



JESUS AS AUTHENTIC LEADER: A QUINTQUEPARTITE ANALYSIS OF MATTHEW 11: 28-30 USING SOCIO- RHETORICAL ANALYSIS

Darryl K. Taylor

The issue that this research addresses is the lack of biblical research available for organizations and authentic leaders, utilizing an inner texture analysis of selected Matthean texts. To address this problem, the purpose of this study will be analyzing the pericope Matthew 11:28-30 using inner texture analysis to identify specific aspects of authentic leadership (AL), that can be used in both church and secular organizational contexts regardless of the gender of the leader. To gather data, AL traits identified from Jesus Christ will be extrapolated and examined from the intrapersonal, interpersonal developmental, and pragmatic aspects of AL. These findings will be useful for understanding how biblical perspectives of AL can benefit followers in churches and other organizations.

Introduction

Authentic leadership (AL) seeks to highlight the authenticity or genuineness of leaders and their leadership (Northouse, 2019, p. 197). AL was initially introduced, though never thoroughly verbalized, in transformational leadership analysis (Bass & Steidlmeier, 1999). They further submitted that to be genuinely transformational, leadership must be rooted in moral understructures (Bass & Steidlmeier, 1999, p. 181). The most important attributes of AL and how people can cultivate these qualities if they desire to become authentic leaders was identified (George, 2003; George & Sims, 2007). Since authentic leaders are identified as being self-aware, displaying openness

and clarity regarding who they are, and consistently disclosing and acting in alignment with their personal values, beliefs, motives, and sentiments (Walumba et al., 2008), the four pillars of AL are: self-awareness, relational transparency, balanced processing, and an internalized moral perspective (Banks et al., 2016).

One of the most prominent and authentic leaders in Christendom and world history was Jesus Christ. Since present day organizations are in desperate need of honorable leaders who are authentic and true (Kalaluhi, 2015, p. 1), organizations can look to Jesus as an example of an authentic leader who, “although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself” (New American Standard Bible, 1960/1995, Phil. 2:6-7). Additionally, an authentic person or leader endeavors to know themselves and confidently exemplifies their beliefs in speech and action (Gardner et al., 2005). Even though recent research from within the biblical context exists, that helps readers to understand how organizational outcomes are affected by leader morality when applied from within the intrapersonal, interpersonal, developmental, and pragmatic perspectives of AL, within the Holy Writ that chronicles Jesus’ baptism, temptations, subsequent start of ministry, and initial teachings as found in Matthew 3: 11-5:48 (Kalaluhi, 2015, p. 4), additional research is needed from other Matthean texts utilizing an inner texture approach to further develop the idea of AL from the aforementioned factors (p. 145).

Consequently, the following research question is proposed: How does Jesus Christ exemplify AL qualities that can be used within different organizational contexts, from qualities extrapolated from an inner texture analysis of Matthew 11: 28-30? The following studies have addressed the latter using the socio- rhetorical constructs aligned with intertexture analysis (Kalaluhi, 2015). Kalaluhi (2015) examined the concept of AL within the context of organizational leadership as showcased within the Matthew 3: 11-5:48 pericope. Noviko (2014) analyzed the pericope of the apostles’ second trial before the Sanhedrin in Acts 5: 27-32 using socio-rhetorical criticism’s intertexture, social and cultural texture, and ideological texture analysis to pinpoint the existence of possible behaviors related to the martyriological leadership proposed by Niewold (Noviko, 2014). Next, the contexts were examined to discover the possible applicability for AL’s integration with martyriological leadership by Christian practitioners (Noviko, 2014). Puls et al. (2014) analyzed the AL of clerics and highlighted relationships of predictability as well as positive correlations with clerical effectiveness, proving that there is a noteworthy alliance between AL and ministerial successfulness.

However, there are deficiencies in these studies. Kalaluhi (2015) noted that the research evolves from the use of intertexture analysis and social and cultural texture analysis in lieu of inner texture, ideological texture, and sacred texture analysis. Even though Novikov (2014) utilized a socio-rhetorical criticism on Acts 5: 27-32, it did not include an inner texture nor a sacred texture analysis. Puls et al. (2014) highlighted that their study was limited to only one specific district and denomination, examined only male ministers because of ordination requirements and standards, and only gauged the perceptions of church leaders about AL and ministerial competence and should not be used to apply to every lay leader or laity in churches. Consequently, there is a lack of research depicting AL qualities by Jesus Christ that can be used within different organizational contexts, from qualities extrapolated from an inner texture of Matthean texts.

Therefore, the purpose of this work is to identify specific aspects of AL in the leadership of Jesus Christ in Matthew 11: 28-30 using inner texture analysis, that can be used in both church and secular organizational contexts regardless of gender. In particular, the leadership qualities of Jesus Christ will be analyzed and examined from within the intrapersonal, interpersonal, developmental, and pragmatic perspectives of AL.

Literature Review

Avolio et al. (2009) identified the four related components of authentic leadership (AL) in agreement in the literature. They are balanced processing, internalized moral perspective, relational transparency, and self-awareness (p. 424). Since that time period, AL theory has blossomed into a leading leadership theory with an emerging and growing body of research. This literature review seeks to analyze, compare, and contrast research regarding AL theory and the leadership of Jesus Christ in the pericope Matthew 11: 28-30.

Balanced Processing

Balanced processing entails examining pertinent data objectively before making a decision (Avolio et al., 2009, p. 424). Such leaders also seek viewpoints that challenge their deeply embedded and valued positions (Gardner et al., 2005). Guenter et al. (2017) proposed shared AL (SAL) as a means of circumventing the challenges and complexities research teams face regarding leadership and coordination obstacles (p. 719). It is sometimes easier to embody balanced processing with a team instead of being the lone decision maker. Even though Jesus, technically, did not need His followers to help with providing for their needs and making the best decisions on their behalf, Jesus, often as an authentic leader, included His followers in the decision-making process based on conditional promises and follower's obedience. If Jesus is an authentic leader, it could logically be deduced that His followers based upon their obedience to Jesus' commands, were part of the SAL team.

Internalized Moral Perspective

Internalized moral perspective refers to being navigated by inner moral guidelines, which are used to self-regulate one's behavior (Avolio et al., 2009, p. 424). Within the constructs of this leadership component, authentic leaders work from the posture of self-knowledge, personal viewpoints, and their leadership role (Shamir & Eilam, 2005, p. 396). These aforementioned constructs help authentic leaders to gain clarity regarding their morals, values, and inner convictions (p. 396). Datta (2015) conducted a study designed to measure 7 aspects of managerial effectiveness by 324 active executives mostly from Eastern Indiana. The study consisted of a 16- item Authentic Leadership Questionnaire (ALQ) by Avolio, Gardner, and Walumbwa (2007) in addition to 42 questions regarding 12 dimensions of managerial and leadership successfulness of the individual whom they deemed the leader in their organizations. The results of the study demonstrated that participants could not distinguish internalized

moral perspective and relational transparency as separate constructs (Datta, 2015, p. 66). Jesus often led followers in alignment with “true self- consistent with thoughts, feelings, and values- and the authenticity of the relationship with followers” (McCabe, 2008, p. 42).

Relational Transparency

Relational transparency involves presenting one’s true self by sincerely sharing details and feelings as appropriate for situations (Avolio et al., 2009, p. 424). Kernis (2003) noted that since authenticity is not portrayed in an obsession to be one’s genuine self, but instead in the unrestricted and natural expression of base feelings, motives, and inclinations relational transparency, consequently, occurs (p. 14). Kempster et al. (2019) analyzed a senior hospital manager’s experience of endeavoring to be authentic during a period of extreme challenge as he sought the closure of a hospital ward (p. 2). They utilized analytic co-constructed auto-ethnography for the study and a first-person report that highlighted the importance of concealing felt emotions and showcasing the manager’s perceptions of desired emotions needed in the context in which he seeks to navigate (Kempster et al., 2019, p.2). The researchers found that as a result of the manager closing the hospital ward, emotional labor and harmonizing emotional dissonance characterized the manager’s leadership style (p. 18). The study also revealed that in the decision to close the aforementioned hospital ward, the manager discovered that emotional labor was a constant factor (p. 2). Jesus, as an authentic leader who often displayed relational transparency, demonstrated the latter when He wept after Lazarus died (John 11: 33-35).

Adepoju (2020), who submitted that “trust is birthed in an environment where the followers feel the authenticity of its leaders” (p. 38), conducted an inner texture analysis of Philippians 2: 5-11 and discovered that Jesus embodied and exemplified relational transparency by literally baring Himself to the entire world, pouring out His mind to humankind from the model of teachings, parables, and miracles, and connecting individuals to higher-order needs (p.45). Jesus also demonstrated relational transparency by not misreporting any facts to the people (p. 45). Walumbwa et al. (2008) noted that the ability to offer one’s authentic self- as opposed to an ingenuine or distorted self, is one of the characteristics of relational transparency (p. 95). Jesus personified AL and specifically relational transparency in Philippians 2: 5-11.

Self-Awareness

Self-awareness makes reference to the pronounced awareness and understanding of a person’s strengths, weaknesses, and the way one conceptualizes the world (Avolio et al., 2009, p. 424). Steffens et al. (2021) conducted a study that provided experimental verification that a leader’s personal self-awareness has a relatively stronger influence on perceptiveness of their AL than collective self-awareness (p. 2). In the study, 529 participants were randomly assigned to one of four experimental of a 2 (personal self-awareness: low vs. high) X 2 (collective self-awareness: low vs. high) between-groups design (pp. 12-13). The participants were then invited to participate in a survey which consisted of a one- page screenshot of an

online news article featuring Tim Cook, Chief Executive Officer of Apple (p. 13). The results found that participants observed the leader to have greater personal self-awareness in the high personal self-awareness condition as opposed to the low personal self-awareness condition (p. 16). Therefore, Jesus' disciples and followers could perceive Jesus as a leader with self-awareness. Jesus exemplified self-awareness, as evidenced by reflecting on His emotions and consequently agonizing, when He asked God to allow the cup of suffering to dissipate in Matthew 26:39.

Gatling et al. (2013) analyzed the alliance between leadership style and coaching successfulness amongst 96 business coaches from the Professional Business Coaches Alliance (p. 337) and discovered via the results that AL and its companion factor self-awareness were notably related to coaching effectiveness (p. 337). The study's participants were selected randomly from among various pools of business coaches in the United States not including coaches from non-business environments (p. 339). In lieu of these aforementioned studies, it seems probable that Jesus was an authentic leader. Therefore, the following research question is suggested: Is Jesus Christ an Authentic Leader (AL), and if so, how does His AL qualities compare or contrast to secular components of AL?

Research Design

In order to thoroughly analyze the pericope Matthew 11:28-30, an exegetical analysis was conducted to decipher the original meaning of the writer and to highlight alliances between Jesus and AL theory. Extensive research was carried out utilizing the following five textures of socio- rhetorical analysis (SRA): inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture analysis (Henson et al., 2020). SRA is a hermeneutical process that examines the principles, beliefs, and alliances of the individuals of a pericope and the textual discussions made by the writer via the aforementioned textures (Henson et al., 2020, p. 242). Inner texture analysis is interested in the components of a text, its formation, and how those components work in tandem within that formation to represent a finished whole (p. 83). To determine the meaning in its components, inner textual analysis runs a text through the following six filters to ascertain the meaning: textual units, repetitive patterns, progressive patterns, opening-middle-closing patterns, argumentative patterns, and sensory-aesthetic patterns (Robbins, 1996a, 1996b). The prefix *inter*, unlike *inner*, denotes the reciprocal alliance and exchange of concepts between a biblical text and outside sources (Henson et al., 2020, p. 105). Intertexture analysis examines the relationship of a text being elucidated with the outside world (Robbins, 1996a, p. 40, as cited in Henson et al., 2020, p. 105) and shifts a pericope through five filters to ascertain its meaning in its original context (p. 106).

The five filters are oral- scribal intertexture, cultural intertexture, social intertexture, historical intertexture, and reciprocal intertexture (Robbins, 1996a, 1996b). Henson et al. (2020) noted, that each pericope is different in that each sub texture of intertexture exists to differing degrees and, as with inner textual analysis, researchers may not find noticeable or any findings in each filter (p. 106). For clarity, SRA is a multilayered method that analyses the biblical text of Scripture from multiple angles and perspectives by concentrating on different aspects of the reading of the passage of

Scripture (Henson et al., 2020, p. 123). Social and cultural texture, unlike intertexture, uses both anthropological and sociological theory to investigate the nature of the voices in the biblical text and it provides a series of strategies to go after, test, and enhance previous research in these areas (Robbins, 1996b). If Scripture is synonymous with a person, then ideological texture is like the reputation that it has acquired from others (Henson et al., 2020, p. 161). Ideology, therefore, is interested in the manner in which individuals interact with the Holy Writ (p. 161).

Sacred texture analysis (STA), which peers deeply into the facets of God in who He is and what He utters to mortals, answers the following question: "What does the text say about or how does the text interact with divine issues" (Henson et al., 2020, p. 175). In essence, STA is analogous to the spirit of an individual (p. 175). For further clarity and insight, STA entails analyzing the biblical text for insights into the makeup of the relationship between people and the spiritual, pinpointing the methods that the text mentions God and arenas of spiritual life (p. 176). According to Henson et al. (2020), the following classifications of research for STA includes deity, holy person, spirit being, divine history or eschatology, human redemption, human commitment, religious community, and ethics (pp. 176-185).

Results of Data Analysis

This paper includes an exegetical analysis to discover any specific instances of AL in the leadership of Jesus Christ in Matthew 11: 28-30. The research design included the five aforementioned textures of SRA: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture analysis. Based upon these five textures, the following results of data analysis surfaced from exegetical research.

Inner Texture Analysis

As noted earlier, inner textual analysis navigates a text through six filters to ascertain the meaning in its parts, structure, and message (Henson et al., 2020, p. 84). These filters are textual units, repetitive patterns, progressive patterns, opening-middle-closing patterns, argumentative patterns, and sensory-aesthetic patterns (Robbins, 1996a, 1996b). In the pericope Matthew 11: 28-30, repetitive texture and pattern was utilized to enhance the comprehension of the pericope (Henson et al., 2020, p. 85). There are distinguishable repetitive words, phrases, and directives, that appear in the passages. The writer of Matthew uses the directives "come to me", "take my yoke upon you", and "learn from me" in verses 28 and 29. Matthew makes it clear that Jesus is offering these directives to both His audience and readers. The verbs come, take, and learn in these verses highlights Jesus' willingness to provide comfort and refuge for His Jewish listeners.

Me is very significant in verse 28 because Jesus invites His audience to come to Him, not the wise and intelligent Pharisees noted in verse 25, but individuals who are tired through heavy struggling and those who are weighed down like beasts of burden (Gaebelin et al., 1976/1992). The pericope references me two times, my three times, and I two times. This observation signifies that Jesus desires His audience to break dependence from the wise and intelligent mentioned in verse 25. The text also mentions

two promises, I will give you rest and you will find rest for your souls, along with three directives come to me, take my yoke upon you, and learn from me. The repetition reveals a savior who is sincere about carrying the load and bearing the burdens of His people.

Progressive patterns are closely related to repetitive patterns (Henson et al., 2020, p. 89). These patterns combine with the repetition of the text to demonstrate advancement or organization within the text (p. 89). Viau (2018) submitted that progressive patterns take the shape of progression of repeated words and phrases (p. 102). Matthew 11: 28-30 commences with the universal directive or summons, come to me, referencing Jesus and not the wise and intelligent noted in verse 25. Jesus continues His call and strengthens it with two more directives in verse 29, take my yoke upon you and learn from me. Rest for the obedient is promised in verse 28 and 29 by Jesus stating, "I will give you rest and you will find rest for your souls" (New American Standard Version, 1960/1995, Matthew 11: 28-29. The rest is eschatological and it is also for the present world and reality (Gaebelin et al., 1976/1992, www.biblegateway.com). The aforementioned progressions contained in verses 28-30 highlight Jesus, His promise of rest to the obedient, and committed discipleship from His followers.

These verses demonstrate that Jesus desires to carry the burdens of individuals and consequently provide rest for serious and obedient disciples. Opening-middle-closing- patterns examine the storyline of each textual unit and how it adds to the overall pericope (Henderson et al., 2020, p. 92). Matthew 11: 28-30, which is a condensed pericope, exhibits this noticeable pattern. The progressive patterns demonstrates that this short pericope contains an introduction found in Matthew 11:28, a body found in Matthew 11:29, and a conclusion found in Matthew 11:30. The beginning of the introduction is a clear directive in which Jesus says, "Come unto me". This conditional directive showcases Jesus' authenticity and concern for His audience. The body of the pericope consists of two directives, take my yoke upon you and learn from me and ends with the result of obeying the directives, you will find rest for your souls.

The overall theme of the body of Matthew 11:29 is to provide rest for the tired and weary. The conclusion which is contained in Matthew 11:30, is Jesus reminding His audience that His yolk of discipleship is easy and His burden is light unlike the Pharisees (Barton, et al., 1996, p. 229). The Argumentative Pattern in inner texture is crafted to reveal the reasoning of the writer in the pericope (Henson, et al., 2020, p. 93). In Matthew 11: 28-30, the author reveals the reasoning of the pericope in verses 29 and 30. In verse 28, Jesus supports His argument that He can provide rest for the weary if His audience comes to Him. Similarly, Jesus supports His aforementioned thesis in verse 29 that if His audience takes the yoke of Christian discipleship and follows Him, you will find rest for your souls. Finally, Jesus reiterates His thesis that He can provide rest in verse 30 with for my yoke is easy and my burden is light.

The sensory-aesthetic texture is the last component of inner analysis (Viau, 2018, p. 107). This last branch of inner texture analysis displays the emotional emphasis in a pericope (Henson, et al., 2020, p. 100). Viau (2018) noted that sensory-aesthetic patterns are categorized into the emotional fused thought, self-expressive speech, and purposeful action zones (p. 107). Matthew 11:28-30 has several

metaphors, which uses self-expressive speech to place clear mental images in the audience's mind. The self-expressive speech is: All who are weary and heavy-laden, take my yoke upon you, for I am gentle and humble in heart, for my yoke is easy, and my burden is light. All of these examples of self-expressive speech describe specific attributes and characteristics of Jesus Christ.

Intertexture Analysis

Intertexture analysis examines the relationship of a text being elucidated with the outside world (Robbins, 1996a, p. 40, as cited in Henson et al., 2020, p. 105) and shifts a pericope through five filters to ascertain its meaning in its original context (p. 106). The five filters are oral-scribal intertexture, cultural intertexture, social intertexture, historical intertexture, and reciprocal intertexture (Robbins, 1996a, 1996b). Henson et al. (2020) also noted that each pericope is different in that each sub texture of intertexture exists to differing degrees and, as with inner textual analysis, researchers may not find noticeable or any findings in each filter (p. 106).

For the informed and serious researcher to comprehend the deep and hidden implications within a biblical text, the researcher should probe the pericope as an archeologist studies an artifact. One of the ways in which this can occur is by exegetical analysis, which is "a scientific, or systematic, approach to the Scriptures with the interpretative intent of exploring biblical texts in their original context for application to contemporary society" (Henson et al., 2020, p. 4). As noted previously, the five filters used to analyze a text with the outside world are oral-scribal intertexture, cultural intertexture, cultural intertexture, social intertexture, historical intertexture, and reciprocal intertexture (p. 240). Since the Holy Writ was compiled during antiquity and consequently over centuries, biblical exegetes should be cognizant of archaic and written influences (Henson, et al., 2020, p. 107). Oral-scribal intertexture entails deciphering how a pericope forms outside sources (p. 107). The three models of configuration are recitation, recontextualization, and reconfiguration (p. 107). In Matthew 11:28 Jesus stated, "Come to Me, all who are weary and heavy-laden, and I will give you rest" (New American Standard Bible, 1960, 1995, Matt. 11:28).

One example of recontextualization of the aforementioned Matthean text is Jeremiah 31: 25 which stated, "For I satisfy the weary ones and refresh everyone who languishes" (New American Standard Bible, 1960, 1995, Jer. 31:25). Recitation, which is the first form of oral-scribal intertexture that comes in several forms, (Henson et al., 2020, p. 110) is suggested according to Robbins (1996b) to be the initial drill for rhetoricians (p. 110). Recontextualization in attributed speech occurred in John 7:37 which stated, "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, if anyone is thirsty, let him come to Me and drink" (New American Standard Bible, 1960, 1995, John 7:37). The terms Jesus used in Matthew 11:28 mirrored the Jewish comprehension of the divine wisdom as the mediator between God and His people (France, 2007, p. 447). This is an example of cultural intertexture, which empowers the exegete to investigate the cultural knowledge of the people (Henson, et al., 2020, p. 114). The word all in verse 28, which is a universal call, exemplified social intertexture because Jesus invited all classes of people who were weary to experience

rest. Jesus' willingness in this aforementioned verse was not restrictive or relegated to a certain class but open-ended, and available to everyone (France, 2007, p. 448).

Regarding reciprocal intertexture, which conceptualizes the flow of interpretation as bidirectional and allows the exegete to navigate forward and backward through the Bible to better grasp the location of a given text in the canon (Henson, et al., 2020, pp. 120-121), verse 28 demonstrated the ultimate salvific rest that Jesus provided through His birth, death, and resurrection (Gen. 3:15; Matt. 1:18-25, 2:1-2; Luke 23:46; Rom.6:9, NASB). Even though the rest described in verse 28 is the rest that allows the laborer to return to the task with renewed strength (Morris, 1992, p. 295), it is, however, analogous to the rest via eternal life Jesus provided by His birth, death, and resurrection. Jesus stated in Matthew 11:29, "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (New American Standard Bible, 1960, 1995, Matt. 11:29). An example of recontextualization which is a substructure of oral-scribal intertexture is Jeremiah 6:16 which stated, "Thus says the Lord, stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; And you will find rest for your souls" (New American Standard Bible, 1960, 1995, Jer. 6:16). Even though yoke symbolized discipleship in verse 29, the Jews, according to Blomberg (1992), often spoke of attaining the yoke of the Torah to refer to the acceptance of the conditions of the law (p. 194). This acknowledgement of the law was a cultural concept held by the Jews.

Jesus stated in Matthew 11:30, "For my yoke is easy and my burden is light" (New American Standard Bible, 1960, 1995, Matt. 11:30). An example of oral-scribal intertexture regarding the aforementioned verse is 1 John 5: 3 which stated, "For this is the love of God, that we keep His commandments; and His commandments are not burdensome" (New American Standard Bible, 1960, 1995, 1John 5: 3). This is an example of recontextualization since both verses contain the words burden and burdensome. The Jews, from a cultural perspective, understood and appreciated Jesus' offer to alleviate their burden because it stood in stark contrast with the scribal burden for detailed rules and regulations (France, 2007, pp. 450-451). In general, the yoke mentioned in verses 29-30 socially would look for God's favor regarding the type and direction of life described by Jesus (Malina & Rohrbaugh, 2003, p. 69).

Social and Cultural Texture Analysis

Social and cultural texture, unlike intertexture, uses both anthropological and sociological theory to investigate the nature of the voices in the biblical text and it provides a series of strategies to go after, test, and enhance previous research in these areas (Robbins, 1996b). In essence, social and cultural texture analysis is a focused view from within the passage that poses questions regarding matters that have always existed (Henson et al., 2020, p. 124). The three facets of social and cultural texture are located in "specific social topics, common social and cultural topics, and final cultural categories" (p. 124). According to Bayes (2010), the seven specific social classifications in socio-rhetorical interpretation of sacred texts include conversionist, revolutionist, introversionist, gnostic-manipulation, thaumaturgical, reformist, and utopian discussion (p. 117). The gnostic-manipulationist social classification is evident in Matthew 11: 28 which states, "Come to Me, all who are weary and heavy-laden, and I will give you rest"

(New American Standard Bible, 1960, 1995, Matt. 11:28). The gnostic- manipulationist response is identified by the viewpoint of forming relationships and consequently learning how to cope with difficulties in overpowering wickedness in the world (Henson et al., 2020, p. 128). Jesus states that if the weary and burdened who are tired because of the daily work and toil of carrying a pack on their backs desire rest, they should come to Jesus (Blomberg, 1992, p. 194).

This partnership with Jesus which serves as a coping mechanism from the world's complexities, is ongoing as indicated by Jesus' extended invitation for rest and refuge in Matthew 11:29 which states, "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (New American Standard Bible, 1960, 1995, Matt. 11:29). The yoke, which is a recurrent metaphor for the law, both in Judaism and in the New Testament (Hagner, 2000, p. 324) is meant to establish a relationship with Jesus as a disciple in order to navigate through life's complexities. The gnostic-manipulationist response is also evident in Jesus' statement in verse 30, "For my yoke is easy and my burden is light" (New American Standard Bible, 1960, 1995, Matt. 11:30). In verse 30, Jesus makes clear that His call to service, relationship, and refuge for the obedient is not difficult nor burdensome (Morris, 1992, p. 296). This alliance with Jesus is characterized by a light and pleasant burden of Christian service (p. 297). The second component of social-cultural texture as mentioned earlier is common social and cultural topics or subject matter (Bayes, 2010, p. 118). Bayes (2010) also noted that people dwelling in a region know familiar social and cultural subjects either consciously or intrinsically. The most common topics listed by Robbins include the following: Honor, shame, legal contracts, challenge-response, economic exchange, and purity codes (p. 118).

The invitation to take on Jesus' yoke instead of the yoke they bared made perfect sense to peasants (Malina & Rohrbaugh, 2003, p. 69). On any elucidation, yoke symbolizes what dominated individuals as they navigate through life (p. 69). A yoke, which is a heavy wooden apparatus that fits over the shoulders of an ox or oxen, was fastened to a piece of fittings that oxen pulled (Barton, et al., p. 229). Jesus' yoke, however, in Matthew 11:29-30 would be searching God's favor regarding the quality and direction of life narrated by Jesus (Malina & Rohrbaugh, 2003, p. 69). The third component of social-cultural texture as noted earlier are final cultural category. These locales showcase the specific grouping that the individual or group belongs to and how they ruminate in distinction to others (Henson, et al., 2020, p. 149).

For clarity, final cultural category, in essence, focuses on the social or cultural strata that a person or group belongs to and consequently views reality (Henson, et al., 2020, p. 149). It is akin to conceptualizing something from a worldview which is a collection of presumptions which we hold about the basic structure of our world (Sire, 2015, p. 19). Also, these presuppositions may be true, partially true, false, consciously or subconsciously held (p. 19). Of the five final cultural dimensions outlined by Robbins (1996a), Matthew 11:28-30 mirrors countercultural rhetoric. The other four final cultural dimensions are dominant, subculture, contra culture, and liminal rhetoric (Henson et al., 2020, pp.151-152).

Countercultures differ from the main rhetoric in supplying a different way, yet it is also different than a subculture in that its goal is not the keeping of old ways but living displays of new and greater ways (p. 151). Jesus was not preaching to early second

century Jews in Antioch in Syria to immediately alleviate their yokes of burden but, instead, was offering them rest through the yoke of Christian discipleship (“take my yoke upon you and learn from me”, New American Standard Bible, 1960, 1995, Matt. 11:29). Offering those who found their loads insurmountable to carry Jesus’ yoke was the goal. It is through accepting Jesus’ yoke of discipleship that will offer the willing recipients rest (France, 2007, p. 449).

Ideological Texture Analysis

Since Scripture is akin to a person, ideological texture is synonymous with the reputation it has garnered from others. Just as reputation, ideological texture varies from individual to individual (Henson et al., 2020, p. 161). For clarity and succinctness, the major role that ideological examination plays for the exegete is to pinpoint primeval, historical, and present-day biases that may influence the exegetical results (p. 173). Just like inner, inter, and social/cultural textures have determined the location of the modern receiver and how that connects within the locale of the receiver’s theological history, the location is significant (p. 161). The locations considered under ideological texture are individual locations, relations to groups, modes of intellectual discourse, and spheres of ideology (pp. 161-165). Understanding the background of Matthew’s gospel is necessary for comprehending the dynamics and is the reason why Matthew penned the gospel to the early Jewish community.

Matthew, one of the twelve apostles, penned this gospel to teach the church and to tackle challenges the author deemed significant for faithful persistence and development in Jesus Christ (DeSilva, 2018, p. 211). Matthew wrote to a group of Jewish Christians to address a set of distinct problems that were most meaningful in regions where they were a central part of the assembly and where Christ followers had maintained a tighter connection with the synagogues and non-Christian Jews. There was a significant tension within Matthew’s gospel between an exclusive assignment to Israel and a secure emphasis on Gentile inclusion (p. 212). By comprehending the basics of purpose, date, and location, in addition to something of the Matthean community, one can better appreciate Matthew’s purpose as a leader and writer. The purpose of this gospel which was penned approximately in A.D. 60-65, was to show that Jesus was both the Messiah and eternal King (Life Application Study Bible, 1996, 2004, p. 1530). The purpose of this gospel was given by Matthew in Matthew 2: 21: “She will bear a son; and you shall call His name Jesus, for He will save His people from their sins” (New American Standard Bible, 1960, 1995, Matt. 11: 21). Matthew has a genuine interest in the church which by the time this gospel was penned had become the central component in the lives of Christ followers (Knight & Edwards, 2004, p. 209).

Of the numerous textures, ideological texture will be utilized in this analysis. As alluded to earlier, ideological texture entails the biases, opinions, penchants, and stereotypes of a specific writer and a particular reader (Robbins, 1996b, p. 95). Analyzing ideological texture unveils the author’s trend of thought that works on and through the biblical text to influence the reader (DeSilva, 2004, p. 464, as cited in Singfiel, 2017, p. 213). Ideological texture also examines the beliefs regarding power dynamics in a setting (West, 2008). In the pericope Matthew 11: 28-30, Jesus exercised power as evidenced by offering rest and alleviating the burdens of those accepting the

invitation (New American Standard Bible, 1960, 1995, Matt. 11: 28-30). Matthew, the author of the gospel, exercised power towards an objective. He penned the gospel of Matthew to convince the readers to realize something: that we might believe that Jesus is the Messiah and everlasting King (Life Application Study Bible, 1996, 2004, p. 1530). As noted earlier, ideological texture analysis analyses the biases, opinions, penchants, and conventional images of a particular writer and a particular reader (Robbins, 1996b, p. 95).

Also as previously noted, analyzing ideological texture unveils the author's thought system that works on and through the pericope to influence the reader (DeSalvia 2004, p. 464, as cited in Singfiel, 2017, p. 213). The overall ideological texture analysis of Matthew 11: 28-30 revealed a thematic form of rest, relationship, and power. Jesus offered the Jews in the aforementioned passages rest from the toils of their daily labor. This rest was available if they willfully decided to follow Jesus (Blomberg, 1992, p. 194). Jesus also offered both discipleship, relationship, and partnership to the readers by offering Himself as an abode of rest and refuge as evidenced by Matthew 11: 29 which stated, "Come to me, all who are weary and heavy-laden, and I will give you rest" (New American Standard Bible, 1960, 1995, Matt. 11:29). Jesus' appeal and invitation to accept the yoke of discipleship made sense to the peasants since they were bound by the yoke of the law (Malina & Rohrbaugh, 2003, p. 69). The intertexture analysis of the pericope Matthew 11: 28-30 also showcased Jesus' and Matthew's power, since Jesus and the gospel writer offered rest to the Jewish audience (New American Standard Bible, 1960, 1995, Matt. 11: 28-30).

Sacred Texture Analysis

Sacred texture analysis (STA), which peers deeply into the facets of God in who He is and what He utters to mortals, answers the following question: "What does the text say about or how does the text interact with divine issues"? (p. 175). In essence, STA is analogous to the spirit of an individual (p. 175). STA also searches for understanding into the makeup of the alliance between people and God, the sovereign being who is creator and ruler of the universe (McKim, 1996, p. 114), and also religious life (Henson et al., 2020, p. 176). For clarity, STA entails analyzing the biblical text for insights into the makeup of the relationship between and the spiritual, pinpointing the methods that the text mentions God and arenas of spiritual life (p. 176). For Robbins (1996), STA is a method to navigate the researcher in search for hallowed features of the text. Henson et al. (2020) identified the following classifications of research for STA: Deity, holy person, spirit being, divine history or eschatology, human redemption, human commitment, religious community, and ethics (pp. 176- 185). This discussion will now shift to an STA of Matthew 11:28-30 and the applicable categories and sub-textures of research.

Sacred Texture Analysis of Matthew 11: 28-30

The deity sub-texture denotes God who exists either in the background or in a prominent position of action and speech in a pericope (Robbins, 1996). Henson et al. (2020) submitted that the Bible unveils and talks about several different facets of God

and His labor among human beings (p. 176). In Matthew's gospel, the deity, which is a word for God or a god (McKim, 1996, p. 73), is revealed through allusions to "me" (New American Standard Bible, 1960, 1995, Matt. 11:28), "I" (New American Standard Bible, 1960, 1995, Matt. 11:28) and "me" (New American Standard Bible, 1960, 1995, Matt. 11:29). In all of these references to deity, Matthew is making clear that Jesus, the incarnate Christ, is offering rest and refuge for wearied individuals.

The holy-person is very significant because they dictate much about the Father in their relationship to Him and in the way that the Father speaks to them (Henson et al., 2020, p. 178). In the New Testament, Jesus is deemed the utmost holy person, (Burkus, n.d., p. 3) but Matthew has an extra special alliance and connection to Jesus as evidenced by seeking to prove to the Jewish people that Jesus was the Anointed One, possessing a vested interest in Jesus' second coming, a great interest in Jesus' teachings, and a desire to demonstrate that Jesus is the King to whom God has granted ability and power to vindicate and judge humankind (Knight & Edwards, 2004, pp. 209-210). In the pericope Matthew 11:28-30, the holy person extending the universal call to rest is Jesus Christ. The gospel writer Matthew is also a holy person. Matthew had the distinction and honor of being one of the twelve apostles (Morris, 1992, p. 12). The gospel writer's main intent was to enlighten the church and to address concerns deemed important for committed perseverance and development in Jesus Christ (De Salvia, 2018, p. 211).

Another category of STA analyses the alliance between the divine powers direct historical procedures and events toward specific results (Robbins, 1996, as cited in Porter, 2016, p. 3). As highlighted earlier, these appear in the end time sayings and books, but they are also contained throughout the Holy Writ (Henson, et al., 2020, p. 180). For example, the promise of rest in verse 29 which echoes the Old Testament text of Jeremiah 6:16, carries an eschatological aspect to the rest Jesus proffered in the beatitudes in Matthew 5: 3-10 even though the rest was for Jesus' disciples in this life as well (France, 2007, p. 450). In the pericope Matthew 11: 28-30, Matthew used the theme of rest to demonstrate Jesus' desire for everyone to find their final and ultimate abode in Him.

Human redemption is yet another category of STA which can be found in Matthew 11:28-30. From a theological perspective, redemption is used "to indicate atonement, reconciliation, or salvation wherein liberation from forms of bondage such as sin, death, law, or evil takes place through Christ (McKim, 1996, p. 234). An example of human redemption can be found in a clause of Matthew 11:29, "Take my yoke upon you and learn from me" (New American Standard Bible, 1960, 1995, Matt. 11:29a). Jesus invited people to accept the yoke of discipleship, as opposed to the yoke of the law, by following, serving, and learning from Jesus (Morris, 1992, p. 296). Accepting Jesus' invitation ensured obedient disciples' redemption from the yoke of the law (p. 296). The STA sub texture of human commitment is another significant component of Matthew 11: 28-30. According to Robbins (1996), this is the committed and encouraging following of individuals who play a significant part in unveiling the ways of God to human beings. As noted earlier, these followers have specific responsibilities to the Lord and to one another and this texture can include sacred calls to discipleship or instructions of how they live out these responsibilities (Henson et al., 2020, p. 183). In this passage, Jesus clearly gave the universal call to discipleship by offering the yoke of Christian

discipleship (New American Standard Bible, 1960, 1995, Matt. 11:29a). Jesus' willingness to offer the universal call to discipleship demonstrates a commendable level of commitment to God and the overall thrust of public and salvific ministry. Jesus continued to express the benefits of human discipleship and commitment as evidenced by, "For my yoke is easy and my burden is light" (New American Standard Bible, 1960, 1995, Matt. 11:30).

Ecclesiology, which is the study of the church as a scriptural and theological subject (McKim, 1996, p. 85), is another component of STA (Porter, 2016, p. 5). Robbins (1996) noted that ecclesiology is interested in the nature of association into which individuals are called by God. He further submitted, regarding ecclesiology, that this form of examination is often concerned with the connection of the community to God (Robbins, 1996, as cited in Porter, 2016, p.5). In searching for religious community in a pericope, Henson et al. (2020) suggested highlighting ways that individuals are summoned to assemble to interact with each other (p. 184). In Matthew 11: 28-29, relationships are implied and mentioned. For example, in the beginning of verse 28 Jesus' universal call for the weary and heavy-laden to come to Him and accept Jesus' universal call and discipleship, depicts a community of believers willing to accept Jesus' universal call and consequently experiencing rest together. The masses, in essence, are being addressed and encouraged to submit to Christ and consequently form a communal bond through group obedience.

Just as religious community concentrates on social activities by people in group configuration, so does ethical deportment align with both individual and group action (Norris, n.d., p. 6). Henson et al. (2020) indicated that ethics entails doing what is right in response to God or according to God's will (p. 185). They also added that in searching for this particular texture, search for who an individual should respond as a result of an association with God (p. 185). Barton et al. (1996) noted that Matthew's gospel was written to encourage and assure the Jewish audience of Jesus' true identity and to aid believers to disprove unbelieving Jews who would oppose and persecute them (p. xv). In order to provide a model of behavior, Matthew presented Jesus as the one willing to be a source of both divine and human comfort. In summation, the overall STA of Matthew 11: 28-30 unveiled a thematic form of rest, redemption, and commitment. Jesus offered the Jewish audience in the aforementioned text a dualistic rest that covered both the present and eternity.

Summary of Data Analysis

How does Jesus Christ exemplify authentic leadership (AL) qualities that can be used within different organizational contexts from qualities extrapolated from an inner texture analysis of Matthew 11: 28-30? Also, is Jesus Christ an authentic leader, and if so, how does His AL qualities compare or contrast to secular components of AL? The following information highlights a summary of relevant data related to these research questions. Pertinent information from this pericope includes the characterization of Jesus as a source of comfort and refuge to the Jewish audience as evidenced by Matthew 11: 28- 29. Matthew makes it clear that Jesus is offering the following directives to His audience and readers: Come to me, take my yoke upon you, and learn from me. For clarity and succinctness, the verbs come, take, and learn in these

aforementioned verses demonstrates Jesus' willingness to provide comfort and refuge for His listeners. Regarding Jesus' role as an authentic source of comfort and refuge, the overall thrust of Matthew is to teach the church and to handle concerns the writer believes to be necessary for faithful persistence and growth in Jesus Christ (De Silva, 2018, p. 211). Displaying obedience on the Jewish's listener's part and consequently experiencing rest, was the necessary condition and prerequisite for experiencing Jesus' AL.

If Jesus is an authentic leader, He should exemplify balanced processing, internalized moral perspective, relational transparency, and self-awareness. Jesus genuinely embodied balanced processing. Even though Jesus, technically, did not need His followers to help with providing for their needs and making the best decisions on their behalf, Jesus, often as an authentic leader, included His followers in the decision-making process based on conditional promises and follower's obedience. According to Adepoju (2020), authentic leaders use constructive responses and errors as learning tools. Jesus understood that balanced processing is critical to make sure that resolutions are made in favor of the followers (p. 38). Regarding internalized moral perspective, Jesus often led followers in alignment with "true self-consistent with thoughts, feelings, and values- and the authenticity of the relationship with followers (McCabe, 2008, p. 42). Avolio et al. (2009) noted, regarding relational transparency, that it involves presenting one's true self by sincerely sharing details and feelings as appropriate for situations (p. 424). Jesus, as an authentic leader who often displayed relational transparency, demonstrated the latter when He wept after Lazarus died (John 11: 33-35). Jesus finally exemplified self-awareness, which makes reference to the pronounced awareness and understanding of a person's strengths, weaknesses, and the way one conceptualizes the world (Avolio et al., 2009, p. 424), when He reflected on His emotions and consequently agonized by asking God to allow the cup of suffering to dissipate in Matthew 26:39.

Discussion

Jesus Christ is the most prominent, and perhaps the best, authentic leader in Christendom and world history. The pericope Matthew 11: 28-30 provides detailed and specific instances of Jesus' authentic leadership style, as evidenced by Jesus' genuineness and "realness" (Northouse, 2019, p. 197) regarding His leadership style. Concisely, this aforementioned pericope showcases AL qualities of balanced processing, internalized moral perspective, relational transparency, and self-awareness. Jesus demonstrated, embodied, and exemplified each of these qualities distinctively within this pericope.

Jesus and Balanced Processing

As noted earlier, Jesus as authentic leader who embraced balanced processing in His leadership style, often included His followers in the decision-making process based on conditional promises and then the follower's obedience. Including followers in the decision-making process results in employee empowerment. Wong and Laschinger (2013) noted that authentic leaders use balanced processing by asking of followers

sufficient input and viewpoints, both positive and negative, before making important decisions (p. 948). Even though Jesus agonized in the garden of Gethsemane regarding His upcoming crucifixion, He exemplified balanced processing in Matthew 11:38 as evidenced by confiding the following to Peter and Zebedee's two sons: "My soul is deeply grieved, to the point of death, remain here and keep watch with Me" (New American Standard Bible, 1960, 1995, Matt. 26:38a). Jesus also consulted with the Father when He stated, "My Father, if it is possible, let this cup pass from me; yet not as I will, but as you will" (New American Standard Bible, 1960, 1995, Matt. 26: 39b). Jesus knew that as an authentic leader who embodied balanced- processing, He enacted leadership in contrasting ways depending on the current circumstance and the accessibility of external information (Crawford et al., 2020, p. 116).

Jesus and Internalized Moral Perspective

Jesus' AL style also included internalized moral perspective which is an internalized and amalgamated form of self-regulation navigated by inner moral standards and values instead of group, organizational, and societal influences, decision-making and behavior in alignment with these internalized principles (Crawford et al., 2020, p. 116). Jesus often led His followers and taught important lessons, within the constructs of self-knowledge, personal viewpoints, and His particular leadership role (Shamir & Eilam, 2005, p. 396). Shamir & Eilam (2005) also proffered that the aforementioned constructs help authentic leaders to gain clarity regarding their morals, values, and inner convictions (p. 396). In addition to Jesus often leading followers in alignment with "true self- consistent with thoughts, feelings, and values- and the authenticity of the relationship with followers" (McCabe, 2008, p. 42), Jesus also demonstrated internalized moral perspective, particularly within His leadership role as the promised Messiah, by offering the Jewish audience the yoke of Christian discipleship and rest which was also eternal in nature. (Matthew 11: 28-29).

Jesus and Relational Transparency

Jesus was, and still is, an authentic leader who is transparent and presents the true essence of Himself while leading followers. Relational transparency, as alluded to earlier, involves presenting one's true self by sincerely sharing details and feelings as appropriate for situations (Avolio et al., 2009, p. 424). Further, relational transparency as an integral component in authentic leaders, is a "root construct" of other forms of positive leadership (Avolio & Gardner, 2005; Gatling et al., 2016, p.4). In the pericope Matthew 11:28-30, Jesus displayed traits of relational transparency by offering the universal invitation of rest for those who were tired and weary (Matthew 11:28). This sincere desire to provide rest for the Jewish audience and consequently to everyone who accepts the invitation, stemmed from Jesus' "true self" and His desire to always please God. Jiang & Shen (2020), based on the relationship management instruction and the job demands- resources model, suggested a relational theory of employee participation combining immediate supervisors' AL behaviors and recognized transparent organizational communication as precursors of follower engagement and contextual performance (p. 1). This suggests that followers of Jesus Christ will discover

that Jesus is, indeed, authentic based upon His sincere desire to provide both a present and future rest for the obedient souls.

Jesus and Self-Awareness

Finally, Jesus demonstrated visible aspects of self-awareness within the parameters of AL. Self-awareness, which is the displayed understanding of how an individual derives and makes sense of the world, an awareness of their authentic self and how that system influences self-perception and others (Crawford et al., 2020, p. 116), was evident in Jesus' ministry from the beginning to the present. For example, and as noted previously, Jesus exemplified self-awareness, as evidenced by reflecting on His emotions and consequently agonizing, when He asked God to allow the cup of suffering to dissipate in Matthew 26:39. He was also self-aware and consequently aware of his feelings and emotions, when He was separated from God while hanging from and suffering on the cross. This was visibly seen and audibly apparent when Jesus uttered the following: "Eli, Eli, lama sabachthani?" that is, My God, my God, why have you forsaken me?" (New American Standard Bible, 1960, 1995, Matt. 27:46). Steffens et al. (2020) noted regarding self-awareness, evidence proposes that self-awareness by leaders is relevant because it relates to a plethora of positive outcomes (p. 2). They further highlighted that a leader's individual self-awareness is positively aligned with understandings of their authentic leadership (p. 2). Jesus' consistent self-awareness in the pericope Matthew 11:28-30 allowed a space for the Jewish audience and successive generations to experience authentic rest and the associated benefits of taking on the yoke of Christian discipleship.

Implications for Future Research

This exegetical analysis provided a socio-rhetorical analysis of Matthew 11: 28-30 and an inner texture analysis to answer the following research questions: How does Jesus Christ exemplify AL qualities that can be used within different organizational contexts, from qualities extrapolated from an inner texture analysis of Matthew 11: 28-30? Is Jesus Christ an authentic leader, and if so, how does His AL qualities compare or contrast to secular components of AL? The aforementioned questions were answered. However, there are limitations to this research. Future research could explore this topic by examining additional passages of scripture to decipher whether other biblical leaders utilized AL in their leadership approach. Further research could also include a mixed methods study to assess or measure correlations between the leadership of Jesus and AL theory.

Conclusion

Jesus Christ exemplified authentic leadership in Matthew 11: 28-30. Authentic leaders are individuals who lead followers from the constructs of their authentic and genuine selves. Jesus indeed demonstrated authentic leadership theory in the pericope Matthew 11: 28-30 by demonstrating authentic leadership qualities of balanced processing, internalized moral perspective, relational transparency, and self-awareness.

Many organizational leaders can enhance their working relationships with followers by emulating Jesus' authentic leadership practices. Authentic leadership is one of the best ways leaders can connect with followers because this theory involves a person's feelings, emotions, and personal values.

About the Author

Darryl Kenyatta Taylor (M.A., MDiv) is a student in the Doctor of Philosophy program in Organizational Leadership at Regent University's School of Business and Leadership. He earned both a Masters of Arts in Mental Health Counseling and a Master of Divinity at Christian Theological Seminary. Darryl is a trained pastoral psychotherapist and an ordained minister. He currently serves as an Elder, along with his wife Bianca who is a licensed minister, at Hosanna Fellowship Church in Gretna, Louisiana.

Email: dktaylor69@att.net

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