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AUTHENTIC LEADERSHIP: PAUL'S INSTRUCTIONS TO TITUS

Beth L. Wilson

Paul is highly regarded as an influential Christian leader and role model who wrote letters to numerous followers and communities during the First Century. God spoke through Paul to teach other Biblical, and now modern Christian leaders, the values and attributes of effective Christian leadership and the expected behaviors of the followers they influence. Titus 3:1-8 is a letter that Paul wrote to his colleague, Titus, to guide him in bringing order to the discontented church community of Crete. In addition to reflecting on their transgressions, Paul explained the need for respect for others and the path to salvation through transformation and good works. Modern organizational leadership theories are established to identify and develop leaders that can bring order to similarly discontented organizational communities. At the foundation of many of these ethical leadership theories is authentic leadership. Through genre analysis of the epistle of Titus, Paul reflects the same self-awareness, accountability, influence, and trusting relationships with followers that authentic leaders emulate. Modern Christian leaders have an opportunity to provide significant influence on followers and a positive impact on an organization through the understanding and intersection of their authentic leadership values with Paul's instructions to Titus.

I. INTRODUCTION

Leaders and followers face significant competition and differing levels of ethical values within contemporary business organizations. As a result, it is often difficult to understand who to follow and what the priorities of the group are. It can be even more difficult to maintain any foundation of positive moral standards in the face of discontent and negative influence.

Paul wrote Titus 3:1-8 during a time of such turmoil. The intention of his letter to Titus was to instruct him how to clarify roles and priorities through the guidance of

Christian leader and follower behaviors. As a role model himself, Paul instructed Titus and the Christians of Crete to behave with self-awareness, transparency, and to speak and act in accordance to their Christian values and relationship with God.

The attitudes and behaviors that Paul wrote about in Titus 3:1-8 reflect the characteristics of the modern ethical leadership theory for authentic leaders. Authentic leaders' words and actions maintain a consistent foundation within their high personal moral standards. Authentic leaders prioritize openness and create an environment that promotes proactive interaction and trust. Although these leaders maintain strong positive values, they use self-awareness to understand their own weaknesses. This attribute, along with transparency, accountability, and commitment to moral standards creates a trusting and influential relationship with others. Followers have a clear understanding of the leaders' values and direction, and through positive psychological influence, feel that they reflect similar beliefs and goals of their leader. The strong influence and interaction of authentic leaders embrace a positive organizational climate and improved satisfaction of their followers.

The exegetical analysis of Titus 3:1-8 clarifies to Christian leaders the expectations that God has for the hierarchical organization of groups and authority. It reminds them to be self-aware of their transgressions and subsequent transformation through the Holy Spirit. This renewal removes their burdens and shame of the past and makes them ready to perform good works throughout the community as authentic and influential leaders, inherently developing new authentic leaders and spreading the humanity and honor of the Christian community and the reward of God's kingdom.

II. PAUL TO TITUS AND THE CHRISTIANS OF CRETE

The book of Titus serves as one of many letters that the Apostle Paul wrote within the Bible. Paul wrote some of these letters, such as Philippians and Galatians, to social or religious groups as the intended audience. He wrote Titus, along with 1 Timothy and 2 Timothy directly to their respected namesakes, Titus and Timothy, who served as trusted colleagues of Paul (deSilva, 2004). These three books combined are commonly referred to as the pastoral epistles (Gray, 2014). These discursive letters instructed Titus and Timothy how to bring order back to the congregations and the overall message explained how followers and leaders are to behave in the household of God (deSilva, 2004). Paul's letters describe the relation of the church community to God, as well as the relation to one another within the community (Robbins, 1996).

Osborne (2006) characterized epistles, as in these letters, as a one-directional document. They may provide readers the answer but need exegetical analysis to identify the question. Although these three letters are categorized together, deSilva (2004) recommended that they be interpreted separately rather than as one literary piece. Osborne (2006) explained that independently, the genre analysis of the epistle of Titus looks at the logical development of the piece of literature and the situation behind which the author wrote it. This hermeneutical principle provides clarity and application to readers outside of the originally intended recipients by providing additional background to the argument. The last principle to analyzing epistles identifies and interprets the subgenres within the scripture (Osborne, 2006). Subgenres are not as

prevalent in Titus as within other epistles but include some inferences that would be categorized as poetry and wisdom subgenres.

Form and Authorship

Before delving into the exegetical analysis of the epistle of Titus, the topics of authorship and form must be approached (Osborne, 2006). Gray (2014) and deSilva (2004) highlighted the controversy of the authorship of Titus, both expressing the belief that the scripture is pseudonymous, or written by someone other than Paul, himself. DeSilva (2004) continued his analysis by pointing out several justifications to support this belief. There are 13 books of the Bible that are considered authored by Paul. The books of 1 Timothy, 2 Timothy, and Titus use vocabulary that are not consistent with the other Pauline epistles. DeSilva argued that this raises doubt in the authenticity of Paul as the author of the pastoral epistles. It must be considered; however, that the intended audience of these three books were his colleagues, Timothy and Titus. Paul's other letters were written to groups or communities of people which makes the method, form, and vocabulary understandably different based on the intended recipients (deSilva, 2004).

Beyond the form and vocabulary differences, Paul used specific statements in Titus that would further warrant the belief of a different author. DeSilva (2004) first explained that Paul's description of the organization of the church and the use of titles for the church leaders within the pastoral epistles indicated a maturity of institutional development that commenced in the wake of the Pauline era. Secondly, Titus is the only book where Paul explicitly stated that the opposition to which he writes reflects Jewish or Jewish-Christian communities. All other books used implied communities of different denominations without specific identification. These two points bring question to the authenticity of Paul as the author and introduces the concept that Christian leaders wrote Titus (and questionably all the pastoral epistles) because they wanted to align Paul's messages to the changing needs of the late First Century church (deSilva, 2004).

The controversy of authorship of the pastoral epistles does not have any bearing on the sacred nature of the scripture (deSilva, 2004). God continues to serve as the real author and drives meaning through all scripture regardless of implied human author. Vanhoozer (2009) explained that several different types of authors exist within scripture. The empirical author of scripture serves as the real author. The dramatized author narrates the story and the implied author exists between the real and dramatized authors (Vanhoozer, 2009). In Titus, Paul serves as the implied author, and the dramatized author may be Paul, a pseudonym, or another Christian leader. Regardless, God as the real author of Titus, ultimately rules over the text and the hermeneutical meaning of the scripture (Vanhoozer, 2009).

Scriptural Situation

The situation behind the book of Titus serves as the key hermeneutical principle (Osborne, 2006). DeSilva (2004) explained that Paul, Barnabas, and Titus went to Jerusalem to determine the Jews' and Christians' willingness to accept Titus as a

convert and Christian leader. They proceeded to Crete, a Mediterranean island off the coast of Greece, which stood in desperate need for a religious intervention due to their poor moral and religious culture (deSilva, 2004). This reflected a tumultuous time for both the Jews and Christians. Bosler (2012) explained that several changes in rulership and significant jockeying for leadership in traditions and cultural norms was occurring during this time. The Jews fought for their freedom from the Romans, while the Christians tried to find their place in a society dominated with Jewish traditions and Hellenistic cultural norms and rules of conduct.

The people of Crete had little to no respect for the Roman rule or the church order (Troxel, 1982). Paul wrote the book of Titus to his colleague Titus during the Second Temple period to organize and instruct the leaders of the congregations in the chaotic but developing Christian community of Crete (Bosler, 2012; deSilva, 2004). Paul's letter instructed Titus how to assemble people for worship and obedience to God. Titus, as Paul's apostolic delegate, needed to feed the people of Crete with God's Word. Through Christian leadership, Titus needed to establish the order of the church and teach them the respect and accountability expected as a Christian family of leaders (Troxel, 1982).

Logical Development

The first two chapters of Titus presented Paul's plan of how Titus should accomplish this renewal of the Christian church community and values (Troxel, 1982). First, Titus would appoint elders over the different churches and then teach them to guide the members to silently accept the societal authorities and laws (Troxel, 1982). In the beginning of Titus 3, Paul again mentioned the expectation of authorities and Christian accountability (Troxel, 1982). The people of Crete did not approve of the Roman authority and often acted out in disobedience, disrespect, and even prejudice against the Romans (Scott, 2013).

Titus 3:3-7 served to remind the church that like Paul, they are sinful but renewed through the Holy Spirit and are heirs to God's kingdom (Bosler, 2012). Paul used these passages to list the ungodly behaviors and attributes of all Christians (Scott, 2013). Paul did not direct the negative virtues at the Christians. Gray (2014) explained that Paul wrote in plural "we", serving as a role model for conversion and renewal. Paul accepted his Jewish background and sins without feelings of guilt because God had saved him despite them. Like many other Jews and Christians, Paul did not originally embrace Jesus as the Son of God. In Acts 9, Paul (Saul) was chosen and transformed through Jesus and the Holy Spirit. Paul reflected his own renewal as Jesus made him "see again and be filled with the Holy Spirit" (Acts 9:17, NIV). He explained to Titus and the people of Crete that despite their background and sins, they too were saved "through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior (Titus 3:5-6, NIV). Considering his conversion from Jewish to Christian religious commitment, he did not use this opportunity to state that Judaism was wrong or broken. Rather, Paul considered it a transformation because it involved new perceptions, like coming out of the darkness and into the light of the belief and salvation through Christianity (Gray, 2014).

DeSilva (2004) explained that Paul wrote these letters after the first Pentecostal movement and establishment of the church, and with the assumption that many of the Jews from Crete had witnessed the Pentecost in Jerusalem (Acts 2:5-11). Also, it is presumed that this letter is written to Titus and the people of Crete who have already been baptized (Ferguson, 2010). Therefore, he used words such as “washing” and “poured out” that represent the cleansing and renewal of believers through the Holy Spirit (Ferguson, 2010; Holman, 1996). Paul used these terms to remind the people of Crete the power of the Holy Spirit in baptism and the Pentecost (Holman, 1996). Paul ended this passage (Titus 3:8) showing that the renewal through the Holy Spirit offered the believers a new start for doing good works for others as God desires (Holman, 1996).

Subgenres

As previously mentioned, Osborne (2006) explained that epistles often have subgenres within them adding complexity to their classification. Gray (2014) defined Titus 3:3-7 as a hymn. Osborne (2006) described a hymn as a form of both wisdom and poetry. Titus 3:3-7 can be categorized as a poetry due to the use of metaphorical language and historical nature. In addition, although not an obvious pattern, the seven wrongdoings in Titus 3:3 correlate to the seven virtues of the preceding two verses making the list rhetorical and parallel rather than descriptive (Gray, 2014).

As a hymn, Titus 3:1-8 also has the characteristics of the wisdom subgenre. The practical orientation of Paul’s advice provided Titus and the citizens of Crete the wisdom of the past and describes their dependence on God for their renewal. This form of wisdom is less clear. Paul used motivation of eternal life and heirs of the kingdom to explain why they should follow the admonitions of verses 3:1-2. However, Paul also used this scripture to confess his sins, along with the Christians of Crete, within Titus 3:3. Therefore, this hymn could also hold the form of a confession. Regardless of form, the hymn of Titus falls within the important context of the letter from Paul to Titus and the paradigm it serves to the good works that Christians can perform through the renewal by the Holy Spirit.

Authentic Leadership Attributes

Authentic leadership emerged in 2003 and combines ethical leadership with earlier theories of effective leadership (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Yukl, 2013). It is based on positive psychological attributes of self-awareness, self-regulation, and other positive leadership capacities including accountability, balanced processing, internalized moral perspective, transparency, and trusting relationships (Avolio, et. al, 2004; Yukl, 2013; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Authentic leadership theory returns to the foundation of leadership and bases the theory on consistent behavior through a high standard of values, words, and actions (Yukl, 2013). Authentic leaders do not exhibit this behavior for personal gain or status, but selflessly focus on maintaining their beliefs and values (Yukl, 2013). Because these values are inherent within authentic leaders, life itself lends to their

development, which in turn leads to the development of followers through their modeling (Avolio, et. al., 2004).

Authentic leaders tend to create a positive ethical climate in their groups of followers and stimulate self-development of future authentic leaders (Avolio, et. al., 2004; Walumbwa, et. al., 2008). Authentic leaders build mutually trusting relationships with their followers due to their high moral standards, consistency, and transparency through which they exhibit their standards. Even in times of uncertainty or change, authentic leaders use self-awareness of their own imperfections to strengthen the bond with their followers to positively impact the climate of their environment (Chang & Diddams, 2009). The self-awareness, also termed emotional intelligence, allows the followers to better relate to their leader (Avolio, et. al., 2004; Chang & Diddams, 2009). Being able to relate and compare oneself to their leader improves the working relationship and influences the followers' attitudes and behaviors toward their leader and the job that they are expected to perform (Avolio, et. al., 2004).

Monzani, Ripoll, and Peiró (2014) found that as part of this improved relationship, followers tend to have more loyalty toward authentic leaders. This means that they have a greater commitment to the leaders and the objectives they seek to carry out, even during times of difficulty. Loyalty, as part of a high-quality leader-member exchange relationship, improves the followers' performance through two areas of influence. Wang, Sui, Luthans, Wang and Wu (2014) explained that authentic leaders influence their followers' performance by using their own positive psychological attributes to complement the psychological capital of their followers and to improve their job performance. They defined that the followers' psychological capital includes hope, efficacy, resiliency, and optimism. Authentic leaders enhance these characteristics which in turn motivates the followers to reciprocate with mutually positive behaviors (Wang, et. al, 2014).

The second area of positive psychological influence that authentic leaders have on their followers is the motivation to achieve their own authenticity (Hinojosa, Davis McCauley, Randolph-Seng, & Gardner, 2014). Authentic leaders serve as the ultimate role model in developing other authentic leaders. Hinojosa, et. al. (2014) explained that a secure and trusting leader-follower relationship provides an environment that feels safe for the follower to speak and act more freely. This freedom encourages the garnering of more knowledge and promotes confidence in the followers of their own abilities (Hinojosa, et. al., 2014).

Impact of Authentic Leaders

The scripture in Titus 3:1-8 intersects with the authentic leadership theory through Paul's honest portrayal of an authentic leader. He was self-aware, open, transparent, and consistent in his message to them and his expectation of Titus and the Christian leaders within Crete to represent these same authentic leadership behaviors (Avolio, et. al., 2004; Brown & Trevino, 2006). This was confirmed in his reminder "to show true humility toward all men" (Titus 3:2, NIV). Paul provided these instructions not because he was concerned about his own reputation or the impressions that Titus and Cretian leaders would make. He was truly motivated by the positive results that could come from their leadership. Authentic leaders, like Paul, prioritize their concern for

others over that of self-interest, and are motivated by the potential end values that their followers can attain (Brown & Trevino, 2006). Paul strived to have Titus and the other Christian leaders positively influence all the people of Crete and to recognize the high standard of Christian morals and values. This was confidently conveyed in his letter in Titus 3:1-8, which requires true authenticity and a deep knowledge and conviction in one's beliefs (Gardner, Avolio, Luthans, May, & Walumbwa, 2005). This letter represents the impact of authentic leaders in three primary areas: a) self-awareness and renewal, b) good works and honor, and c) leader influence and follower accountability.

Self-Awareness and Renewal

First, authentic leaders, like Paul, recognize their weakness through self-awareness and humility. Paul used his mistakes and renewal through the Holy Spirit to illustrate and motivate the same authentic leadership behaviors of others. His admission and self-awareness opened the minds and hearts of his followers to consider their own transgressions and renewal. Luthans and Avolio (2003) explained that followers personally identify themselves with their leader, and authentic leaders, like Paul, can relay psychological capacities of hope and self-efficacy. These attributes can spread to overall positive organizational influence and improved performance.

As Paul reminded Titus and the readers, Jesus Christ saved them from shame and destruction (Ackerman, 2015). As an authentic leader, Titus took this broken community, reminded them of their renewal or "clean slate", and through his leadership and the appointed church leaders, developed a stronger community (Ackerman, 2015). Like Titus, modern authentic leaders can provide organizations a "clean slate" through their common attributes of openness, transparency, and self-awareness. By exposing the prior mistakes within the organization, and even personal transgressions, it allows the organization to deal with those issues and move forward with corrective actions and lessons learned. This can serve as a corporate transformation. An authentic Christian leader can use this opportunity to transform the humanity within the group by "devote(ing) themselves to doing what is good" (Acts 3:8, NIV). Human transformation cannot occur until, like authentic leaders, they are open and self-aware of the responsibility that they have to their actions and others around them (Pobee, 1985).

The transformation of humanity and organizations to Christian values and good works requires the attributes and behaviors of an authentic Christian leader. Like Paul, authentic leaders do not exude arrogance or are motivated by personal gains (Chang & Diddams, 2009). They are "ready to do whatever is good" (Titus 3:1, NIV) and "show true humility toward all men" (Titus 3:2, NIV). Therefore, they are inherently more likely to transform their organization and followers by putting the welfare of others ahead of themselves and aligning the values of the organization within the expectations of God's word (Pobee, 1985).

Good Works and Honor

The second area of authentic leadership reflects selflessly performing good works for the overall benefit of the community. Malina (2001) provided considerable

explanation of the expectations and priorities of the First Century Mediterranean societies. One of these priorities included the collective honor of the natural group that the members belonged to. Even during disagreements or doubts in social position, the external perspective of honor needed to continue (Malina, 2001).

Paul offered Titus and the Christians of Crete two ways to sustain their collective honor. First, in Titus 3:1, Paul stated that they were to reflect the values of God through their treatment of others, regardless of religious affiliation, but especially for those in authority. Secondly, through their transformation, they were to prepare for performing good works. Paul emphasized the expectation of good works by starting the chapter with “be ready to do whatever is good” (Titus 3:1, NIV) and repeating “devote themselves to doing what is good” (Titus 3:8, NIV) near the end of the chapter. This was to preserve the honor of the Christian church, but also selflessly because “These things are excellent and profitable for everyone” (Titus 3:8, NIV).

Paul expressed in Titus that God expected believers to obey the rule of authoritative hierarchy and respect the social values of non-Christians (Bosler, 2012; deSilva, 2004). Authentic leadership reflects and intersects this expectation through attributes of accountability and internalized moral perspective. Authentic Christian leaders, like Paul, are rooted in the grace of God (Bosler, 2012). By treating Christians and non-Christians with virtue and respect, they inspire and enhance the honor of Christianity as an authentic group that they socially identify with (deSilva, 2004; Luthans & Avolio, 2003). Authentic Christian leaders can serve as a magnet of inspiring values, hope, and pathways to improve the moral and ethical foundation of their organization (Alavi & Gill, 2017; Bosler, 2012). This starts with the reflection of Christian values in the treatment of others and “to show true humility toward all men” (Titus 3:2, NIV). However, as Paul realized throughout his life and his letters to Titus about the treatment of the Romans, managing and maintaining these values within an organization requires an on-going process (Bosler, 2012). Authentic leaders are accountable for the actions of their group, and thus hold responsibility for maintaining their collective honor (Malina, 2001).

Respecting the values and treatment of others lends itself to the progression of good works. The exegetical analysis explained the renewal and transformation necessary to open and prepare Christians for these good works. Scott (2013) explained that the reason for the prerequisite of renewal is that when we cannot truly see our sinful nature or unworthiness, our pride and selfishness prevents us from fully recognizing the need and impact of our good works. People are often ready to do good works, but with limits. We may want to help people, but without transformation, we may subconsciously be selective in how and who we help. It is through the Holy Spirit that we can do these good works without prejudice (Scott, 2013). The renewal and good works through the Holy Spirit improves the Christian leaders’ ability to spread salvation and thus creates a more valuable leader. Through the Holy Spirit, authentic Christian leaders are boundless in their inspiration and selfless acts for the benefit of others and the group (Scott, 2013). Authentic organizations “devote themselves to doing what is good” because “these things are excellent and profitable for everyone” (Titus 3:8, NIV) and not for the organization itself. And, through good works, Christian leaders continue to grow in their faith and relationship with God (Troxel, 1982).

Leader Influence and Follower Accountability

Lastly, but most prominent in the intersection of Titus 3:1-8 to modern leadership is the influence that authentic Christian leaders have on their group of followers. Luthans and Avolio (2003) explained that followers personally identify themselves with their leader and socially identify themselves with their leader's group. In this scripture, Paul explained that Christians must be accountable to understand and appreciate the problems of daily life (Troxel, 1982). Paul expressed his own accountability by incorporating himself into the group of sinners when he stated "we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures" (Titus 3:3, NIV). Troxel (1982) defined accountability as a covenant because of its necessity to become what God intended. Christians, like any other group of people, cannot be coerced into accountability, but must do so in their own will (Troxel, 1982).

Follower accountability is achieved through the modeling and influence of an accountable authentic leader. Accountability is a key attribute of authentic leaders, and as previously identified, followers trust and identify with authentic leaders (Avolio, et. al., 2004). Therefore, followers often become accountable for their words and actions when they see others that they can identify with that are similarly conveying personal accountability (Troxel, 1982). Authentic Christian leaders hold significant influence over the accountability of their followers. Jesus emphasized this in Luke 6:40 explaining that those who are taught become like their teacher.

Troxel (1982) acknowledged that God's followers and organized communities, both during the Pauline era and modern times, require structure and authority. There exists an obvious lack of order in individual and corporate lives that present competing direction and authority. Authentic leaders are characterized by their inherent accountability for themselves and others. Authentic Christian leaders provide clarification and positive influence within their groups and can teach their followers that God is the one true authority (Troxel, 1982). This clarification and positive psychological influence restores honor to First Century Christians and can do the same for modern Christian groups. Christian leaders direct the group through a vision of renewal, good works, and salvation and build their followers' trust and confidence in this vision through influence and modeling of authentic Christian values, words, and actions.

III. CONCLUSION

As with many exegetical exercises, it is not completed with only an interpretation of the scripture. Researchers and Christian interpreters must apply the message that God provided in the scripture within their current situation. In Titus 3:1-8, God used Paul as the implied author to instruct Christians to have respect and obedience toward authority, perform good works, and serve as role models of Christian values and actions. Crete represented a broken church community, and this threatened the honor and accountability of the Christian religious group. Through their transformation by the Holy Spirit, the Christians of Crete could renew this honor using their restored values, words, and actions and create a closer relationship with God by performing good works.

Many modern-day organizations are also broken communities. Employees and leaders disrespect authority and look for opportunities to improve their own personal

position over that of the group. Authentic leaders have a high sense of self-awareness, transparency, and accountability. These attributes closely resemble the expectations that God had for Paul, Titus, and other Christian leaders in the Bible. As authentic Christian leaders, we are to use the meaning of the epistle of Titus 3:1-8 as an example and role model of our organizational leadership behaviors and the positive psychological influence that we can have on our followers. This influence not only leads to improved organizational efficiencies and cultural values but maintains the honor and respect of the Christian community. Authentic Christian leaders can also lead the transformation of more people to a committed relationship with God and their salvation by serving as a role model of Christian values and good works. This potentially contagious positive psychological influence provides leaders (and followers) with the power to further advance the fulfillment of good works and humanity in the name of God and the endless impact of developing future generations of authentic Christian leaders.

About the Author

Beth L. Wilson is a Senior Program Manager for Trojan Battery Company in the greater Atlanta, Georgia area. She has over 20 years of experience in Program Management for various advanced energy storage systems including Lithium Ion and Lead batteries, fuel cells, and hydrogen storage. She is currently a PhD student at Regent University's School of Business and Leadership majoring in Organizational Leadership.

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