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JESUS CHRIST AS THE ULTIMATE AUTHENTIC LEADER: AN INNER TEXTURE ANALYSIS OF PHILIPPIANS 2:5-11

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Authentic leadership is one of the most researched leadership theories in the past 20 years and has garnered much attention due to the values-based theme of this leadership style (Avolio et al., 2004; Ladkin & Taylor, 2010). This article contains a literature review on authentic leadership from a conceptual framework to practical applications. An exegetical analysis using inner texture, as a form of socio-rhetorical criticism, is utilized to understand the texts of Philippians 2:5-11 properly. Inner texture analysis is a tool to understand the meaning of texts through a review of the inherent factors such as the nature of repetitions, patterns, and other underlying intentions of the texts. Finally, this article explores the referenced pericope. It draws insights and applications to authentic leadership, applying it to Jesus Christ, who is believed to be the greatest leader to have ever lived (Youseff, 2013).

I. INTRODUCTION

Authentic leadership means different things to many authors. There are divergent thoughts on this subject (Avolio & Gardner, 2005; Cooper et al., 2005; Gardner & Schermerhorn, 2004; Ilies et al., 2005; Shamir & Eilam, 2005; Sparrowe, 2005; Walumbwa et al., 2004; Walumbwa et al., 2008). There are as many definitions of authentic leadership as the number of people who have attempted to define this leadership construct. In the midst of all of these varying dimensions of authentic leadership, this article presents an x-ray of the leading views and unifying themes of authentic leadership. Although extensive research has been performed on authentic leadership from an academic leadership perspective, little has been done from a biblical

perspective, thus creating a literature gap to address. This article contributes to the field of knowledge through viewing authentic leadership from the lens of Philippians 2:5-11 using inner texture analysis to add to the richness of the authentic leadership theory. This socio-rhetorical criticism approach helps in further expanding the knowledge of authentic leadership from a biblical approach. A review was performed of the exemplary nature of the life of Jesus Christ, one of the greatest leaders that ever lived (Youssef, 2013).

II. AUTHENTIC LEADERSHIP THEORY

There are many leading thoughts in the research of authentic leadership. In terms of peer-reviewed articles, the early views commenced in 2004 with Gardner and Schermerhorn (2004) and Walumbwa et al. (2004) from the Gallup Leadership Institute of the University of Nebraska-Lincoln. In 2015, additional articles on authentic leadership emerged, such as Avolio and Gardner (2005), Cooper et al. (2005), Ilies et al. (2005), Shamir and Eilam (2005), and Sparrowe (2005). As a result of the various perspectives emerging on authenticity as leadership theory, further research articles were produced such as Walumbwa et al. (2008), Ladkin and Taylor (2010), Zhou and Guan (2010), Gardner et al. (2011) and Zhang et al. (2012). They explored the definitions and components of this leadership theory. Additional research continues to be documented in this field, bringing new dimensions to the meaning of authentic leadership.

A central theme for the emergence of authentic leadership is the identified gap noticed during the early 2000s (Gardner & Schermerhorn, 2004; Walumbwa et al., 2004). Researchers identified that leadership is beyond bottom-line profitability, as it seeks to restore some order into organizations and societies, refuel confidence and optimism, strengthen resilience, and create hope for the people. In summary, there existed a vacuum in the various types of leadership and authenticity came to fill the gap (Cooper et al., 2005). Avolio and Gardner (2005) identified genuine leadership as a major challenge for organizations, thus requiring some new form of leadership. Avolio and Gardner (2005) pinpointed the origin of the leadership theory as the inaugural Gallup Leadership Institute Summit held in Nebraska in 2004 to gather thoughts from scholars and practitioners on the emerging views on authentic leadership theory and style. Major challenges facing the world at that time, included the ethical challenges and the effects of terrorism, amongst others, increasing the need for a different leadership model (Avolio & Gardner, 2005; Coopers et al., 2005; Walumbwa et al., 2008). Avolio and Gardner identified Bill George as one of the early proponents of authentic leadership as he was a practitioner as the former head of Medtronic. Cooper et al. (2005) specifically identified the decline in ethical leadership as the primary reason for the development of authentic leadership due to corporate scandals such as Worldcom and Enron, and the negative consequence of terrorism on economic downturns. Walumbwa et al. (2008) stated that these ethical challenges generated calls for a new form of leadership to resolve the ills of society.

Following the Gallup leadership conference held in 2004, additional ideas were documented in several articles to expand the theory of authentic leadership. Cooper et al. (2005) wrote on the need to learn from the past and identify potential challenges to

developing authentic leadership theory. Shamir and Eilam (2005) explored a life-stories approach to authentic leadership development by reviewing the concepts of authentic leaders and authentic leadership. Sparrowe (2005) of Washington University utilized the narrative self-approach to studying authentic leadership by critically appraising why authenticity in leadership is a game-changer. Ilies et al. (2005), in addition to explaining the concept of authentic leadership, also reviewed the influence it has on follower well-being.

A starting premise is to understand what authentic leadership is all about to synthesize all of these views. There are as many definitions of authentic leadership as the number of people who have attempted to define this leadership construct (Shamir & Eilam, 2005; Sparrowe, 2005; Walumbwa et al., 2008). Many research articles presented views on the concept of authenticity before proceeding to define the construct of authentic leadership. This makes sense, particularly knowing that there had been various leadership theories before authentic leadership came on board. Such theories include transformational and transactional leadership, servant leadership, charismatic and spiritual leadership, amongst others. Shamir and Eilam (2005) provided an excellent perspective when they recognized that authentic leadership needs to provide a different viewpoint from other leadership styles for it to be distinctive and useful.

The concept of “authenticity” originated from the Greek philosophy, which has the meaning of “to thine own self be true” (Avolio & Gardner, 2005, p. 319). Gardner et al. (2011) held similar views that authenticity reflects Greek aphorism “know thyself” (p. 1121). From the foundational Greek meaning of authenticity, the underlying meaning points to self-awareness. To know thyself or to be true to thine own self means the individual has a high level of self-awareness. Walumbwa et al. (2008) explained that a self-aware leader has an optimal level of self-esteem and more adept in engaging in an open and transparent relationship with others. Ilies et al. (2005) viewed authenticity as a psychological construct of how an individual exists within an environment according to one’s deeply held values. Shamir and Eilam (2005) viewed authenticity from the dictionary meaning, which indicates “genuine,” “original,” “not fake” (p. 396).

Many definitions abound applying authenticity to authentic leaders. Avolio and Gardner (2004) defined authentic leaders as:

Those individuals 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 perspective, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and high on moral character. (p. 804)

Other board definitions of authentic leaders abound in research pieces of literature. Shamir and Eilam (2005) argued that all definitions are arbitrary and that they are usually unproven. They presented the primary distinguishing characteristics of authentic leaders as: “authentic leaders do not fake their relationship,” “authentic leaders do not take on a leadership role or engage in leadership activities for status, honor, or other personal rewards,” “authentic leaders are originals, not copies” and “authentic leaders are leaders whose actions are based on their values and convictions” (p. 397). On the other hand, Nichols and Erakovich (2013) asserted that inauthentic leaders are usually deceptive and manipulative. They also argued that inauthentic leaders seek powers to serve their personal benefits at the expense of their followers.

In addition to the definitions of authentic leaders, there are many definitions of authentic leadership. Yukl (2020) indicated that the definition provided by Walumbwa et al. (2008) is the most accepted.

A pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development. (p. 94)

According to Walumbwa et al. (2008), due to the divergence in definitions of authentic leadership, an area of convergence is in its underlying components. Table 1 shows the attempted classifications of the components of authentic leadership.

Table 1

Components of Authentic Leadership

Author	Components of authentic leadership
Illies et al., 2005 (p. 376)	Self-awareness Unbiased processing Authentic behavior/acting Authentic relational orientation
Walumbwa et al., 2008 (p. 95-96)	Self-awareness Relational transparency Balanced processing Internalized moral perspective
Sparrowe, 2005, (p. 421-424)	Primacy of self-awareness Enduring nature of the true self Self-regulation and consistency Positive or moral leadership
Ladkin and Taylor, 2010 (p. 70)	Self-exposure Relating Leaderly choices
Covelli and Mason, 2017	Agrees with the classification of Walumbwa et al. (2008)
Peus et al., 2012 (p. 332)	Agrees with the classification of Walumbwa et al. (2008)
Yukl, 2020 (p. 263)	Agrees with the classification of Walumbwa et al. (2008)

The component classification provided by Walumbwa et al. (2008) is viewed as universally acceptable (Yukl, 2020).

Self-Awareness

Walumbwa et al. (2008) defined self-awareness in the context of authentic leadership as “demonstrating an understanding of how one derives and makes meaning of the world and how that meaning-making process impacts the way one views himself or herself over time” (p. 95). Yukl (2020) shared similar views of self-awareness as “understanding one’s own values, beliefs, emotions, self-identities, abilities, and attitudes” (p. 263). To Ilies et al. (2005), positive self-concept should be the foundation of authentic self-awareness. Ilies et al. expect authentic leaders to have an optimal sense of self-esteem, emotionally stable, confident in their capabilities of accomplishing things, and aware of one’s own strengths and weaknesses. Similarly, Yukl pointed out that “authentic leaders know who they are and what they believe” (p. 263).

Relational Transparency

Relational transparency is similar to the “authentic behavior/acting” put forward by Ilies et al. (2005). Walumbwa et al. (2008) explained relational transparency as “presenting one’s authentic self (as opposed to fake or distorted self) to others” (p. 95). This component appeals to the root of authenticity to ensure that leaders are genuine and do not fake their leadership. Yukl stated that authentic leaders do not misrepresent but rather are very open in disclosing all relevant information to the people. Trust is birthed in an environment where the followers feel the authenticity of its leaders.

Balanced Processing

Balanced processing is similar to the “unbiased processing” put forward by Ilies et al. (2005). According to Walumbwa et al. (2008), balanced processing refers to “leaders who show that they objectively analyze all relevant data before coming to a decision” (p. 95). Ilies et al. (2005) identified this is the personal integrity and character of the leader. Yukl (2020) viewed balanced processing as seeking and using feedback in an informed and objective manner without being too defensive. Authentic leaders use feedback and mistakes as learning tools. Balanced processing is critical to ensure that decisions are made in the best interest of the followers.

Internalized Moral Perspective

Walumbwa et al. (2008) defined an internalized moral perspective as self-regulation. This is a test of the moral values and standards of the leader, and authentic leaders are wired in the form of doing what is right and fair for the followers (Yukl, 2020). Yukl strongly argued that the drive for authentic leaders is not to be popular or reelected but put forward and execute ideas that are determined by their values and beliefs.

The research question based on the authentic leadership theory and the periscope of 1 Peter 5:1-11 is whether Jesus Christ exhibited authentic leadership behaviors. Is Jesus an authentic leader? What are the pieces of evidence in the periscope supporting authentic leadership?

III. INNER TEXTURE ANALYSIS

Generally, the application of knowledge is dependent on the understanding of the meaning of words and context. Without the right appreciation of the purpose of words, the appropriate application of knowledge is impossible to achieve. According to Robbins (1996), literature needs to be understood, and social-rhetorical criticism is a way of understanding the words which we read and the world around us. Robbins (1996) described “inner texture analysis” as one of the six primary ways of understanding the texture of texts, by reviewing repetitions, the underlying story, and the aesthetic of texts.

Communication is primarily all about the words used in capturing feelings, emotions, and thoughts. The ability to properly understand these words is central to inner textual analysis. It seeks to unravel the repetition of words, the progression of words, the voices, the narrations, the plots, and other forms used in conveying meanings. Henson et al. (2020) stated that “if Scripture is a person, then inner texture is its anatomy” (p. 83). According to Henson et al., inner texture analysis is about reviewing the different structures of a text and understanding how all these structures come together to form a complete whole.

Henson et al. (2020) and Robbins (1996) summarized the six different approaches to an inner textual analysis as repetitive, progressive, narrational, opening-middle-closing, argumentative, and sensory-aesthetic. Henson et al. added the concept of textual units, which is similar to the narrational unit identified by Robbins.

IV. AN INNER TEXTURE ANALYSIS OF PHILIPPIANS 2:5-11

The genre of the text of Philippians is an epistle or letter. According to Osborne (2006), the epistle is the most basic out of all the various categories of genres (law, history, poetry, prophecy, and gospel). The Epistle of Philippians is one of the thirteen books ascribed to Apostle Paul in the New Testament. Timothy co-authored this book of Philippians with Paul, and it was addressed to the Christian church in Philippi. According to Allen (2007), many scholars believed that the book of Philippians is an aggregation of two or more letters.

Philippians 2:5-11 is usually described as an early Christian hymn. The apostle Paul used this pericope to portray the uncommon humility of Jesus Christ. In Phil. 2:5, Paul admonished the church to have the mind of Jesus Christ. Phil. 2:5 is a follow-up from the preceding verse of Phil. 2:4, where Paul encouraged the church to look out for the interests of others. In Phil. 2:6, Paul wrote that Jesus Christ did not have to go through what he went through. Even though Jesus is in the form of God, He did not consider it appropriate to equate Himself with God. He rather chose to deny Himself of that privilege by emptying Himself and taking the form of a slave (Phil. 2: 6-7). The fact that Jesus Christ is in the form of God but chose to be a servant is a true demonstration of humility, as described in Phil. 2:8, where it was recorded that He became obedient even to the point of death. He died like a slave on the cross, which was a punishment usually meted out to slaves and rebels during the Roman rule.

The concluding parts of Philippians 2:9-11 revealed the rewards of the immense sacrifice and uncommon humility of Jesus Christ. God exalted and gave Him a name that is above every name, the term “Lord,” as shown in verse 11. Not only this, at the

mention of the name of Jesus, but every knee must also bow, whether in heaven or earth or underneath the earth (Phil. 2:10). In addition to knees bending, Paul also mentioned that every tongue confesses that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:11).

Inner texture analysis of this pericope may help in better understanding the underlying meanings of the texts. The six different approaches to an inner textual analysis are utilized to understand the words in this pericope. The methods are repetitive and progressive patterns, narrational, opening-middle-closing, argumentative, and sensory-aesthetic.

Structure

The pericope of Philippians 2:5-11 can be viewed as three sections in Table 2. The first section of verse 5 is about the instruction – “let this mind be in you, which was also in Christ Jesus.” The second section of verses 6-8 presents a description of the “mind” referenced in verse 5. The last section of verses 9-11 shows the reward and benefits which accrued to our Lord Jesus Christ.

Table 2

Structure of Philippians 2:5-11 (NKJV)

STRUCTURE	
INTRODUCTION (1 st SECTION)	
5	Let this mind be in you which was also in Christ Jesus
MIDDLE (2 nd SECTION)	
6	who, being in the form of God, did not consider it robbery to be equal with God
7	but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men
8	And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
CLOSING (3 rd SECTION)	
9	Therefore God also has highly exalted Him and given Him the name which is above every name
10	that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth
11	and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father

Repetitive Texture

The repetitive analysis is usually the first stage of inner texture analysis. It simply looks into the unit and picks out the words or verbs or topics or syntax appearing more than once (Robbins, 1996). Robbins believes that this creates a pattern and an early

indication of the purpose of the unit. In Philippians 2:5-11, the major repetitions are highlighted in Table 3.

Table 3

Repetitive Nature of Philippians 2:5-11

Words									
5	mind	you	Christ Jesus						
6			who	Form of God Equal with God					
7			Himself			No reputation		Bondse rvant men	
8			He/Hims elf			Humbled Obedient		man	Point of death Death on the cross
9			Him Him	God	Name name		Exalted		
10			Name of Jesus		name		Every knee should bow		Heaven Earth Underneat h earth
11			Jesus Christ	Lord God the Father		confess	Glory		
	1	1	9	5	3	4	3	3	3

In Phil. 2:5-11, the major repetitions in the form of characters are Jesus Christ, God/Lord, man/men, appearance/likeness, bondservant/slave/no reputation, humility/obedience, death, and name. These repetitions give an overall view of what Phil. 2:5-11 is all about. The principal subject is Jesus Christ, though a God; he willingly chose to be a man. He took the form of a slave ignoring His reputation, clothed with humility, and complete obedience to God to the point of death. An important inference to draw from the pericope is that Jesus Christ did not go through this experience for his personal benefit. It was done for the benefit of humanity and thus exhibited some form of authenticity.

Progressive Pattern

The second form of inner texture is the use of a progressive pattern. It studies the most frequently used words or phrases and how they progress throughout the passage (Robbins, 1996), in terms of new meanings or understanding. Henson et al. (2020) asserted that progressive pattern helps “indicate advancement or structure within

the passage” (p. 88). In Phil. 2:5-11, the major progressions are “slave to Lord,” “death to name that is above every other name,” “humbled to exalted,” “heaven/earth/underneath the earth,” and “mind/knee/tongue.” The transition from being a slave to the Lord is the reward for an uncommon humility. According to Smith (2016), the death on the cross was not permanent but instead led to a new and glorious life. He, therefore, transitioned to been given a name that transcends all. In terms of body parts, there was a transition from mind to knee to the tongue, with each piece conveying different meanings. All of these transitions are intentional and purposeful, and therefore a creates a pattern.

Narrational Pattern

The third form of inner texture is the use of narrational pattern. Robbins (1996) ascribed this as the voices through which the texts speak. Robbins stated that narrational texture “reveals some kind of pattern that moves the discourse programmatically forward” (p. 15). The voice in this pericope is the apostle Paul, as this is a letter or epistle written to the church in Philippi. From Philippians 2 verse 5 to 11, this shows a hymn with just one voice. The narrational tone is one of admonishing the church to model their mind like that of Jesus Christ.

Opening-Middle-Closing Texture

The fourth form of inner texture is the opening-middle-closing texture and pattern. According to Henson et al. (2020), there is always a purpose for writing or communication. They believed that each component or textual unit brings a contribution to the overall message.

The pattern in Phil. 2:5-11 is segregated along the lines of opening (Phil. 2:5), middle (Phil. 2:6-8), and closing (Phil. 2:9-11). The opening part of this unit in Phil. 2:5 gave a piece of advice to the church, encouraging them to have the mind of Christ. The pattern in the middle of this unit is a description of Jesus Christ in terms of his mindset and qualities of being sacrificial, humble, and obedient, even to the point of death. The closing pattern reveals the benefits and gains in terms of being exalted in all forms and a change of name.

Argumentative Pattern

The fifth form of inner texture is the argumentative pattern. Robbins (1996) ascribed this as reviewing the logical reasoning. Robbins indicated that where a point of view is given, this analysis evaluates how this is supported through examining the reasons or examples or through analogies. Serrano (2014) stated that 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” (p. 37). In the selected pericope, Phil. 2:6 asserted that Jesus Christ is in the form of God. Ideally, He should not even fathom the idea of becoming a slave and dying like one. From the literary meaning, the question is: why would a superior being become a slave? A few scholars believe that content of Phil. 2:6-7 is best captured using The New American Standard Bible (NASB):

“who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men.”

Sensory-Aesthetic Texture

The last form of inner texture is the sensory-aesthetic texture and pattern. According to Robbins (1996), this is where a text conveys “thought, emotion, sight, sound, touch, smell” (p. 29). Robbins stated that one of the ways of determining areas of sensory-aesthetic usage in a passage is looking at texts that “refers to a part of the body” (p. 30). In Phil. 2:5-11, three parts of the body were mentioned: the mind (Phil 2:5), the knee (Phil. 2:10), and the tongue (Phil. 2:11). Robbins described the use of mind/heart as a “zone of emotion-fused thought” (p. 30), the use of the knee is a “zone of purposeful action” (p. 31), and the use of the tongue or mouth is a “zone of self-expressive speech” (p. 31). Apostle Paul used the concept of “mind” to admonish the church to be like Jesus Christ by appealing to their emotions in this letter. The use of “knee” is a purposeful acknowledgment that Jesus Christ is Lord because the knee is a zone of purposeful action. The use of tongue indicates an expression borne out of self-revelation.

V. APPLICATION TO AUTHENTIC LEADERSHIP

From the in-depth analysis of Philippians 2:5-11, there are some salient connotations that are applicable to authentic leadership. The various themes in the literature review are utilized in further explaining Philippians 2:5-11.

Jesus’s Actions were not for Personal Reward

In defining authentic leaders, Shamir and Eilam (2005) stated that “authentic leaders do not take on a leadership role or engage in leadership activities for status, honor or other personal rewards” (p. 397). Algera et al. (2012) posit that authentic leaders are designated as being superior on the basis of the ability to overcome inauthenticity. One of the measures of “inauthenticity” is where a leader seeks personal gain. Authentic leaders lead from a conviction. Jesus Christ is already “God.” He is a member of the Trinity. Jesus Christ existed from the beginning of the world. In John 1:1-2: “In the beginning was the Word, and the Word was with God, and the Word was God. He was at the beginning with God. All things were made through Him, and without Him, nothing was made that was made” (NASB). By implication, there was no need to go through the experience of becoming a slave up to the point of death. He left the comfort of the heavens, was born of a woman, and endured the earthly shame. All these huge sacrifices were made for humanity. The whole experience of dying on the cross was of no benefit whatsoever to Jesus Christ as a person, which is a true hallmark of an authentic leader. His death on the cross was primarily to save us from the curse of sins. Jesus Christ intentionally experienced this humiliating circumstance to clearly prove his authenticity so that many could be saved.

Jesus has a High Level of Self-Awareness

As previously highlighted, the original idea of authenticity is “knowing thyself” from the Greek word. Yukl (2020) refers to this as “understanding one’s own values, beliefs, emotions, self-identities, abilities, and attitudes” (p. 243). Phil. 2:5-11 provides many illustrations of this self-awareness concept.

Jesus Christ knew who He was and is in the current scenario of Phil. 2. Jesus Christ existed from the beginning of time and was in the form of God. Despite this, he chose to empty himself of this acclaimed nature as shown in Phil. 2:6-7: “although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men” (NASB). This perfectly illustrates the concept of self-awareness, with Jesus Christ realizing that He needed to be authentic as a person to be able to deliver the mandate that God has given Him. For an authentic leader, it is not about the power or position of authority; it is about the followers or subordinates. Jesus Christ could have simply decided not to go through that experience by virtue of the enormous power that He had as a person in the form of God (Phil. 2:6). Ladkin and Taylor (2010) supported the view that authentic leadership does not exist without the concept of self-awareness.

Jesus is Genuine and not a Fake

Shamir and Eilam (2005) put forward another important qualification for authentic leaders. Authentic leaders are original rather than copies and hold their beliefs because they are right and not because they are socially or politically appropriate (Shamir & Eilam, 2005). Authentic leaders may also be similar to other leaders in terms of values and convictions.

Humility is one of the values and self-identity that Jesus Christ demonstrated as an authentic leader. Phil. 2:8 recorded that He humbled Himself and was obedient to the point of death. Jesus Christ realized that it was not all about Him. From the preceding verse 4, He was not just looking for His own personal interests but for the interests of others. He realized that He needed to pay the price for salvation to come to the world. Jesus Christ did not stand to gain anything from the selfless act that he exhibited because He is already God! He is part of the Trinity; He does not need to defend his position. However, Jesus had to go through that horrifying experience of the cross simply because of the love He had for the people. He wanted them to be saved. He wanted them to experience the perfect life He is used to.

Jesus exhibited Relational Transparency

Yukl (2020) viewed relational transparency as a basic necessity for authentic leaders. It involves relating to others from a perspective of the true self and not from a “superficial or phony self” (p. 264). Walumbwa et al. (2008) highlighted that the ability to express one’s mind clearly is one of the evidence of relational

transparency. Drawing from the pericope, Jesus Christ bares Himself to the world. He poured out His mind to humanity in the form of teachings, parables, and miracles. He linked people to higher-order needs. Jesus Christ did not misrepresent any facts to the people.

Jesus is Results-Driven

Another lesson to draw from Phil. 2: 5-11 and authentic leadership is the focus on the ultimate goal without compromising. In a world where there are unethical practices in the corporate world and the public sector, Jesus Christ demonstrated that a person or leader does not have to compromise under any situation. As recorded in Phil. 2:8 that Jesus Christ was obedient up to the point of death. It is critical to understand that it was not convenient for Him. This was a Godhead that went through the experience of a slave or bondservant. He did not waiver and simply unyielding.

The ultimate objective of any leadership is influencing people towards the achievement of goals. Phil. 2:11 appropriately captured this: “and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father” (NASB). This is the ultimate goal for Jesus Christ to persevere and go through those experiences. For authentic leaders, the self-awareness of the ultimate goal should drive authenticity as it is always for the greater good.

VI. CONCLUSION

In the last two decades, there has been a proliferation of many views on authentic leadership. There are many definitions and measurement views. The academic world has done justice to this leadership theory. From a biblical perspective, the use of inner texture analysis offered a different dimension to authentic leadership. The research question based on the authentic leadership theory and the periscope of 1 Peter 5:1-11 is whether Jesus Christ exhibited authentic leadership behaviors. Is Jesus an authentic leader? The life of Jesus Christ is exemplary and ticks many boxes of authentic leadership. In His dealings with us, Jesus Christ displayed all levels of authenticity. He is true to Himself and to humanity. He does not misrepresent any facts. His words are yea and amen.

For future research purposes, an additional contribution to the body of knowledge is an extension of the authentic leadership to the other acts of Jesus Christ. This would help further exemplify the many other acts of Jesus Christ through proper identification and measurement of the authentic leadership behaviors. Jesus Christ remains the most authentic leader the world ever had and should be documented academically for posterity.

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