CHARISMATIC AND SERVANT LEADERSHIP AS SEEN IN KING SAUL AND YOUNG DAVID: AN INNER TEXTURE ANALYSIS OF 1 SAMUEL 17:1-58

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This article employs an inner texture analysis of 1 Samuel 17:1-58 in order to extrapolate connections between charismatic leadership and servant leadership as discovered in the story of David and Goliath. Attention is given to the structural, repetitive-progressive, narrational, opening-middle-closing, and sensory-aesthetic textures of the pericope. This article discusses the differences between charismatic leadership and servant leadership and proposes the continued use of socio-rhetorical criticism as a valid tool for leadership research and practice.

Although there are several studies on the various manifestations of leadership (moral, spiritual, servant, transformational, authentic, etc.), a significant gap exists in the literature connecting biblical principles to the aforementioned theories.[1] Thankfully, publications such as the *Journal of Biblical Perspectives in Leadership* are currently acknowledging the significance of the Bible's relevance regarding contemporary organizational leadership theory. Scholars are frequently torn as to the concept of an "ideal" organizational leadership theory. The selfless motivational aspects of servant leadership theory appeal to both ecclesial and corporate leadership concepts. The high profile moral and ethical failure of executive leaders seems to have ushered in an increased interest in ethical leadership models.[2] However, this renewed interest in

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[1] Whittington, J. Lee et al., "Legacy leadership: The leadership wisdom of the Apostle Paul." *Leadership Quarterly* 16, 5. 2005, 749-750.

[2] Steven Crowther. *Peter on leadership: A contemporary exegetical analysis*, (North Carolina: Steven Crowther, 2012, Loc 128).

ethical leadership has not necessarily produced a new wave of servant leaders. One could argue that in the ecclesial context, the advent of the "mega-church" has brought about a new generation of high-profile charismatic leaders.[3] History proves that when left unchecked, charismatic leadership can lead to political, spiritual, economical, and organizational corruption.[4] Since significant overlap exists between leadership theories, it seems appropriate to investigate the mediating factors between servant leadership and charismatic leadership.[5]

The Old Testament is full of examples of effective and ineffective and moral and immoral leadership. One of the strongest examples of leadership theory overlap in the Old Testament is found in the juxtaposition of Israel's first two Kings: David and Saul. A specific "turning" point in the Israelite leadership narrative occurs in 1 Samuel 17:1-58. The narrative of 1 Samuel 17:1-58, better known as the story of David and Goliath, connects to a variety of topics. Some argue that the narrative is a story about a place.[6] Others argue that the narrative is about the development of identity.[7] The aforementioned pericope is often treated as nothing more than a story about a young boy and a giant. However, a deeper look at the passage reveals themes such as: vision casting, communication style, value congruence, influence, emulation, strategic thinking, and selflessness. Each of these themes interacts with charismatic and servant leadership theory respectively.

Rather than jumping into qualitative or quantitative studies on the interplay between leadership theories, this paper seeks to use the Sacred Text as a launching point for future research into charismatic and servant leadership. Robbins' socio-rhetorical criticism offers scholars a balanced, yet in-depth methodology for exegesis and hermeneutic application. This methodology examines the Sacred Text from various semantic, rhetorical, historical, social, and cultural angles.[8] Thus, an exegetical analysis of 1 Samuel 17:1-58 may offer insight into how the traits of servant leadership, when manifested in a charismatic leader, may produce positive outcomes for both the leader and the organization. The results of this analysis may advance the study of organizational leadership theory while also providing a way forward for biblical leadership.

I. METHODOLOGY

Socio-rhetorical criticism is a hermeneutical methodology that moves beyond the limits of linguistics (basic word study) and instead examines the multiple historical, cultural, semantic, and ideological layers of the Scriptures.[9] This multi-faceted approach

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[3] Roger Heuser and Byron D. Klaus. "Charismatic Leadership Theory: A Shadow Side Confessed." Pneuma, 20, 2. 1998, 161-174.

[4] Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 317).

[5] Ibid, 309-310.

[6] John Beck. "David and Goliath, a story of place: the narrative-geographical shaping of 1 Samuel 17." *Westminster Theological Journal*, 2006, 329.

[7] Mark K. George. "Constructing Identity in 1 Samuel 17." *Biblical Interpretation* 7,4. 1999, 389-412.

[8] Vernon K Robbins. *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*. (Pennsylvania: Trinity Press, 1996, 1-3).

[9] Ibid.

to exegesis guards the scholar from the perils of proof-texting by engaging the Sacred Text and then working toward modern application instead of trying to force modern principles into the biblical context.

Socio-rhetorical criticism involves five critical elements: inner textual analysis, intertexture analysis, social/cultural analysis, ideological analysis, and sacred texture analysis.[10] Inner texture analysis involves examining the semantic layers of a text such as the repetitive, narrational, progressive, opening-middle-closing, and argumentative textures of the text.[11] Intertexture analysis involves examining the oral/scribal, socio-cultural, and historical elements that impact the text.[12] Social/Cultural analysis involves looking at the sociological and anthropological background of the text and how those backgrounds influence the interpretation of the text.[13] Ideological analysis examines the beliefs, customs, practices, and other intangible aspects that interact with the text. [14] Finally, sacred texture analysis focuses on the divine nature of the text and how that divine nature impacts humanity.[15] Each aspect of socio-rhetorical criticism peels back a certain layer of the Sacred Text. However, in order to narrow the scope of research, it is often prudent to focus on one aspect of socio-rhetorical criticism. This article focuses on the use of inner texture analysis in examine the narrative of 1 Samuel 17:1-58.

II. INNER TEXTURE ANALYSIS OF 1 SAMUEL 17:1-58

The narrative of 1 Samuel 17:1-58 is full of character development, symbolism, and many of the facets found in modern day literature. Although the pericope is found within the historical portion of the Hebrew Scriptures, one could argue that its action filled storyline could easily fit within the fictional accounts of 21st century literature. One could also argue that because the pericope follows the traditional sequence of common storytelling, that it is easy to miss the subtleties of the narrative due to storyline familiarity. An inner texture analysis of the narrational, repetitive-progress, opening-middle-closing, and argumentative textures of the text may offer the reader greater insight into the pericope.

Structure

It appears that there are three major sections in 1 Samuel 17:1-58, which are divided into 10 scenes. The first section begins with the narrator describing the battlefield and the Israelite dilemma in v. 1. The second section begins with the introduction of David and progresses toward a possible solution to the Israelite dilemma in v. 12. The third section begins with a summary of the resolution to the Israelite dilemma in v. 50. Table 1 depicts the 3 major sections and 10 scenes 1 Samuel 17:1-58.

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[10] Ibid.
[11] Ibid, 7.
[12] Ibid, 40.
[13] Ibid, 71.
[14] Ibid, 95.
[15] Ibid, 120.

Table 1. Structure of 1 Samuel 17:1-58 (ESV)

Introduction (Scene 1)

1 Now the Philistines gathered their armies for battle. And they were gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered, and encamped in the Valley of Elah, and drew up in line of battle against the Philistines.

3 And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them.

4 And there came out from the camp of the Philistines a champion named Goliath of Gath, whose height was six cubits and a span.

5 He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze.

6 And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders.

7 The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. And his shield-bearer went before him.

8 He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me.

9 If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us."

10 And the Philistine said, "I defy the ranks of Israel this day. Give me a man, that we may fight together."

11 When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

Body (Scene 2-9)

12 Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years.

13 The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah.

14 David was the youngest. The three eldest followed Saul,

15 but David went back and forth from Saul to feed his father's sheep at Bethlehem.

16 For forty days the Philistine came forward and took his stand, morning and evening.

17 And Jesse said to David his son, "Take for your brothers an ephah[e] of this parched grain, and these ten loaves, and carry them quickly to the camp to your

brothers.

18 Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token from them."

19 Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines.

20 And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to the encampment as the host was going out to the battle line, shouting the war cry.

21 And Israel and the Philistines drew up for battle, army against army.

22 And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers.

23 As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him.

24 All the men of Israel, when they saw the man, fled from him and were much afraid.

25 And the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel."

26 And David said to the men who stood by him, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

27 And the people answered him in the same way, "So shall it be done to the man who kills him."

28 Now Eliab his eldest brother heard when he spoke to the men. And Eliab's anger was kindled against David, and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle."

29 And David said, "What have I done now? Was it not but a word?"

30 And he turned away from him toward another, and spoke in the same way, and the people answered him again as before.

31 When the words that David spoke were heard, they repeated them before Saul, and he sent for him.

32 And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."

33 And Saul said to David, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth."

34 But David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock,

35 I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him.

36 Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God."

37 And David said, "The Lord who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the Lord be with you!"

38 Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail,

39 and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, "I cannot go with these, for I have not tested them." So David put them off.

40 Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he approached the Philistine.

41 And the Philistine moved forward and came near to David, with his shield-bearer in front of him.

42 And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance.

43 And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.

44 The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."

45 Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.

46 This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel,

47 and that all this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand."

48 When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.

49 And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.

Conclusion (Scene 10)

50 So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. There was no sword in the hand of David.

51 Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled.

52 And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath[f] and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.

53 And the people of Israel came back from chasing the Philistines, and they plundered their camp.

54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" And Abner said, "As your soul lives, O king, I do not know."

56 And the king said, "Inquire whose son the boy is."

57 And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite."

Repetitive and Progressive Texture

The repetitive texture of a pericope refers to the multiple uses of words or phrases within a passage, which may offer insight into the meaning and progression of the text.[16] For example, in 1 Samuel 17:1-59, the Lord is mentioned five times, the Philistines are mentioned by name nine times, the Israelites are mentioned nine times, King Saul is referred to 18 times, Goliath is referred to 29 times, and David is mentioned 33 times. This repetition not only signifies the key people in the pericope, it also demonstrates the progressive nature of character development within the pericope. Table 2 depicts the repetitive and progressive use of characters in 1 Samuel 17:1-58.

Table 2. Repetitive and Progressive Use of Characters in 1 Samuel 17:1-58 (ESV)

1:	Philistines			
2:	Philistines	Saul		
3:	Philistines		Israel	
4:	Philistines			Goliath

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[16] Ibid, 8.

5:				he		
6:				his		
7:				he		
8:	Philistines	Saul		he		
9:				me		
10:			Israel	Philistine		
11:		Saul	Israel	Philistine		
12:					David	
13:		Saul				
14:					David	
15:		Saul			David	
16:				Philistine		
17:					David	
19:	Philistines	Saul				
20:					David	
21:	Philistines		Israel			
22:					David	
23:				Goliath	David	
24:			Israel	the man		
25:		king	Israel			
26:				Philistine	David	God
28:					David	
29:					David	
30:			people			
31:		Saul			David	
32:		Saul		Philistine	David	
33:		Saul		Philistine	David	
34:		Saul			David	
35:						
36:				Philistine	servant	
37:		Saul		Philistine	David	Lord
38:		Saul			David	

Verse				
39:		Saul		David
40:			Philistine	he
41:			Philistine	David
42:			Philistine	David
43:			Philistine	David
44:			Philistine	David
45:			Philistine	David	Lord
46:					Lord
47:					Lord
48:			Philistine	David
49:			Philistine	David
50:			Philistine	David
51:			Philistine	David
52:	Philistines		Israel	
53:	Philistines		Israel	
54:			Philistine	David
55:		Saul	Philistine	David
56:		king		boy
57:		Saul	Philistine	David
58:		Saul		David

Narrational Texture

There are several narrative voices in 1 Samuel 17:1-58. The author serves as the overall narrator of the story by introducing each section and major scene transition (v. 1, 12, 17, 19, 24, 28, 31, 38, 41, 48, 50, 55). However, Goliath, David, and King Saul account for much of the dialogue used in the pericope:

Goliath – v. 8-10, 43-44
David – v. 26, 29, 32, 34-37, 39, 45-47, 58
King Saul – v. 33, 37, 55-56, 58

Opening-Middle-Closing Texture

A unique aspect of 1 Samuel 17:1-58 is that the progressive nature of the narrative lends itself to sever "micro" stories within the story. Each of these individual stories has an opening-middle-closing that complements the overall structure of the

pericope as illustrated by Table 1. Table 3 depicts the opening-middle-closing texture of 1 Samuel 17:1-58.

Table 3. Opening-middle-closing Texture of 1 Samuel 17:1-58

Introduction 1 Samuel 17:1-11
Scene 1 v. 1-11
Opening v.1 Narrative description of setting
Middle v. 4 Narrative introduction and description of Goliath
Closing v. 11 Narrative statement of Saul and Israel's response to their dilemma (Goliath)

Body 1 Samuel 17:12-49
Scene 2 v. 12-16
Opening v. 12 Narrative introduction of David
Middle v. 15. Narrative description of David's behavior
Closing v. 16 Narrative statement of Goliath's behavior
Scene 3 v. 17-18
Opening v. 17 Instructions from Jesse to David
Closing v. 18 Instructions from Jesse to David
Scene 4 v. 19-23
Opening v. 19 Narrative description of the Israelite posture
Middle v. 21 Narrative description of David's location
Closing v. 23 Narrative statement that David "heard" Goliath
Scene 5 v. 24-27
Opening v. 24 Narrative description of Israelite behavior
Middle v. 26 David counters the Israelite behavior
Closing v. 27 The Israelites respond to David
Scene 6 v. 28-30
Opening v. David's brother rebukes David
Middle v. David counters his brother's rebuke
Closing v. David maintains his defiant posture toward Goliath
Scene 7 v. 31-37
Opening v. 31 Narrative transition from David to King Saul
Middle v.32 King Saul and David engage in dialogue
Closing v. 37 King Saul affirms David

Scene 8 v. 38-40

Opening v. 38 Narrative description of King Saul's giving David armor

Middle v. 39 David declines King Saul's Armor

Closing v. 40. Narrative description of David's preferred weaponry

Scene 9 v. 41-49

Opening v. 41 Narrative description of Goliath's posture

Middle v. 45 David confronts Goliath

Closing v. 49 Narrative description of David killing Goliath

Conclusion 1 Samuel 17:50-58

Scene 10 v. 50-58

Opening v. 50 Narrative summation of David's victory over Goliath

Middle v. 55 Narrative description of King Saul's response to David's victory

Closing v. 58 David formally introduces himself to King Saul

Argumentative Texture

The argumentative texture of a text refers to the way in which a passage uses reasoning, metaphors, or logic in order to persuade the reader.[17] One could argue that he best example of argumentation within 1 Samuel 17 occurs during the scene 7 discourse between Saul and David:

Thesis: David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine." (v. 31)

Counter Thesis: Saul said to David, "You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth." (v. 32)

Rationale: David said to Saul, "Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him." (v. 34-35)

Restatement of rationale: "Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living" (v. 36)

Restatement of Thesis: The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." (v. 37a)

Conclusion: And Saul said to David, "Go, and the LORD be with you!" (v. 37b)

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[17] Ibid, 23.

Sensory Aesthetic Texture

The sensory-aesthetic texture of 1 Samuel 17:1-58 evokes the senses of hearing (Goliath "stood and shouted" v. 8), touch (David "took his staff in his hand and chose five smooth stones from the brook v. 40), and sight ("All the men of Israel, when they saw the man, fled from him and were much afraid." v. 24) as well as the cognitive-emotive function of reflection ("David said to Saul, 'Your servant used to keep sheep for his father...'" v. 34-36). The progressive nature of the text contrasts feelings of fear and anxiety with boldness and bravery. The rapid use of conversational dialogue, especially in scenes 5-9, allows the reader to "enter" the world of the characters within the story. The author gives several geographic descriptors to enhance the aforementioned:

"Philistines gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephes-dammim." (v. 1)

"Israel were gathered, and encamped in the Valley of Elah" (v. 2)

"Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them." (v. 3)

The author also uses descriptive language to convey the magnitude of Goliath:

"…Goliath of Gath, whose height was six cubits and a span. He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders. The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron." (v. 4-7)

III. IMPLICATIONS FOR LEADERSHIP

Several leadership elements stand out in this pericope, which flow from the previous inner texture analysis. The Israelites clearly had a leader in King Saul. However, the introduction of Goliath (dilemma, stress, etc.) seems to have limited Saul's ability to lead Israel through crisis. Young David enters the story, not with a motive to lead, but to serve (v. 31, 34). David's act of selfless service not only leads Israel to victory, it places David one step closer to being the leader of the entire nation. This pericope demonstrates how servant leadership, when manifested in a charismatic leader, produces positive outcomes for both the leader and the organization.

Charismatic leaders are decisive, performance oriented communicators who possess the ability to articulate an optimistic and clear vision, which in turn garners the support of followers.[18] Charismatic leadership theory is the product of Weber's "borrowing" the biblical concept of *charis* or "a divinely inspired gift".[19] Weber used the term to describe a form of influence that is based on follower perceptions and not

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[18] Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 309-312).
[19] Ibid, 309.

specific leadership titles or position.[20] Charismatic leaders typically rise to the occasion during times of crisis or extreme emotional vulnerability.[21] Although it is not within the scope of this article to examine the life of King Saul, it is important to note that Saul came to power under the aforementioned conditions and clearly demonstrated some of the traits of charismatic leadership (ideological influence, effective communication, self-risk, etc.).[22] Young David took on the characteristics of charismatic leadership by rising to the occasion during a time of difficulty (v. 26), employing decisive and persuasive argumentation and confidence (v. 31-37), and making great self-sacrifice by facing the giant "alone" (v. 40). David appears as one "endowed with charismatic military leadership".[23] This leads to an important question regarding charismatic leadership and its effectiveness/applicability in the pericope: Why did David succeed where King Saul failed? The answer may be found in the servant leadership traits of David.

Scholars agree that the primary difference between servant leadership and other forms of leadership is motivation.[24] Charismatic leaders are likely to have a high need for power (self-focus) while servant leaders are driven by altruistic motives to serve (others-focus).[25] According to Patterson, servant leaders are characterized by the qualitative characteristics of agapao love, humility, altruism, vision, trust, service, and empowerment.[26] It seems that David demonstrated altruism, service, and vision by his willingness to fight the giant at great personal risk. In fact, David referred to himself as "your servant" several multiple times in the pericope. David's victory also empowered the Israelites to move forward and attack the Philistines. Thus, it appears that King Saul was content to hold onto power via disengagement while David was willing to risk everything in order to resolve the Israelite dilemma with no ulterior motive. The aforementioned is an example of servant leadership enhancing charismatic leadership.

While there is no such thing as a "perfect" leadership style, history proves that charismatic leadership, when devoid of any type of an others-focus, can often lead to abuse.[27] Some argue that once David became King, he ceased to utilize the "servant" aspects of his leadership and transitioned towards more autocratic and self-serving forms of leadership.[28] Again, it is beyond the scope of this pericope to engage David's life beyond the 1 Samuel 17 narrative. However, it seems clear that his selfless service during the Battle in the Valley Elah set in motion a new direction for leadership in Israel.

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[20] Ivana Milosevic and A. Erin Bass. "Revisiting Weber's charismatic leadership: Learning from the past and looking to the future." *Journal of Management History*, 20, 2. 2014, 226.

[21] Ibid.

[22] Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 310-311). 1 Samuel 10:17-25.

[23] Richard D. Israel. "Three seasons of charismatic leadership: a literary-critical and theological interpretation of the narrative of Saul, David and Solomon." *Pneuma* 30, 1. 2008, 152.

[24] Stone, Gregory et al., "Transformational versus servant leadership: A difference in leader focus." *Leadership & Organization Development Journal*, 25(3). 2004, 349-361.

[25] Ibid; Gary Yukl. *Leadership in Organizations - 8th Edition*, (Boston: Prentice-Hall, 2013, 312).

[26] Robert. S. Dennis and Mihai Bocarnea. "Development of the servant leadership assessment instrument." *Leadership & Organization Development Journal*, 26,7. 2005, 601-602.

[27] Roger Heuser and Byron D. Klaus. "Charismatic Leadership Theory: A Shadow Side Confessed." *Pneuma* 20, 2 .. 1998, 166.

[28] Richard D. Israel. "Three seasons of charismatic leadership: a literary-critical and theological interpretation of the narrative of Saul, David and Solomon." *Pneuma* 30, 1. 2008, 152.

IV. CONCLUSION

This article has employed an inner texture analysis of 1 Samuel 17:1-58. The results of this analysis demonstrate the effectiveness of clear communication, strong vision, decisive action, and altruism as demonstrated by a leader during times of crisis. More than that, this article demonstrates the effectiveness of exegetical analysis as a tool for organizational research. Several leadership theories have a conceptual base that is built upon the Sacred Text.[29]Although limited research exists regarding the relationship of the Hebrew Scriptures to leadership theory, it seems that socio-rhetorical criticism, when applied to the Hebrew Scriptures, may further advance the intersection of theology and leadership studies. Future research may benefit from continuing to explore the interplay between servant leadership and other leadership theories via biblical exegesis.

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[29] Steven Crowther. *Peter on leadership: A contemporary exegetical analysis*, (North Carolina: Steven Crowther, 2012, Loc 120).