EMOTIONAL INTELLIGENCE IN THE DISCOURSE OF THE JOHANNINE ACCOUNT

Jake Aguas

This study explores and examines the leadership framework of emotional intelligence and its five constructs (self-awareness, self-regulation, motivation, empathy, and social skills) and juxtaposes them with the life of Jesus Christ in the Gospel of John. It also identifies the intertextual elements present through a sub-textural exegetical analysis of the pericope and discusses the relationship of the findings to the theory of emotional intelligence.

I. INTRODUCTION

Over the last century, the leadership landscape has experienced significant change. The percentage of the manual workforce has continued to decrease while the demand for knowledge workers—individuals who place an emphasis on problem solving practices requiring a combination of convergent and divergent thinking—has significantly increased. It is estimated that 75% of the workforce will be comprised of knowledge workers by the year 2020 (Trost, 2013). Occupations have also shifted from factory and production-line work to careers requiring a higher degree of critical thinking and conflict management skills in data analysis, sales and marketing, social media, and highly specialized roles in technology and medicine. Leaders seeking to be effective are now required to adapt their style and behavior to accommodate a follower-centric generation (Northouse, 2018; Seemiller & Grace, 2016) that demands a higher degree of self and social awareness from its leaders. In the process, a leadership construct called "emotional intelligence" has emerged as a leadership theory that addresses one's own emotions, as well as the impact that those emotions and actions have on others

and the surrounding environment (Salovey & Mayer, 1990; Goleman, 1995). According to Mayer, Salovey, and Caruso (2008), emotional intelligence is the leading predictor of high performance and accounts for 85% of outstanding performance in top leaders.

Jesus Christ exemplified and modeled the five constructs of emotional intelligence over 2000 years ago in His journey as told through the Johannine account of the Gospels. This study examines the Christological connection between the leadership theory of emotional intelligence and the intertextual analysis of events in the Gospel of John. The findings of the study aid in understanding the role that each of the elements of emotional intelligence play in the leadership lessons of Jesus Christ. The study also addresses the critical need for leaders to be emotionally intelligent in today's workplace.

II. LITERATURE REVIEW

The term "emotional intelligence" was first introduced and coined by Peter Salovey and John Mayer in their article titled, "Emotional Intelligence," published in the *Journal of Imagination, Cognition, and Personality* in 1990. Together, they defined emotional intelligence as a form of "social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action" (Salovey & Mayer, 1990, p. 189). Their second publication, later that same year, further described emotional intelligence as the "accurate appraisal and expression of emotions in oneself and others and the regulation of those emotions in a way that enhances living" (Mayer, DiPaolo, & Salovey, 1990, p. 772). Emotional intelligence had evolved as part of a group of cognitive abilities which include social, personal, and practical intelligences, together comprising a "hot" and emerging cognitive emotional process (Gutiérrez-Cobo, Cabello, & Fernández-Berrocal, 2016). Abelson (1963) had originally discussed the importance of being aware of one's surrounding where thinking was highly influenced by one's emotional state; however, emotional intelligence later developed to include an awareness and management of one's emotions when engaging and interacting with others whether leading from the top or leading within a self-managed team (Wolff, Pescosolido, & Druskat, 2002).

Emotional intelligence is derived from two areas of psychological research: cognition and the broadening perspective of the concept of intelligence (Brackett, Rivers, & Salovey, 2011). Cognition involves the emotional processes that interact to enhance the thinking that influences the thought processes (Palfai & Salovey, 1993). Mood states and emotions like anger, happiness, fear, and preferences all influence how people think, make decisions, and perform different tasks. The second area is the result of an outgrowth from the evolving concept of intelligence that now includes a wide landscape of mental abilities (Cantor & Kihlstrom, 1987). Rather than viewing intelligence strictly from an analytical perspective which considers tasks associated with memory, reasoning, judgment, and abstract thought, researchers and theorists began considering intelligence on a broader scope. This supported early research that an IQ, or "intelligent quotient," testing methodology had been far too limited. Gardner (1983) proposed a theory of multiple intelligences, each with its own pathway to learning: linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-

kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, and natural intelligence. This perspective began emphasizing and highlighting the creativity and practical knowledge associated with emotional intelligence (EQ).

Just prior to the turn of the century, mixed-model conceptions of emotional intelligence began taking shape. This newer construct of emotional intelligence combined an ability conception of emotional intelligence with self-reported personality attributes such as self-awareness and initiative (Bar-On, 1997). In addition, Goleman (1998) posited that this set of emotional propositions were not innate talents nor personality characteristics, but rather capabilities that could be learned and developed to achieve a new level of performance. Although researchers and theorists attacked Goleman with negative criticism calling his work "pop psychology" (Roberts, 2003), his practical approach has been embraced by the leadership community at large and his components of emotional intelligence theory can be found in team building, human resource development, training, and executive coaching programs that seek to maximize human capital (Hughes, 2016; Mulle, 2016; Kaur, Shri, & Mital, 2016).

Although Salovey and Mayer first pioneered the idea of emotional intelligence, Daniel Goleman popularized the term in 1995 in his book by the same title. Goleman's voice as a writer of behavioral sciences for the *New York Times* and reputation as a Harvard-educated psychologist catapulted the topics of individual and social intelligence to the forefront of leadership practice and social science. The phenomenon has intrigued the public and private sectors, the general public, researchers, and the media. Goleman's model renders that emotional intelligence is comprised of a group of personal attributes and five skills (self-awareness, self-regulation, motivation, empathy, and social skill) that enable the best leaders to maximize their own performance as well as those of their followers (Goleman, 1995).

Self-Awareness

Self-awareness refers to the personal insights that a leader is able to decipher about himself (Northouse, 2016) and the "understanding of one's own moods and emotions, how they evolve and change over time, and the implications for task performance and interpersonal relationships" (Yukl, 2016, p. 150). An individual who is self-aware demonstrates self-confidence and has a realistic understanding of his or her strengths and weaknesses and is comfortable embracing them. Moreover, self-awareness assists in the intuitive decision-making process, helps with stress management, and allows one to motivate oneself and others more effectively. People with a high degree of self-awareness understand their tendencies across situations (Bradberry & Greaves, 2009), are cognizant of their weaknesses, and are not afraid to talk about them (Goleman, 2004).

Self-Regulation

The term "emotion" is derived from the Latin meaning "to move." Emotions are driven and influenced by biological impulses that may be beyond one's control (Goleman, 2004). Self-regulation is the ability to manage emotions through self-

reflection and the acceptance of uncertainty. Self-regulation of emotions can be described as the ability to calm oneself when upset and cheer oneself up when down. Self-awareness involves the ability to use one's awareness of his or her emotions to stay flexible and direct behavior positively (Bradberry & Greaves, 2009). Goleman (2004) defines self-regulation as the ability to control and redirect moods and impulses, and practice thinking before acting. It is the "inner conversation, the component of emotional intelligence that frees ones from being prisoner of his or her feelings" (Goleman, 2004, p.11). Self-regulation involves how one sets goals and plans, rehearses, and monitors progress towards goal attainment (Bass, 2008). It is the ability to exercise self-control, redirect when needed, and refrain from making judgment until the individual has had sufficient time to think and process the information. Individuals that self-regulate rarely verbally attack, make rushed emotional decisions, or compromise their values ("emotional intelligence in leadership," 2017).

Motivation

Motivation is the desire that exists within a person that causes that individual to act (Mathis, Jackson, & Valentine, 2014); and is generally described as the forces within a person that affect his or her direction, intensity, and persistence of voluntary behavior (McShane & Von Glinow, 2015). Motives are aspects that drive, direct, and select behavior (McClelland, 1980), and may be conscious (self-attributed) or non-conscious (implicit). Early theories of motivation in the United States were dominated by the assumption that the only incentives managers were interested in were those that elevated their economic self-interest (Schein, 2017). Later, the Hawthorne studies (Roethlisberger & Dickson, 1939) found that individuals were also motivated to connect and relate to peer or member groups. Today, individuals are motivated not only by monetary compensation but by verbal recognition, a career development plan, time off to spend with family and friends, a promotion in title, or even an elevation in status. It is for this reason that Goleman (2004) posits that virtually all leaders possess motivation, an ideology that focuses more on purpose and significance than tangible rewards.

Empathy

Empathy is the ability to put oneself in the other person's role and to assume that individual's viewpoint and emotions—being receiver-oriented rather than communicator-oriented (Konopake, Ivancevich, & Matteson, 2018). McKee (2015) found that empathy allows leaders to better understand and read people in crucial situations, and Goleman (2013) discussed empathy in the form of three distinct structures known as the empathy triad. Cognitive empathy is the ability to understand another person's perspective. In other words, it's the empathetic accuracy in knowledge about the contents of another person's mind, including how that person feels. It is also the ability to put oneself in another person's shoes without necessarily engaging with their emotions. Emotional empathy, on the other hand, is that ability to literally feel what someone else is feeling alongside them. For example, an adult who has lost a parent could express emotional empathy by comforting another adult friend who has also lost a parent as both individuals have experienced the same raw emotion. The third structure is empathetic

concern and can be described as the ability to not only sense what another person feels but to also sense what that person might need. Empathetic concern is the type of empathy considered to be a healthy necessity in a marriage, an employer-employee dyadic relationship, a parent-child kinship, and the understanding that one desires from their physician or therapist.

Social Skills

Emotional intelligence is associated with leadership emergence in small groups (Cote, Lopes, Salovey, & Miners, 2010), and social skills are essential for emotionally intelligent leaders and teams. According to Goleman (2004), social skills serve as the culmination of the other dimensions of emotional intelligence and can be defined as a construct for managing people in desired directions. Social skills, as well as all the other components of emotional intelligence, can be identified through a unique grouping of hallmarks (See Table 1). Social skills include building rapport and managing relationships, which help drive the effort to respond to others' emotions and move them in a desired direction (Levi, 2017). Bradberry & Greaves (2009) shape their definition of social skills through two distinct lenses: social awareness and relationship management. Social awareness is the ability to pick up on the emotion of other people and understand what they may be thinking and feeling; and relationship management is using this social awareness to manage interactions successfully. In their integrative definition of leadership, Winston and Patterson (2006) include the importance of social attributes such as persuasive rhetoric, interpersonal communication, and collaboration in influencing a follower's emotional energy towards an organizational mission.

Table 1

Goleman's Five Components of Emotional Intelligence

Component	Definition	Hallmarks
Self-Awareness	the ability to recognize and understand your moods, emotions, and drives, as well as their effect on others	self-confidence realistic self-assessment self-deprecating sense of humor
Self-Regulation	the ability to control or redirect disruptive impulses and moods the propensity to suspend judgement to think before acting	trustworthiness and integrity comfort with ambiguity openness to change
Motivation	a passion to work for reasons that go beyond money or status	strong drive to achieve optimism, even in the face of failure

	a propensity to pursue goals with energy and persistence	organizational commitment
Empathy	the ability to understand the emotional makeup of other people	expertise in building and retaining talent cross-cultural sensitivity
	skill in treating other people according to to their emotional reactions	service to clients and customers
Social Skill	proficiency in managing relationships and building networks	effectiveness in leading change persuasiveness
	An ability to find common ground and build rapport	expert in building and leading teams

Note: Adapted from "What Makes a Leader?," by D. Goleman, 2004. Copyright 2004 by Harvard Business School Publishing.

Goleman claims that these five skills that contribute to the makeup of emotional intelligence can be learned and supports the notion that emotional intelligence "can be as powerful, and at times more powerful, than IQ" (1995, p. 34). However, researchers have been quick to provide data that supports just the opposite accusing Goleman of going far beyond the evidence available when he makes his claims (Davies, Stankov, & Roberts, 1998; Mayer & Cobb, 2000).

In the decade that followed the introduction of emotional intelligence, human resource professionals, hiring managers, and training specialists have integrated emotional intelligence assessments and best practices into their interviewing, hiring, and human resource development programs. Interviewing strategies such as the STAR method—an acronym for "situation/task, action, and results"—are structured manners of responding to behavioral-based questions and have replaced conventional interviewing methods, becoming the new standard for a wide spectrum of positions, especially leadership roles (Alonso & Moscoso, 2017). These assessments measure the ability of transferring behavioral skills learned in one environment into a different setting. In recent years, the definition of emotional intelligence has also evolved. Mayer and Salovey (1997) refined their definition into a four-branch model (See Figure 1) that characterizes emotional intelligence as the ability to (1) accurately perceive and express emotion; (2) access and/or generate feelings when emotions facilitate thought; (3) understand emotions and emotional knowledge; and, (4) regulate emotions to promote emotional and intellectual growth. The specific element of "thinking" has now been woven into its fabric and become part of the definition. In fact, the performance-based Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) operationalizes the four branch model of emotional intelligence in its design (Mayer, Salovey, & Caruso, 2008). The assessment measures emotional intelligence by having individuals address issues pertaining to perception, use, understanding, and management of emotion.
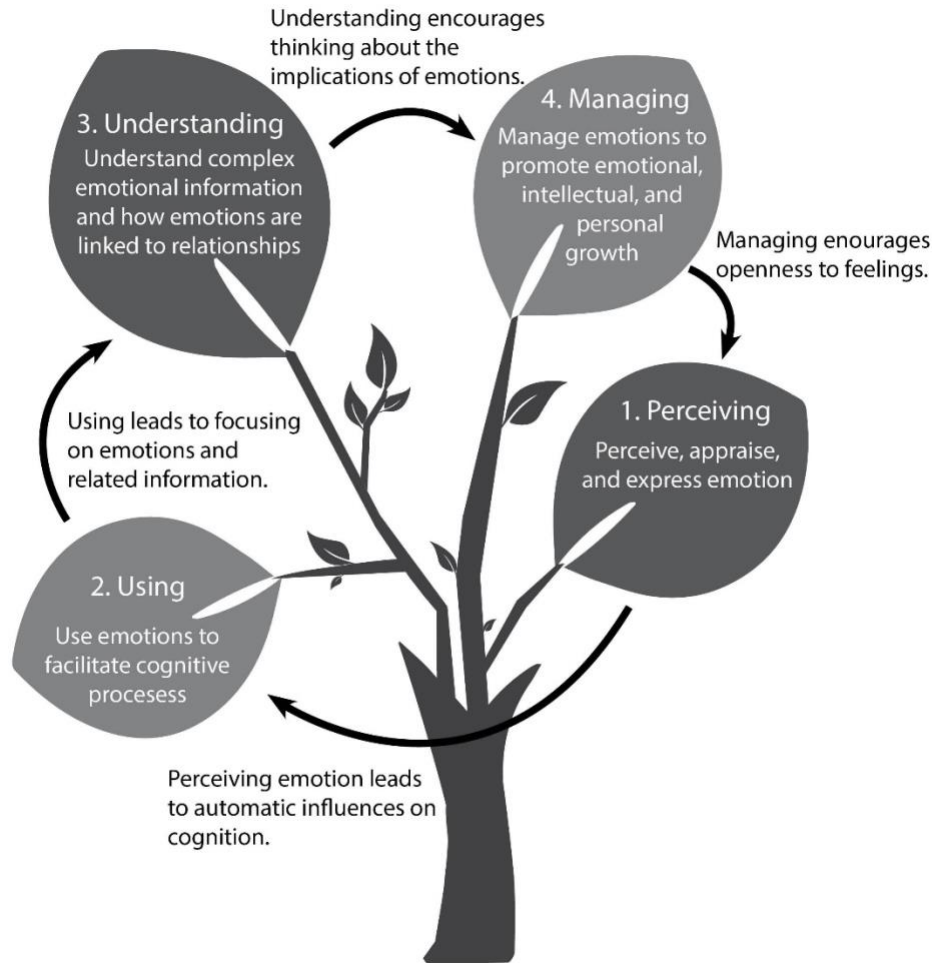
Figure 1. Salovey and Mayer's Four Branch Ability Model. Adapted from *What is emotional intelligence?* by J. Mayer and P. Salovey, 1997. Copyright 1997 by Basic Books.

Winston and Patterson (2006) also address other characteristics of emotional intelligence in their integrative definition of leadership. They highlight the importance of critical thinking skills, active listening, and interpersonal communication—all important features in becoming emotionally intelligent. Colman's (2014) definition also considers the construct of "thinking" and adds a spotlight on an individual's need to be flexible in order to practice sound emotional intelligence. Goleman describes emotional intelligence as the capability of individuals to recognize their own emotions and those of others, discern between feelings, guide thinking and behavior, manage their emotions, and adjust their approach to adapt to environments or achieve goals (Goleman, 1995).

Recent studies in emotional intelligence have begun exploring the cross-cultural factors influenced by the increasingly globalized environment. According to Moodian (2009), effective leadership requires a delicate capacity for understanding and utilizing cultural diversity to build successful organizations. In an effort to evaluate one's level of cultural intelligence, the Intercultural Competence Profiler was developed as an attempt to "describe and measure certain modes of thought, sensitivities, intellectual skills, and explanatory capacities that might contribute to the formation of intercultural

competence" (p.165). Molinsky (2015) found that emotional intelligence does not easily translate across borders and cultures, and leaders must embrace both emotional and cultural intelligences if they are to be effective globally (Alon & Higgins, 2005). Competent cross-cultural leaders understand that the world of emotional expression varies depending on the culture, country, or even the sub-region within a country. For example, emoting enthusiasm, eagerness, or passion in a business setting in Tokyo may be perceived negatively, whereas it could be welcomed and even encouraged in the Silicon Valley of California. Emotional intelligence has become essential in understanding cultural intelligence as cross-cultural interactions become the norm, relevant to both sociocultural environments and emotional understanding (Eagerly & Ang, 2003). Diversity and inclusion programs are gaining momentum in the United States and the cross-cultural dynamics of emotional intelligence continues to draw attention. Data compiled from these initiatives add significant value to both the public and private sectors, providing insight on managerial performance and leadership effectiveness in the workplace. Emotional intelligence is also expanding its reach as researchers are now exploring its relationship between academics, transformational leadership, and self-managed teams.

III. PURPOSE AND APPROACH

Studying the life of Jesus Christ through the lenses of emotional intelligence and exegetical analyses provides valuable insight to essential leadership lessons and their imbrications on the praxis of contemporary leadership. By evaluating the presence and levels of each of the constructs of emotional intelligence in the Gospel of John, leaders develop better methods of communicating effectively, diffusing conflict, and empathizing with their followers. A self-reflection and juxtaposition of the elements of emotional intelligence with one's current acumen can help establish a new leader's emotional intelligence baseline (EQ) or further shape an experienced leader's influence and reach. Did Jesus demonstrate all five elements of emotional intelligence? To what extent did the five components play in the leadership and life of Jesus Christ? What intertextual elements exist in the Gospel of John, and what relation do they have to emotional intelligence and leadership? The first segment of the study will focus on identifying examples of the five constructs of emotional intelligence and discussing their implications in relation to the life of Christ. The second segment of the study will highlight the results of the exegetical excavation and relate them to the application and leadership theory of emotional intelligence.

IV. EMOTIONAL INTELLIGENCE IN THE GOSPEL OF JOHN

The construct of emotional intelligence can be observed in the leadership lessons of Jesus Christ throughout the Gospel of John. There are numerous examples representing each of the components of emotional intelligence that illustrate Jesus' ability to work with others and function effectively as a change agent. Earlier, Goleman (2004) described the first component of self-awareness as the capability of an individual to know how one feels, and the impact that one's emotions and actions have on the individuals around them and the surrounding environment. He further advocated that

individuals with a high degree of self-awareness had an understanding of what they are good at and what opportunities they might have. In the beginning verses of John 17, Jesus spends time praying for Himself, His disciples, and for all believers. In the pericope, Jesus expresses a high level of self-awareness—the situation He is in, the surrounding environment, and the events that are soon to occur. He says "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all the flesh, that He should give eternal life to as many as You have given Him" (John 17:1-2, New Kings James Version); and "Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are" (John 17:11, The New King James Version). In these scenarios, researcher is exposed to the depth of His understanding of what is to come and what will be required of Him.

In John 18:5-8, Jesus demonstrates absolute self-awareness in the Garden of Gethsemane. After travelling through the ravine between Jerusalem and the Mount of Olives (known as the Brook Kidron), they arrived at the garden, an area where they often met. Judas had left them and had already begun the betrayal process. In this scene, the detachment of experienced Roman troops and officers approached Jesus in an effort to identify Him:

> Jesus therefore, knowing all things would come upon Him, went forward and said to them, "Whom are you seeking?" They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am He" (John 18:4-8, The New King James Version)

For the third time in the passage, Jesus claimed, "I am He," reflecting God's self-revelation. He had just come from the garden feeling anxious, sorrowful, and had pleaded, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will" (Matthew 26:39, The New King James Version). Even after this extreme emotional ordeal, Jesus was aware of His feelings and understood how to self-regulate them. Knowing who He was, He could have practiced a different outcome, but He did not. He submitted Himself voluntarily to the plan that was ordained by God. Self-awareness is also characterized by elements of humility, which Jesus demonstrates in this situation. From a leadership perspective, He knew who He was (identity), and He knew His final goal (purpose). John 18 provides another example of Jesus' high level of emotional intelligence and self-control during His demonstration of voluntary submission to God's will and contrasts it with Simon Peter's lack of emotional restraint.

> Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?" (John 18:10-11, The New King James Version)

In this scene, Peter recklessly swings the sword of self-will and cuts off Malchus' ear while Jesus drinks from the cup of God's will. Jesus went on to heal Malchus' ear, which served as a reminder that His purpose is fulfilled in spite of us.

Jesus understood His identity and purpose and spoke clearly about His mission. In Pilate's court, He continued to demonstrate His self-awareness and high-level of

emotional intelligence as He explained where He was from. He symbolically communicates that His kingdom would not come from a worldly revolution and that the idea of "truth" was represented by the seal of God.

> Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to Him, "Are you a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice" (John 18:36-37, The New King James Version)

Jesus was also aware of the strengths and limitations of others. In a dialogue with Pilate, Pilate expresses that he has power and control over Jesus' fate and can order His crucifixion or release. Jesus knew the truth that Pilate did not have control over His destiny and that Pilate would only be allowed to act in accordance with the Father's larger plan.

> Jesus answered, "You could have no power against Me, unless it had been given you from above. Therefore the one who delivered me to you has the greater sin" (John 19:11, The New King James Version)

Self-regulation is the second component of emotional intelligence and is characterized by the capacity to refrain from compromising values, making rash decisions, judging people, or making verbal attacks—it is about staying in control. Jesus has numerous interactions in the Johannine Gospel that exemplifies this leadership ability. Jesus remained calm, collected, and in control while being arrested in the garden, as well as when He was struck by the officer in the presence of the high priest after being questioned about His disciples and doctrine.

> And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do you answer the high priest like that?" Jesus answered him, "if I have spoken evil; but if well, why do you strike me?" then Annas sent Him bound to Caiaphas the high priest (John 18:22, The New King James Version)

In the same fashion, Jesus went on to be scourged and mocked. He did not respond with anger or fighting. He neither verbally nor physically attacks anyone, nor did He pass judgment—these qualities represent the emotional intelligence acumen of self-regulation. The Gospel of John presents Jesus with a wide arrange of tests and challenges that could easily influence one to compromise their values. However, in all these complex interactions, leading up to and including the crucifixion, Jesus never wavered nor lost focus on His faith in the Father.

In the context of emotional intelligence, motivation can be described as consistently working towards a goal without compromising quality, regardless of the situation. This type of leadership is constantly redirecting followers to the goal at hand, and uses a variety of mechanisms to help keep the end goal in the "line of sight." Jesus was passionate about His purpose and demonstrated a relentless focus throughout John. The washing of the disciples' feet is an example of Jesus humbly setting and reaffirming the course, while exemplifying the quality standard of work that will be required of His disciples in the days and years to come.

"Do you know what I have done to you? You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done for you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them" (John 13:12-17, The New King James Version).

In John 18, Jesus validates that He is the one that the soldiers and officers are looking for, and says to them, "I have told you that I am He. Therefore, if you seek Me, let those go their way" (John 18:8, New King James Version). Observe here that He requests that His disciples be released and allowed to go on their way. Jesus knows that they still have work to do as part of a larger plan, even though He would be taken into custody. In John 19, Jesus goes on to acknowledge that He had finally completed the goal and reached the finish line, never having compromised the quality or integrity of His work: "So when Jesus had received the sour wine, He said, 'It is finished!' and bowing His head, He gave up His spirit" (John 19:30, The New King James Version). Lastly, Jesus continues to work towards the Lord's goal by providing direction to the apostles during the commissioning.

So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (John 20:21-23, The New King James Version)

Empathy allows one to put oneself in the situation of others. Empathetic leaders help develop their team members and challenge them when necessary. They also provide and welcome constructive criticism and make it a point to actively listen to those sharing ideas. Perhaps one of the most convincing examples of empathy in emotional intelligence found in the New Testament is illustrated in John 19.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "behold your mother!" And from that hour that disciple took her to his own home (John 19:25-27, The New King James Version)

The investigator witnesses Jesus' concern, love, and compassion for His mother Mary. Even while hanging on the cross in excruciating pain, He wanted to ensure that His mother was taken care of and provided for. In the same manner, He was providing John with maternal support for the future.

Another scriptural example of empathy could be seen in Jesus' restoration of Peter: Jesus asks Peter three times if he loves Him. The first two times He asks Peter if he loves Him in the form of agape love. Peter cannot meet Jesus at that level and can only commit to a friendship style of love known as phileo love. Knowing this, Jesus then decides to meet Peter at his level of understanding and asks him if he loves Him in the form of phileo love on the third occasion.

So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes Lord; You know

that I love You." He said to him, "Feed My Lambs". He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes Lord; You know that I love You." He said to him "Tend My Sheep". He said to him a third time, "Do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You" (John 21:15-17, The New King James Version)

One final example of empathy is represented in the interaction between Thomas and Jesus in John 20:24-29. Thomas was not present initially when Jesus appeared in the closed room and showed the disciples His hands and His side. The disciples must have shared this with Thomas, thus his request to see them for himself. Jesus obliged, and in the process, Thomas not only believed that Jesus was risen from the dead, but he also knew that the resurrection proved His deity.

Empathy also includes a leader's ability to challenge others when necessary. In the Johannine account, Jesus challenges the high priest with his bold response regarding His disciples and His doctrine. Jesus also challenges the officer that struck Him and confidently responds to Pilate and his claim to have power over the life of Jesus. Earlier in the Gospel, Jesus also predicts Judas' and Peter's betrayal in their presence. Jesus lovingly challenges Mary Magdalene outside of the tomb while she is weeping and encourages her to approach the disciples and share the news.

Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" (John 20:15, The New King James Version)

"Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God" (John 20:17, The New King James Version)

Leaders that are emotionally intelligent and are transparent with their teams and demonstrate the ability to communicate vision with clarity are effective through the use of social skills. Social skills not only help leaders become great communicators, but they also establish a foundation that welcomes feedback, encourages proactive listening, and gets a team excited about a new mission. The social skills of Jesus were demonstrated throughout the Gospel of John. For example, Jesus prayed to His Father for Himself, His disciples, and His believers with specificity and conviction in John 17. He also actively listened and articulated with precision when interacting with key individuals throughout the selected passage like Peter, the high priest, Caiaphas, Pilate, Mary, the beloved disciple John, Mary Magdalene, and His apostles.

V. INTERTEXTUAL ANALYSIS OF THE GOSPEL OF JOHN

The Gospel of John provides a rich tapestry of exegetical data. Applying Robbins' (1996) methods of exegetical analysis provides an opportunity for in-depth investigation and analysis of the intertextual elements present in the passage. Socio-rhetorical criticism and interpretation is a methodology of exegeting literature that focuses on the "values, convictions, and beliefs both in the texts we read as well as in the world in which we live" (Robbins, 1996, p. 1). It is a praxis of viewing texts as a performance of language and a tapestry of interwoven historical and cultural textures (Robbins, 1996). Intertexture is a sub-texture of socio-rhetorical analysis that specifically explores a text's reference to and representation of a rare or significant fact or event of

scientific interest also known as phenomena. The main goal of intertextual analysis is to interact with the processes and nature of recitation, recontextualization, and reconfiguration, extrapolating data which can then assist the investigator in better comprehending a text as it relates to the outside world. In turn, a better understanding of a particular text helps in the development and growth of emotional intelligence, particularly in the areas of self-awareness and social skills. An individual that is highly self-aware of his or her strong understanding of a specific passage might express confidence in a social discussion regarding the material and engage in healthy debate. On the other hand, that same individual may be self-aware of his or her lack of knowledge and may choose instead not to participate in a conversation. Self-awareness may influence the individual to step away to gain more understanding before interacting. Increasing one's self-awareness through the discovery and application of exegetical constructs has become a useful skill set, even for the exegetical investigator.

Although the Synoptic Gospels of Matthew, Mark, and Luke make important contributions to the significance of Jesus Christ and His ministry, the Gospel of John separates itself by the manner in which it offers "an extended and sophisticated reflection of the One from above to the Father, the relationship of the many children to the Son, and the values that are to characterize the disciples in this world" (DeSilva, 2004, p. 391). John 19 provides an intertextual canvas of exegetical data. Consider the oral-scribal intertexture of recitation defined as the "transmission of speech or narrative, from either oral or written tradition, in exact words in which the person has received the speech or narrative or different words" (Robbins, 1996, p. 41). In John 19:19, the investigator witnesses the writing of the inscription and its placement above Jesus' head on the cross from one of four different perspectives. Cross-referencing Pilate's role and participation, and the actual text of inscription to the other three Synoptic Gospels, it is a clear example and use of recitation in Scripture. John specifically states that Pilate wrote the title, "JESUS OF NAZARETH, KING OF THE JEWS," in the three major languages of the region. When compared to the same scenario in Mark, Scripture shows a replication of the words, "KING OF THE JEWS;" however the Markan narrative excludes any reference to Jesus by name, and neither specifically says who wrote the inscription nor who placed it up on the cross. The Johannine account is unique in that it explicitly describes Pilate as the one who wrote the inscription and placed it on the cross. None of the other three gospels specifically state Pilate's involvement with the same level of depth. The inscription is similar to the Matthean version in that both end with 'KING OF THE JEWS," however there are some obvious differences when comparing the beginning of both passages. The version in John starts with "JESUS OF NAZARETH" while the Gospel of Matthew starts with "THIS IS JESUS." It is only in these two versions that Jesus is referred to by name. The Lukan narrative is the only Gospel to omit any reference to Jesus in the inscription and simply states, "THIS IS THE KING OF THE JEWS."

Table 2

Inscriptions from Each of the Four Gospels

Gospel	Inscription
John 19:19	JESUS OF NAZARETH, THE KING OF THE JEWS
Luke 23:38	THIS IS THE KING OF THE JEWS
Matthew 27:37	THIS IS JESUS THE KING OF THE JEWS
Mark 15:25	THE KING OF THE JEWS

Note: Adapted from The New King James Version.

In the process of exegeting the Johannine version, a *chreia* (pronounced "kray-a") emerges from the comparison of words of one particular text to other written texts. A *chreia* is an action attributed to or analogous to a specific person (Robbins, 1996). In this case, Pilate's interaction with Jesus, and his initiative in writing the inscription and placing it up on the cross himself was in itself an expanded *chreia*. The activity also exists as an action *chreia* in the juxtaposition of the scene with the Gospels of Matthew and Luke as the soldiers are the ones that mock Jesus and "cast lots" for his garments. The discourse provides another example of expanded *chreia* in the interaction between Pilate and Jesus when they discuss Jesus' kingship in John 18:33-19:11. In the conversation, Jesus responds to Pilate's inquiry:

"You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin" (John 19:11, The New King James Version)

This passage also illustrates the high level of self-awareness and self-regulation that Jesus possessed. Jesus acknowledged that Pilate had the power to take His life, but only because God allowed him that power. Jesus knew exactly who He was, who He was serving, and what His purpose was here on earth. In fact, Jesus had begun demonstrating self-awareness as a youth in the temple after the Festival of the Passover. When His parents returned to Jerusalem to look for Him, they found Him in the temple courts engaging with the teachers, listening, and asking questions. Listening, understanding, and healthy social interaction are all critical aspects of leaders who exercise self-awareness and social skills. In the passage, Jesus also grew in wisdom, stature, and favor—all necessary building blocks for increasing one's emotional intelligence acumen.

There are also two instances of *sayings chreia* in John 19. The first is the kindness and love that Jesus exemplified towards His mother Mary and His beloved disciple John while on the cross: "Woman, behold your son!" and to John, "behold your mother!" (John 19:26-27, The New King James Version). Just before taking His last breath, Jesus places Mary in the care of John ensuring that she would be watched over after His death on the cross. The emotional intelligence elements of empathy and motivation are both present in this event. Another example of a *sayings chreia* and self-awareness is the exclamation of Jesus' final words on the cross, "I thirst" and "It is finished!" (John 19:28-30, The New King James Version). This example of the *sayings chreia* represented finality as Scripture had been fulfilled.

Recontextualization is another form of oral-scribal intertexture that presents wording from biblical texts in the form of a narrative or attributed speech without an implication that the words are written anywhere else (Robbins, 1996, p. 107). Recontextualization in narration exists in the soldiers' treatment of Jesus garments. In Psalms 22, King David foreshadows the suffering and praise of the Messiah and speaks of David's own distress and the Lord's deliverance. It also prophetically describes Jesus' crucifixion and resurrection in extraordinary detail. David describes the excruciating death that Jesus would face on the cross. David laments the piercing of hands and feet and follows with a reference to soldiers arguing and negotiating for garments. David uses the words, "They divide My garments among them, and for My clothing they cast lots" (Psalms 22:18, The New King James Version). The Gospels of John and Matthew refer to this psalm verbatim in reference to the fulfillment of Scripture. The Johannine account provides a detailed version of the event describing the tearing of His clothing: "Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece" (John 19:23, The New King James Version). Although the soldiers were motivated and fixed on the "prize" (Jesus' garments), they demonstrated low levels of self-regulation and empathy in the situation. The soldiers were impulsive, lacked tact, and had showed no empathy for Jesus, Mary, or His disciple John.

Table 3

Recontextualization of Psalm 22 in the Gospels

Gospel	Verse
John 19:23	"Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, 'Let us not tear it, but cast lots for it, whose it shall be,' that Scripture might be fulfilled…"
Mark 15:24	"And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take"
Luke 23:34	"And they divided His garments and cast lots"
Matthew 27:35	"Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet"

Note: Adapted from The New King James Version.

Additional elements of intertexture exist and are categorized under the construct of social intertexture, which are interrelated with the social skills of emotional intelligence. Social intertexture establishes its foundation from the general interaction

and base of social knowledge that is "commonly held by all persons of a region, no matter what their particular 'cultural' location may be" (Robbins, 1996, p. 62). Unlike cultural knowledge, social knowledge does not need to be taught or passed on through language or tradition. However, one's ability to successfully navigate the waters of the surrounding environment depends on one's understanding of their role in the social order which further influences actions. Social intertexture includes the sub-textures of social roles, social institutions, social codes, and social relationships. Within the Gospel of John, there are numerous social roles. At the betrayal and arrest in the Garden of Gethsemane, one can observe a detachment of soldiers (troops) well-armed with swords and clubs, perhaps expecting a battle or conflict. The soldiers actually appeared numerous times throughout the Gospel of John. They took Jesus to the high priest, to Pilate, off to be crucified, and pierced His side after death. Mark's version even documents a self-aware soldier saying, "Truly this man was the Son of God!" (Mark 15:39, The New King James Version). The Roman cohort of auxiliary soldiers was comprised of both a cavalry and an infantry unit, and the officers were considered part of the temple police sent by the chief priests and the Pharisees.

The interaction with Caiaphas, the chief priest occurs in John 18:12. The chief priest held a high position among the Israelites and was a high-ranking member of the priesthood that served in the highest court of justice and the supreme council in Ancient Jerusalem. The Pharisees were mostly middle-class businessmen, who made up a minority in the Sanhedrin; however, they appeared to wield more decision-making power and influence than the wealthy aristocrats, the Sadducees. The Roman prefect of Judea, Pontius Pilate, also served as an example of someone with a social role in John 18:28. Pilate was the fifth governor of the province during the time of John the Baptist's ministry as well as the ministry and crucifixion of Jesus Christ. Additional social roles worth noting include Barabbas the prisoner, the Jews, and a king.

A social institution is a collection of individuals that band together in pursuit of a common purpose. In the selected passage, there are numerous social institutions represented: the Roman Empire, the crucifixion, the group of chief priests, the battalion of soldiers, and the burial process. Social relationships in the Johannine account in John 19:17-21 are present in the kinship between a mother and her sons, and in friendships with Mary Magdalene, Mary the wife of Clopas, Nicodemus, and the disciple John. There are also familial components of social relationships with Mary's sister and adversarial relationships with enemies such as the chief priests, Caiaphas, the general, and the soldiers.

VI. CONCLUSION

Emotional intelligence is just as relevant and influential to the praxis of leadership today as it was when Jesus Christ served His Father here on earth over 2000 years ago. This study identifies and provides an understanding of the leadership framework of emotional intelligence present in the Johannine account of the Gospels. Jesus exemplified all five constructs of emotional intelligence in His actions—self-awareness, self-regulation, empathy, motivation, and social skills—which serve as a baseline model for servant leadership. The socio-rhetorical intertextual analysis of the passage provides a specialized sub-exegetical perspective, which, when juxtaposed with the story of

Christ, assists the investigator with exploring the elements of emotional intelligence through insight gained from an intricate and detailed interpretation of Scripture. There are numerous leadership lessons to be learned from examining emotional intelligence in the Gospel of John. First, emotional intelligence is what helps leaders communicate effectively, empathize with their followers, and resolve conflict. Emotional intelligence is what allows leaders to also understand their tendencies across situations and speak comfortably about their strengths and weaknesses. Second, emotional intelligence can be learned and developed through reading, reflecting, and applying the lessons learned from one's own and others' life experiences, and from leveraging the growing number of EQ assessment tools available. Understanding one's emotional intelligence improves self-confidence, decision-making process, and self-control. As a result, a leader's ability to build rapport, manage relationships, and effectively react to a plethora of situations is enhanced. Third, emotional intelligence can be practiced by both individuals and teams, collaboratively or independently, across multiple dimensions. Although some studies show that emotional intelligence has faced challenges across borders, new methods of intercultural intelligence and cross-cultural competences are emerging to address the issue. Finally, emotional intelligence helps leaders realize how their short-term activities fit into their future-oriented vision, which are primarily driven by a desire to seek significance and purpose, even above tangible rewards.

Organizations that place high priority on the development of EQ in its most precious asset, human capital, may ignite the leadership performance that eventually becomes the organization's competitive advantage, helping it survive and flourish in the marketplace.

About the Author

Jake Aguas is an Associate Professor of Management, Human Resource Management, and Organizational Behavior in the Crowell School of Business at Biola University in La Mirada, California. He worked at JPMorgan Chase and served as a leader in the Retail Bank division for 15 years. Most recently, he served as its Human Resource Manager for Talent Acquisition for the Western United States. Jake is an organizational consultant and is pursuing a PhD in Organizational Leadership from Regent University. He holds a bachelor's degree in Economics from UCLA and a master's degree in Organizational Leadership from Biola University.

VII. REFERENCES

Abelson, R. P. (1963). Computer simulation of "hot" cognition." In S.S. Tomkins & S. Mesick (Eds.), *Computer simulations of personality*. New York, NY: Wiley.

Alon, I., & Higgins, J. M. (2005). Global leadership success through emotional and cultural intelligences. *Business Horizons, 48*(6), 501-512.

Alonso, P., & Moscoso, S. (2017). Structured behavioral and conventional interviews: Differences and biases in interviewer ratings. *Journal of Work and Organizational Psychology, 33*(3), 183-191.

Bar-On, R. (1997). *Bar-on emotional quotient inventory: Technical manual.* Toronto, Canada: Multi-health Systems.

Bass, B. M. (2008). *The bass handbook of leadership: Theory, research, & managerial applications* (4th ed.). New York, NY: Free Press.

Brackett, M. A., Rivers, S. E., & Salovey, P. (2011). Emotional intelligence: Implications for personal, social, academic, and workplace success. *Social and Personality Psychology Compass, 5*(1), 88-103.

Bradberry, T. & Greaves, J. (2009). *Emotional intelligence 2.0.* San Diego, CA: Talent Smart.

Cantor, N., & Kihlstrom, J. F. (1987). *Personality and social intelligence.* Englewood Cliffs, NJ: Prentice Hall.

Colman, A. (2014). *A dictionary of psychology (4th ed.).* Oxford, UK: Oxford University Press.

Cote, S., Lopes, P. N., Salovey, P., & Miners, C. T. (2010). Emotional intelligence and leadership emergence in small groups. *The Leadership Quarterly 21*(3), 496-508.

Davies, M., Stankov, L., & Roberts, R. D. (1998). Emotional intelligence: In search of an elusive construct. *Journal of Personality and Social Psychology*, *75*(4), 989–1015.

DeSilva, D. A. (2004). *An introduction to the new testament: Contexts, methods & ministry formation.* Downers Grove, Il: InterVarsity Press.

Eagerly, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures.* Stanford, CA: Stanford University Press.

Emotional intelligence in leadership (2017, November). *Mindtools: essential skills for an excellent career.* Retrieved from https://www.midtools.com/pages/article/newLDR_45.htm

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences.* New York, NY: Basic Books.

Goleman, D. (1995). *Emotional intelligence.* New York, NY: Bantam Books.

Goleman, D. (1998). *Working with emotional intelligence*. New York, NY: Bantam Books.

Goleman, D. (2004). What makes a leader? *Harvard Business Review*. Boston, MA: Harvard Business Review Press.

Goleman, D, (2013). The focused leader. *Harvard Business Review*. Boston, MA: Harvard Business School Publishing.

Gutiérrez-Cobo, M. J., Cabello, R., & Fernández-Berrocal, P. (2016). The relationship between emotional intelligence and cool and hot cognitive processes: A systematic review. *Frontiers in Behavioral Neuroscience*, *10*, 101.

Hickman, G. R. (2016). *Leading organizations* (3rd ed.). Thousand Oaks, CA: SAGE.

Hughes, C. J. (2016). *Emotional intelligence and transformational leadership among human resource professionals: A correlational study.* Available from ProQuest Central; ProQuest Dissertations & Theses Global. Retrieved from http://eres.regent.edu:2048/login?u rl=https://search-proquest-com.ezproxy.regent.edu/docview/1868414342?accountid=13479

Kaur, I., Shri, C., & Mital, K. M. (2016). Modelling enhancement of team emotional intelligence. *Vision: The Journal of Business Perspective, 20*(3), 184-198. doi:10.1177/0972262916651532

Levi, D. (2017). *The dynamics of teams* (5th ed.). Thousand Oaks, CA: SAGE.

Mathis, R. J., Jackson, J. H., & Valentine, S. R. (2014). *Human resource management* (14th ed.)*.* Stamford, CT: Cengage Learning.

Mayer, J. D., & Cobb, C. D. (2000). Educational policy on emotional intelligence: Does it make sense? *Educational Psychology Review, 12*(2).

Mayer, J. D., DiPaolo, M., & Salovey, P. (1990). Perceiving affective content in ambiguous visual stimuli: A component of emotional intelligence. *Journal of Personality Assessment, 54*(3&4), 772-781. doi:10.1080/00223891.1990.9674037.

Mayer, J. D., & Salovey, P. (1997). *What is emotional intelligence?* New York, NY: Basic Books.

Mayer, J. D., Salovey, P., & Caruso, D. R. (2008). Emotional intelligence: New ability or eclectic traits? *American Psychologist, 63*(6), 503-517.

McClelland, D.C. (1980). *Motive dispositions: The merits of operant and respondent measures.* In L. Wheeler (Ed.), Review of personality and social psychology. Beverly Hills, CA: SAGE.

McShane, S. L., & Von Glinow, M. A. (2015). *Organizational behavior* (7th ed.). New York, NY: McGraw Hill.

Molinsky, A. (2015). Cross cultural management: Emotional intelligence doesn't translate across borders. *Harvard Business Review.* Boston, MA: Harvard Business School Publishing.

Moodian, M. A. (2009). *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organizations.* Thousand Oaks, CA: SAGE.

Mulle, K. (2016). *Emotional intelligence training* (1st ed.) Alexandria, VA: ATD Press

Northouse, P. G. (2016). *Leadership: Theory and practice.* Thousand Oaks, CA: SAGE.

Osborne, G. R. (2006). *The hermeneutical spiral: A comprehensive introduction to biblical interpretation.* Madison, WI: InterVarsity Press.

Robbins, V. K. (1996). *The tapestry of early Christian discourse: Rhetoric, society, and ideology.* Harrisburg, PA: Trinity Press International.

Robbins, V. K. (1996). *Exploring the texture of texts: A guide to socio-rhetorical interpretation.* Harrisburg, PA: Trinity Press International.

Roberts, R. D. (2003). Emotional intelligence: Pop psychology or new construct? *Contemporary Psychology, 48*(6), 853-855.

Roethlisberger, F. J., & Dickson W. J. (1939). *Management and the worker.* Cambridge, MA: Harvard University Press.

Salovey, P., Brackett, M. A., & Mayer J. D. (2004). *Key readings on the Mayer and Salovey model.* Port Chester: NY: Dude Publishing.

Salovey, P., and Mayer, J. D. (1990). Emotional Intelligence. *Imagination, Cognition, and Personality, 9*(3), 185-211.

Schein, E. H. (2017). *Organizational culture and leadership* (5th ed.). Wiley, Hobokem, NJ.

Seemiller, C. & Grace, M. (2016). *Generation z goes to college*. San Francisco, CA: Jossey-Bass.

Sire, J. W. (1978). *How to read slowly: Reading for comprehension.* New York, NY: WaterBrook.

Trost, A. (2013). Human resource management. [Review of the Lecture Series *Human resource management,* produced by Hochschule Furtwangen University, 2013]

Winston, B., & Patterson, K. (2006). An integrative definition of leadership. *International Journal of Leadership Studies*, *1*(2), 6-66.

Wolff, S. B., Pescosolido, A. T., & Druskat, V. U. (2002). Emotional intelligence as the basis of leadership emergence in self managing teams. *Leadership Quarterly, 13,* 505-522.

Yukl, G.A. (2013). *Leadership in organizations.* Upper Saddle River, NJ: Prentice Hall.