the Acts of the Apostles. From what we know about the author, his situation, and the factors that shaped the composition of the text, we do know that Luke is generally taken as a credible source because of his education and profession prior to joining the Way, and that his works are detailed and thorough accounts designed specifically to convey the meaning and moment to readers and hearers, along with the factual content.¹⁴ Luke's writing is rhetorical, offering a message designed to result in a desired end and inform readers how to bring that end about in a new set of circumstances.¹⁵

Story and Scene in Acts 8:26-40

Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, "Go over and join this chariot." So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. Now the passage of the Scripture that he was reading was this:

"Like a sheep He was led to the slaughter
and like a lamb before its shearer is silent,
so He opens not his mouth.

In His humiliation justice was denied Him.

Who can describe His generation?

For His life is taken away from the earth."

And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.¹⁶

¹³ Ibid., 168.

¹⁴ deSilva, *An Introduction to the New Testament*.

¹⁵ Ibid., 380.

¹⁶ Acts 8:26-40 (English Standard Version).

Power Relations in the Text

The story opens with a matter of fact declaration that “an angel of the Lord” spoke to Philip and told him to go, and Philip went. Later, “the Spirit of the Lord” carried Philip away. The mysterious becomes historical, as God is made manifest in Luke’s account of what happened that day on the Gaza Road.

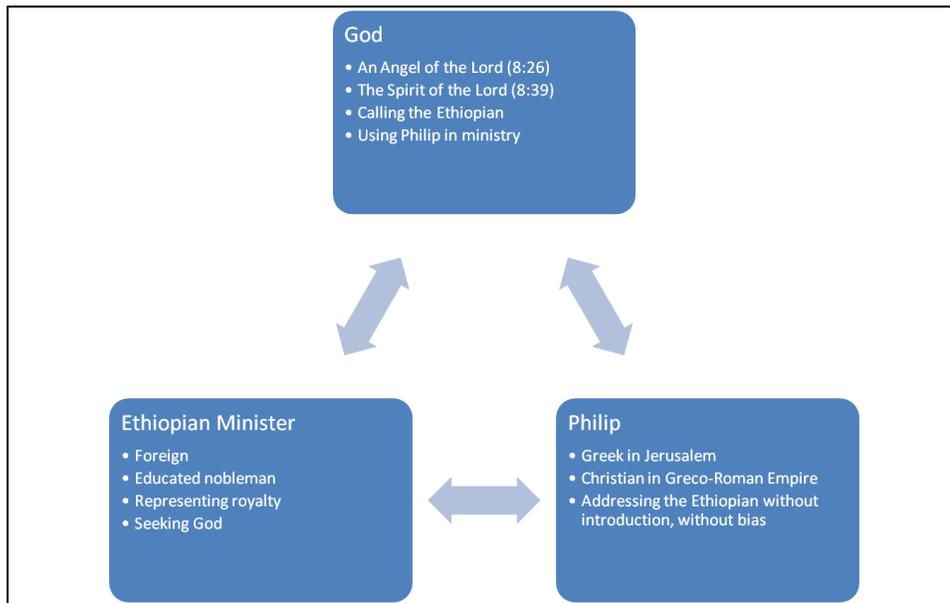


Fig. 1: Model of power relations in Acts 8:26-40.

Philip as a primary character here represents the apostles, the Greek believers, Luke, and all Christians at the time. As a Greek believer in Jerusalem, “dealing with outsiders was not a problem for Philip. He was an outsider. Not to be confused with Philip of Bethsaida (one of the Twelve), this Philip was a Greek in Jerusalem, one of the Seven appointed to run the food pantry, clinic and hospice program there, so the Twelve did not need to tend to such petty concerns as food and drink.”¹⁷ Philip had been chosen for the job because he was “known to be full of the Spirit and wisdom,”¹⁸ and his role in this first Gentile conversion demonstrates that his “heart was in the eternal ready-to-go mode—a unique encounter at the intersection of need and opportunity await[ed]. A *kairos* moment [was] in the making.”¹⁹

Given the elaborate initial description of the Ethiopian in 8:27-28, some interpreters identify him as the main character of this story . . . but Philip was known by the bearers of this tradition and needed little introduction. By contrast the Ethiopian remains anonymous. What counts in his case is the communication

¹⁷ W. Brosend, “Unless Someone Guides Me,” *The Christian Century*, May 10, 2000, 535.

¹⁸ B. O’Brien, “Living by the Word,” *Christian Century*, May 5, 2009, 22.

¹⁹ *Ibid.*, 22.

of his social status and cultic condition, and for Luke, at least, his place of origin.²⁰

The Ethiopian chamberlain is presented as an icon, a representative of those from the “ends of the earth” both geographically and ethnically; he is the very symbol of *otherness*, and he further represents royalty and nobility, inquisitiveness and hunger for God, “motivated to acquire an Isaiah scroll. He was seeking faith and understanding.”²¹ A potentially intimidating figure, he is described as:

(1) an Ethiopian, (2) a eunuch, (3) a minister of the Candace, queen of the Ethiopians, (4) entrusted with her entire treasury, (5) on the return leg of an extended journey undertaken in order to worship in Jerusalem, and (6) reading from the Jewish scriptures. He not only possesses the expected accoutrements of an official of his rank (a chariot, servants [implied by the command in vs. 38]), but also a copy of Isaiah. Beyond his obvious ability to read the biblical text, the language that is placed in his mouth shows him to be a highly educated and cultured individual. This sophisticated character desires to understand scripture, raises the crucial question of interpretation, and follows it up with the ideal request of the prospective Christian.²²

This nobleman was on the return trip from a journey to Jerusalem, so he “may have been a proselyte to Judaism, or a God-fearer wanting to know more,”²³ but his role in this story is to provide that intersection of need and opportunity. The *kairos* moment happens, and its impact still reverberates thousands of years later.

The Text in Position: Establishing the Means for Power Relations

Acts is written by Luke as a sequel to his Gospel, and it locates the Christian movement in the middle of the drama of God’s chosen people, with the Gentile believers now added into the mix. DeSilva posits that Acts is a historiography, “telling a Gentile church how it fits in with the people of God’s own choosing.”²⁴ First-century readers would have understood this attempt to reconstruct and narrate past events, identified as Luke’s by his prefaces, dedications, apologies, and comments, as well as the synchronisms by which Luke identified the place and occasion for his accounts. Those readers might have appreciated Luke’s interest “in unity, in juxtaposing his diverse sources and narratives, as well as his own redactional activities, into a coherent memory theater, on the one hand, and into a coherent geography, on the other.”²⁵ His work is “in keeping with the best of the historiographic tradition to use these speeches as a means to communicate his own understanding of the significance of the events being discussed, such as the death and resurrection of Jesus, (and) the outpouring of the Holy Spirit.”²⁶ However, Nasrallah states that Acts is an example of contemporary

²⁰ Matthews, *Philip*, 22.

²¹ Brosend, “Unless Someone Guides Me,” 535.

²² Matthews, *Philip*, 79-80.

²³ O’Brien, “Living by the Word,” 22.

²⁴ deSilva, *An Introduction to the New Testament*, 348.

²⁵ L. Nasrallah, “The Acts of the Apostles, Greek Cities, and Hadrian’s Panhellenion,” *Journal of Biblical Literature* 127, no. 3 (2008): 533-566.

²⁶ *Ibid.*, 354.

literature establishing the roles of the Greek, the Roman, the Jew, and the other by figures like Hadrian and the orator Aelius Aristides, who “deployed commonly available discourses about civic identity, ethnicity, kinship, and correct religion. They did so in order to ask their audiences to consider their place within the geography of the Roman Empire and in order to unify their audiences . . . this is a form of ‘ethnic reasoning’; Denise Buell’s term for the deploying of arguments about fixed and fluid identity in the service of constructing . . . God’s race.”²⁷

What Prompted the Discussion: Luke’s Objective

The first-century power dynamics required a response by the Christians; Luke’s historiographic documents offered an alternative to the system of differentiation within the prevalent society. But the book of Acts also has an apologetic purpose, “as a legal brief . . . for the Christian movement as a whole.”²⁸ It is a sales pitch; this story takes place at a time when both “Christian and non-Christian intellectuals debated what exactly constituted right religion,”²⁹ so Luke sought to win the hearts and minds of people from all backgrounds rather than lose them to Jewish law or to pagan monotheism, an emerging religious practice. As a preacher and evangelist, Luke has a responsibility to help legitimize the Way, the newborn Christian movement, and to help shape the form it will take as a Gentile-inclusive movement. The text takes an “anti-thaumaturgic” stance, according to Robbins, since the gospel is rendered superior to the activities of the key personages.³⁰

Every player in the story has a purpose, whether playing a primary role (the angel, the Spirit of the Lord, Philip, the Ethiopian chamberlain) or a secondary one (Luke, the apostles, all Christians, the queen, all Ethiopians), and Luke uses each one to make a point, starting with Philip: outsider that he is, he is the one who gets to go on “an adventure in evangelism that is without precedent in the New Testament.”³¹ The iconic Ethiopian was at a pivotal decision point—an inflection point—in his life; in his world, he was part of the dominant culture, but becoming a Christian put him into a subculture, even a counterculture, rejecting the traditionally explicit and central values of Judaism in favor of a new Messianic “Way.”³²

The Underlying Message

The text identifies the objectives of those who act on others—primarily Philip as the agent of God, in this case—as purely motivated by a missionary drive, to take the gospel to “the ends of the earth.” Luke’s main message, though, is to promote the connection between God’s original chosen people—the people of Israel—and God’s newly adopted children, and he does so using an extreme example; if God can reach, and redeem someone so completely foreign, rendering the powerful weak and changing

²⁷ .Ibid., 535.

²⁸ deSilva, *An Introduction to the New Testament*, 355.

²⁹ Nasrallah, “The Acts of the Apostles,” 551.

³⁰ Robbins, “Dictionary of Socio-Rhetorical Terms,” 157.

³¹ Brosend, “Unless Someone Guides Me,” 535.

³² Robbins, “Dictionary of Socio-Rhetorical Terms,” 169.

their paradigm completely, then certainly the original hearers would find themselves somewhere on the spectrum of who can be saved, who might be acceptable to God. By crafting the story the way that he did, Luke addressed the ideology of power by responding to the dominant culture's primary messages of divisiveness, reinforced by Biblical law (Dt 23:1).

[His] rhetoric of universalism was carefully and strategically employed, often to argue for Christian inclusivity over and against Jewish particularity. In order to make Christianity more appealing in light of Jewish uprisings against Rome, Acts sacrifices Jews, molding the community of "the Way" into a form of religion that looks less foreign and more pious to a philosophical, Hellenized Rome.³³

The social and cultural texture of Acts 8:26-40 involve the represented world of Philip and the Ethiopian. Roman emperors traveled the Mediterranean basin, "making benefactions and binding cities with Greek identity more closely into the Roman Empire."³⁴ There may have been communication issues, based on different languages, which are not addressed in the Acts 8 text. Also left undiscussed is the fact of the Ethiopian's decision to relinquish his position of power in the dominant culture to join a subversive subculture relative to the Greco-Roman Empire. There is probably more of the apologetic and mystical included for validation of the Christian movement, but it is evident that Luke used his texts to strategically produce "a Christian memory theater by juxtaposing materials ancient (such as the Septuagint) and recent (Christian oral and written traditions), locations exotic (Malta and Lystra) and central (Athens, with all its culture)."³⁵ The Book of Acts is Luke's opportunity to preach, not just to offer a "fabrication of speeches . . . (or) an appeal to Roman authorities for tolerance."³⁶ He "selects what to include based on *his* interests in that story and the usefulness of that story for his pastoral goals."³⁷ The author "consistently shows how God authorizes each step taken by the church, either through prophetic fulfillment or the specific guidance of the Spirit."³⁸ Robbins states that social and cultural texture analysis is where the scholar invites in "the full resources of the social sciences into the environment of exegetical interpretation,"³⁹ but this is where we actually get into trouble. This is where the erasure begins.

II. THE PIVOTAL ISSUES: ERASURE THROUGH THE POLITICS OF OMISSION, AND UNACCEPTABLE PEOPLE

Historical criticism of Acts requires that we challenge the text as presented, and dig deeper to grasp the complete texture of the messages from the first-century writer from the perspective of an implied first-century reader as well as that of a modern leadership scholar-practitioner. When we do this, we see that there are indeed persons, events, and power dynamics embedded in the Acts 8:26-40 text about which the reader

³³ Nasrallah, "The Acts of the Apostles," 558.

³⁴ *Ibid.*, 535.

³⁵ *Ibid.*, 535.

³⁶ *Ibid.*, 540.

³⁷ deSilva, *An Introduction to the New Testament*, 351.

³⁸ *Ibid.*, 354.

³⁹ Robbins, "Dictionary of Socio-Rhetorical Terms," 35.

should know in order to have a fuller picture of the interaction between the Ethiopian nobleman and Philip. As O'Brien asks, "Why was this Ethiopian eunuch traveling on this road. . . . Was it coincidental that he was reading from Isaiah when Philip came alongside the chariot?"⁴⁰ There is no coincidence; we have simply begun to question the gaps in the story, to recolor what has been erased. This section addresses the issues of erasure and unacceptability in the Acts 8:26-40 theological tradition, from the standpoint of theological trajectories and the politics of omission.

Martin offers four theological trajectories that explain Luke's mission in Acts 8, starting first with the emphasis on the strategic role of the Holy Spirit in preaching and evangelism and moving on to the "witness" motif, in which early Christians witness to the significance of the events of Jesus' life, death, and resurrection. A third trajectory is the expression of joy in response to conversion, and the fourth is the proof-from-prophecy theme, establishing continuity and community between the Israel of the Old Testament and the new Church, born of the fulfillment of prophecies from both the Old and New Testaments.⁴¹

What was known during the first century is that "already within the church there was an understanding of the suffering servant passages as fulfilled in Christ."⁴² Along with this understanding, Luke confirms Jesus' fulfillment of God's promise by referencing the eunuch's worshipping at the temple in Jerusalem, thus demonstrating the promise of God in Isaiah 56:3-7 as overriding the law in Deuteronomy 23:1. The Ethiopian is reading Isaiah 53, demonstrating a personal connection to and representation of Isaiah 56 regarding eunuchs pleasing God. A third and final confirmation of Jesus' fulfillment of God's promise—the proof-of-prophecy trajectory—is the acceptance of foreigners into the Body of Christ, prophesied in Isaiah 56 and Psalm 68:31. The apologetic validity of Acts 8 remains theologically sound. But, as Martin asks, "What is the significance for Luke of including a story about a recognizably black African official?"⁴³ Black was decidedly not beautiful in the literature of the Early Church. "Origen, Jerome, Augustine and others down to the 7th century interpret the Old Testament references to Black peoples frequently but in an allegorical and typological manner . . . Jerome . . . shows in his letters a dreadful aversion to black Ethiopians,"⁴⁴ perpetuating the concept of omitting the unacceptable.

The Politics of Omission

What prompts the current discussion is that a normative ideological and theological focus is the primary thrust of the research on Acts 8:26-40. Martin agrees that a literature survey reveals a predominant interest in prophecy fulfillment and

⁴⁰ O'Brien, "Living by the Word."

⁴¹ C. J. Martin, "A Chamberlain's Journey and the Challenge of Interpretation for Liberation," *Semeia* 47 (1989): 105-135.

⁴² *Ibid.*, 108.

⁴³ *Ibid.*, 114.

⁴⁴ C. B. Copher, C. B. (1989). "Three Thousand Years of Biblical Interpretation with Reference to Black Peoples," in *African American Religious Studies: An Interdisciplinary Anthology*, ed. Gayraud Wilmore, 105-128 (Durham, NC: Duke University Press).

apologetics.⁴⁵ However, the ethnographic identity and geographic provenance of the Ethiopian Chamberlain have received less attention and been deemed “indeterminable” and “inconsequential” by theologians through the centuries, and thus susceptible to omission, even though his ethnographic provenance represents a “graphic illustration and symbol of the diverse persons who will constitute the Church of the Risen Christ.”⁴⁶

But at issue is the argument that Luke “avoids the matter altogether,”⁴⁷ thus initiating the practice of omission. Three approaches in established theology deal with the “unacceptable” Ethiopian as an entity. The first is one of prevailing uncertainty; Martin cites Dahl specifically stating the nationality of the chamberlain is of “no special importance,”⁴⁸ just as African Americans were told that the race of the first African American secretary of defense, secretary of state, Grammy Award winner, governor, and president of the United States was irrelevant. Certainly the goal is for every person to “not be judged by the color of their skin but by the content of their character,”⁴⁹ but to ignore it is to erase it, and that is just as bad. Exemplars of all kinds are needed for role models, with honest representations of first-century believers included.

The second approach is that of acknowledging that on the Gaza Road waiting for Philip to arrive was “a man from a place”—a Nubian, but that is of no consequence. The third and final approach is to acknowledge that the man was actually an Ethiopian, from a region where there were “more or less negroid tribespeople.”⁵⁰ This approach to dealing with the ethnicity and relevance of the Ethiopian eunuch is surprising, as skin color was greatly important to Greco–Roman society and Ethiopians were the extremes by which people’s color was measured.⁵¹ The Roman seneca, a contemporary of Luke’s, wrote that Ethiopians’ “burnt color” was due to a hot climate.⁵² The chamberlain’s geographic provenance “sets the stage for the great discussion between the Jerusalem church and the mission churches regarding the admission of Gentiles into the Church.”⁵³ Martin agrees with Zahn that Acts 1:8 is fulfilled in Acts 8:26-40, citing Zahn’s comment that the latter “concerns Gentiles (heathens) native to the end of the then-known world.”⁵⁴ Early writers like Homer would have agreed with Isaiah and with Jesus, that the Ethiopians “represented a geographical extreme”⁵⁵ in literature such as the *Odyssey*, a basic educational text in the Greco–Roman world. “Homer’s ‘distant Ethiopians’ are reprised in Herodotus, Strabo, Philostratus, and others who follow Homer in locating Ethiopia at the edge of the inhabited world.”⁵⁶

Within the New Testament ideological framework, there is a built-in erasure of Ethiopians. The focus was on Rome instead of Jerusalem, which represented a shift in

⁴⁵ Martin, “A Chamberlain’s Journey.”

⁴⁶ Ibid., 116.

⁴⁷ Ibid., 110.

⁴⁸ Ibid.

⁴⁹ Martin Luther King, Jr., “The I Have a Dream Speech,” U.S. Constitution Online, <http://www.usconstitution.net/dream.html> (accessed February 13, 2010).

⁵⁰ Martin, “A Chamberlain’s Journey,” 111.

⁵¹ Ibid., 111.

⁵² Ibid., 114.

⁵³ Ibid., 117.

⁵⁴ Ibid., 117.

⁵⁵ Matthews, *Philip*, 72.

⁵⁶ Ibid., 73.

ideological and geographic acceptability from the southeastern Mediterranean region to the northwestern regions.⁵⁷ Further erasure is confirmed by the fact that he who draws the maps decides who exists; most Bible atlases “do not include Meroë (or Nubia) in their maps of the world of the New Testament.”⁵⁸ If it is not in the Bible, it does not exist. The people are not discussed; the race and culture are effectively omitted. As Martin says, “Maps which purport to include regions reflective of the expanding evangelistic outreach of the Church . . . should, in fact, depict those regions to which New Testament narrative texts allude.”⁵⁹ But for what objective have theologians perpetuated such erasure? This is an example of secularization, “the process by which the sociopolitical realities of the secular framework of the Christian authors in the New Testament authors led to a marginalization of the darker races.”⁶⁰ It started with the Bible; they became unacceptable.

Unacceptable People

Some find ways in which Luke’s text “overturns physiognomy”⁶¹ and addresses the progeny and provenance of the chamberlain:

In Acts 8, the Ethiopian eunuch’s physical condition (anatomical physiognomy), his place of origin and color of his skin (ethnographic physiognomy) and his being drawn to read the humiliation of the lamb led to the slaughter in Isaiah (zoological physiognomy) do not prevent him from being baptized. . . . Parsons regards this episode as ‘the culmination of Luke’s argument that those who are physically ‘defective’ [emphasis added] by the prevailing cultural standards are in no way excluded from the body of the new Abrahamic community. . . . Now in the new community of the church, their value is not to be decided by physiognomy.’⁶²

But in Acts 8:26-40, according to Matthews:

Not only does the Ethiopian go unnamed, but also as the narrative unfolds he is referred to exclusively as “the eunuch” (suggesting that) the focus of the story is upon Philip’s encounter with and baptism of a foreigner who acted as though he were a Jew . . . notwithstanding his ineligibility to become a proselyte on account of his mutilation. Thus this story moves beyond a demonstration of openness to gentiles to an emphasis on the acceptance of cultically and culturally *unacceptable people* [emphasis added].⁶³

Matthews cites Mailina and Neyrey in explaining the concept of first-century profiling: “The characters in Luke’s narratives (and presumably Luke’s readers as well) depend on stereotypes to locate people. ‘When we know a person’s father and family (including gender and sibling rank), clan or tribe, ethnos, place of origin (region, village) and trade, according to the canons of Luke’s world we truly know them. According to

⁵⁷ Martin, “A Chamberlain’s Journey,” 120.

⁵⁸ Ibid., 121.

⁵⁹ Ibid., 121.

⁶⁰ Ibid., 120.

⁶¹ T. J. Lane, review of *Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity*, by Mikeal C. Parsons, *The Catholic Bible Quarterly* 70, no. 3 (2008): 615-616.

⁶² Ibid., 616.

⁶³ Matthews, *Philip*, 77.

their ways of perceiving and describing, we genuinely know the essential and relevant information about them’—they knew others generically by their ‘nature.’”⁶⁴ And here we come to the essence of modern stereotyping and profiling.

III. IMPLICATIONS FOR MODERN LEADERSHIP APPLICATION

Christian leaders today face a continuing politics of omission, much like the modern concepts of selective perception while making sense of incidents and environments, described by Weick as “noticing some things and not others,”⁶⁵ and by Argyris as attempting to avoid or conceal our undiscussable issues.⁶⁶ But the questions of who is unacceptable, who can be redeemed, why, and how people are stereotyped is an important one for leaders to recognize, admit, and acknowledge, if only to themselves. All too often rather than identify what each individual brings to the story (as in the Ethiopian’s case—he goes unnamed and without follow-up), we stop at what is commonly known and visible to all, on the surface. Even within a participation model of decision making, “group discussion tends to focus on what is known by everyone, and relevant information possessed by individual members either goes unmentioned or tends to be ignored when it is brought up.”⁶⁷ Indeed, when people—leaders, Christians, even missionaries—get together to make a decision on how to tell the story, how to write the history book, the attention of the participants is divided and decisions do not derive from linear or unidirectional processes.⁶⁸ In other words, valuable parts get left out.

What Martin’s work means for modern leadership studies is an acknowledgment that there are discussions that need to be had, honest conversations that will require re-evaluating what gets considered and what gets omitted, whose definitions are acceptable and whose definitions are madness. “Ideological, psychosocial and cultural marginalization and ‘omission’ continues to foster an ‘opaque’ and . . . culturally or ethnically proscribed prism”⁶⁹ through which the acceptable and the significant are envisioned. African Americans are often judged as angry or militant when reacting harshly to being told, in surprised tones, that they are beautiful, intelligent, talented, or articulate. Martin cites West’s description of how classical ideals have for centuries “prohibited the intelligibility and legitimacy of the idea of black equality in beauty, culture, and intellectual capacity,⁷⁰” even to the point of equating legitimizing black intellectualism or beauty with idiocy. This conditioned thought pattern results in the surprised affect that even today overshadows the compliment and renders the insult. For modern leadership studies this indicates a critical need to learn to react to the work,

⁶⁴ Ibid., 81.

⁶⁵ D. S. Pugh and D. J. Hickson, *Great Writers on Organizations: The Third Omnibus Edition* (Burlington, VT: Ashgate, 2007).

⁶⁶ Chris Argyris, “Making the Undiscussable and Its Undiscussability Discussable,” *Public Administration Review* 40, no. 3 (1980): 205-213.

⁶⁷ L. R. Beach and T. Connolly, (2005). *The Psychology of Decision Making: People in Organizations*, 2nd ed. (Thousand Oaks, CA: Sage, 2005), 128.

⁶⁸ Ibid., 127.

⁶⁹ Martin, “A Chamberlain’s Journey,” 121.

⁷⁰ Ibid., 123.

to the person, and not to the stereotype. “Human beings assume . . . that truth is a good idea when it is not threatening. When information is threatening, the normal tendency is to hide the fact that this is the case and to act as if you are not hiding the facts.”⁷¹ For leadership scholar–practitioners, this is an opportunity to redefine and reinforce “a culturally affirming and empowering tradition.”⁷²

Martin’s concept of interpretation for liberation, to effect full humanity, empowerment, and justice in Church and society under God, is one that challenges modern leaders to consider their own approach to authentic leadership. It is reasonable to challenge one’s own position as well as those of one’s colleagues and environment, since “individuals are usually unaware of the extent to which they are producing such conditions for error. They are unaware . . . because (1) the actions that produce the errors are skilled and tacit and (2), the causes for error are frequently undiscussable, and (3) they hold theories in their head about effective action that make them blind to what they are doing and blind to the fact that they are blind.”⁷³ Not until one has acknowledged that there is a need to critically analyze the story, to consider and reconsider the unacceptable and the stereotype, can one begin to effect transformational leadership on anyone or any group; self-leadership is the first step to avoiding “perpetuating the marginalization and ‘invisibility’ of traditionally marginalized persons, groups, and ideologies in biblical narratives.”⁷⁴

IV. CONCLUSION: REFRAMING THE DIALOGUE

In the spirit of Martin’s endorsement of the minority-oriented hermeneutics of suspicion, motivating leaders to reframe the dialogue of Biblical history and relevance of the characters therein, it would be entirely reasonable to periodically reread the following statement by Martin Luther King, Jr., substituting the names of other marginalized groups for the Negro:

There are those who are asking the devotees of civil rights, “When will you be satisfied?” We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. . . . We cannot be satisfied as long as the Negro’s basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity.⁷⁵

As modern leaders operating from the same Christian worldview as both Philip the apostle and the first Ethiopian Christian, we can take away several specific leadership nuggets from the Gaza Road encounter. Practically speaking, Philip teaches that when we receive a clear direction from God we should follow it. Faced with a life-changing *kairos* moment, we should speak up and act with boldness and then move to the next moment. From the Ethiopian, we learn to invest in spiritual development and feed the hunger for God, and to reject pride when offered godly counsel and guidance.

⁷¹ Argyris, “Making the Undiscussable,” 206.

⁷² Martin, “A Chamberlain’s Journey,” 125.

⁷³ Argyris, “Making the Undiscussable,” 211-212.

⁷⁴ Martin, “A Chamberlain’s Journey,” 126.

⁷⁵ King, “The I Have a Dream Speech.”

He also teaches us to celebrate, rejoice, and share the message. But the text overall has a deeper meaning: the prod to consider who the unacceptable and unredeemable are, to find the stories that have been omitted, and to reframe the dialogue. Including diverse voices of those previously considered unacceptable will lead to discussing the undiscussable, but will remove the blinders from the would-be transformational leader's eyes and permit a more transparent, transformational leadership stance.

The Book of Acts is about action, about the movement of the Early Church, and it requires looking at leadership through multiple lenses. In this instance, it is valuable to see leadership with “four I’s”—the four principles of transformational leadership: individualized consideration, intellectual stimulation, idealized influence, and inspirational motivation.⁷⁶ Philip demonstrated each of these, considering the Ethiopian as an individual person rather than a noble, a negroid African, a eunuch; this is the relevance of Philip's failure to greet the Ethiopian or to establish any of the rituals or ceremonies that might previously have defined their interaction. But Philip goes further, challenging the Ethiopian's comprehension of the Isaiah text—not in a condescending manner, but as a challenge from one with specialized knowledge to an equal. Philip goes on to demonstrate idealized influence by positioning himself as a guide for the Ethiopian, and offers the inspirational motivation needed for the chamberlain to request baptism. As modern leaders, we can combat stereotyping, the symptom of cultural and spiritual blindness, by seeing with these four “I’s” and climbing into the chariot with those who may seem unacceptable, but who represent influential champions for the cause of world-changing leadership.

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⁷⁶ Gary Yukl, *Leadership in Organizations*, 6th ed. (Upper Saddle River, NJ: Pearson, 2006).



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THE SERVING ORGANIZATION: JESUS VS. HIERARCHY IN MATTHEW 20:20-28

JOHN H. WILSON

There seems to be a fundamental belief among many authors in the extant literature that Jesus' teachings support an organizational structure that depends upon an elite few individuals with a high concentration of power constructing subordinate positions of power through which they accomplish their intended outcomes. In contrast, other authors have associated Jesus' teachings with flatter, more organic organizations. This article presents an analysis of hierarchy as an organizational design in terms of Jesus' response to attempts on the part of the Zebedee family to stratify the disciples in terms of leadership roles in Matthew 20:20-28. Using social and cultural textures of socio-rhetorical criticism, this periscope is analyzed for evidence of a reformist and/or utopian response to hierarchical organizational designs in contrast to nonhierarchical designs. Further research is proposed based on this framework as to the kind of organizational design is most conducive for supporting a collection of authentic servant leaders.

I. THE SERVING ORGANIZATION: JESUS VS. HIERARCHY MATTHEW 20:20-28

There seems to be a fundamental belief among many authors in the extant literature that Jesus' teachings support an organizational structure that depends upon an elite few individuals with a high concentration of power constructing subordinate positions of power through which they accomplish their intended outcomes¹. In contrast, other authors have associated Jesus' teachings with flatter, more organic

¹ Mark J. Martinko and William L. Gardner, "Learned Helplessness: An Alternative Explanation for Performance Deficits," *Academy of Management Review* 7, no. 2 (1982): 195-204.

organizations². Is hierarchy a divine design, or does it represent an anthropological Tower of Babel stemming from sinful human attitudes and ambition to power? The purpose of this article is to present an analysis of hierarchy as an organizational design in terms of Jesus' response to the Zebedee family to stratify the disciples in terms of leadership roles in Matthew 20:20-28. If Jesus is divine, then His approach to organizational design represents more than a single methodology among a plurality of ideas, but rather an ideal form that is untainted by humanity's flawed nature³.

The foundation for this analysis is socio-rhetorical criticism, specifically in the form of social and cultural texture⁴. This method examines the voices of a particular pericope of scriptural text in terms of sociological and cultural theory.⁵ This includes an investigation of the political backdrop for the dialog between Jesus and the Zebedees, common organizational design of religious institutions of the day, and norms passed on through the family to children in the cultural context and timeframe.

Reformist argumentation provides a useful paradigm given the presupposition that institutions and organizations can facilitate good and curtail tyranny.⁶ This viewpoint could prove effective in identifying practical applications of organizational design that could be useful in contemporary organizations, whether faith-based or non-ecumenical. The intent of this writing is not to disparage the use of hierarchical forms of governance, but rather to illuminate that hierarchy is not necessarily the *a priori* blueprint for organizational success.

II. SOCIAL-CULTURAL TEXTURE: CAESAR, THE HIGH PRIEST, AND AN AMBITIOUS MOM

Jesus' ministry came at a time when frustration with Roman occupation of Israel was high and there was great anticipation for a political and eschatological Messiah that would cast off the bonds of this foreign empire.⁷ The Roman authorities designated Judea as an imperial territory rather than a senatorial as it was considered difficult to rule and unlikely to fully assimilate into the Roman archetype.⁸ In contrast to the expectations of the Israeli people, Jesus demonstrated that His purpose was not to cast off the Roman occupation and establish a kingdom to rule, but rather demonstrate and acculturate His followers in the art of service to one another.⁹ While the Roman population had an aversion to monarchy rule, as Caligula discovered, there was a firmly

² Terence L. Nichols, "Hierarchy and the Church," *Pro Ecclesia* 4, no. 3 (Summer 1995): 282.

³ George F. Tittman, "How Can We Say that Jesus was Perfect?: A Note for the Modern Apologist," *Anglican Theological Review* 36, no. 3 (1954): 201-204.

⁴ Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (New York: Routledge, 1996), 34.

⁵ *Ibid.*, 144.

⁶ *Ibid.*, 149.

⁷ Ndubuisi B. Akuchie, "The Servants and the Superstars: An Examination of Servant Leadership in Light of Matthew 20:20-28," *Christian Education Journal* 14, no. 1 (1993): 39.

⁸ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 58-59.

⁹ Chana Safrai, "The Mother of the Zebedee Brothers (Matthew 20:20-28)," *Beginnings for Christianity* (2005): 131.

established bureaucratic hierarchy of authority.¹⁰ Power flowed down from Caesar to the senatorial administration for assimilated provinces, and further to prefects from the equestrian class who answered to imperial legate representatives from the senatorial class.¹¹

Even though Herod and his descendants maintained political control of Judea at the beginning of the Christian era, there was a strong effort on the part of Judeans for the Romans to endorse the internal rule of the temple hierocracy under the high priest.¹² This suggests that culturally this structure had a strong influence on governance so long as it did not interfere with the external political authority of Rome by way of appointed prefects. Therefore, organizational structures modeled by Rome and the Levitical priesthood both appear to be hierarchical even if they stopped short of monarchy. In the dialog presented in Matthew 20:20-28, Jesus offered a leadership model devoid of positional authority, prestige, and ambition to power that was inconsistent with both temple tradition and Roman imperialism. As Akuchie described it, “the only way to an upward mobility [in Christ’s kingdom] is a downward mobility.”¹³

It is difficult to fault the Zebedee mom for her attempt to promote the advancement of her sons in light of the cultural understanding of hierarchical leadership structures. Cheney, for instance, inferred that part of the traditional role for a mother in ancient Hebrew culture was to promote the interests and success of her male offspring.¹⁴ Whether her frame of reference was Rome or whether it was the temple hierocracy, “no one is immune against the temptation to power and stardom.”¹⁵

Reformist and Utopian Framework

Robbins discussed seven responses to the world that can act as a framework for analyzing Biblical texts, highlighting that more than one may be relevant within any given passage.¹⁶ The seven responses are: (1) conversionist, (2) revolutionist, (3) introversionist, (4) Gnostic manipulationist, (5) thaumaturgic, (6) reformist, and (7) utopian. The discourse between Jesus and the disciples in Matthew 20:25-28 seems to align most with the two latter responses. Jesus said to the disciples:

You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give His life a ransom for many.¹⁷

The reformist response seems an appropriate fit since Jesus is not commanding the disciples to abandon the world, rather identifying that monarchs are often prone to

¹⁰ deSilva, *An Introduction to the New Testament*.

¹¹ Ibid.

¹² Ibid., 65.

¹³ Akuchie, “The Servants and the Superstars,” 41.

¹⁴ Emily Cheney, “The Mother of the Sons of Zebedee (Matthew 27.56),” *Journal for the Study of the New Testament* 68 (1997): 17.

¹⁵ Akuchie, “The Servants and the Superstars,” 40.

¹⁶ Robbins, *The Tapestry of Early Christian Discourse*, 144.

¹⁷ NRSV.

despotic behavior and that the disciples should lead in a different manner.¹⁸ Robbins suggested that reformist argumentation “attempts to encourage people to involve themselves in the world with good deeds,” which seems consistent with Jesus charge activity in the world without succumbing to oppressive leadership tactics.¹⁹ A reasonable case could also be made that Jesus is calling for a utopian response as well. Robbins described that utopian argumentation has elements of introversionist argumentation and reformist argumentation in that it promotes partial withdrawal from the corrupted world, while still working to improve flawed human systems.²⁰ Robbins’ criteria for reformist response appear to include the following: (1) social institutions can serve a good rather than oppressive purpose, (2) identity with and study of the world are acceptable, and (3) acceptance of the world without becoming corrupted by it.²¹ Criteria for the utopian response includes: (1) the whole social system in the current world is evil, (2) “people should inaugurate a new social system free from evil and corruption,”²² and (3) the new system should completely change all relationships.²³

Jesus first identifies that human forms of governance are naturally oppressive: “the rulers of the Gentiles lord it over them, and their great ones are tyrants over them” (Mt 20:26). This would seem to fit with either the revisionist or utopian responses. Next, He categorically rejects such autocratic means of leadership, which is certainly consistent with the utopian response and arguably also consistent with the reformist response since He instructs the disciples not to become part of the world or made impure by it.²⁴ While Jesus proposes a different approach for His followers, He does not categorically reject human institutions of social design. In this, there seems a stronger rationalization for the reformist view rather than the utopian view since Jesus encouraged the disciples to change their own understanding of what made an effective leader, without suggesting that they completely reject engagement with society.

III. DIVINE BUREAUCRACY: AUTHORITY, OBEDIENCE, AND HIERARCHY

Jesus established a new paradigm for organizational design by providing a new model of leadership towards which the disciples could aspire, and the inferred endorsement to engage with the world. There seems a certain irony that Jesus seemed to discourage hierarchy among His followers, and yet Christian institutions often operate under a hierarchical model. For instance, John Papadopoulos contended that the Church and church hierarchy cannot be separated because Jesus imparted authority on His disciples who in turn imparted authority on subsequent ministry chiefs.²⁵ McGarry offered a summary of the historical rise of hierarchy within the Christian Church consisting of (1) Christ and the disciples did not implement an organizational structure in

¹⁸ Robbins, *The Tapestry of Early Christian Discourse*, 149.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Ibid., 150.

²⁴ Ibid.

²⁵ John Papadopoulos, “On the Hierarchy of the Church,” *The Greek Orthodox Theological Review* 1, no. 2 (March 1955): 142.

expectation of the second coming; (2) early Christian communities were governed by elders chosen out of the community; (3) due to impatience in waiting for the second coming of Christ, overseers began to seize additional power; (4) the overseers grew in power by taking over “liturgical, disciplinary and doctrinal functions”; (5) a chairman of the committee of overseers was elected or seized power over the committee; (6) “the non-episcopate raised itself to a position of exclusive authority” by attaching themselves to Saint Paul; and (7) a general consensus of Christian communities emerged in support of a unified hierarchy.²⁶ In this historical account, many stages of the stages leading to the expansion of the hierarchy involve seizure or power, compulsion to concede power to a central body, and posturing for increased power. The question to consider is whether the hierarchy resembled more Jesus’ description of Gentile rulers, or rather His description of a reformed model of leadership supported by the principles of humble service.

Reformist Argumentation and Hierarchy

Nichols argued that command-style hierarchies common in both secular and religious organizations are contradictory to Jesus’ teachings as opposed to participatory organizational designs, which are more consistent with Biblical principles.²⁷ This author makes it clear that this conclusion was not derived from feminist or egalitarian assumptions that hierarchies are “*necessarily* [author emphasis] dominative, sexist and static,” but rather that autocratic hierarchies are inconsistent with Christ’s teaching about leadership. It seems reasonable, however, to suggest that some or all of these undesirable characteristics of hierarchies are a natural extension of a flawed human system implemented in place of God’s perfect design.

Koenig challenges the notion that Christ’s teachings exclusively promote nonhierarchical leadership any more so than hierarchical leadership, but rather the importance of being a servant of Christ in any context.²⁸ This author also posited that becoming a servant of Christ does not equate to a lower status, but rather involves authorization to employ great power to accomplish His purposes.²⁹ It seems that Nichols and Koenig would at very least agree that Jesus’ teachings and example do not directly promote hierarchical or authoritative organizational structures. However, Nichols seems to support the notion that hierarchies are incongruent with servanthood, while Koenig asserted “servanthood in and for Christ is the chief factor operative in all hierarchies involving believers”³⁰ Both arguably hold a reformist view in that they do not call for the outright replacement of human social organization, but rather the application within such constructs. Perhaps the point of status is the extent that servant leaders should strive to influence the structure versus accepting their role within the structure.

Regarding Matthew 20:20-28, Davidson asserted that the disciples are in a different cognitive framework than Jesus because their social and cultural conditioning

²⁶ William J. McGarry, “History and the Hierarchy,” *Theological Studies* 1, no. 3 (1940): 286.

²⁷ Nichols, “Hierarchy and the Church,” 282.

²⁸ John Koenig, “Hierarchy Transfigured: Perspectives on Leadership in the New Testament,” *Word & World* 13, no. 1 (Winter 1993): 27-28.

²⁹ *Ibid.*, 29-30.

³⁰ *Ibid.*, 29.

favors “power, status, and prestige, where people are in competition with one another.”³¹ The author infers that Jesus forbade the use of unrestrained power on the part of one believer over another within the Church, based on the use of the Greek word *exousia*, translated “authority.”³² Davidson explained, “Exousia-authority in this instance is (1) hierarchical, (2) it comes by virtue of an office one occupies, and (3) it cannot be opposed lawfully. Authority flows down from the top in a pyramid,” and that the New Testament only ascribed such authority to Christ alone, never to positions within the Church such as elders or deacons.³³

IV. SERVING ORGANIZATION: OF THE SERVANTS, BY THE SERVANTS, AND FOR THE SERVANTS

As demonstrated in the previous sections, the milieu for the discourse in Matthew 20:20-28 is a culture of authority and hierarchy in the hands of sinful humanity that produces tyranny and despotism.³⁴ This tendency towards hierarchical structures and the pursuit of position within such strata was both taught and proliferated by the family.³⁵ However, Jesus intentionally resisted a stratified organizational design for His ministry, addressing the personal ambition of the disciples as well as the familial foundation for such ambition. It seems that Matthew may have emphasized the role that the mother of the Zebedee brothers played as illustrative that even their upbringing in this regard focused on aspiration to power rather than servant leadership.

The contemporary study of servant leadership deals with similar challenges. Robert Greenleaf identified a problem for the field of leadership:

For the individual in society and his or her bent to deal with the massive problems of our times wholly in terms of systems, ideologies, and movements, these have their place, but they are not basic because they do not make themselves. What is basic is the incremental thrust of an individual who has the ability to serve and lead.³⁶

There seems to be a close parallel to Jesus statement, “Whoever wishes to be great among you must be your servant” (Mt 20:26). Clearly individual followers can act as a servant within a hierarchical organizational design. Perhaps a question deserving of further research is what kind of organizational design is most conducive for a collection of authentic servant leaders? The analysis of a reformist response to the world in Matthew 20:20-28 could provide a framework upon which to conduct such research.

Since the reformist framework offers that social, economic, and political institutions can serve good rather than exploitive ends, it seems reasonable to attempt a synthesis between Jesus’ vision of leaders who serve and the kind of organization that can best support such service. In the text, Jesus associated rulers with tyrants as if to

³¹ Bruce Davidson, “You Are All Brothers: Growing in our Understanding of Authority,” *Searching Together* 14, no. 1 (Spring 1985): 30.

³² *Ibid.*, 31.

³³ *Ibid.*

³⁴ Chana Safrai, “The Mother of the Zebedee Brothers.”

³⁵ Emily Cheney, “The Mother of the Sons of Zebedee (Matthew 27.56),” *Journal for the Study of the New Testament* 68 (1997): 17.

³⁶ Robert K. Greenleaf, *The Servant Leader Within* (New York: Paulist Press, 2003), 31.

suggest that this is the natural end to come from establishing an elevated status of some disciples over others.³⁷ This could lead to such follow up research questions as to whether hierarchical systems necessarily lead to power mongering and politicking, or whether the structure itself is neutral.³⁸ Further, Jesus is addressing the question in the context of cultural conditioning that encourages and promotes social climbing and ambition to an elevated status over others. This suggests an another possible follow-up research question into what preconceived notions about power and position within our social and cultural norms motivate our unconscious understanding of leadership. Such research would perhaps inform organizational design that would recognize the value of commitment and sacrifice more so than political shrewdness. This could be particularly meaningful in light of recent concerns raised by authors such as Jon Anderson that servant leaders might sacrifice the priorities and goals of the organization.³⁹ Perhaps an intentional design for The Serving Organization might better support servant leaders in such a way that these ends are not mutually exclusive, instead of allowing them to be marginalized because their focus is not on self-promotion.

V. CONCLUSION: LIFE AS RANSOM

“Just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mt 20:28). If a hierarchy functionally codifies a chain of compulsory service, then it seems reasonable to suggest that this design does not naturally encourage individuals to follow Jesus’ example to live their lives as a ransom. Lawler suggested functions of a hierarchy including: (1) motivating effective performance, usually through reward or punishment; (2) recordkeeping; (3) coordinating, usually higher levels coordinating the activities of those in lower levels; (4) assigning work, a form of compulsory service; (5) making personnel decisions such as hire, fire, pay, or promote; (6) providing expertise, inferring that those further up the hierarchy are more knowledgeable; (7) setting goals for performance; (8) planning of activities and methods; (9) linking communications horizontally and vertically; (10) training/coaching; (11) leading such that work groups are motivated towards a common vision; and (12) controlling.⁴⁰ Such functions seem more consistent with rulers who lord it over their subjects (Mt 20:25), and less consistent with giving one’s life as a ransom (Mt 20:28). Perhaps then The Serving Organization would be made up of individuals seeking to use their influence to better the circumstances of all their constituents both internally and externally.

³⁷ Akuchie, “The Servants and the Superstars,” 40.

³⁸ A. J. Grimes, “Authority, Power, Influence and Social Control: A Theoretical Synthesis,” *The Academy of Management Review* 3, no.4 (1978): 725-727.

³⁹ Jon Aarum Andersen, “When a Servant-Leader Comes Knocking,” *Leadership & Organization Development Journal* 30, no. 1(2009): 13.

⁴⁰ Edward E. Lawler III, “Substitutes for Hierarchy,” *Incentive* 163, no. 3 (March 1989): 6-8.

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PERSONAL LEADERSHIP IDENTITY AND THE LOVE OF GOD: INSIGHTS FROM THE LIFE OF DAVID

DIANE J. CHANDLER

This paper argues that receiving and drawing upon the love (*hesed*) of God is integral to every Christian leader's core identity and leadership perseverance. As an exemplar from the Hebrew Bible of receiving the love of God, David demonstrates a secure attachment to God, as seen through the lens of attachment theory and forged from a young age into adulthood. An overview of the events of his life in 1 and 2 Samuel and the Davidic psalms sets the stage for an analysis of Psalm 31, chosen as a representative psalm that examines David's understanding of God's *hesed* against the backdrop of multiple leadership challenges from which he cries out to God for deliverance. This paper provides a prototype for contemporary leaders on how to draw upon the love of God by defining *hesed* and presenting sixteen leadership benefits, as derived from Psalm 31. When godly and obedient leaders are confronted with discouragement, obstacles, rejection, and opposition that threaten their leadership identity and vitality, they can, as David did, draw upon the faithfulness of God and lay claim to God's steadfast love in complete dependence.

I. INTRODUCTION

The personal identity of Christian leaders often comes under assault in the exercise of leadership. Inherent in the leadership role is the reality that leaders encounter misunderstanding, testing, criticism, and opposition. In some instances, a leader's character may be called into question, maligned, and attacked without justification. What sustains a Christian leader in the midst of such challenges? What role does one's identity as being loved by God play in keeping the Christian leader focused,

centered, secure, and not dissuaded by the leadership challenges that confront him or her?

A leader's personal identity is influenced by many factors including one's family background, level of appropriate nurture, and life experience; as well as natural abilities, talents, skills, personality, and intrinsic motivation. Increasingly, social psychologists relate the impact of early formative relationships on interpersonal relationships in adulthood. Leadership theorists have applied attachment theory in assessing the quality of early childhood experiences, which deeply impact a leader's personal identity, self-esteem, and overall sense of well-being.

In the Old Testament, the life of David provides a substantive narrative into the development of a godly leader's personal identity through ongoing crises as mediated by attachment to God. What is of particular interest is the role of the love of God, as David understood it, which sustained him through unrelenting leadership challenges. The Psalms, many of which were penned by David, provide a further window into how David processed these leadership challenges, in light of his deep sense of being loved by God.

Therefore, the purpose of this paper is to examine the life of David as it relates to how his receiving the *hesed* of God impacted his personal identity. This paper addresses five primary areas. First, a brief overview of David's life and background provides the lens for this analysis. Second, by applying attachment theory, a social cognitive perspective applied to leadership formation, to David's early formative life experiences, I argue that David's secure attachment to God in early life experiences not only prepared him for his leadership role but also sustained him throughout the eventual challenges he would later confront. Third, David's perspective on the *hesed* of God provides a closer look at how David demonstrated his dependence upon the love of God throughout his leadership journey.

Fourth, an analysis of Psalm 31 provides a representative look of David drawing upon the *hesed* of God. Fifth, this paper distills sixteen leadership benefits derived from Psalm 31 related to the essentiality of receiving the love of God throughout one's leadership journey as the cornerstone of leadership identity and perseverance and offers both insights and a prototype for contemporary leaders. Therefore, the main thesis of this paper is this: David's life demonstrates that receiving the love of God in an on-going manner not only promotes a secure attachment to God, but also provides the spiritual and emotional arsenal to successfully withstand leadership trials and challenges. A brief overview of David's life establishes the context for this analysis.

II. BRIEF OVERVIEW OF DAVID'S LIFE

The Biblical text in 1 Samuel 16 offers brief biographical data related to David's early life.¹ David lived with his father, Jesse, and seven older brothers in Bethlehem. When the prophet Samuel visited Jesse, in order to obey God's directive to select one of his sons as king, God overruled Samuel's initial decision to select Eliab, the oldest, and Jesse's six other sons in favor of David. As the youngest, David was a shepherd tending the family's sheep and had to be called to appear before Samuel. Further,

¹ All Scripture citations will be in the New International Version (NIV), unless otherwise stated.

David is described as being physically attractive (v. 12). Samuel anointed him in the presence of all of his brothers and “the Spirit of the Lord came upon him in power” (v. 13).

Because David was a harpist and regarded as a brave man and warrior (1 Sam 16:18), he was enlisted to play the harp when evil spirits taunted Saul (v. 23). Subsequently, David became one of Saul’s armor bearers (v. 21) and would go on to slay the Philistine giant, Goliath (2 Sam 17:50). Interestingly, in rehearsing his credentials for withstanding Goliath to Saul, who questioned his young age (v. 33: “you are only a boy”), David noted that he had exercised leadership in protecting his father’s sheep by killing a lion and a bear who threatened the flock (vv. 34-37).

Upon Goliath’s demise, David’s rapid rise to leadership catapulted him into national prominence. At the same time, David’s popularity prompted a severe jealousy in Saul who became intensively distrustful of David as a future competitor for his throne. In addition, God’s favor upon David brought continual success, which created a deepening fear within Saul (1 Sam 18:14). Saul’s consuming and jealous preoccupation with David as a threat and Saul’s lack of God-dependence sharply contrast with David’s secure attachment to God (vv. 8-9). The next section describes attachment theory, arguing that David’s life reflects a secure attachment to God that provided the spiritual and emotional arsenal he needed to withstand Saul’s unrelenting attacks and other leadership challenges.

III. ATTACHMENT THEORY, LEADERSHIP, AND APPLICATION TO DAVID

This paper argues that David developed a secure attachment style with God in childhood that informed his responses to leadership challenges later in adulthood. An overview of attachment theory offers the background for substantiating this assertion. *Attachment theory*, a social cognitive approach, provides one implicit leadership perspective that has received recent attention in the leadership literature. Attachment theory was first proposed by British psychologist John Bowlby to explain individual differences in how infants relate to primary caregivers (mainly parents) and regulate distress.² Bowlby asserted that to grow into adulthood in a mentally healthy way, “the infant and young child should experience a warm, intimate, and continuous relationship with his mother (or permanent mother substitute) in which both find satisfaction and enjoyment.”³ Bowlby argued that children create expectations based on the emotional availability and nurture of early caregivers. These expectations then become working models that are generalized to new relationships and provide organizing schemas for cognition, emotions, and behaviors later in life.⁴

American psychologist Mary Ainsworth and colleagues furthered Bowlby’s work by hypothesizing that children of emotionally responsive caregivers react to separation

² Bowlby was a child psychiatrist and researcher, who became director of the children’s department at the Tavistock Clinic in London. See Bowlby’s trilogy: *Attachment and Loss: Vol. 1 Attachment* (New York: Basic Books, 1969), *Attachment and Loss: Vol. 2 Separation* (New York: Basic Books, 1973), and *Attachment and Loss: Vol. 3 Loss* (New York: Basic Books, 1980).

³ John Bowlby, “Maternal Care and Mental Health,” *World Health Organization Monograph* (Serial No. 2), 13.

⁴ See Bowlby, *Attachment and Loss: Vol. 2 Separation*.

with less fear, anxiety, and avoidance than nonresponsive caregivers.⁵ In observing infants' styles of attachment, Ainsworth and colleagues asserted that nurturing, affective bonds provides a sense of security and worth. From this work, three primary attachment styles were identified: secure, anxious–ambivalent, and avoidant.

First, the secure attachment style is associated with a consistently nurturing caregiver in childhood. Research has demonstrated that secure children are likely develop into secure adults who perceive themselves as worthy of love, expect others to be trustworthy and responsive,⁶ and generally feel liked by coworkers.⁷ Second, the anxious–ambivalent attachment style generates from inconsistent caregiver interactions in childhood. Anxious–ambivalent adults evidence relatively low self-esteem and worry about rejection.⁸ They may overzealously hold onto others, which might precipitate further rejection. Third, the avoidant attachment style connects with a caregiver's consistent unavailability and unresponsiveness, creating a deepening insecurity for the child. Avoidant adults are seen to prefer working alone, while becoming defensively self-reliant, withdrawn, at times hostile, and expect to be rebuffed.⁹

Over the past decade, leadership theorists have called for a closer look at the developmental antecedents of leadership.¹⁰ For example, in their initial attempt to link attachment theory with leadership, Popper, Mayseless, and Castelnovo found a significant correlation between transformational leadership and a secure attachment style in three separate studies.¹¹ Regarding attachments at work, Keller and Cacioppe proposed that leaders “may approach the dependency inherent in the leader–follower relationship, similar to that of the parent–child relationship,” as consistent with their own attachment style.¹² Further, Popper and Mayseless link transformational leadership to good parenting, using the metaphor of leaders as good parents.¹³ If, as Keller and Cacioppe suggest, attachment theory helps to explain leader effectiveness, then we

⁵ Mary D. Ainsworth, Mary C. Blehar, Everett Waters, and Sally Wall, *Patterns of Attachment: A Psychological Study of the Strange Situation* (Hillsdale, NJ: Erlbaum, 1978). Also see Mary D. Ainsworth and John Bowlby, *Child Care and the Growth of Love* (London: Penguin Books, 1965).

⁶ See Phillip R. Shaver and Cindy Hazan. “Attachment,” in *Perspectives on Close Relationships*, ed. Amy L. Weber and John H. Harvey, 110-30 (Boston: Allyn and Bacon, 1994).

⁷ See Cindy Hazan and Phillip R. Shaver. “Romantic Love Conceptualized as an Attachment Process,” *Journal of Personality and Social Psychology* 52 (1987): 511-24.

⁸ Micha Mikulincer and Orna Nachshon, “Attachment Styles and Patterns of Self-Disclosure,” *Journal of Personality and Social Psychology* 61, no. 2 (1991): 321-31.

⁹ Phillip R. Shaver, “Attachment Styles and Internal Working Models,” in *Knowledge Structures in Close Relationships: A Social Psychological Approach*, ed. Garth G. O. Fletcher and Julie Fitness, 25-61 (Hillsdale: Erlbaum, 1996).

¹⁰ See Micha Popper, Ofra Mayseless, and Omri Castelnova, “Transformational Leadership and Attachment,” *The Leadership Quarterly* 11, no. 2 (2000): 267-89.

¹¹ *Ibid.*, 282.

¹² Tiffany Keller and Ron Cacioppe, “Leader–Follower Attachments: Understanding Parental Images at Work,” *Leadership & Organization Development Journal* 22, no. 2 (2001): 70-75.

¹³ Micha Popper and Ofra Mayseless, “Back to Basics: Applying a Parenting Perspective to Transformational Leadership,” *The Leadership Quarterly* 14, no. 1 (2003): 41-65. Identified qualities characterizing both transformational leaders and “good” parents include: (a) providing individual attention, (b) communicating accepting messages of trust, (c) inspiring faith to set and achieve goals, (d) providing opportunities for success, (e) building others' self-worth, (f) winning trust and respect through setting personal example, and (g) developing others' potential as secure.

might do well to examine attachment theory as it is evidenced in David's life and leadership.

Outside of his being the youngest son with acumen in shepherding, we know very little about David's early childhood relationship with his parents that would inform his attachment experiences. Aside from knowing Jesse was his father who willingly released David to serve in Saul's court, we have no referent to his mother, as she is not mentioned in the Biblical text. Further, we know that David had seven older brothers, with the oldest, Eliab, resistant to David's involvement in any way in the battle with Goliath, even as an observer.¹⁴ Therefore, we might infer that David spent much time alone in early childhood based on his birth order and shepherding duties. In Israelite context, it is/was not uncommon for shepherds to be age thirteen or younger.

However, what is clear from the Biblical narrative in 1 and 2 Samuel, as well as the Psalms attributed to David, is David's connectedness to God as his primary attachment figure. I argue that David attached to God as a young boy through his experiences as a shepherd and harpist that informed his leadership attachment style in adulthood as one of being secure, rather than anxious-ambivalent or avoidant. The Psalms attributed to David provide a retrospective window into his attachment to God and his complete dependence upon God for comfort, survival, and leadership identity. Interestingly, in that self-disclosure has been linked to a secure attachment style,¹⁵ David's consistent self-disclosure in the writings of the Psalms further supports his secure attachment style to God, as they substantiate his open communication to God. The next section reviews how David drew upon the love of God and how this keen sense of the personal *hesed* of God operated in his life and informed his leadership.

IV. DAVID'S PERSPECTIVE ON THE LOVE OF GOD: *HESED*

The greatest insights into David's perspective on the personal love of God for him derive from the Davidic psalms juxtaposed with the narratives from 1 and 2 Samuel, which chronicle his leadership journey and challenges. This section provides an overview of (1) David's leadership challenges, (2) the psalms attributed to David, (3) the general purpose and composition of the psalms, and (4) the theme of *hesed* (חֶסֶד) that is interwoven throughout these Davidic psalms.

David's Leadership Challenges

From the time David fled from Saul (1 Sam 20), he became a forced fugitive in order to escape Saul's plots to destroy him. For example, as a man on the run, David's escapes ushered him to the priest of Nob (21:1-9), the king of Gath where he feigned insanity (21:10-15), the cave of Adullam (22:1-5), from place to place (23:13), the Desert of En Gedi (24:1), the Desert of Moan (25:1), the Desert of Ziph (26:2), and Gath with the Philistine king (27:2). While this civil war churned between Saul and him, David pursued national battles against the Philistines (i.e., at Keilah in 23:1-6 and against the

¹⁴ The narrative of 1 Samuel 16:8-11 indicates that David had seven brothers. However, 1 Chronicles 2:13-16 indicates that David had six brothers.

¹⁵ See Milkulincer and Nachshon, "Attachment Styles and Patterns of Self-Disclosure," 322.

Amalekites in 30:1-30). David was an emerging leader fighting two major wars: civil war with Saul and national wars with Israel's enemies. Thus, in times of crisis, David strengthened himself in the Lord his God (30:6b).

Although, as Steven L. McKenzie asserts, David was forced to respond to these unexpected pressures by developing a variety of skills that caused him to advance quickly, David's trust in the Lord developed precisely through them.¹⁶ McKenzie notes, "David's attitude toward Yahweh, in turn, is consistently depicted as one of trust and obedience."¹⁷ The Psalms are the literary outgrowth of David's personal and leadership experiences, often forged through the crucible of continual crises.

Brief Overview of the Psalms Attributed to David

McKenzie notes that seventy-three psalms, just less than one-half of the entire Psalter, are attributed to David, with fourteen psalms referencing some circumstance or situation that occurred in his life (Psalm 3, 7, 18, 30, 31, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142).¹⁸ The psalm descriptions for each of these fourteen psalms are listed in Table 1.

Table 1. Fourteen psalms attributed to David with accompanying post-scripts

Psalms attributed to David	Post-script beneath each of the Psalms
Psalm 3	A psalm of David. When he [David] fled from his son Absalom.
Psalm 7	A <i>shiggaion</i> [perhaps a musical term] of David, which he sang to the Lord concerning Cush, a Benjamite.
Psalm 18	For the director of music. Of David the servant of the Lord. He sang to the Lord the words of this song when the Lord delivered him from the hand of all his enemies and from the hand of Saul.
Psalm 30	A psalm. A song. For the dedication of the temple. Of David.
Psalm 31	For the director of music. A psalm of David.
Psalm 34	Of David. When he pretended to be insane before Abimelech, who drove him away, and he left.
Psalm 51	For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.
Psalm 52	For the director of music. A <i>maskil</i> of David. When Doeg the Edomite had gone to Saul and told him: "David has

¹⁶ Steven L. McKenzie, *King David: A Biography* (New York: Oxford University Press, 2000).

¹⁷ *Ibid.*, 65.

¹⁸ *Ibid.*, 38.

	gone to the house of Ahimelech.”
Psalm 54	. . . a <i>maskil</i> of David. When the Ziphites had gone to Saul and said, “Is not David hiding among us?”
Psalm 56	. . . of David. When the Philistines had seized him in Gath.
Psalm 57	. . . of David. . . . When he fled from Saul into the cave.
Psalm 60	. . . a <i>miktam</i> of David. When he fought Aram Naharaim and Aram Zobah, and when Joab returned and struck down twelve thousand Edomites in the Valley of Salt.
Psalm 63	A psalm of David. When he was in the Desert of Judah.
Psalm 142	A <i>maskil</i> of David. When he was in the cave. A prayer.

In summary, the post-script of these fourteen psalms suggests that David authored them. They become the reservoir for exploring David’s view of the *hesed* of God. A brief understanding of the purpose of the psalms assists in our analysis of David’s understanding of his leadership identity through the typology of praise, thanksgiving, and lament.

General Purpose and Composition of the Psalms

The psalms are essentially poems written in any number of situations and circumstances reflecting the authors’ circumstances, as well as with God and others. Subsequently, the Psalms were utilized within the worshipping community, and, as such, became models of prayer and worship. According to Old Testament commentator Craig C. Broyles, the psalms are “poetic compositions, usually presented in a tightly woven, balanced structure (e.g., where the petitions echo the respective laments, the dovetailing of imagery, and poetic devices such as refrains and word plays).”¹⁹ Each of the psalms, though unique, follows certain typical literary patterns with their own motifs including: temple liturgies, hymns, individual prayers, corporate prayers, thanksgiving, royal psalms, and wisdom psalms. They reflect rhythm, meter, parallelism, repeated refrains, and types.

For example, Hermann Gunkel developed a typology of five psalm types inclusive of hymns, laments of the people, laments of the individual, songs of thanksgiving of the individual, and spiritual poems.²⁰ According to Claus Westermann, the individual psalm of lament is the most common in the Psalter, accounting for fifty psalms. Psalm 31 is one such psalm and is further described in the next section as a representative psalm reflective of David’s trust in the *hesed* of God.²¹

¹⁹ Craig C. Broyles, *New International Biblical Commentary: Psalms* (Peabody, MA: Hendrickson Publishers, 1999), 1-2.

²⁰ For a brief introduction to Gunkel’s work, see Hermann Gunkel, *The Psalms*, trans. Thomas M. Horner (Philadelphia: Fortress, 1967). Also see ²¹ Claus Westermann, *The Psalms: Structure, Content, and Message*, trans. Ralph D. Gehrke (Minneapolis: Augsburg, 1980).

²¹ Claus Westermann, *The Psalms: Structure, Content, and Message*, trans. Ralph D. Gehrke (Minneapolis: Augsburg, 1980).

Certain psalms were utilized in corporate worship services, others during specific worship times such as the Passover. And through the Psalms, Israel drew upon God's covenantal promises in expressing joy and sorrow, certainty and confusion, and victory and desperation. Although Broyles resists pigeonholing the psalms for any one purpose, he submits that they are useful for liturgy, literature, Davidic prayer, and prophecy.²² Most of the Davidic psalms appear in the first two books of the Psalter (Pss 3-72). Applying the psalms to a more contemporary context is addressed later in this paper.

Although a thorough examination regarding the nature of the psalms is beyond the scope of this paper, general characteristics are offered in order to assist to place the Davidic psalms in greater context. Old Testament Scholar Claus Westermann proposes that laments for the individual psalms are comprised of a progression including: (1) an address to God (i.e., a cry for help); (2) a lament related to God, oneself, or one's foes; (3) a confession of trust; (4) a petition for God to act favorably or to intervene; (5) an expression of assurance that the petition has been heard; (6) a double wish that God would intervene against something/someone for a favorable outcome; (7) a vow of praise; and (8) praise to God expressing an assurance that the petition will be answered. Each of these elements is observed in Psalm 31, the focus of greater analysis later in this paper. Further, Brueggemann's interpretation of the Psalms provides a balanced approach, suggesting that the Psalter be read as a journal demonstrating obedience emerging from questioning the will of God to praise as a thankful outcome.²³ Again, this prototype is evidenced in Psalm 31, where the theme of *hesed* clearly emerges.

The Theme of Hesed

I argue that David's understanding of the *hesed* of God was the overarching and unifying theme of David's life that motivated his leadership activity and perseverance, as well as his writing of the psalms. Of the psalms attributed to David, twenty-seven of them reference the *hesed* of God.²⁴ In this subsection, the theme of *hesed* is explored related to its meaning and how David understood the *hesed* of God activated in his life.

The Hebrew word *hesed* (חֶסֶד) typically has been translated as love, kindness, loving kindness, or mercy and seen as manifesting God's character.²⁵ In 1927, the work of Nelson Glueck laid the foundation for viewing *hesed* as deriving from God's

²² Broyles, *New International Biblical Commentary*, p. 7. Also see Gerard H. Wilson, *The NIV Application Commentary: Psalms—Volume 1* (Grand Rapids, MI: Zondervan, 2002), 23. Wilson maintains that the psalms were not intended for private prayer but rather for community worship. However, one cannot miss that the psalms attributed to David, as well as the other psalms, bespeak the authors' personal contexts and situations of distress, lament, praise, victory, and deliverance, and proclamation from which the psalms have endured over time as vehicles of hope for the believing community.

²³ Walter Brueggemann, *The Psalms and the Life of Faith*, ed. Patrick D. Miller (Minneapolis: Fortress Press, 1995), 3-32.

²⁴ The twenty-seven psalms where David specifically references the *hesed* of God include Psalm 6:4; 13:5; 17:7; 18:1; 21:7; 23:6; 25:6-7; 26:3,8; 31:7, 16, 21, 23; 36:5, 7, 10; 40:10, 11, 16; 51:1; 52:8; 57:3,10; 60:5; 61:7; 63:3; 69:13, 16, 36; 70:4; 86:5, 13, 16; 101:1; 103:2-5; 103:8, 11, 17; 108:4, 6; 138:2, 8; 143:8, 13; and 145:8, 20.

²⁵ See R. Laird Harris, ed., *Theological Wordbook of the Old Testament*, vol. 1 (Chicago: Moody Press, 1980), 305-07.

covenantal relationship with Israel. In Glueck's view, God's obligation to Israel flowed from covenantal loyalty rather than love or mercy, per say. Although some support this interpretation,²⁶ others have challenged his view. Acknowledging that the term *hesed* is difficult to translate, Katherine D. Sakenfeld maintained that the term connotes voluntary acts of faithfulness and deliverance.²⁷ Sakenfeld selects "loyalty" as her preferred English translation but submits that the word may draw negative connotations (i.e., blind loyalty). She maintains that *hesed* conjoins both attitude (i.e., view of a subordinate to a superior) and action (i.e., demonstrations of loyalty in God's initiatives to people of faith).²⁸ For Sakenfeld, *hesed* involves freedom, commitment, help in need, deliverance, and "depends on every way upon God's faithfulness."²⁹

Gordon R. Clark offers an additional insight regarding word meaning. He observes that both truth and faithfulness are essential components of *hesed*, signifying a lasting personal commitment to one another in relationship. Although grace, mercy, and compassion implicitly connect to *hesed*, Clark maintains that the meaning is much more than any of these. He asserts that *hesed* is an enduring quality of God, rather than human beings, which leads to the recipient's benefit. For example, Yahweh repeatedly demonstrated *hesed* to Israel by God's ongoing commitment to Israel, despite her persistent rebellion and unfaithfulness. Clark asserts, "Yahweh expects his people to emulate this quality [*hesed*] that he so frequently demonstrates, even though people's expression of it can be only a pale reflection of Yahweh's."³⁰ As Brueggemann asserts, "God's *hesed* is everything. That *hesed* overrides, contextualizes and transforms guilt and finitude."³¹ Thus, *hesed* becomes a potent realization, not only in the life of David but also in the ethos of Israel's existence. Psalm 31 provides a window into understanding the contextual nuances that forge David's understanding of God's *hesed*.

IV. PSALM 31: AN EXAMPLE OF DRAWING UPON THE *HESED* OF GOD

I argue that an understanding of David's leadership persistence is directly tied to his understanding of *hesed*, as reflected in the Psalms attributed to him. One representative Davidic psalm, Psalm 31, conveys David's sense of God's personal love for him throughout desperate leadership crises that crescendo into a crying out to God for help in distress and a certainty that God will deliver him, as God had done in the past. Broyles asserts that the primary motif of Psalm 31 is Yahweh's love or *hesed*, evidenced in each of the psalm's sections.³² Therefore, amidst the obvious tension

²⁶ See Gottfried Quell and Ethelbert Stauffer, *Love: Bible Key Words* (London: Adam and Charles Black Limited, 1949). They comment: "There can be no doubt that the Covenant is an expression in juridical language of the experience of God's love: the whole Covenant theory is based on the idea of love" (p. 11).

²⁷ Katharine Doob Sakenfeld, *Faithfulness in Action: Loyalty in Biblical Perspective* (Philadelphia: Fortress Press, 1985), 2.

²⁸ *Ibid.*, 2-3.

²⁹ *Ibid.*, 137.

³⁰ Gordon R. Clark, *The Word Hesed in the Hebrew Bible*, JSOT Supplement Series, 157 (Sheffield, UK: Sheffield Academic Press, 1993), 267.

³¹ Walter Brueggemann, "Bounded by Obedience and Praise: The Psalms as Canon," *Journal of the Study of the Old Testament*, no. 50 (1991): 77-78.

³² Broyles, *New International Biblical Commentary*, 160.

between what David knows personally (i.e., God is his rock, refuge, and fortress, vv. 2-3) and what is known publically (i.e., he is slandered, in distress, and seemingly destitute, vv. 11-13), God emerges as protector and public vindicator.

David's deep reception and assurance of the love of God enabled him to have confidence in the Lord, proven previously through repeated deliverances. This confidence in the Lord's love eventuated in David's powerful prayer in Psalm 31, in which he declares sixteen manifestations and benefits of God's love. Because God's nature is love, these sixteen outcomes of God's love are available for every believer in Christ, but are particularly vital in the exercise of leadership for followers of Jesus, regardless of leadership context. First, we turn to the structure and overview of Psalm 31 before reviewing the theme of *hesed* in the psalm and describing the benefits that David experienced from God's *hesed*.

Structure and Overview of Psalm 31

Although scholars disagree regarding the precise outline of the psalm as to whether it contains two, three, or more parts,³³ the overall psalm of petition is interwoven with expressions of trust, distress/lamentation, and thanksgiving. William H. Bellinger asserts that this psalm is an individual lament.³⁴ Several scholars have questioned if Psalm 31 is a composite work by anonymous authors. However, Willem VanGemenen views the psalm as an original work, similar to the prayer language found in other psalms and the prayers of Jonah, Jeremiah, and Lamentations.³⁵ As Kraus suggests, "Psalm 31 is the model prayer that is confident of being heard," while "every sentence of the petition reflects expressions of confidence."³⁶

Regarding the psalm's structure, section one (vv. 1-5) addresses the need for help in times of crisis. Section two (vv. 6-8) acknowledges the Lord's great love resulting in trust in Him. Section three (vv. 9-13) incorporates a lament resulting from distress,

³³ See A. A. Anderson, *The Book of Psalms: Vol 1* (London: Oliphants, 1972), 245. Anderson views the psalm in parts (i.e., trust in God: vv. 1-8; lamentation: 9-18; praise and thanksgiving: vv. 19-24). Also see several other scholars' renderings of the psalm's structure. Hans-Joachim Kraus, *Psalms 1-59: A Commentary*, trans. Hilton C. Oswald (Minneapolis: Augsburg, 1988), 360-61. Kraus suggests two sections (vv. 1-8, 9-24), with both parts expressing lament, trust, and thanksgiving. Derek Kidner, *Psalms 1-72: An Introduction and Commentary on Books I and II of the Psalms* (London: InterVarsity, 1973), 130-31. Similar to Kraus, Kidner views the Psalm 31 in two parts with these themes: the hunted man (vv. 1-8) and as the rejected man (vv. 9-24). Broyles, *New International Biblical Commentary*, p. 160. Broyles views Psalm 31 in four parts (i.e., two self-contained prayers: vv. 1-3 and 9-18; praise: vv. 19-22; and exhortation: vv. 23-24). James Montgomery Boice, *Psalms, Volume 1: Psalms 1-41* (Grand Rapids, MI: Baker Books, 1994), 269. Boice sees the psalm as consisting of six parts (vv. 1-5, 6-8, 9-13, 14-18, 19-20, 21-24) as does Gerald H. Wilson, *Psalms*, vol. 1, *The NIV Application Commentary: From Biblical Text to Contemporary Life* (Grand Rapids: Zondervan, 2002), 527.

³⁴ William H. Bellinger, Jr., "Psalmody and Prophecy," *Journal for the Study of the Old Testament* 27 (1984): 32-33.

³⁵ Willem A. VanGemenen, "Psalms," in *The Expositor's Bible Commentary*, vol. 5 (Psalms, Proverbs, Ecclesiastes, Song of Songs), ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 1991), 262. I concur with VanGemenen's view that Psalm 31 is an original work of one author. Although it is beyond the scope of this paper to defend David's authorship, I submit that Psalm 31 aligns with the ethos of other Davidic psalms in the treatment of *hesed*.

³⁶ Kraus, *Psalms 1-59*, 365.

rejection, slander, and possible illness. Section four (vv. 14-18) declares trust in God's unfailing love. Section five (vv. 19-22) pronounces praise to God for His goodness, love (*hesed*), and deliverance. And section six (vv. 23-24) exhorts others to trust in God. Table 2 provides an overview of this structure, which aligns with James Montgomery Boice and Gerald H. Wilson's perspectives.³⁷

Table 2. Structure of Psalm 31 identified by section

Sections	Psalm 31:1-24	
<i>Verses 1-5</i>		
Help in times of trouble	v. 1	In You, O Lord, I have taken refuge; let me never be put to shame; deliver me in Your righteousness.
	v. 2	Turn Your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me.
	v. 3	Since You are my rock and my fortress, for the sake of Your name lead and guide me.
	v. 4	Free me from the trap that is set for me, for You are my refuge.
	v. 5	Into Your hands I commit my spirit; redeem me, O Lord, the God of truth.
<i>Verses 6-8</i>		
Acknowledgement of the Lord's great love (<i>hesed</i>) and trust in God	v. 6	I hate those who cling to worthless idols; I trust in the Lord.
	v. 7	I will be glad and rejoice in Your love, for You saw my affliction and knew the anguish of my soul.
	v. 8	You have not handed me over to the enemy but have set my feet in a spacious place.
<i>Verses 9-13</i>		
Lament resulting from distress, rejection, slander, and possible illness	v. 9	Be merciful to me, O Lord, for I am in distress; my eyes grow weak with sorrow, my soul and my body with grief.
	v. 10	My life is consumed by anguish and my years by groaning; my strength fails because of my

³⁷ See James Montgomery Boice, *Psalms: Psalms 1-41*, vol. 1 (Grand Rapids, MI: Baker Books, 1994), 268-275, esp. 271; Wilson, *Psalms*, 525-42.

Sections	Psalm 31:1-24
	affliction, and my bones grow weak.
	v. 11 Because of all my enemies, I am the utter contempt of my neighbors; I am a dread to my friends—those who see me on the street flee from me.
	v. 12 I am forgotten by them as though I were dead; I have become like broken pottery.
	v. 13 For I hear the slander of many; there is terror on every side; they conspire against me and plot to take my life.
<i>Verses 14-18</i>	
Declaration of trust in God because of God's unfaithful love	v. 14 But I trust in You, O Lord; I say, "You are my God."
	v. 15 My times are in Your hands; deliver me from my enemies and from those who pursue me.
	v. 16 Let Your face shine on your servant; save me in Your unfaithful love.
	v. 17 Let me not be put to shame, O Lord, for I have cried out to You; but let the wicked be put to shame and lie silent in the grave.
	v. 18 Let their lying lips be silenced, for with pride and contempt they speak arrogantly against the righteous.
<i>Verses 19-22</i>	
Praise to God for God's goodness, love (<i>hesed</i>), and deliverance	v. 19 How great is Your goodness, which You have stored up for those who fear You, which You bestow in the sight of men on those who take refuge in You.
	v. 20 In the shelter of Your presence You hide them from the intrigues of men; in Your dwelling You keep them safe from accusing tongues.
	v. 21 Praise be to the Lord, for He showed His wonderful love to me when I was in a besieged city.
	v. 22 In my alarm I said, "I am cut off from Your sight!" Yet You heard my cry for mercy when I called to You for help.

Sections	Psalm 31:1-24	
<i>Verses 23-24</i>		
Exhortation to others to trust God	v. 23	Love the Lord, all His saints! The Lord preserves the faithful, but the proud He pays back in full.
	v. 24	Be strong and take heart, all you who hope in the Lord.

Hesed in Psalm 31

The emotional heart of the psalm, as Boice asserts, is found in verses 9-13 where the “Sitz im Leben,” or situation/context, is most clearly identified. David is weak, in great distress, filled with grief (vv. 9-10), overcome by rejection of enemies and friends (v. 11), forgotten (v. 12), slandered, and threatened with murder (vv. 4, 13).³⁸ Yet throughout the psalm, David emotes declarations of trust in God’s *hesed* because God had seen David’s affliction (v. 7: “I will be glad and rejoice in Your love, for You saw my affliction and knew the anguish of my soul”), which in turn reinforces trust. Only those who feel loved can trust completely. Further, David exclaims in verse 21: “Praise be to the Lord, for He showed His wonderful love (*hesed*) to me.” The human forces countering David at every turn are subsumed under David’s cry for help, as he reiterates God’s faithful deliverance in former times (v. 8: “You have not handed me over to my enemies,” and v. 21 referencing deliverance when in a besieged city).

David’s confidence in the Lord resulting from his awareness of being loved by God enabled him to trust God as his rock, fortress, guide, and refuge (vv. 2-4). As such, David could surrender himself completely into the hands of God (v. 5) and rejoice in God’s *hesed* (v. 7). During this occasion of extreme turmoil and threat of physical demise (v. 13: “there is terror on every side; they conspire against me and plot to take my life”), David depends exclusively upon God’s faithfulness, previously proven in times of threat (v. 22: “Yet you heard my cry for mercy when I called to You for help”). Again, as in times past, David implores the Lord to show him favor based upon God’s love for him (v. 16: “Let Your face shine on Your servant; save me in Your unfailing love,” and v. 17: “Let me not be put to shame, O Lord, for I have cried out to You.”). He is assured that God will hear him this time (v. 14: “But I trust in You, O Lord; I say, ‘You are my God.’”).

As Broyles maintains, the primary motif in Psalm 31 relates to the *hesed* of God, explicitly evidenced in verse 7 and 21, while implicitly evidenced in verses 16 and 23.³⁹ As previously noted in Sakenfeld’s interpretation of the word, *hesed* involves freedom, commitment, help in time of need, deliverance, and God’s faithfulness and loyalty to those of faith.⁴⁰ Further, Psalm 31 affirms what Clark advances, namely that *hesed* reveals God’s truth, faithfulness, and lasting commitment to God’s beloved, while also

³⁸ Boice, *Psalms*, 271.

³⁹ Broyles, *New International Biblical Commentary*, 160.

⁴⁰ Sakenfeld, *Faithfulness in Action*, 137.

connoting grace, mercy, and compassion.⁴¹ Brueggemann's assertion that to the people of God "God's *hesed* is everything," even transforming guilt and finitude, is personified here in David's realization of God's all-encompassing love and mercy.⁴² Psalm 31 concludes with a paraenesis confirming God's grace, faithfulness, and *hesed*. God's divine help ultimately rescues David from threats on all sides and ushers the community of faith into further hope in Yahweh's goodness by this prayer of lament, thanksgiving, and praise. David's drawing upon God's *hesed* emerged over time through life experiences and was predicated on attachment to God from childhood as a shepherd boy (c.f., 1 Sam 17:34-37).

In reviewing Psalm 31, sixteen benefits of receiving and drawing upon the love of God are identified in the next section. I argue that these same benefits are available for contemporary leaders of faith who draw upon the love of God during the exercise of leadership inclusive of throughout unexpected circumstances and inevitable challenges, which supersede personal control, experience, and expertise. The underlying premise here is that those who persevere in love and loyalty will be the blessed beneficiaries of God's loving acts.

VI. SIXTEEN LEADERSHIP BENEFITS OF RECEIVING AND DRAWING UPON THE *HESED* OF GOD

Psalm 31 becomes a prayer prototype for contemporary men and women of faith who, by virtue of their leadership calling and gifting, encounter leadership challenges, hindrances, obstacles, and disappointments. If, as Boice suggests, Psalm 31 takes on the tone of "you are . . . then be" and that this should be the prayer of every Christian, how much more should this be the disposition of leaders who exercise leadership in the various contexts to which they are called?⁴³ Parenthetically, commentator J.J. Stewart Perowne identified key Christian leaders who following Jesus' example of quoting Psalm 31:5 as they approached death: Saint Bernard, John Huss, Jerome of Prague, Martin Luther, and Philip Melancthon.⁴⁴ We might infer that they too received the sixteen benefits of drawing upon God's *hesed* during their leadership tenures.

The sixteen benefits of receiving and drawing upon the love of God found in Psalm 31 include: (1) protection and refuge, (2) deliverance, (3) trust, (4) guidance, (5) surrender, (6) love, (7) comfort and empathy, (8) rejoicing and praise, (9) mercy, (10) freedom to emote, (11) acceptance by God in light of rejection by man, (12) justice, (13) goodness, (14) assurance of God's presence, (15) God's faithfulness, and (16) hope and encouragement. Table 3 provides a grid for identifying these benefits by the respective verses in Psalm 31.

Table 3. Sixteen benefits of receiving God's *hesed* for Christian leaders

⁴¹ Clark, *The Word Hesed in the Hebrew Bible*, 267.

⁴² Brueggemann, "Bounded by Obedience and Praise," *Journal of the Study of the Old Testament*, no. 50 (1991): 77-78.

⁴³ See Boice, *Psalms*, 270.

⁴⁴ J. J. Stewart Perowne, *Commentary on the Psalms*, 2 vols. in 1 (Grand Rapids, MI: Kregel, 1989), 1:284-285. Original edition: 1878-1879.

Specific benefits		Psalm 31 verses
1. Protection/refuge	:1a	In You, O Lord, I have taken refuge; let me never be put to shame.
	:2b	. . . be my rock of refuge, a strong fortress to save me.
	:4	Free me from the trap that is set for me, for You are my refuge.
	: 20b	. . . in Your dwelling You keep them safe from accusing tongues.
2. Deliverance	:1b	. . . deliver me in Your righteousness.
	:2a	Turn Your ear to me and come quickly to my rescue.
	:8	You have not handed me over to the enemy but have set my feet in a spacious place.
	:15b	. . . deliver me from my enemies and from those who pursue me.
3. Trust	:3a	Since You are my rock and my fortress . . . (affirmation of trust)
	:6	I hate those who cling to worthless idols; I trust in the Lord.
	:14	But I trust in You, O Lord; I say, "You are my God."
4. Guidance	:3b	. . . for Your sake lead and guide me.
5. Surrender	:5a	Into Your hands I commit my spirit . . .
	:15	My times are in Your hands . . .
6. Love	:7	I will be glad and rejoice in Your love, for You saw my affliction . . .
	:16	Let Your face shine on Your servant; save me in Your unfailing love . . .
	:21	Praise to the Lord for He showed me His wonderful love when I was in a besieged city.
	:23a	Love the Lord, all His saints . . . [paraenesis]
7. Comfort/empathy	:7b	. . . You saw my affliction and knew the anguish of my soul.
8. Rejoicing/praise	:7a	I will be glad and rejoice in Your love . . .
	:21	Praise be to the Lord for He showed His wonderful love to me when I was in a besieged

Specific benefits		Psalm 31 verses
		city.
9. Mercy	:9a	Be merciful to me, O Lord, for I am in distress.
	:22	In my alarm I said, "I am cut off from Your sight!" Yet You heard my cry for mercy when I called to You for help.
10. Freedom to emote	:9b	. . . my eyes grow weak with sorrow, my soul and my body with grief.
	:10	My life is consumed by anguish and my years by groaning; my strength fails because of my affliction, and my bones grow weak.
11. Acceptance by God/rejection by man	:11-13	Because of all my enemies, I am the utter contempt of my neighbors; I am a dread to my friends—those who see me on the street flee from me. I am forgotten by them as though I were dead; I have become like broken pottery. For I hear the slander of many; there is terror on every side; they conspire against me and plot to take my life.
12. Justice	:17-18	Let me not be put to shame, O Lord, for I have cried out to You; but let the wicked be put to shame and lie silent in the grave. Let their lying lips be silenced, for with pride and contempt they speak arrogantly against the righteous.
13. Goodness	:19	How great is Your goodness, which You have stored up for those who fear You, which You bestow in the sight of men, on those who take refuge in You.
14. Assurance of God's presence	:20a	In the shelter of Your presence You hide them from the intrigues of men . . .
15. God's faithfulness	:23b	The Lord preserves the faithful, but the proud He pays back in full.
16. Hope and encouragement	:24	Be strong and take heart, all you who hope in the Lord.

The first benefit for leaders receiving the *hesed* of God is an assurance of protection, as indicated in Psalm 31:1a, 2, 4, and 20b. David declares that God is his rock, refuge, and fortress. When leaders are following the Lord, they can be assured that He will protect them. Second, God's power to deliver when human resources are no match for obstacles and threats is a consistent theme throughout the Psalms and

indicated verses 1b, 2a, 8, and 15b.⁴⁵ As a God of supernatural power, God promises to deliver those who trust Him. The third benefit relates to trust, as shown in verses 3a, 6, and 14. God is a God who promotes trust in those who follow Him because He is completely trustworthy. The fourth benefit found in verse 3b is guidance. God will guide leaders who put their trust in Him and who obediently follow Him.

The fifth benefit is surrender (vv. 5a, 15). Surrender connotes a place of humility and dependence. God is able to undertake on behalf of leaders who are without resources and humbly receive his grace (cf. Ps 25:9, Prv 3:34). The sixth benefit of receiving the *hesed* of God is to personally experience His loving kindness, which keeps leaders attached to God in a secure fashion and able to counter tendencies toward anxiety and avoidance, as well as withstand the waves of difficulties inherent in leading (vv. 7, 16, 21, 23a). The seventh benefit is the provision of God's comfort and empathy (v. 7b). In His omniscience, God understands the unique challenges that leaders face and is ready to come to their aid (cf. Ps 23:4, 71:21, 119:76; Is 57:18; Jer 31:13). The eighth benefit of receiving the *hesed* of God is the fostering of a deep sense of rejoicing and praise. Knowing that one is loved by God creates an inexplicable sense of gratitude that can only be fully expressed through joy in the heart and expressed in praise to Him (vv. 7a, 19, 21).

The ninth benefit relates to appropriating God's mercy, or kindness, which is a quality of God's character that extends grace and enablement to those in need (vv. 9a, 22). Freedom to emote one's deepest feelings is the tenth benefit of receiving the God's *hesed* (vv. 9b, 10). When leaders are securely attached to God, they can honestly express their array of feelings—both positive and negative, as David did consistently in psalms. The eleventh benefit of receiving God's *hesed* is an awareness of being accepted by God, even when rejected by men (vv. 11-13). Biblical exemplars such as Joseph, Abraham, Moses, Jephthah, Nehemiah, and Esther support this assertion. The twelfth benefit relates to justice (vv. 17-18). By receiving God's love and being under His protection, David knew that God would undertake on his behalf and therefore was inclined not to seek vengeance or mete out justice in his own strength.

The thirteenth benefit of receiving God's *hesed* entails receiving His goodness (v. 19). God's character is inherently good, and His goodness and mercy go hand-in-hand. Those who experience God's goodness are led to rejoice in that they qualify as recipients of his blessings. Benefit fourteen relates to assurance of God's presence, even when circumstances seem desperate, hopeless, and risky (v. 20). Knowing God is with us in times of dire circumstances reassures us that God is present and able to help (cf. Ps 23:4). Benefit fifteen brings an awareness of God's faithfulness that ties *hesed* together with His mercy, loyalty, goodness, comfort, guidance, and deliverance (v. 23b). God will not violate His faithfulness and overflows with responsiveness to those who humbly seek Him. Finally, benefit sixteen focuses on hope and encouragement (v. 24). Being a recipient of God's *hesed* means drawing hope for the future, knowing that God is the author of every the leaders' next steps and will provide all of the needed resources to move them forward (cf. Ps. 25:3, 33:17, 42:5, 62:5, 130:5-7, 146:5, 147:11).

⁴⁵ See Pss 3:8, 32:7, 33:17, 34:4, 72:12, 107:6, 109:21, 116:8, and 119:170. God is a deliverer who rescues those who cry out to Him (cf. Pss. 18:2, 40:17, 70:5, 140:7, and 144:2).

An analysis of the life of David, attachment theory, the theme of *hesed* in the Davidic psalms, and Psalm 31 as a focal lens provides insights for contemporary Christian leaders related to receiving the love of God as an essential component of leadership vitality and perseverance. Leadership can be a lonely enterprise where leaders are embedded in ongoing and often competing demands that can weary even the strongest among us. Further, opposition to leaders becomes inherent in the exercise of leadership, filled with danger as Ronald Heifetz and Marty Linski note.⁴⁶ Like David expressed in Psalm 31, leaders may feel isolated, abandoned, unjustly attacked, and without natural resources.

Through Psalm 31, the life of David informs leaders how they can shape their responses in such times of adversity through crying out to God for His mercy and deliverance (vv. 2, 22), surrendering their very lives to His providence (vv. 5, 15), unashamedly communicating adversities (vv. 9-13), clinging to God through trust proclamations (vv. 6, 14), recalling God's past faithfulness (vv. 8, 21b), and, most importantly, depending upon God's personal love for them for leadership longevity (vv. 7, 16, 21, 23).

When leaders securely attach to God and follow Him obediently, they can know that God will sustain them through difficulties. Similarly as the love of God in David's life served as a catalyst for his leadership motivation, strength, endurance, hope, deliverance, and destiny, God's love invites contemporary leaders to embed themselves in His protective hands, while God's grace and mercy provide the shelter from adversarial forces that seek to discourage, dismantle, and destroy leadership effectiveness. In times of crises, leaders can strengthen themselves in the Lord their God (cf. 1 Sam 30:6) and respond in trust and obedience to God. As Baruch Halpern observes, "David, in a word, is human, fully, four-dimensionally, recognizably human. He grows, he learns, he travails, he triumphs, and he suffers immeasurable tragedy and loss."⁴⁷ Such is the condition of each one of God's leaders. However, leaders can receive, as Derek Kidner observes in Psalm 31:24, "an assurance of help to those who dare to count on it," not as a "promise an end to trouble: rather (cf. Lk 22:42, 43) the strength to meet it."⁴⁸

VII. SUMMARY

In this paper, I have argued that receiving and drawing upon the love (*hesed*) of God is integral to every Christian leader's core identity formation and leadership perseverance. As an exemplar of receiving the *hesed* of God, David's life provides a lens signifying the importance of healthy attachment to God as the backbone of leadership vitality and longevity. The Davidic psalms align with the Biblical narrative in offering Christian leaders a prototype of what to do in the exercise of leadership when encountering obstacles, threats, trials, and opposition. In particular, focusing on Psalm 31, a representative psalm which spotlights David's many leadership challenges, moved

⁴⁶ See Ron Heifetz and Marty Linski, *Leadership on the Line: Staying Alive Through the Dangers of Leading* (Boston: Harvard Business School Press, 2002), esp. ch. 1 and 2.

⁴⁷ Baruch Halpern, *David's Secret Demons: Messiah, Murderer, Traitor, King* (Grand Rapids, MI: William B. Eerdmans, 2001), 6.

⁴⁸ Kidner, *Psalms 1-72*, 132-33.

us closer to the vortex of understanding the balance between leadership challenges and how to navigate them by articulating sixteen benefits of receiving the love of God.

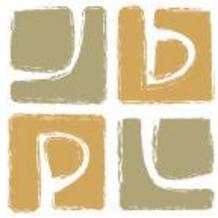
With the demands inherent in leadership, the source of a Christian leader's identity must be predicated on the realization that he or she is first and foremost personally loved by God, followed then by a sense of leadership calling. So when the storms of challenge come, the leader will be secure and whole in the center of his or her soul. In situations where one's weak foundations are exposed and leadership failure may seem imminent, the leader can still draw upon the loving kindness, mercy, and loyalty of God that ushers from the Father through the Son by the power of the Holy Spirit. The apostle Paul addressed this dynamic when exhorting the Corinthian church: "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day" (2 Cor 4:16). Paul could attest to light and momentary troubles that were achieving an eternal glory that far outweighed them all (cf. 4:17).

So too, contemporary Christian leaders must realize that leadership testings and challenges are sovereignly permitted by God to strengthen their inward resilience and to foster greater dependency upon God, who remains eternally faithful. The challenge for leaders is to realize that by pressing into God's presence and receiving a greater personal revelation of the love of God is both sustaining and empowering. The psalms provide a veritable smorgasbord for contemporary leaders who find themselves in the grip of discouragement and defeat,⁴⁹ with Psalm 31 offering particular leadership insights. Like David, leaders can draw upon the love and supernatural power of God to protect and deliver them, believing that God will provide the spiritual and emotional arsenal to withstand their darkest hour.

About the Author

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⁴⁹ See Eugene H. Peterson, *Answering God: The Psalms as Tools for Prayer* (New York: HarperCollins, 1991). Peterson provides guidance as to how to utilize the psalms as vehicles for prayer.



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LEADERSHIP REFLECTION:
**A MODEL FOR EFFECTIVE SERVANT LEADERSHIP PRACTICE:
A BIBLICALLY-CONSISTENT AND RESEARCH-BASED APPROACH
TO LEADERSHIP**

JUSTIN A. IRVING

As interest in leadership studies continues to grow, servant leadership is uniquely positioned to address the leadership challenges of our day. Not only is servant leadership a Biblically-consistent approach to leadership practice, it is also demonstrably effective. This reflection engages both Biblical perspectives on servant leadership—drawing from Matthew 20, Mark 10, and John 13—and goes on to presents a model for effective servant leadership practice based on regression analyses. The model highlights nine core servant leadership practices that focus around three conceptual clusters.

Servant leadership continues to draw attention from researchers and practitioners alike in our time. Arguing that the “servant-leader *is* servant first,” Greenleaf set the stage for this contemporary inquiry into an understanding of leadership that begins with a “natural feeling that one wants to serve, to serve *first*.”¹ This commitment to serving the needs of followers and the surrounding community is the heart of servant leadership practice. Rather than a leadership model simply focused on the needs of leaders, this servant-first ethic that Greenleaf pointed toward is increasingly becoming the focus of leadership scholars.² In this brief leadership reflection, some of the Biblical roots of servant leadership are discussed and special focus is given to unpacking nine servant leadership practices in light of these Biblical roots.

¹ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness*, 25th anniversary ed. (New York: Paulist Press, 1977), 27.

² For example, Dirk van Dierendonck and Kathleen Patterson, *Servant Leadership: Developments in Theory and Research* (New York: Palgrave Macmillan, 2010).

I: SERVANT LEADERSHIP IN BIBLICAL PERSPECTIVE

Although Greenleaf brought the servant leadership discussion into contemporary focus, a similar call to servant-oriented behaviors can be traced back to Biblical roots in general and New Testament roots in particular. Several Biblical perspectives quickly come to mind. First, in both Matthew 20 and Mark 10, we find the account of Jesus declaring to His disciples that the Son of Man would be condemned to death by the chief priests and scribes, and then delivered over to be flogged and crucified by the Gentiles.³ Immediately following this account in Matthew's Gospel, we find a mother bringing a request to Jesus that her sons, James and John, be allowed to sit at the right and left hand of Jesus in His coming kingdom. From the parallel account in Mark's Gospel, we know that this mother's request represented the request of her sons as well.

In these accounts, we see that the stark contrast between the focus of Jesus and the focus of His disciples is intended by Matthew and Mark. While Jesus was focused on the self-sacrificial act awaiting Him in Jerusalem, the disciples were more concerned about their status and position in the coming kingdom. This presented a teachable moment for the disciples, and Jesus pressed in with penetrating insight. After addressing the cup of suffering in which the disciples would share,⁴ Jesus contrasted the humble way of the slave and servant to the harsh and domineering rule of the Gentile authorities. In noting that the Son of Man had not come to be served but to serve, Jesus challenged His disciples to look to His model over and above the dictatorial rule of societal leaders.⁵

A second Biblical perspective is found in John 13:1-20, a passage that highlights Jesus' famous act of washing His disciples' feet. In this account, we find the narrative divided into three broad sections: (1) Jesus' act of washing the disciples' feet,⁶ (2) Jesus' interaction with Peter,⁷ and (3) Jesus' exhortation for the disciples to follow His example.⁸ Although there are subnarratives included in this passage—for example, the narrative threads referring to Judas Iscariot—this three-fold division provides a basic overview of the central themes presented in the passage.

In the first section, verses 1-5, the act of Jesus' beginning to wash His disciples' feet is described in detail. John writes, "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him."⁹ In an act of heavenly humility, Jesus provided a powerful example for His followers. While this description of Jesus' taking up the basin and the towel sounds very familiar and comfortable for most contemporary Christians, it is important to remember that this was shocking to the first-century followers of Jesus. Peter's strong reaction in verse eight of the passage is perhaps the best contextual evidence of this reality. In this second section of the John 13 narrative, we read of Peter's strong reaction when Jesus came to wash his feet—

³ Mt 20:17-19; Mk 10:32-34.

⁴ Mt 20:22-23; Mk 10:38-40.

⁵ Mt 20:24-28; Mk 10:41-45.

⁶ Jn 13:1-5.

⁷ Jn 13:6-11.

⁸ Jn 13:12-20.

⁹ Jn 13:3-5.

“You shall never wash my feet.”¹⁰ After this refusal of Peter, Jesus reminds Peter that His washing Peter is a prerequisite for his sharing in the life of Jesus. This important dialogical interlude in the heart of Jesus’ act of washing the disciples’ feet reminds Peter that having his needs met by Jesus—needs for being cleansed—is the foundation for our serving others and meeting their needs. Based on this interaction, we may conclude that for Biblical servant leaders a commitment to serving others begins with a commitment to being served first by Jesus.

In the final section of this passage, John 13:12-20, Jesus takes what He has done for His disciples and uses His act of service as an opportunity to exhort His disciples to similar behaviors. In the heart of this teachable moment, Jesus declares, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you.”¹¹ In this moment, Jesus brought together His embodied example and His didactic exhortation. In so doing, the disciples were left with a clear picture of what was expected and all who read John’s narrative are left with a powerful example of how to communicate with a congruence of words and actions.

Although there are many passages we could turn to in the Bible, the examples and instructions of Jesus in Matthew 20, Mark 10, and John 13 provide key Biblical perspectives on servant-oriented practices, all of which may serve as a foundation for our understanding and practice of servant leadership. It is in light of these Biblical principles that we turn our attention to a set of servant leadership practices that have been found to be associated with team effectiveness.

II: A MODEL FOR EFFECTIVE SERVANT LEADERSHIP PRACTICE

One of the benefits of social science research methods is their capacity to confirm the utility or effectiveness of constructs that are inherently valid philosophically or Biblically. For instance, we do not need social science research methods to inform us that humility is important for individuals and leaders; philosophically and Biblically, the validity and importance of humility may be argued apart from social science. However, social science can come alongside philosophical and Biblical arguments to confirm the utility or effectiveness of a construct like humility. This is what was found in Collins’ work surrounding level five leaders.¹² Not only is leader humility ethically good and Biblically consistent as a construct—an argument that may be made Biblically and philosophically—Collins added through social science methods that leader humility is also effective.

A similar argument may be made for understanding servant leadership in this light. The importance and validity of servant-oriented practices for leaders can be argued ethically, morally, philosophically, and Biblically apart from questions of its utility and effectiveness. However, it is powerful when leadership practices that are ethically good and Biblically consistent are also found to be effective. While servant leadership is a Biblically consistent model of leadership practice—and this alone is enough for leaders to utilize servant leadership practices—it is also helpful to know that servant leadership is demonstrably

¹⁰ Jn 13:8.

¹¹ Jn 13:14-15.

¹² Jim Collins, “Level 5 Leadership: The Triumph of Humility and Fierce Resolve,” *Harvard Business Review* (January 2001): 67-76.

effective.

In the remainder of this leadership reflection, I will unpack nine servant leadership practices that were found to be associated with effective teams. These nine practices, which cluster around three primary themes, are based on the analyses of Irving and Longbotham.¹³ In short, Irving and Longbotham¹⁴ identified a ten-item regression model of effective servant leadership practices. Since two of these ten items were conceptually similar, nine practices are presented in this reflection. More detailed treatments of the regression analyses are found in the Irving and Longbotham articles. In this reflection, the focus is on providing some discussion and description around these servant leadership practices in light of the Biblical roots identified above. With this in mind, the following figure is provided as a means of presenting the key practices in light of the three macro clusters.

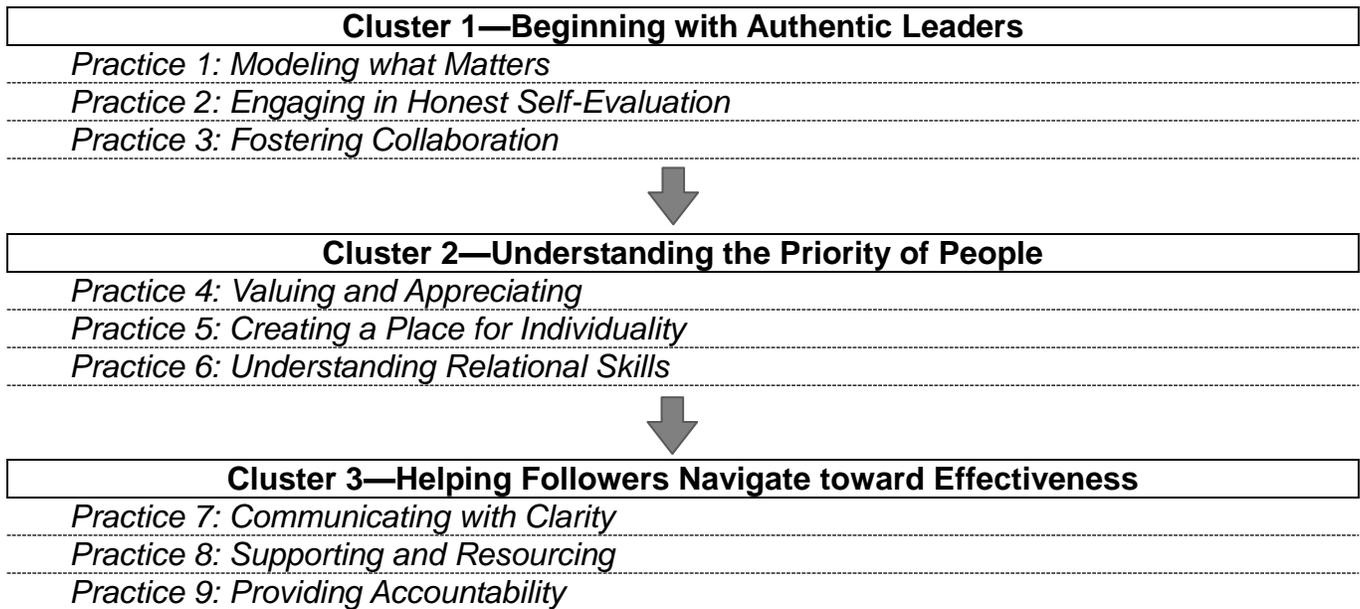


Fig. 1. A model for effective servant leadership practices.

In the following sections each of the leadership practices included in the above model are described in brief based on structured interviews with nine leadership practitioners and scholars. In addition to basic demographic questions, each of these nine individuals provided responses to eighteen structured questions—two questions for each of the nine servant leadership practices in the model.

¹³ Justin A. Irving and Gail J. Longbotham, "Team Effectiveness and Six Essential Servant Leadership Themes: A Regression Model Based on Items in the Organizational Leadership Assessment," *International Journal of Leadership Studies* 2, no. 2 (2007): 98-113; Justin A. Irving and Gail J. Longbotham, "Leading Effective Teams through Servant Leadership: An Expanded Regression Model of Essential Servant Leadership Themes," *Proceedings of the American Society of Business and Behavioral Sciences* 14, no. 1 (2007): 806-817.

¹⁴ Irving and Longbotham, "Leading Effective Teams."

III: CLUSTER 1—BEGINNING WITH AUTHENTIC LEADERS

The first grouping of servant leadership practices presented in the model emphasizes the importance of beginning with authentic leaders who are able to foster collaboration. In this first cluster of servant leadership practices, leadership behaviors associated with effective teams include the following: (1) modeling what matters, (2) engaging in honest self-evaluation, and (3) fostering collaboration. Each of these practices is described in brief, but collectively emphasizes the importance of beginning with authentic leaders.

Practice 1: Modeling What Matters

Similar to Bass and Avolio's¹⁵ discussion of idealized influence in transformational leadership theory and Kouzes and Posner's¹⁶ first practice of exemplary leadership—Model the Way—this practice identified in Irving and Longbotham's¹⁷ expanded analysis is *modeling what matters*. Inauthentic leaders can demand of followers what they as leaders are unwilling to do. Authentic leaders, however, must model what matters and be willing to “practice what they preach” when it comes to expected organizational behavior. On this point, research participants noted that modeling what matters “is the primary and most effective way to communicate the organization’s mission, values, and ethos,” and that “actions communicate much more loudly than words” when it comes to organizational values. Reinforcing the importance of this leadership practice, De Pree¹⁸ argues that “clearly expressed and consistently demonstrated values” are often the most important factor in facilitating the important relationship between leaders and followers.

Practice 2: Engaging in Honest Self-Evaluation

Serving as a foundation for authentic modeling of what matters, the next servant leadership practice in this model is *engaging in honest self-evaluation*. One of the unique features of this practice is its emphasis on self-evaluation sequentially prior to the leader’s evaluation of others. Similar to the Biblical admonition to “first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye,”¹⁹ engaging in honest self-evaluation requires leader humility, a capacity for self-awareness, and a willingness to reflect on personal faults and shortcomings which shape the organizational environment and leader–follower relationships. Ferch argued that “one of the defining characteristics of human nature is the ability to discern one’s own faults, to be broken as the result of such faults, and in response to seek a meaningful change.”²⁰ Leaders are not exempt from such important human characteristics.

Emphasizing the importance of this leadership practice, research participants noted

¹⁵ Bernard M. Bass and Bruce J. Avolio, *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks, CA: Sage, 1994).

¹⁶ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (San Francisco, CA: Jossey-Bass, 2007).

¹⁷ Irving and Longbotham, “Leading Effective Teams.”

¹⁸ Max De Pree, *Leadership Jazz* (New York: Currency-Doubleday, 1992), 126.

¹⁹ Mt 7:5.

²⁰ Shann Ferch, “Servant-Leadership, Forgiveness, and Social Justice,” *International Journal of Servant-Leadership* 1, no. 1 (2005): 97-113.

among other things the danger of leader blind spots and unquestioned assumptions. One participant noted, “Honest self-evaluation is utterly important for leaders,” and that, “the blind spots of leaders tend to be far more destructive than the blind spots of non-leaders [because leaders] . . . impact more people.” Participants further noted the dangers of unconscious self-exaltation and the drift toward arrogance and individualism, arguing that honest self-evaluation is best accomplished when trusted friends are invited to provide the leader with feedback on their growth edges. In addition to effecting the leader’s personal growth, the absence of honest self-evaluation on the part of leaders decreases the capacity of teams to change and attain goals in an effective manner.

Practice 3: Fostering Collaboration

The next servant leadership practice in the model is *fostering collaboration*. In contrast to overly competitive leadership agendas, this leadership behavior highlights the importance of leaders encouraging followers to work together over competing against one another in the organizational environment. Similar to Laub’s²¹ and Spears’²² discussions of building community that highlight collaboration with others as a key to community building, this leadership behavior is driven by a belief that collaborative endeavors serve as a pathway to effective team performance. Noting the importance of fostering collaboration, one research participant argues that, “solutions to complex problems today often require a collaborative engagement with others, the collective of which will generate the best solution.” Another participant acknowledges that no one person can meet the demands placed on leadership, and thus “collaboration allows a leader to expand the leadership resources brought into the leadership process.”

Providing a key argument for viewing this practice in the first cluster of beginning with authentic leaders, one participant notes the danger of collaborative gestures coming across as token invitations for follower participation. When a leader “just wants to appear like he/she is collaborating, but doesn’t really care about input from others,” such inauthentic collaborative gestures become toxic for leader–follower relationships and the broader organizational culture. However, when genuine respect for followers is blended with a listening posture, a suspension of leader predispositions, and a willingness to give credit to others and embrace solutions that come from others, there is great power in leaders working with followers on genuinely collaborative agendas.

IV: CLUSTER 2—UNDERSTANDING THE PRIORITY OF PEOPLE

The second grouping of servant leadership practices in the model emphasizes the importance of valuing and relating with people as individuals. In this second cluster of servant leadership practices, leadership behaviors associated with effective teams include the following: (1) valuing and appreciating, (2) creating a place for individuality, and (3) understanding relational skills. Each of these practices is described in brief, but collectively emphasizes the importance of understanding the priority of people.

²¹ Jim Laub, “Assessing the Servant Organization: Development of the Servant Organizational Leadership (SOLA) Instrument,” *Dissertation Abstracts International* 60, no. 2 (1999): 308.

²² Larry C. Spears, “The Understanding and Practice of Servant Leadership,” *International Journal of Servant Leadership* 1, no. 1 (2005): 29-46.

Practice 4: Valuing and Appreciating

Understanding the priority of people begins with a basic commitment to *valuing and appreciating* people. While this includes the communication of appreciation for follower contribution as a primary focus, it also emphasizes the value and trust of people at a more basic level. Laub's model of servant leadership emphasizes the value of people as one of six key markers of organizational health. On this point, Laub writes:

Healthy organizations have a different view of people. People are to be valued and developed, not used. . . . Leaders accept the fact that people have present value not just future potential. People seem to have an innate ability to know whether or not they are being valued . . . whether or not they are trusted. Effective leaders accept a person's value up front. They give them the gift of trust without requiring that they earn it first. As leaders work with people in organizations they will serve them by displaying the qualities of Valuing People.²³

Several research participants highlight similar observations, noting the importance of trust in valuing and appreciating followers when they are "given responsibility and released to accomplish the task without second guesses," and when "verbally appreciate[ing] them as people first, then for their contribution to the team." Another participant noted that a follower feels valued and appreciated "when a leader authentically and legitimately applauds the performance of a follower and acknowledges their unique contributions with concrete examples." Such expressions must be connected with reality, though, and in the words of this participant must be "genuine, deserved, and observable" if such expressions are to be effective.

Practice 5: Creating a Place for Individuality

Rather than followers being viewed as simple cogs in a larger organizational machine, servant leaders help in *creating a place for individuality*. While outcomes matter in organizations and holding followers accountable around key outcomes is consistent with servant leadership practice—a point raised below—outcomes are not necessarily achieved in uniform follower behaviors. In contrast, this leadership behavior emphasizes both allowing for individuality of style and expression in followers as well as accepting followers for who they are as individuals. In contrast to the overly mechanized systems encouraged in some twentieth-century managerial models, Irving and Longbotham's²⁴ analysis challenges twenty-first century leaders to remember the individual and create space for individuality in work performance.

Research participants note the importance of simple expressions of individuality such as work styles, clothing, and office hours, and that flexibility for follower expressions of individuality are best supported through the avoidance of micromanaging leadership behaviors. One participant notes, "Set strategic goals, but allow individuals to engage in creative processes to get there." On the theme of how follower individuality coincides with organizational unity, participants noted commonality at the level of mission, vision, goals, and

²³ OLA Group, "Servant Leadership," James A. Laub, http://www.olagroup.com/Display.asp?Page=servant_leadership (accessed February 27, 2011).

²⁴ Irving and Longbotham, "Leading Effective Teams."

values provides “the glue that holds the organization together,” and that “under this umbrella there is ample room for individuality.” Arguing that great leaders find ways to meld the needs of individuals with the needs of an organization, one participant argues that this “requires the leader to take an active interest in the capacity of those under their leadership,” and assigning responsibility and delegating authority “based on the giftedness of the follower in alignment with the project or task to be completed.” This requires an individualized consideration similar to what Bass and Avolio²⁵ put forward in transformational leadership theory, and calls leaders to a higher level of investment in creating space for individuals to work uniquely toward common goals.

Practice 6: Understanding Relational Skills

This second cluster, which is focused on understanding the priority of people, ends with the servant leadership practice of *understanding relational skills*. Knowing how to get along with people can feel like an overly simplistic leadership skill, but the analysis supporting the model in this reflection demonstrates that this is a key leadership behavior for team effectiveness. The intrapersonal and interpersonal intelligences put forward by Gardner²⁶ formed the basis for Goleman’s²⁷ treatment of emotional intelligence as a key for understanding what makes a leader. Arguably, Goleman’s emphasis on factors such as empathy and social skills, premised on self-awareness, provide a basis for effective relational skills. Self-awareness leading to an awareness of and responsiveness to the needs of others provides a platform on which effective leaders may appropriately humanize the leader–follower relational engagement.

These themes of self-awareness, empathy, and authentic listening were also highlighted by the research participants as they noted important characteristics of effective relational skills. One participant noted that empathetic communication, personal connection, selective vulnerability, and attention to what motivates followers are all critical relational skills. Other participants emphasized the importance of authentic listening, the importance of a commitment to fairness and equality, the ability to tolerate and accept appropriate differences, the importance of knowing oneself well in order to relate authentically with others, and the embodiment of confidence blended with the ability to see future possibilities and communicate the most appropriate path to get there. Additional practices such as creating a sense of safety and support for followers, demonstrating care and kindness, reinforcing a commitment to the working relationship, and maintaining an open and approachable posture toward followers are also key relational skills that help foster positive leader–follower relationships.

V: CLUSTER 3—HELPING FOLLOWERS NAVIGATE TOWARD EFFECTIVENESS

The third grouping of servant leadership practices in the model emphasizes clear communication and the supporting of individuals toward outcomes for which they are accountable. In this third cluster of servant leadership practices, leadership behaviors associated with effective teams include the following: (1) communicating with clarity, (2) supporting and resourcing, and (3) providing accountability. Each of these practices is

²⁵ Bass and Avolio, *Improving Organizational Effectiveness*.

²⁶ Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1985).

²⁷ Daniel Goleman, “What Makes A Leader?” *Harvard Business Review* 76, no. 6 (1998): 92-102.

described in brief, but collectively emphasizes the importance of helping followers navigate toward effectiveness.

Practice 7: Communicating with Clarity

It is difficult to overestimate the importance of clear communication on the part of leaders. Although all effective communicators are not necessarily leaders, it is arguable that all effective leaders must be effective communicators. As we move into the third cluster focused on helping followers navigate toward effectiveness, the seventh effective servant leadership practice in the model is *communicating with clarity*. Most dominantly seen in the analyses as effectively communicating the plans and goals for the organization, research participants note several critical features of effective communication in the leadership role. Several of the key communication features noted by research participants were honesty, transparency, authenticity, clarity, listening, timeliness, confidence without arrogance, conciseness, regularity and appropriately repetitious, congruence of verbal and nonverbal messages, use of a diverse set of communication media, use of word pictures, saying what you mean and meaning what you say, and not communicating with overly emotionally laden volatile overtones. Leaders who learn to communicate effectively in a variety of contexts and through a variety of communication pathways are helping followers and their organizations navigate toward effectiveness.

Practice 8: Supporting and Resourcing

In addition to clear communication, followers also need their servant leaders to practice *supporting and resourcing*. This leadership behavior is centrally characterized by leaders providing followers with the support and resources they need to meet their goals. Rather than leaders viewing their primary role as driving followers toward production, a commitment to supporting and resourcing allows leaders to focus on serving followers toward their success and being responsive to their needs as they work toward organizational goals. This practice focused on supporting and resourcing captures some of what is included in Kouzes and Posner's²⁸ theme of enable others to act in their five practices of exemplary leadership. Leaders take a positive position toward followers, working to remove barriers and build necessary bridges so that followers may thrive in their responsibilities.

On this theme, research participants emphasized the importance of removing barriers, and one participant noted the special importance of being active in the identification of needs, noting that the leader "should be the first to ask 'what do we need to get the job done' versus being passive, waiting for requests to come to him/her and then trying to put the requests off as long as possible." Other participants add that because leaders are in the position to see the best allocation of resources and to draw out the gifting of human resources so that followers are fulfilled in their work, it is important that leaders share explanations with followers regarding how resources are apportioned and when resources are not available for certain needs. One participant's response captures the essence of this servant leadership behavior noting that leaders carry out this function best when they release power and resources to members to accomplish critical and expected initiatives. If the mission of the community matters, then leaders have the responsibility of providing the support and

²⁸ Kouzes and Posner, *The Leadership Challenge*.

resources necessary for followers to work toward their goals in light of this mission.

Practice 9: Providing Accountability

The final servant leadership practice included in this model is the leadership behavior of *providing accountability*. Rather than servant leadership being a weak form of leadership that is disinterested in results, this leadership behavior identified in Irving and Longbotham's analyses affirms the vital role of holding people accountable for reaching their goals. Arguing the importance of mission accomplishment, Patterson²⁹ argues that pursuing "a mission does not mean . . . that organizations with servant leaders are unsuccessful; quite the contrary is true." Although servant leadership begins with a focus on followers, a commitment to providing accountability is consistent with a commitment to valuing and developing followers.

As with the leadership practice of communicating with clarity, several research participants reaffirmed the priority of clear communication in the providing of accountability for followers. In contrast to some of the negative examples provided by participants—examples where leaders failed to clearly communicate and then terminated or disciplined employees based on poor performance—there was a unified call to proactive and honest communication around expectations and follower performance. One participant noted, "I prefer honest performance evaluations—those which acknowledge both strengths and growth fronts and clearly set goals that can be reached quarterly and annually." Another participant similarly noted that, "honest and open communication that is regular and consistent at setting and reaching goals is very effective in developing accountability and building trust." Another participant notes that "leaders inspect what they expect," and this is arguably consistent with the leader-love that characterizes a servant leaders commitment to serving the needs of the follower over the needs of the leader. Engaging in direct and honest conversation with followers around outcomes that are important to followers and the organization provides an opportunity for follower development, a tangible factor associated with valuing and developing people.

VI: CONCLUDING THOUGHTS

In this reflection, Biblical roots for servant leadership were presented alongside nine core servant leadership practices associated with team effectiveness. The Biblical call to servant-oriented behaviors—a call most dominantly seen in the example and teaching of Jesus—is a call that is not only Biblical, but also is demonstrably effective. As leaders take up the call to walk the servant-oriented pathway of Christ, it is my hope that the model presented and described in this reflection provides practical insights for present and emerging leaders as they seek to implement servant leadership practices in their work with followers, teams, and organizations.

²⁹ Kathleen Patterson, "Servant Leadership: A Theoretical Model," *Dissertation Abstracts International* 64, no. 2 (2003): 4.

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