INTELLECTUAL DISCOURSE AS A METHOD OF SAINT PAUL'S TRANSFORMATIONAL LEADERSHIP: A SOCIO-RHETORICAL ANALYSIS OF ACTS 17-19

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The purposes of this article included the need to fill a gap in scholarly literature about the specific method and content that Paul used in his evangelization approach in Acts 17-19. The other purpose involved the development of a formula that composed the form of transformational influence that Saint Paul used during his discourses. The following study used Robbins's (1996) socio-rhetorical method, Osborne's (2006) hermeneutical perspective, and Saldana's (2013) discourse analysis method to interpret the writings in Acts 17-19. The results indicated that Saint Paul used interconnecting thoughts between the label of the unidentified deity and commonly known poetry to build his argument that God represented the actual goal of their daily works, philosophical dialogues, religious rituals, and intellectual labors. He also used his knowledge base of secular worldviews, Jewish beliefs, Christian teachings, and methods of philosophical reasoning in order to engage in dialogues inside public marketplaces and specific institutions. The following formula composed the practice of intellectual discourse from a transformational perspective through five traits: (a) demonstration of empathy, (b) "epistemic cognition", (c) ability to philosophically reason, (d) emotional expression of boldness, and (e) ability to integrate Gospel teachings with scientific worldviews (Day, Harrison, & Halpin, 2009, p. 86).

I. INTRODUCTION

The purposes of this article pertain to the need to fill a gap in scholarly literature about the specific method and content that Paul used in his evangelization ministry in Acts 17-19, and the development of a formula that composed the type of

transformational influence that Saint Paul used. Verses indicated that Paul the Apostle "went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God" (Acts 19:8, New King James Version). Multiple narratives in chapters 17-19 of Acts repeated the theme of reasoning being used in Paul's evangelization behavior. Therefore, an additional purpose for this paper involves a search for knowledge about Saint Paul's transformational leadership (TL) traits which involved intellectual persuasion and appeal asking three research questions. The first two questions sought information about his specific forms of persuasion: What philosophical worldviews did Saint Paul encounter during his evangelization journeys in Acts 17-19? Based on the descriptions shown from the inner-repetitive texture, social intertexture, and discourse analysis (DA) of Luke's chapters, how did Saint Paul successfully overcome the secular worldviews? The last inquiry sought suggestions for using Saint Paul's method in today's organizational contexts: how might the qualitative findings, and Moreland and Craig's (2003) philosophical explanations, help organizational leaders overcome secular worldviews similar to those of Saint Paul's day?

Acts 17-19 contained multiple phrases that illustrated Paul's use of TL through the practice of philosophical reasoning in order to influence people in different locations. For example, Luke recorded the following statements:

> Therefore, he reasoned in the synagogue with the Jews and with the Gentile worshippers, and in the marketplace daily with those who happened to be there. Then certain Epicurean and Stoic philosophers encountered him. And some said, 'What does this babbler want to say?' Others said, 'He seems to be a proclaimer of foreign gods,' because he preached to them Jesus and the resurrection.

This set of verses described Paul's interactions with community members located in the city of Athens. In the church located in Thessalonica, Paul spent three Sabbaths "reasoning with them from the Scriptures". Luke also recorded in his document that Paul "reasoned in the synagogue every Sabbath, and he persuaded both Jews and Greeks" in the Corinthian church." Furthermore, Acts 19:8 described Paul's actions in Ephesus where he used philosophical reasoning "daily for two years in the school of Tyrannus". Based on these sets of verses, Luke's recordings appeared to provide evidence that Saint Paul relied heavily on intellectual appeal in order to influence followers to adopt a new worldview rooted in Judeo-Christian beliefs.

Context

The context of Acts 17-19 showed that the phenomenon of Hellenism greatly affected the community members in all major cities quoted in those chapters. According to DeSilva (2004), the Greeks and their various religions pervaded the Jewish and Christian communities when the Greek customs, values, and philosophical teachings became dominant in the Mediterranean world of the first century A.D. The Hellenistic movement created an environment in which a pluralism of perspectives about life, meaning, identity, truth, values, moral beliefs, and mental models about good versus bad character penetrated the Jewish community (Malina, 2001).

Leadership and Learning Theory

In order to understand Saint Paul's form of persuasion during his evangelistic ministry, an empirically supported theory of leadership may offer useful ideas about behaviors that provoked changes in thinking, reasoning, and cognitive worldviews. Based on an exhaustive review of major theories of leadership, Bass's and Riggio's (2006) description of transformational leadership theory (TLT) provided the best model that could explain the apostle's form of influence from an intellectual perspective. TLT stated that transformational behaviors involved four traits: (a) "idealized influence", (b) "inspirational motivation", (c) "individualized consideration", and (d) "intellectual stimulation" (Bass & Riggio, 2006, pp. 6-7). In other words, transformational leaders influenced others through role modeling, providing meaningful experiences that illuminated visions of possible futures, provoking challenges to mental models held predominantly by most people through intellectual reasoning and creativity, and maintaining a careful focus on individual needs through mentorship and guidance.

TLT received much support in current articles containing qualitative and quantitative research performed across multiple contexts. For example, Abu-Tineh, Khasawneh, and Al-Omari (2008) sought "to examine the degree to which Kouzes and Posner's Transformational Leadership Model is being practiced by Jordanian school principals" (p. 648). Their results indicated significant effects of transformational behaviors in Jordanian contexts. In a school-based study, Yang (2014) supplied "references for the principal to recognize the importance of transformational leadership during the school improvement so as to force the principal to improve their transformational leadership in practice" (p. 279). Furthermore, Hoffman and Frost (2006) sought "to examine the impact of emotional, social, and cognitive intelligences on the dimensions of transformational leadership using both paper-and-pencil measures and assessment center dimensions" (p. 37). Their results showed "significant relationships between cognitive intelligence components and intellectual stimulation, social intelligence components and charisma, and emotional intelligence components and individualized consideration" (Hoffman & Frost, 2006, p. 46). In essence, the four traits of Bass and Riggio's (2006) model held strong support for applicability in this qualitative study of Saint Paul's method of influence.

The two factors of Bass and Riggio's (2006) TLT that related to this study included "inspirational motivation" and "intellectual stimulation" (pp. 6-7). These two aspects of influence involved cognitive processes of intellectual appeal that influenced a follower's worldview, or one's desire to seek new assumptions about a specific topic, through philosophical dialogues and emotional provocation. When a transformational leader provoked someone to examine his or her assumptions about something, the leader engaged the follower in an interaction that included appeals to a higher meaning of good through reciprocated respect and humble inquiry regarding a person's perspective (Knowles, Holton, & Swanson, 2011; Senge, 2006). Furthermore, a major tenet of cognitive learning referred to the mental act of "acquiring information" (Knowles, Holton, & Swanson, 2011, p. 211). This act involved purposeful seeking of valuable knowledge that one desired in order to accomplish a set of goals or tasks. This concept of ongoing pursuits of information underlined the importance of a leader's need for "epistemic cognition":

Epistemic cognition describes an understanding of the limits, certainty, and criteria of thought. As part of epistemic cognition, an individual might reflect upon the sources of one's learning, the certainty of the absolute versus relative truth of one's learning, the simplicity or complexity of knowledge, or justifications for that knowledge. One's personal epistemology influences how one views knowledge and truth and shapes one's worldview (Day, Harrison, & Halpin, 2009, p. 86). A leader's knowledge base represented his or her intellectual storage of worldviews, methods of logical reasoning, deductive ways of argument, perceptions of a given subject, and philosophies used for deciphering and analyzing one's choices and decisions about truth (Kaufmann, 1958). The notion of an epistemic cognition indicated that a transformational leader required sufficient self-knowledge about his or her cognitive assumptions in order to effectively influence followers into considering alternative worldviews and philosophies other than their own. Furthermore, a leader's amount of self-knowledge affected the ability to intellectually persuade others because the leader's ability to self-analyze affected his or her set of cognitive lenses when analyzing the worldviews held by others (Patton, 2002). According to Kaufmann (1958), "One of the most important functions of philosophy is to scrutinize beliefs and arguments, and to exercise a certain skill in showing up fallacies" (p. 43).

Mental models or worldviews of organization pertained to a leader's philosophical or cognitive modes of analysis about how one should influence organizational behavior, make changes to existent processes, exercise forms of power, decide which ethical theories to use, choose the values that compose a mission statement, or what expectations to guide a corporate culture. This general description held importance in this study because a leader's choices in those domains greatly affected organizational performance and behavior (Schein, 1985; Senge, 2006). Morgan (2006) noted that a leader's modes of perception not only affected organizational performance and behavior, but they also influenced the degree of positive or negative perceptions held by organizational members and external stakeholders. Since philosophical models influenced a leader's decision-making process and ability to reason, I argued that the practice of intellectual discourse provided an effective way of apologetically overcoming secular belief systems within today's organizations. An apologist acted "as a defender and an advocate for a particular position" (Groothuis, 2011, p. 23). Therefore, I added the argument that a transformational leader who wishes to implement Judeo-Christian values into an organization through intellectual discourse must hold a set of philosophical perspectives in order to develop a firm foundation from which to derive effective statements when debating or arguing with non-Christian thinkers.

Philosophies of Saint Paul's Day and Today

Moreland and Craig's (2003) explanatory chapters on reasoning provided in-depth explanations about philosophical worldviews held by many people today that strongly correlated to the common worldviews held during Sant Paul's time period. For example, the following set of philosophies represented the dominant belief systems practiced in today's Western culture: (a) individualism, (b) materialism, (c) capitalism, (d) socialism, (e) liberalism, (f) postmodernism, (g) relativism, and (h) posthumanism. During the time period of Acts 17-19, the dominant philosophies held within those

communities emerged from Greek belief systems. The particular philosophies practiced by most educated members of those societies included Stoicism and Epicureanism. Stoicism received a descriptive explanation in the following statement:

> The Stoics taught that Nature achieves a balance, tending always toward something better than a forced 'solution' could ever be. 'Nature,' though, meant more than just the physical universe. The human soul is also a part of Nature, social interaction bears witness to the operations of the logos, and history is the record of affairs moving repeatedly toward equilibrium (Jones, 2011, p. 85).

In other words, Stoicism represented the philosophy that the earth had a so-called natural force that upheld a universal state of equilibrium for all living things dwelling within its system. People could reasonably believe in an earthly mechanism that did not impose specific laws on human choices or behavior in order to maintain a state of physical balance within the atmospheres of living things. Epictetus wrote an extensive explanation about Stoicism in his work called the Enchiridion. According to his writings, the so-called natural system provided positive effects on the human psyche that led to a calm state of mind. The Stoic believers received the name "called 'Stoics' because of the porch (stod) on which their teacher gave lessons in Athens" (Jones, 2011, p. 85). Stoicism also maintained an emphasis on the belief in naturalism's involvement in economic phenomena. This philosophical worldview can be found in today's scholarly circles where macroeconomists emphasized the belief in the invisible hand. According to modern use of Stoicism, the invisible hand organized and affected economic behaviors between nations in order to maintain a healthy state of stability (Smith, 1759). Jones (2011) noted that "almost every idea has an ancient ancestry, and Smith's 'invisible hand' is traceable to Roman Stoicism. In his Theory of Moral Sentiments, Smith referred constantly to Stoic philosophy which taught that there is a law more fundamental than any government decree. This logos, as they called it, directed events toward the restoration of equilibrium" (p. 83). The combination of secular worldviews represented the ancient worldviews held during Saint Paul's time period, and the work of Moreland and Craig (2003) further explained similar philosophies used in the modern world of organizational life.

Epicureanism represented a dominant belief system practiced during 307 B.C.-85 A.D. in Greece and Rome. According to this philosophy, community members should express fondness of, or adaptation to, luxury or indulgence in sensual pleasures. The Epicurean worldview encouraged civilians to have luxurious tastes or habits, especially in eating and drinking. The philosophy's name emerged from its founder Epicurus who founded the school between 341-270 B.C Epicureanism derived from the culture of Hellenism which emerged from the ancient Greek word Hellas being the original word for Greece. According to Binmore (2016), Epicureanism should receive understanding through this explanation:

> There is no evidence that we have immortal souls or that there are supernatural entities who care how we conduct our lives. Our bodies are survival machines that evolved for no grander purpose than that of replicating our genes. Our minds are merely part of the control mechanism. Our rationality is indeed the slave of our passions, being guided by signals from a part of the brain to which we have little or no conscious access. We are programmed to seek pleasure and avoid pain, so use your reasoning power to this end. When you feel anxious, for

example, it seems reasonable to conjecture that your body is telling you to pay attention to your feasible set of possible actions. So, consider your feasible set very closely. Even when it turns out that no feasible action can help, the procedure can nevertheless be wonderfully effective in lifting anxiety (p. 77).

In essence, Epicureanism conveyed the notion that human beings should rid themselves of all sources of pain and anxiety because they each have one life to live fully. This philosophy also emphasized the notion that one should indulge in all things that bring the most enjoyment, peace, and satisfaction and that glamorize the self. The Epicurean philosophy contained a strong connection to today's worldviews held within Western culture. For example, free-market capitalism conveyed the view that organizational leaders should seek the most profitable opportunities for their companies in order to maximize satisfaction through accumulation of tangible and intangible luxuries, continuous prosperity, growth of size, and long-term survivability of the organization through interminable growths of profit. Materialism conveyed the view that one should accumulate and continuously consume materials in order to maintain a confident sense of self in society and private domain (Fromm, 1976). In other words, one should base the sense of self on how many material assets that one owns because material ownership determines one's personal value in the world. Materialism aligned with Epicureanism by reinforcing the desire to pursue the accumulation of luxurious objects and habits of self-glorification in order to feel satisfied about the self within one's community and private space.

The cultural philosophies described in this study related to organizational themes found in both Acts 17-19 and today's perspectives of organizations and leaders. Morgan (2006) used metaphors to describe common worldviews of current organizations in the Western world. He stated "that all theories of organization and management are based on implicit images or metaphors that lead us to see, understand, and manage organizations in distinctive yet partial ways" (Morgan, 2006, p. 4). These metaphorical views of organizations and their leadership traits provided a framework for understanding and relating to the leadership qualities expressed within the contexts of Acts 17-9. In this study, I argued that Saint Paul used intellectual discourse to overcome secular philosophies that influenced the quality of leadership practiced within Greco-Roman organizations. This same type of discourse provided value for development of a formula that focused on transformational leadership from an intellectual standpoint.

Methods of Interpretation and Analysis

Osborne's (2006) hermeneutical principle of proper interpretation helped exegetical researchers when they attempted exegeses of sacred texts. Exegesis pertained to the concept of deriving meaning from a text rather than inserting one's biases into a text (Osborne, 2006; Robbins, 1996; Vanhoozer, 1998). The act of exegesis held strong value when a reader interpreted an ancient document that contained cultural, social, sociological, philosophical, and contextual qualities of people who lived over 2,000 years ago (Vanhoozer, 1998). The opposite act of exegesis pertained to the improper practice of interpretation which involved reading one's prejudgments, biases, personal beliefs, or subjective arguments into a text in order to support or validate one's claims. This act of interpretation described eisegesis

(Osborne, 2006; Robbins, 1996). In order to minimize my risk of committing eisegesis, I incorporated Osborne's (2006) perspective of hermeneutics in order to properly interpret the chosen verses in Acts 17-19.

This study also incorporated Robbins's (1996) "socio-rhetorical" method that emphasized a "focus on values, convictions, and beliefs both in the texts we read and in the world in which we live" (p. 1). Wantaate (2017) used socio-rhetorical analysis to "investigate 'power play' in small groups" (p. 1). His exegetical study "of Numbers 12 informed the conclusions of the investigation and revealed nuances of attitudes and behavior that preceded and characterized a power play in a small group" (Wantaate, 2017, p. 1).

The analytical design of this study included the following three methods: (a) discourse analysis (DA), (b) inner-repetitive texture, and (c) social intertexture. The last section of analysis methods involved an integration process involving Moreland and Craig's (2003) descriptions of philosophical worldviews, and the related themes of those philosophies found in secular worldviews of Saint Paul's listeners during his time period. The meaning of discourse received many definitions in the qualitative literature which led to much confusion about the term's meaning (Alvesson & Karreman, 2000). For example, Mills (2004) stated that "discourse analysis can be seen as a reaction to traditional linguistics which is focused on the constituent units and structure of the sentence and which does not concern itself with an analysis of language in use" (p. 119). In other words, the method of discourse analysis dealt primarily with structural qualities by emphasizing an analysis of grammatical traits in order to interpret larger parts of a text. However, Fairclough (2003) argued that "texts are to be understood in an inclusive sense, not only written texts but also conversations and interviews" (p. 4). In essence, the method of discourse analysis involved more purposes than just analyses of structural themes within a text in order to determine meaning. In fact, Anderson and Mungal (2015) stated that a good understanding of leadership requires the acceptance of the belief that "leadership is in its essence a discursive practice" (p. 807). Furthermore, the practice of transformational leadership "is as much about managing meaning as it is about managing organizations" (Anderson & Mungal, 2015, p. 807). For this study, I incorporated Saldana's (2013) description of DA by stating that the method involved a qualitative analysis of documented conversations, debates, or speeches that describe an engagement between two or more parties focused on philosophical reasoning about universal truths according to cultural paradigms, dominant and secular worldviews, beliefs, and personal values. Furthermore, an emphasis on intellectual themes during DA illustrated the intention of discovering the philosophical approach that Saint Paul used to stimulate and provoke his listeners. Robbins (1996) defined the analysis method of inner-repetitive texture with the following description:

> Repetitive texture resides in the occurrence of words and phrases more than once in a unit. When the same word occurs at least twice in a text, the result is repetition. Multiple occurrences of many different kinds of grammatical, syntactical, verbal, or topical phenomena may produce repetitive texture (p. 8).

In other words, repetitions of words or phrases in a text indicated patterns that revealed intentions of characters' statements and provided "initial insights into the overall picture of the discourse" (Robbins, 1996, p. 8). The purpose for using this method pertained to development of understanding of the communication style used in Pauline dialogues

with non-Christians. By "gaining an intimate knowledge of words, word patterns, devices, and modes in the text", the researcher performed "a stage of analysis of 'meanings', that is, prior to 'real interpretation'" (Robbins, 1996, p. 7).

Social intertexture described a socio-rhetorical method of analysis in which the researcher incorporated "social knowledge commonly held by all persons regarding social roles, institutions, social codes, and relationships" (Robbins, 1996, p. 62). In other words, an exegetical researcher identified the social realities within the text that revealed the shared traits applied to various characters or customs in a given context. In 1 Corinthians 9, the text contained social roles which included a soldier, plowman, steward, slave, or a Jew. According to Robbins (1996), "Social codes appear in terms of honor throughout Mark 15. Country in relation to city appears in 15:21. Gender is an issue with the appearance of the women in 15:40-41" (p. 63).

Results of the Study

The results of the DA provided significant insights regarding Saint Paul's use of intellectual stimulation and inspirational motivation. Verses that revealed intellectually stimulative phrases appeared in Saint Paul's speech to the "Men of Athens" in verses 17:22-28:

> I perceive that in all things you are very religious, for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One you worship without knowing Him I proclaim to you God who made the world and everything in it….And He has made from one blood every nation of men to dwell on the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings. So that they should seek the Lord in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'

Saint Paul began his speech by expressing empathy to his listeners regarding their religious practices and the purposes for practicing with their chosen methods. But, he also realized that his listeners sought meaning in, and identification of, the ultimate source or cause of the beliefs and worldviews that strongly influenced the listeners' lives. A major purpose for one's religion or choice of vocation in labor involved an active search for ultimate meaning in one's life (Frankl, 1959). The apostle also recited a phrase from a popular poet in order to draw a sense of appeal to the listeners' interest by reciting known literature which his listeners could identify with. The description of the Judeo-Christian God represented the interconnecting thought between the label of the unidentified deity and the reference to the poet's phrase. By validating the listeners' desire for divine knowledge about various concepts and quoting a poet's phrase, Saint Paul conveyed empathy because he expressed his understanding about the underlining intentions of the Athenians and Greeks who worshipped publicly. Rather than expressing harsh judgment or making accusations of idolatry, the apostle embraced the desires for reason and intellectual stimuli by using abstract ideas that his listeners identified with in order to build his argument about God and the Lord Jesus Christ. Further evidence of Saint Paul's intellectual approach appeared in 19:8-9:

And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

Furthermore, the original Koine-Greek language of the Acts document incorporated the words topos and parresia to describe the apostle's communication (Malherbe, 1989). While topos meant a common place where philosophical thinkers met to exchange ideas during Saint Paul's time, parresia meant the use of free speech to speak the truth with power openly (Malherbe, 1989). In other words, the apostle spoke his speeches with boldness when he visited popular locations for exchanging intellectual dialogues.

The inner-repetitive analysis revealed several themes that indicated acts of philosophical reasoning. In Chapter 17-19, the reference to reasoning or philosophical dialogue appeared thirteen times. Phrases that indicated someone's desire to know something via reasoning appeared four times in Chapter 17. For example, verses 10-12 showed an avid desire to seek evidence of the apostle's claims through an analysis of Old Testament verses. Verses 17-18 stated that the apostle continually reasoned directly in the Jewish synagogues and in marketplaces where secular philosophers roamed. Verses 19-20 indicated that the people in the Areopagus directly inquired about Saint Paul's teachings and sought knowledge about the truths of his claims. Verse 21 concluded the pericope with Luke's note that "the Athenians and the foreigners who were there spent their time in nothing else but ether to tell or to hear some new thing."

The social intertexture analysis identified two categories of social knowledge from Robbins's (1996) method within the text: (a) roles or identities and (b) "social institutions" (p. 62). Regarding social roles and identities, Chapters 17-19 contained phrases that mentioned the following themes: (a) Jews, (b) Greeks, (c) a mob, (d) a city of rulers, (e) Gentiles, (f) worshippers, (g) Epicureans, (h) Stoic philosophers, (I) Athenians, (J) an Areopagite, (K) tentmakers, (L) Corinthians, (M) disciples, (N) exorcists, (O) a chief priest, (P) craftsmen, (Q) a silversmith, and (R) Asian officials. References to social institutions included the following phrases: (a) synagogues, (b) a marketplace, (c) house of Jason, (d) the Areopagus, (e) a church, (f) the school of Tyrannus, (g) courts, (H) assemblies, and (I) a legal group of proconsuls.

II. CONCLUSION

This study had three questions to guide the research. The first inquiry asked what philosophical worldviews did Saint Paul encounter during his evangelization journeys in Acts 17-19. Based on the DA of the contents in Acts 17-19, Saint Paul encountered naturalistic, eudaimonia-based, hedonia-based, virtue-based, and rationalistic worldviews. According to Isaac (1998), "Naturalism is essentially the view that all phenomena manifest the material working-out of basic natural laws; it is thus the metaphysical stance that informs the physical sciences" (p. 521). Turban and Yan (2016) stated that "hedonists focused on attaining pleasure and avoiding pain, eudaimonia-driven people focused on actualizing one's potential while pursuing one's purpose in life in a virtuous manner" (p.1007). Virtue-based thinkers strongly subscribed to the four Stoic virtues which included wisdom, justice, courage, and moderation to

evaluate their life choices and those of others. Rationalists during Saint Paul's time subscribed to the Aristotelian view that humans could reasonably trust their abilities to "form concepts, think, deliberate, reflect, and have intentionality" (Moreland & Craig, 2003, p. 85).

The second question inquired about how Saint Paul successfully overcame the secular worldviews. Based on the exegetical findings, the apostle used interconnecting thoughts between the label of the unidentified deity and commonly known poetry to build his argument that God represented the actual goal of their daily works, philosophical dialogues, religious rituals, and intellectual labors. By validating the listeners' desires for universal knowledge about various concepts and quoting a poet's phrase, Saint Paul conveyed empathy toward their accepted worldviews while building his arguments in a systematic manner. The apostle expressed a strong knowledge base of the various schools of thought that influenced the place he visited.

The third question inquired about how organizational leaders could overcome secular worldviews practiced within their organizations which have similarities with the secular worldviews of Saint Paul's day. Moreland and Craig (2003) provided some foundational methods that offered ways for current leaders to overcome secular worldviews within their organizations while attempting to guide change toward a shared adoption of Judeo-Christian beliefs. This aspect of the study held strong importance because "the gospel is never heard in isolation. It is always heard against the background of the cultural milieu in which one lives" (Moreland & Craig, 2003, p. 2). The following philosophies of argument and study offered the best modes of thought for developing intellectual discourse: (a) epistemology, (b) metaphysics, (c) general ontology, (d) etymology, and (d) "scientific methodology" (Moreland & Craig, 2003, p. 307). Today's secular philosophies that strongly influence organizational life included political correctness, reductionism, the economic worldview of knowledge capital, capitalism, feminist extremism, and other dominant worldviews. The use of epistemology in philosophical dialogues provides the opportunity for Judeo-Christian leaders to build argumentative discourses that combine the study of origins of knowledge with truths of the Gospel (Roberts & Wood, 2007). The economic value placed on knowledge-transfer may attract organizational leaders to evaluate their current worldviews that guide their organizational decision-making if relationships between epistemic goods and Biblical claims receive development. Furthermore, an etymological explanation of key words used in organizational transactions that also have connections to Biblical meanings may intellectually influence non-Christian leaders into adopting a Judeo-Christian worldview. Based on the three types of analysis in this paper, I concluded with the following five traits that compose the practice of intellectual discourse from a Pauline perspective:

(1)   Empathy
(2)   "Epistemic cognition" (Day, Harrison, & Halpin, 2009, p. 86)
(3)   Ability to philosophically reason
(4)   Emotional expression of boldness
(5)   Ability to integrate Gospel teachings with scientific worldviews.

Transformational leaders who use intellectual discourse could form metaphysical and ontological arguments by using open-ended questions that begin with a focus on the ultimate meanings or purposes of their organizations' existences (Moreland & Craig,

2007). By forming these types of inquiries, transformational leaders can guide their listeners through a reflective analysis of latent assumptions about organizational purposes, and also regarding "higher callings or purposes" that their organizations or positions could fulfill (Frankl, 1959, p. 125). Furthermore, transformational leaders who use intellectual discourse to influence others to adopt Judeo-Christian beliefs "must interact with science if they are going to speak to the modern world and interact with it" (Moreland & Craig, 2003, p. 308). In other words, today's Christians who use intellectual discourse to influence others require a thorough knowledge base about the meanings of science, scientific disciplines, the relationship between philosophy and scientific methods, and the common fallacies practiced regarding science in current scholarly circles. These various categories of philosophy and science build a transformational leader's "epistemic cognition" which strengthens the ability to use intellectual discourse in organizational arguments (Day, Harrison, & Halpin, 2009, p. 86).

Future researchers could develop a model of intellectual discourse by incorporating tested surveys or questionnaires that measure effectiveness of curricula focused on leader development from an intellectual standpoint. After the participants complete the curricular tasks, they could intentionally begin a set of conversations or open dialogues within their organizations that include all use of all five traits of the formula. Diaries, notebooks, surveys, or online notepads could provide opportunities for the participants' self-reflective learning processes. However, the proposed study may lack enough opportunities for quantitative analyses that measure both the participants' actual use of all five traits and the effects of their discourses on chosen members within their particular organizations.

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Dr. Newton graduated from the School of Business and Leadership at Regent University with his PhD in Organizational Leadership and Human Resource Development (HRD). He also received his Master of Science degree in Human Resource Management (HRM) from Nazareth College of Rochester, a Bachelor of Science in Organizational Management from Roberts Wesleyan College, and an Associate of Science in Business Administration from Monroe Community College. Dr. Newton specializes in andragogy and effective methods of facilitating adult development and designing learning communities for effective training. As an aspiring scholar, Dr. Newton contributed research and presented his findings in the Autonomous Learning World Caucus held by Dr. Paul Carr and Dr. Michael Ponton at Oxford University in 2015. While pursuing professorship for his vocation, Dr. Newton continues to contribute research in other journals on leadership and collaborate with other scholars in the field of organizational studies. He also serves his Melkite Catholic parish by teaching adult learners, creating course content, and giving lectures.

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