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Welcome to the new *Journal of Biblical Perspectives in Leadership* (JBPL). This first issue is the culmination of a dream first envisioned by Dr. Kathaleen Reid-Martinez when she was the Dean of the School of Leadership Studies (a predecessor of the current School of Global Leadership and Entrepreneurship). Dr. Reid-Martinez wanted to see a high-quality journal in which biblical scholars could present their research and findings about what Scripture has to say about leadership. Dr. Corne Bekker is an ideal editor for this journal, and it is an honor to have him at the helm.

The JBPL is intentionally free of charge so that its articles are available to a wide audience via the Internet. This aligns with the School of Global Leadership and Entrepreneurship's desire to be a resource on the Internet—a place where people can find information and knowledge about leadership and organizational studies. I encourage all who read this to pass along the URL so that others may access this great resource.

Bruce E. Winston, Ph.D., Dean
School of Global Leadership & Entrepreneurship
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Welcome to the inaugural issue of the *Journal of Biblical Perspectives in Leadership*. We have worked hard to bring you this first issue and will continue to increase our efforts to foster and facilitate exegetical research in leadership studies.

I want to thank our production staff and the members of our editorial board for their hard work and continued efforts to not only raise the level of research evident in this journal but also to extend this field of enquiry.

We will shortly announce the details of the first Research Roundtable in Biblical Perspectives in Leadership. This Research Roundtable will take place on the 9th of May, 2007 at the Founder's Inn Conference Center in Virginia Beach, Virginia. We look forward to our continued interaction in our quest to understand leadership in the Hebrew and Christian Scriptures.

Peace and all good,

Corné J. Bekker, D. Litt. et Phil.
Editor
Regent University

TOWARD A THEOLOGY OF LEADERSHIP

MICHALE AYERS, PH.D.

With all the dynamic research in leadership over the past fifty years, the writings of Hickman,[1] Northouse,[2] and Yukl[3] reveal that leadership studies do not generally embrace theology in the leadership context. This study examines this reality and proposes a common language for the convergence of theology and leadership. A theological treatment of leadership is offered through an exegesis and socio-rhetorical critical analysis of the Christological hymn of Philippians 2:5-11, along with the application of the common language in this theological treatment. The paper concludes by applying the convergence of theology and leadership as found in this text to social definitions of leadership and transformational leadership theory.

I: Foundational Definitions

The great proliferation of ideas and methodologies that explore organizations and leadership over the past fifty years reveals that there is a wide variety of theoretical approaches that explain the leadership phenomenon. Collectively, the research findings provide a picture of a process that is sophisticated and complex, as well as theories that inform the practice of leadership. As the empirical bases, theoretical development, and methodological foundation of the field of leadership continue to evolve, it is evident by

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[1] Gill R. Hickman, *Leading Organizations: Perspectives for a New Era* (Thousand Oaks, CA: Sage, 1998).

[2] Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2004).

[3] Gary Yukl, *Leadership in Organization,* 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2002).

omission that theological considerations of leadership are not penetrating the literature of leadership, nor keeping pace in terms of advancement. One reason may be understood at a foundational level. While theology attempts to explain God,[4] leadership is essentially man-centered as it is anthropological and sociological in nature.[5] Investigating in greater detail the definitions of theology and leadership aids in understanding this divergence; it also builds a basis for the interrelation between the two.

Theology Defined

Garrett states that theology is "the ordered consideration or study of God."[6] As is common in other fields of study, the long history of theological studies is as varied as the authors who pursue such studies and reflects multidimensional strains of analysis and reporting. For instance, some theologians approach theology from a pure historical perspective by simply examining diverse theologians in history and their theologies.[7] Others speak of theology in a philosophical way, dealing almost exclusively with philosophical, linguistic, or sociological matters as a way of explaining God.[8] Karleen asserts that this view of theology attempts to organize data from all sources concerning God and his activities (e.g., history, philosophy, logic, law, and other fields) and often seeks to explain God without significant reference to the Bible.[9] Alternatively, Hodge discusses that there are theologians that approach theology as a science. He claims that a scientific approach in any field of study should move beyond the tactile recordation of data to the systematic organization of that data so that meaning may be assigned.[10] The science of theology must therefore include something more than a mere knowledge of facts. It must embrace an exhibition of the internal relation of those facts, one to another, and each to all.

The comments by Hodge lay the foundation for understanding the evolution of a common approach in biblical theology that pursues the systemization of biblical matter into a coherent a posteriori schema. This approach has become known as "systematic theology." Discussing the nature of systematic theology, Hodge states that the Bible is no more a system of theology than nature is a system of chemistry or mechanics. We find in nature the facts that the chemist or mechanical philosopher has to examine and from them ascertain the laws by which they are determined. Likewise, the Bible contains the truths that the theologian has to collect, authenticate, arrange, and exhibit in their internal relation to each other. Hodge states, "This (process) constitutes the difference between biblical and systematic theology. The onus of the former is to ascertain and state the facts of Scripture. The office of the latter is to take those facts,

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[4] Millard Erickson, *Christian Theology* (Grand Rapids, MI: Baker Books, 1985)

[5] Robert Layton, *An Introduction to Theory in Anthropology* (Cambridge, UK: Cambridge University Press, 1998).

[6] James L. Garrett, *Systematic Theology*, vol. 1-2 (Grand Rapids, MI: William B. Eerdmans, 1995), 2.

[7] Charles Hodge, *Systematic Theology*, vol. 1 (1872; repr. Oak Harbor, WA: Logos Research Systems, Inc., 1997), 1-2.

[8] Paul S. Karleen, *The Handbook to Bible Study: With a Guide to the Scofield Study System* (New York: Oxford University Press, 1987).

[9] Ibid.

[10] Hodge, *Systematic Theology*.

determine their relation to each other and to other cognate truths, vindicate them, and show their harmony and consistency."[11]

From systematic approaches to biblical theology have arisen such categories as Calvinistic theology, Reformed theology, Armenian theology, Covenant theology, Dispensational theology, and others.[12] All reflect assumptions and paradigms that drive the discussion and practice of systematic theology, as well as nuances of differentiation within each paradigm.

Delimiting Leadership

As opposed to theology that seeks to explain God, leadership concerns itself with the person of the leader and the dynamics between leaders and followers that result in a form of influence.[13] Yet, in delimiting leadership one may become as perplexed as Burns, "leadership is one of the most observed and least understood phenomena on earth."[14] As in Baker's speech, some people see leadership effectiveness solely related to the accomplishment of important tasks: "leadership is knowing what needs to be done . . . and getting it done."[15] Increased evidence in recent years seems to suggest that social effectiveness skills are crucial: "leadership is a social influence exerted on individuals and/or groups to achieve goals."[16] Congruent with the social skills paradigm—and though much debate remains about its veracity in relation to leadership—emotional intelligence has emerged as one of the most notable leadership effectiveness constructs.[17]

Other definers of leadership emphasize certain sophisticated leadership behaviors: "contextual thinking, directional clarity, creative assimilation, reciprocal communications, change orchestration, drive and perseverance."[18] Bass's model of transformational leadership stands atop this line of thought. He outlines four behaviors that represent effectiveness in leadership as these behaviors transform followers: individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence.[19] Jesus described an effective leader as quintessentially one with a capacity to serve and love his or her followers.[20] Additionally, some researchers see

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[11] Ibid., 3.

[12] Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1997, c1989).

[13] Northouse, *Leadership: Theory and Practice.*

[14] James MacGregor Burns, *Leadership* (New York, NY: Harper & Row, 1978), 158.

[15] James Baker, former US Secretary of State, "Coalition Building during the Gulf War" (speech, October 26, 2001).

[16] Philip A. Lewis, *Transformational Leadership* (Nashville, TN: Broadman & Holman Publishers, 1996), 61.

[17] Douglas L. Prati et al., "Emotional Intelligence, Leadership Effectiveness, and Team Outcomes," *International Journal of Organizational Analysis* 11, no. 1 (2004): 21-40.

[18] Human Resource Development Press, (2004), www.hrdpressonline.com/product_info/leadership_effectiveness_profile.htm.

[19] Bernard M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (1990): 19-36.

[20] Luke 22:24-27 (New International Version).

other matters as predictive of leader success. These include situational elements,[21] the skill to embrace chaos and ambiguity,[22] and the quality and willingness of followers.[23]

While the above definitions of leadership reflect only a small percentage of the ways people have sought to explain leadership over the past fifty years, the examples illustrate the variety of assumptions and the multitude of definitions of the construct.

The Need for Convergence

Though there is multidimensionality within the parameters of the definitions of theology and leadership, the limited scope of the definition of each resulting in the exclusive objects of study move the fields of theology and leadership naturally apart. Reflecting this drift, many Bible colleges and seminaries ignore the training of pastors in leadership implying that it is not within their purview and, in effect, convey the message that if a minister understands the nature of God and the doctrines of faith, that is enough.[24] Yet extensive work by authors such as Welch, Barna, and Schwarz into the declining effectiveness of church leaders demonstrates that theological education alone is not adequate. In an era where church leaders receive more theological training than ever, Barna asserts through his studies that leadership is the primary problem facing the future of evangelical churches.[25] Welch's investigation shows that graduates of seminaries, facing now the realities of ministry, regret that they did not receive more leadership training.[26]

Schwartz's groundbreaking research goes even further. His study in the 1990s into over 1,000 churches across the globe reveals that formal theological training of church leaders had a generally negative correlation to both church growth and overall quality of churches.[27] This may be due in part to a pastor's excessive reliance upon teaching and doctrine (at the expense of exercising leadership) to grow the church and impact people. Welch, Barna, and Schwartz depict that many people extensively trained in Bible and theology lack the ability to contextualize that knowledge and make it effectually alive in the hearts of people. These concerns fall within the domain of leadership studies.

While theology often excludes considerations of leadership, the writings of Northouse[28] and Yukl[29] reveal that leadership studies do not generally embrace theology in the leadership context. Yet, the number of books describing the problems of leadership, the lack of moral and ethical clarity in the principles and practices of

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[21] Paul Hershey and Ken Blanchard, *Management of Organizational Behavior* (Englewood Cliffs, NJ: Prentice-Hall Inc., 1982).

[22] Karl E. Weick, *The Social Psychology of Organizing* (New York, NY: McGraw-Hill, 1979).

[23] Ira Chaleff, *The Courageous Follower: Standing up to and for our Leaders* (San Francisco: Barrett & Koehler, 1995).

[24] Robert H. Welch, *Church Administration: Creating Efficiency for Effective Ministry* (Nashville, TN: Broadman & Holman Publishers, 2005).

[25] George Barna, ed., *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People,* The Leading Edge Series (Ventura, CA: Regal Books, 1997).

[26] Welch, *Church Administration: Creating Efficiency for Effective Ministry.*

[27] Christian A. Schwartz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 1996).

[28] Northouse, *Leadership: Theory and Practice.*

[29] Yukl, *Leadership in Organizations.*

leadership, the egocentric outcomes of leadership, the inner dysfunctions of leaders, and the relationship of these dysfunctions to behaviors are profuse.[30] From the literature it seems that leaders trained intensely and exclusively in the theories, skills, and strategies of leadership have no guarantee of well-being or effectiveness. The writings above reflect a moral and spiritual void in leadership that results in a lack of clarity, security, and purpose so necessary for leaders today. These authors provide substantial evidence as to the need for something more. Could theology speak to these issues and possibly other matters relevant to leadership theory?

Concerns and observations in this discussion beg the question: Is there a need for a theology of leadership, and could a convergence of the concepts enhance and enlighten both subjects? Or, could a combination of the concepts, rather than speaking to each field separately, provide a holistic paradigm that empowers scholars and Christian ministers alike? To answer these questions, this article posits a theology of leadership by establishing a common language to aid the convergence of the fields. Then, a theological treatment of leadership is offered by applying the common language to the Christological hymn of Philippians 2:5-11, one of the earliest biblical texts describing the leadership, purpose, and focus of the Christ.[31]

II: Establishing a Common Language

In spite of the quintessential disparity between theology and leadership, there is precedence for convergence and common language. Some scholars argue that theology only reflects man's social constructions of God; thus, it provides strong links between theology and sociology (e.g., "sociology of religion").[32] Within the subcategory of study called "anthropology of religion," anthropologists investigate religion in history and culture and shed light on the ways man has understood God and practiced allegiance to the Deity.[33] Theologians and anthropologists have long used the term "anthropomorphism" (*anthropos*, man; *morphe*, form), meaning "a phrase employed to

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[30] Les Carter and Jim Underwood, *The Significance Principle* (Nashville, TN: Broadman & Holman, 1998); Kevin Cashman, *Leadership from the Inside Out* (Provo, UT: Executive Excellence, 1998); Richard Foster, *Money, Sex and Power* (San Francisco, CA: Harper & Row; London: Hodder & Stoughton, 1985); John W. Gardner, *Self Renewal: The Individual and the Innovative Society* (New York, NY: Harper & Row, 1963); Os Guinness, *Character Counts* (Grand Rapids, MI: Baker Books, 1999); James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco, CA: Jossey-Bass, 1993); Gordon MacDonald, *Ordering Your Private World* (Nashville, TN: Thomas Nelson, 1985); Gary L. McIntosh and Samuel D. Rima, , Sr., *Overcoming the Dark Side of Leadership* (Grand Rapids, MI: Baker Books, 1997); Reggie McNeal, *A Work of Heart* (San Francisco: Jossey-Bass, 2000); Michael R. Milco, *Ethical Dilemmas in Church Leadership* (Grand Rapids, MI: Kregel, 1997); Samuel D. Rima, *Leading from the Inside Out* (Grand Rapids, MI: Baker Books, 2000); Thomas J. Stevenin, *People Power* (Chicago, IL: Northfield, 1996).

[31] John F. Walvoord, *Jesus Christ our Lord* (Chicago: Moody Bible Institute, 1969).

[32] Max Weber, *Sociology of World Religions: Introduction* (2005), http://www.ne.jp/asahi/moriyuki/abukuma/weber/world/intro/world_intro.html#ide-int; Ronald L. Johnstone, *Religion in Society: A Sociology of Religion,* 7th ed. (Upper Saddle River, NJ: Prentice Hall, 2003); Alan Aldridge, *Religion in the Contemporary World: A Sociological Introduction* (Cambridge, UK: Polity Press, 2000).

[33] John R. Bowen, *Religions in Practice: An Approach to the Anthropology of Religion*, 2nd ed. (Upper Saddle River, NJ: Allyn & Bacon Publishing, 2002); Michael Lambeck, ed., *A Reader in the Anthropology of Religion* (Ames, IA: Blackwell Publishers, 2002).

designate any view of God's nature that conceives of him as possessing or exercising any attributes common to him with mankind."[34] Some theologians and philosophers broaden the term by claiming that any and all language describing Deity is anthropomorphist in nature, i.e., we cannot understand God but through human conceptions, attributes, and words.[35] Johnson and Duberly posit that the history of epistemology itself has vacillated between the paradigms of positivism that claim objective, external reality discovered via the scientific method and a conventionalist or postmodern epistemology describing knowledge as socially constructed through subjective assumptions.[36] These sociological, anthropological, theological, and epistemological assertions in relation to the knowledge of God provide for the fusion of theology and leadership and blur the lines between the two offering a more inclusive and paradoxical approach to the analysis.

In leadership studies, Greenleaf's seminal work brought the phrase "servant leadership" into existence.[37] His research posits that leadership practiced in a manner consistent with the divine attributes of Jesus' servant character is effective and influential. Though by omission it is readily seen that the construct of servant leadership has not yet become a recognized part of conventional leadership literature, Greenleaf introduced practical theology into leadership theory and laid the groundwork for future empirical validation of the construct.[38]

Edwards states that attempting to converge and integrate different concepts and disciplines of study begins with developing a common language.[39] Figure 1 illustrates this detail. The language must reveal and remain consistent with the conceptual realities of each subject without changing the essence of each.

Philosophy has long been the arbiter of language defining ways of speaking about meaning and reality.[40] Some have called philosophy "the spawning ground of conceptual frameworks which then become the bases for new sciences." [41] Edwards states that whether or not this is what philosophy actually is, it has undoubtedly been one of philosophy's main functions. Due to philosophy's role in determining language that is universally valid and applied across disciplines, traditional terms that contain philosophical validity are sought for this discussion and provide credibility to the argument for the convergence of theology and leadership. These terms are ontology, methodology, and teleology.

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[34] Hodge, *Systematic Theology*, 131.

[35] Erickson, *Christian Theology;* Garrett, *Systematic Theology*, vol. 1-2.

[36] Phil Johnson and Joanne Duberly, *Understanding Management Research* (London: Sage, 2000).

[37] Robert K. Greenleaf, *Servant Leadership* (New York, NY: Paulist Press, 1977).

[38] Myra L. Farling, A. Gregory Stone, and Bruce E. Winston, "Servant Leadership: Setting the Stage for Empirical Research," *The Journal of Leadership Studies* (1999); Paul Wong and Don Page, "Servant Leadership: An Opponent-Process Model and the Revised Servant Leadership Profile" (paper, Regent University, Virginia Beach, VA, 2003); Kathleen A. Patterson, "Servant Leadership: A Theoretical Model" (paper, Regent University, Virginia Beach, VA, 2003).

[39] Paul Edwards, ed., *The Encyclopedia of Philosophy*, vols. 4, 7, and 8 (New York: MacMillan Company and The Free Press, 1967).

[40] Edwards, *The Encyclopedia of Philosophy,* vols. 4, 7 and 8*;* William L. Reese, *Dictionary of Philosophy and Religion* (Atlantic Highlands, NJ: Humanities Press.1980); Chris Rohmann, *A World of Ideas* (New York: Ballantine Books, 1999); Simon Blackburn, *The Oxford Dictionary of Philosophy* (Oxford, UK: Oxford University Press, 1994).

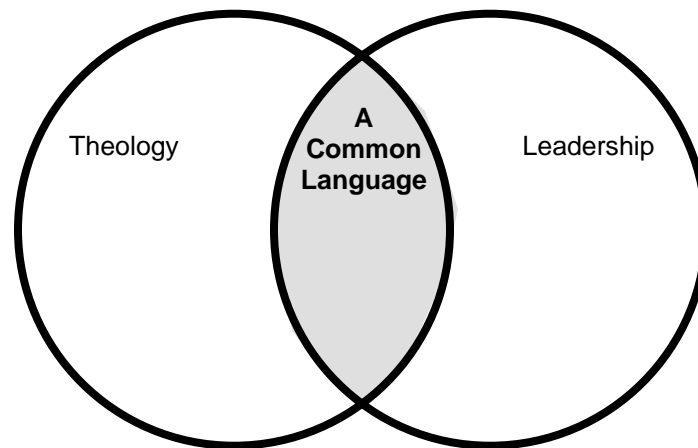[41] Edwards, *The Encyclopedia of Philosophy*, vol. 4, 389.

Figure 1. Creating a common language.

Ontology

Derived from the Greek *ontos* ("being") and *logos* ("knowledge"), the classic philosophic term "ontology" means the knowledge of being and refers to what is sometimes called "first science" or "first philosophy."[42] Ontology is concerned with what it means to "exist," i.e., to be, and leads to a priori thought or knowledge arising from a concept or principle that precedes empirical verification.[43] Throughout the centuries, ontological arguments have primarily occurred in relation to God's existence, but have also perpetuated other philosophical concepts such as "sufficient reason," "necessary beings or things," and "contingency."[44] Many modern philosophers see ontology in terms of a logical and linguistic form stating that something exists dependent upon the values we assign to the vocabulary we happen to use when referring to it.[45] This adjectival association of the term is more common today in many fields of study signified with the phrase "ontology of" and defines for disciplines—such as linguistics, law, information science, and genetics—forms of basic structure in the "essence" or "first matters" of things.[46]

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[42] Rohmann, *A World of Ideas,* 41.

[43] Erickson, *Christian Theology*; Rohmann, *A World of Ideas*; Blackburn, *The Oxford Dictionary of Philosophy*.

[44] Blackburn, *The Oxford Dictionary of Philosophy*.

[45] Rohmann, *A World of Ideas.*

[46] Alexander Maedche, *Ontology Learning for the Semantic Web*, The Kluwer International Series in Engineering and Computer Science, vol. 665 (Norwell, MA: Kluwer Academic Publishers, 2002); Bran Selic, Richard Benjamins, Pompeu Casanovas, and Aldo Gangemi, eds. *Law and the Semantic Web: Legal Ontologies, Methodologies, Legal Information Retrieval, and Applications* (New York: Springer, 2005); Steven Gross, *Essays on Linguistic Context Sensitivity and Its Philosophical Significance* (Oxford, UK: Routledge, 2001); Richard C. Lewontin, et al., *Modern Genetic Analysis: Integrating Genes and Genomes*, 2nd ed. (New York: W. H. Freeman. 2002).

Theology and ontology. The major a priori or rational argument for God's existence is the ontological argument.[47] Reese and Erickson state that the ontological argument was first formulated by Anselm (AD 1093-1109) in his *Proslogion* when he states that God is the being that nothing greater can be conceived and that God is conceptually necessary.[48] According to Anselm, these two points logically lead to the conclusion that God must exist.[49] The ontological argument has been promulgated through the centuries by people such as Descartes, Spinoza, Leibniz, Barth, and Hartshorne.[50] Immanuel Kant is most widely known for challenging its validity.[51] For the sake of this discussion, it is important to note that the ontological argument for God moves from the definition of his nature as a perfect being to the conclusion that he exists.

Evolving from the ontological argument, evangelical theologians such as Erickson, Garrett, and Strong describe God in terms of his character and nature.[52] Just as God is non-contingent and necessary in and of himself, his attributes can be described in the form of that which is absolute and relative:

> The absolute attributes of God are those which he has in himself. He has always possessed these qualities independently of his creation. The relative attributes, on the other hand, are those which are manifested through his relationship to other subjects and inanimate objects. Infinity is an absolute attribute; eternity and omnipresence are relative attributes representing the relationship of his unlimited nature to the finite objects of the creation.[53]

Erickson posits some of the absolute or self-contained qualities of God (we might even say "ontological qualities") as spirituality, personality, life, infinity, and constancy.

The theological discussion by Erickson of God's absolute and relative attributes allows us to understand more fully ontology as it is often referred to today.[54] God's absolute attributes that are noncontingent and self-existent (his ontological qualities) could be thought of in terms of "who God is," i.e., his nature and essence. On the other hand, his relative attributes that exist in relation to his creation are the expressions of his nature. These we witness in the tactile world. They allow us to know God, understand who he is, and relate to him. They could be termed "what God does" and they provide clues to his nature.

Ontology of leadership. Bennis states, "I am surer now than ever that the process of becoming a leader is the same process that makes a person a healthy, fully integrated human being."[55] Thompson concurs, "It is our position that the leadership

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[47] Erickson, *Christian Theology.*

[48] Reese, *Dictionary of Philosophy and Religion*; Erickson, *Christian Theology.*

[49] Reese, *Dictionary of Philosophy and Religion.*

[50] Ibid.

[51] Erickson, *Christian Theology.*

[52] Erickson, *Christian Theology;* Garrett, *Systematic Theology*, vol. 1-2*;* Augustus H. Strong, *Systematic Theology* (Old Tappen, NJ: Fleming H. Revell, 1979).

[53] Erickson, *Christian Theology*, 267.

[54] Erickson, *Christian Theology.*

[55] Warren Bennis, *On Becoming a Leader,* rev. ed. (New York: Perseus Publishing, 2003), xxiv.

qualities that will be required of corporate executives are not skills that can be learned. . . . Our premise is that leadership is not exceptional, but the natural expression of the fully functional personality."[56] Bennis and Thompson reflect the understanding that leadership begins with the person of the leader. They would argue that leadership is not primarily about what one does, but first a matter of who one is. In other words, we lead from who we are.

Yet general research in the discipline of leadership has not thoroughly considered the inner phenomena of leadership nor investigated ontological aspects of leaders that affect behavior. Among other authors, Palmer illustrates the need to do so. He says that many leaders possess deep insecurity about their identity and worth and thus exhibit behavior that undermines leadership. Their leadership actions flow from insecurity; instead of leading for the benefit of others and the organization, they lead for the purpose of proving themselves as being good, right, effective, or competent.[57] Gergen also spoke of the inner disposition of leaders and the external effect of that disposition. He used the example of former President Richard Nixon stating, "At one moment he could be splendidly remote, almost regal, and in the next, snarling and angry at any hiss that came from the bushes."[58] Hendricks may have summarized the argument most succinctly when he said, "The greatest crisis in the world today is a crisis of leadership. And the greatest crisis in leadership is a crisis of character."[59]

Consistent with the contemporary philosophical and theological use of the term "ontology" as described earlier, I reserve the phrase "ontology of leadership" for that sphere concerned with the inner, a priori nature of the leader and define it as a new framework by which to investigate the innate needs, views of reality, internal disposition, and hidden dynamics of leaders, thereby making manifest any evidence of leadership behavior.

Methodology

The term "methodos," strictly speaking, means "following a way" from the Greek *meta* ("along") and *odos* ("way").[60] Edwards stated that in philosophy "method" refers to the specification of steps that must be taken to achieve a given end: "The nature of the steps and the details of their specifications depend on the end sought and on the variety of ways of achieving it."[61] Speaking of "methodology," he notes the term as the branch of the philosophy of science that takes upon itself the examination and critical analysis of the special ways in which the general structure of theory finds its application in particular scientific disciplines.[62] Blackburn discusses methodology as the general study

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[56] John W. Thompson, *Corporate Leadership in the 21st Century* (1991), www.acumen.com/pdf/corporate.pdf, 1.

[57] Palmer as cited in Larry C. Spears, *Insights on Leadership* (New York, NY: John Wiley & Sons, 1998).

[58] David Gergen, *Eyewitness to Power* (New York: Simon & Schuster, 2000), 28.

[59] Howard Hendricks (May 2003), www.dts.edu/ccl/.

[60] Edwards, *The Encyclopedia of Philosophy*, vol. 4.

[61] Edwards, *The Encyclopedia of Philosophy*, vol. 7, 339.

[62] Ibid.

of method in particular fields of inquiry, e.g., science, history, mathematics, psychology, philosophy, and ethics.[63]

Understanding methodology from Edwards and Blackburn informs the use of the term for this discussion. In the process of developing a common language, it is rational to move from the a priori nature of God and the leader to the praxis (or method) of each, i.e., what they "do" to accomplish their desired ends. In this sense, methodology and ontology are tightly connected as methodology flows from the nature of the person of God and the leader. Edwards states that methodology takes upon itself the examination of the special ways in which the general structure of theory finds its application in particular scientific disciplines.[64]

Methodology and theology. God's methods flow from and are perfectly consistent with his nature.[65] Not only do we define God with ontological attributes that are self-contained, we gain clues to his nature from his actions (see discussion of absolute and relative qualities of God). In classical Christian theology, these tactile aspects of God's nature are categorized in two ways: God's "general revelation" of himself and God's "special revelation" of himself to humankind.[66] Garrett delimits the terms in the following manner:

> General revelation is that disclosure of God which is available to all human beings through the created universe (nature) and in the inner nature of human beings (conscience). On the contrary, "special" revelation is the historical disclosure of God to the people of Israel and in Jesus Christ. The distinctly Christian revelation of God is, therefore, special or historical revelation.[67]

Christian evangelical theologians such as Erickson, Garrett, Strong, and Walvoord strongly argue that the Bible bears witness to God's general revelation and is itself a part of God's special revelation, both of which are magnanimously fulfilled in Jesus Christ. According to them, Jesus (as will be seen in the Christological hymn section) is the epitome and summative revelation of God giving supreme evidence of God's "ontos" by perfectly expressing the actions of God consistent with his nature.[68]

Methodology and leadership. Research into the phenomenon of leadership has led to theories that essentially focus on tactile traits or necessary behaviors of leaders, i.e., methodology of leadership that has evidence of effectiveness. To illustrate this point, the examination now focuses briefly on the major groups of leadership theories contained within the history of leadership studies.

One of the earliest approaches for studying leadership was the trait approach.[69] This approach emphasizes attributes of leaders such as personality, motives, values, and skills. Yukl explains that underlying the assumption of trait theory is that some

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[63] Blackburn, *The Oxford Dictionary of Philosophy.*
[64] Edwards, *The Encyclopedia of Philosophy,* vol. 7, 339.
[65] Erickson, *Christian Theology;* Garrett, *Systematic Theology*, vol. 1-2.
[66] Erickson, *Christian Theology;* Garrett, *Systematic Theology*, vol. 1-2*;* Strong, *Systematic Theology.*
[67] Garrett, *Systematic Theology, vol. 1-2,* 323.
[68] Walvoord, *Jesus Christ our Lord.*
[69] Northouse, *Leadership: Theory and Practice.*

people are natural leaders and endowed with particular traits not possessed by others; therefore, they manifest certain effective leadership behavior.[70]

Whereas trait theory asserts that effective leaders possess common traits, whether born with or learned, great man theory posits that powerful leaders are endowed at birth with innate qualities.[71] Matched with historic situations and the fate of timing, these qualities produce effective leaders. Kirkpatrick and Locke refer to the prominent place of this theory in leadership research. They state that it is unequivocally clear that leaders are not like other people; they possess the "right stuff," and this stuff is not equally present in everyone.[72]

Moving past trait theory and great man theory, research turned to how leaders behaved toward followers. This became the dominant way of approaching leadership within organizations in the 1950s and early 1960s.[73] Different patterns of behavior were grouped together and labeled as styles. This became a very popular activity within management training—perhaps the best known being Blake and Mouton's managerial grid.[74] Various schemes appeared; despite different names, the basic ideas were very similar.

Social theory of leadership suggests, "since the practice of management relies heavily on social influence processes, social influence motivation as measured by power motivation, measure of desire for influence, or measures of pro-social influence motivation (often inappropriately labeled dominance), will be predictive of managerial success and leader effectiveness."[75] The theory holds that leadership is a process by which individuals and groups work toward the common goal of improving the quality of life for all. The motivation for this work comes from social exchanges between leader and follower.[76]

Fiedler's contingency theory assumes that group performance depends on leadership style, described in terms of task motivation and relationship motivation, and situational favorableness.[77] Situational favorableness was determined by three factors: (1) leader-member relations—the degree to which a leader is accepted and supported by the group members, (2) task structure—the extent to which the task is structured and defined, with clear goals and procedures, and (3) position power—the ability of a leader to control subordinates through reward and punishment.[78] Fiedler suggests that it may be easier for leaders to change their situation to achieve effectiveness, rather than change their leadership style.

One prominent leadership theory receiving much focus today is Bass's (1990) model of transformational leadership. He outlines four behaviors that represent

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[70] Yukl, *Leadership in Organizations.*

[71] Shelley A. Kirkpatrick and Edwin W. Locke, "Leadership: Do Traits Matter?," *Academy of Management Executive* 5 (1991): 48-60.

[72] Ibid., 49.

[73] Michele E. Doyle and Mark K. Smith, *Classical Leadership. The Encyclopedia of Informal Education* (2001), www.infed.org/leadership/traditional_leadership.htm.

[74] Robert R. Blake and Jane S. Mouton, *The New Managerial Grid* (Houston, TX: Gulf, 1978).

[75] Robert J. House and Ram N. Aditya, "The Social Scientific Study of Leadership: Quo Vadis?," *Journal of Management* 23, no. 3 (1997): 409-473.

[76] Yukl, *Leadership in Organizations.*

[77] Ibid.

[78] Ibid.

effectiveness in leadership as these behaviors transform followers: (1) individualized consideration, (2) intellectual stimulation, (3) inspirational motivation, and (4) idealized influence. Northouse (2004) states that transformational leadership refers to the process "whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower."[79] Most concur that transformational leadership takes place over time as leaders develop "trust, admiration, loyalty and respect."[80]

The theories above suggest a progression in thought as to the phenomenon of leadership and, though certainly not exhaustive of the theories of leadership, are exemplary for the discussion. The varied definitions, the past and present research, and all the analysis done throughout the years provide evidence that method and methodology (i.e., what leaders do) has taken center stage in the research. This paradigm of investigation is consistent with the positivism of the modern era.[81] The review also reveals that causal connections have not adequately been made between who a leader is (*ontos*) and what he does (*methodos*).

Teleology

From the Greek *telos* ("end") and *logos* ("discourse" or "doctrine"), teleology refers to "the doctrine that ends, final causes, or purposes are to be invoked as principles of explanation."[82] Blackburn calls teleology "the study of ends or purposes of things."[83] Edwards provides a framework for its use in this discussion in that the term functions as a way of completing philosophic thoughts about certain constructs:

> The term locates a series of connected philosophical questions. If we grant that there is such a thing as purposive or goal-directed activity (as we must, since for example, a political campaign aimed at victory represents a clear, uncontroversial case), we may ask the following questions: (1) By what criteria do we identify purposive activity? (2) What is the nature of the systems that exhibit purposive activity? (3) Does the nature of purposive activity require us to employ special concepts or special patterns of description and explanation that are not needed in an account of nonpurposive activity?[84]

This explanation and the questions cited within it allow the connection of ontology, methodology, and teleology. Edwards infers an ontological question by asking, "What is the nature of the systems that exhibit purposive activity?" He goes on to allude to the philosophic category of methodology by drawing a distinction between functional activity (methodological) and purposive activity (teleological), but then connects the two by offering a possible relationship.[85]

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[79] Northouse, *Leadership: Theory and Practice,* 170.
[80] Yukl, *Leadership in Organizations*, 253.
[81] Johnson and Duberly, *Understanding Management Research*.
[82] Reese, *Dictionary of Philosophy and Religion*, 571.
[83] Blackburn, *The Oxford Dictionary of Philosophy*, 374.
[84] Edwards, *The Encyclopedia of Philosophy*, vol. 8, 88.
[85] Ibid.

It becomes obvious then that philosophy seeks to move the matter of understanding ourselves and the world around us from ontology (something exists) to methodology (What happened to help us understand what exists?, i.e., the science of praxis), to teleology (What is the purpose of such existence?). Theology and leadership intersect at these questions.

Theology and teleology. The term "teleology" is well understood in theology. The word expresses a historical argument for God's existence, moving from the purposive design of the universe to the necessary existence of a designer, or God.[86] Garrett states that it is the fifth argument set forth by Thomas Aquinas (AD 1225-1274) in his *Summa Theologica*.[87] Accordingly, it is said that planets, animals, and plants "work for an end" of which they seem to lack knowledge. The fact that they normally attain their end comes "by design, not by chance." Hence, there must be "an intelligent being by whom all natural things are directed to their end."[88] William Paley (1743-1805) set forth this argument in classic form with the analogy of the watch.[89] He asks that if a man comes upon a watch lying in a field, will he not naturally conclude (due to the watch's order and complexity) that it exists as a result of an intelligent designer and not by accident?[90] Therefore, according to Paley, it is more reasonable to assume the purpose and design of a Creator, rather than the random establishment of the universe. Though Kant and others have raised objections to the teleological argument, it stands as one of the major philosophical grounds for belief in God.[91]

Christian theologians such as Garrett, Erickson, and Strong embrace the teleological argument for God's existence but demand more from the concept. Strong advances the principle that while the teleological argument is ample in understanding that a Designer (God) exists, it fails to reveal other critical teleological dimensions of God as expressed within Christian tradition. Though the argument postulates the fact of a Designer, and that in an a posteriori manner, we conclude that there is purpose in his design and the teleological argument does not provide enough evidence as to what *kind* of Designer exists or what exactly is the purpose in his design. These questions are absolved via the specific revelation of God through the Bible and ultimately in Jesus Christ.

Teleology and leadership. Leadership has always been concerned with the purpose of influence and the goal of "getting results."[92] Winston, in fact, argues that leadership may only be measured in an a posteriori manner, namely, in the results that it gains in followers: "Thus, if you have no followers you have no measure of leadership."[93] Leadership in this sense is follower-centric and may be argued void of ontological considerations of the leader. Discussing leadership exclusively in this

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[86] Garrett, *Systematic Theology*, vol. 1-2.

[87] Ibid.

[88] Aquinas as cited in Garrett, *Systematic Theology*, vol. 1-2, 86-87.

[89] Garrett, *Systematic Theology*, vol. 1-2.

[90] Ibid.

[91] Strong, *Systematic Theology.*

[92] Yukl, *Leadership in Organizations;* Northouse, *Leadership: Theory and Practice.*

[93] Bruce Winston, "Traits Followers Esteem in Leaders" (online dialogue, Regent University, Virginia Beach, VA: February 19, 2005).

framework may also minimize the content of leader methodology by essentially stating that if influence and desired ends are accomplished, the means by which to achieve them are optional. So the question is begged: Is there (or should there be) a connection between what a leader does and what his or her purpose is in doing it? Or, in other words, for what purpose do leaders influence? And even more specifically, what is the proper purpose by which leaders should lead? This is a question of teleology.

Inherent in the discussion of teleology in leadership is the need to address such topics as morality, ethics, and spirituality. Here motivations of the leader and the content of those motivations are investigated. In lieu of the unwillingness of positivistic researchers to discuss such "soft" topics, some such as Seidel illustrate the absurdity of trying to avoid the inclusion of them.[94] He argues that all leadership seeks a goal or purpose that goes beyond the direct influence of followers. In effect, the *telos* of all leadership, though in a tactile way may seem to only be the influence of followers, is directly tied to the benevolent or malevolent nature of the leader. Authors in more recent years understand this notion and are focusing scholarly attention toward inner qualities of leaders such as authenticity, ethics, love, emotions, and integrity.[95] These subjects contain a moral distinction and presume that leadership begins in the heart of the leader and often dictates his or her actions.

Summary

In the process of establishing the common language of ontology, methodology, and teleology, imbrications of the concepts of theology and leadership emerge and provide a framework for convergence. First, it is argued that theology possesses an ontological, methodological, and teleological structure. Simply stated, theology seeks to explain who God is, what he has done, and what his purposes are for humankind. God's *ontos* is his self-contained nature. It is who he is. The statement of God to Moses in Exodus 3:14 is consummate and exemplifies this fact, "God said to Moses, 'I AM WHO I AM.' This is what you are to say to the Israelites: 'I AM has sent me to you.'" Theology

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[94] Andrew Seidel, *Leadership Directions* (curriculum written for the College of Biblical Studies, Houston, TX: MSCL 4631 Student Guide, 2005).

[95] Bruce J. Avolio et al., "Unlocking the Mask: A Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors," *The Leadership Quarterly* 15 (2004): 801–823; Bernard M. Bass and Paul Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," *Leadership Quarterly* 10, no. 2 (1999): 181–217; Ronald H. Humphrey, "The Many Faces of Emotional Leadership," *The Leadership Quarterly* 13 (2002): 493–504; Howard Harris, "Is Love a Management Virtue?," *Business and Professional Journal* 21 (2002): 3-4; Janet R. McColl-Kennedy and Ronald D. Anderson, "Impact of Leadership Style and Emotions on Subordinate Performance," *The Leadership Quarterly* 13 (2002): 545–559; S. Bartholomew Craig and Sigrid B. Gustafson, "Perceived Leader Integrity Scale: An Instrument for Assessing Employee Perceptions of Leader Integrity," *Leadership Quarterly* 9, no. 2 (1998): 127-145; Patrick A. Duignan and Narattam Bhindi, "Authenticity in Leadership: An Emerging Perspective," *Journal of Education Administration* 35, no. 3 (1997): 125-209; Tiffany Keller and Ron Cacioppe, "Leader-Follower Attachments: Understanding Parental Images at Work," *Leadership and Organization Development Journal* 22, no. 2 (2001): 70-75; Northouse, *Leadership: Theory and Practice;* Patterson, "Servant Leadership: A Theoretical Model"; Rima, *Leading from the Inside Out;* John J. Sosika, Bruce Avolio, and Dong I. Jung, "Beneath the Mask: Examining the Relationship of Self-Presentation Attributes and Impression Management to Charismatic Leadership," *The Leadership Quarterly* 13 (2002): 217–242; Bruce E. Winston, *Be a Leader for God's Sake* (Virginia Beach, VA: Regent University School of Leadership Studies, 2002).

also addresses God's *methodos.* Erickson describes this as his relative attributes, i.e., his acts in relation to humans and may be categorized by the terms "general revelation" and "special revelation."[96] The *telos* of God is certainly a topic of theology among Christian theologians. It could be summarized that writers such as Garrett, Erickson, and Strong posit that God's ultimate purpose in creation and in history is to bring glory to himself by reconciling men and women to himself through Christ.[97]

Leadership may also be explained using the language of ontology, methodology, and teleology. The writings of Northouse, Yukl, and Pugh and Hickson reveal that leadership is about the person of a leader (i.e., "who he is"—the ontology of leadership) expressing behavior (i.e., a methodology) to accomplish a desired end (i.e., teleology).[98] Ontologically, leadership is concerned with the existence and essence of the one leading. That is, when we talk about leadership we must include the character, nature, and disposition of the leader. What is the *ontos* of the leader? As Bennis states, this is the first matter of leadership:

> But until you truly know yourself, strengths and weaknesses, know what you want to do and why you want to do it, you cannot succeed in any but the most superficial sense of the word. The leader never lies to himself, especially about himself, knows his flaws as well as his assets, and deals with them directly.[99]

The multitude of theories and practices of leadership in the research over the past fifty years describes the methodologies offered in the field. A *methodos* of leadership might reflect the leader's "theory in use,"[100] behaviors, skills, or standard operating practices that leaders individually employ in the exercise of their leadership. Though not always deliberately present, the teleological dimensions of leadership are also manifest in the literature of leadership. Seidel illustrates that whether it be a selfish purpose or an altruistic purpose, all leaders are guided by some sort of *telos.*[101]

But how do the fields of theology and leadership converge based upon the categories of ontology, methodology, and teleology? How is a "theology of leadership" formed? For this discussion we turn to the Christological hymn of Philippians 2:5-11, the premiere biblical text illustrating the work and nature of Christ.[102] Hermeneutic analysis and sacred-texture analysis of the text occurs.

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[96] Erickson, *Christian Theology.*

[97] Erickson, *Christian Theology;* Garrett, *Systematic Theology*, vol. 1-2; Strong, *Systematic Theology.*

[98] Yukl, *Leadership in Organizations;* Derek S. Pugh and David J. Hickson, *Great Writers on Organizations*, 2nd ed. (Aldeshot, England: Ashgate Publishing, 1999).

[99] Bennis, *On Becoming a Leader,* 40.

[100] Chris Argyris, "Teaching Smart People How to Learn," *Harvard Business Review* 69, no. 3 (1991): 99-109.

[101] Seidel, *Leadership Directions.*

[102] Walvoord, *Jesus Christ our Lord.*

III: The Christological Hymn of Philippians 2:5-11

From Exegesis to Application

Woolfe states, "The Bible is a repository of spiritual guidance and religious vision—but it also happens to be the greatest resource for leadership ever written."[103] The Christological hymn of Philippians 2:5-11 is no exception. Yet, any implications to leadership from the Scripture must be based upon proper exegesis and hermeneutic principles. Without such, misguided interpretations take place upon which "theories" are built.[104] In order to extrapolate the passage from Philippians to modern leadership contexts, some general exegetical, hermeneutical, and application-focused processes are offered.

With respect to New Testament epistles, Fee and Stuart state two initial principles for interpretation. First, it is necessary to note that the epistles themselves are not a homogenous lot. Some epistles (the Pauline epistles 2 and 3 John) are not considered written for the public and posterity, but were intended only for the person or persons to whom they were addressed. Other epistles are artistic literary forms and letters intended for public dissemination. Second, one thing that is common to all of the epistles is that they are what are technically called *occasional documents* (i.e., arising out of and intended for a specific occasion), and they are from the first century. "Although inspired by the Holy Spirit and thus belonging to all time, they were first written out of the context of the author to the context of the original recipients."[105] Since they are occasional in nature, particular hermeneutical care must be taken before extracting modern applications.

To help with this process, there are some basic rules that Fee and Stuart espouse in the formation of principles when considering them as normative for Christians in the twenty-first century.[106] First, a text cannot mean what it never could have meant to its author or his or her readers. This role does not always help one find out what a text *means*, but it does help to set limits as to what it *cannot* mean. Second, whenever people share comparable particulars (i.e., similar specific life situations) with the first-century hearers, God's word to people is the same as his word to those in the first century. "The great caution here is that we do our exegesis well so that we have confidence that our situations and particulars are genuinely comparable to theirs."[107]

The above guidelines leave us with the remaining question: To what degree does the record of Philippians 2:5-11 set biblical precedents for the application of leadership theory today? The research of Fee and Stuart, Wiersbe, Jamieson et al., Carson, and Pfeiffer and Harrison teaches that application to modern leadership theory may exist, but only after discovering the intent of Paul in writing verses 2:5-11 in light of the verses

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[103] Lorin Woolfe, *The Bible on Leadership: From Moses to Matthew—Management Lessons for Contemporary Leaders* (New York: AMACOM, 2002), 2.

[104] Gordan D. Fee and Douglas Stuart, *How to Read the Bible for All It's Worth*, 2nd ed. (Grand Rapids, MI: Zondervan, 1993).

[105] Fee and Stuart, *How to Read the Bible for All It's Worth*, 48.

[106] Fee and Stuart, *How to Read the Bible for All It's Worth*.

[107] Fee and Stuart, *How to Read the Bible for All It's Worth*, 65.

preceding it, particularly Philippians 1:27-2:4.[108] The occasion is that Paul is in prison (1:13, 17) and the Philippian church has sent a gift through a member named Epaphroditus (4:14-18). Apparently, Epaphroditus became sick and the church heard of it and was saddened (2:26); but God spared him. Now Paul is sending him back (2:25-30) with this letter in order to tell them how things are with him (1:12-26), thank him for their gift (4:10, 14-19), and exhort them on a couple of matters—to live in harmony and avoid the Judaizing heresy. Paul completes the initial section by telling his readers how he is getting along in his imprisonment. This new section (2:5-11) is a part of the exhortation to unity.[109]

So why is there an appeal to the humiliation and exultation of Christ? Paul's point (in context) is that humility is the proper attitude for believers to have unity.[110] Jesus, in his incarnation and death, is the supreme example of the humility that Paul wants them to have. Paul's focus is not to teach us something new about Christ. Rather, he is appealing to these great truths about Christ to get the Philippians to be like Jesus, not simply to know about him. This form of construction from the passage allows us to accurately reconstruct applications to leadership for today in the context of Paul's intent.

Once the exact grammatical-historical intent of the passage is unearthed, one is better qualified to give it any legitimate application that its language and context allows. At the stage of application, rules are employed that protect interpreters from error and provide confidence in assigning significance. McQuilkin emphasized caution in determining how a text is applicable to modern-day people and cultures or intended to function as a mandate for normative behavior. He proposes the following questions to aid in the process:[111]

1. Does the context limit the recipients or application?
2. Does subsequent revelation limit the recipient or the application?
3. Is this specific teaching in conflict with other biblical teaching?
4. Is the specific teaching normative, as well as the principle behind it?
5. Does the Bible treat the historic context as normative?
6. Does the Bible treat the cultural context as limited?

As noted, the original intent of Paul in Philippians 2:5-11 is the exhortation to unity and the proclamation of and reference to the nature of Christ as an example of humility to aid the Philippian church in understanding how unity might be achieved. It is within this context that the message of Philippians 2:5-11 possesses significance to leadership.

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[108] Fee and Stuart, *How to Read the Bible for All It's Worth*; Warren W. Wiersbe, *The Bible Exposition Commentary—An Exposition of the New Testament Comprising the Entire "BE" Series* (Wheaton, IL: Victor Books, 1996, c1989); Robert Jamieson et al., *A Commentary, Critical and Explanatory on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, 1997); Donald A. Carson, *New Bible Commentary: 21st Century Edition*, rev. ed. of *The New Bible Commentary* (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994); Charles F. Pfeiffer and Everett F. Harrison, *The Wycliffe Bible Commentary: New Testament* (Acts 2:17) (Chicago: Moody Press, 1962).

[109] Pfeifer and Harrison, *The Wycliffe Bible Commentary: New Testament.*

[110] Fee and Stuart, *How to Read the Bible for all It's Worth.*

[111] Robertson McQuilkin, "Problems of Normativeness," in *Hermeneutics, Inerrancy, and the* Bible, ed. Earl D. Radmacher and Robert D. Preus (Grand Rapids: Zondervan, 1984) 222-236

First, the application to leadership involves the occasion, recipients, and purpose of the writing. Paul wrote this letter to the entire church, i.e., a group of people comprised of both leaders and followers. As such, the context does not limit the recipients to only non-leaders, and any exhortations to the church include those in leadership positions. Moreover, since the purpose of the writing is unity in the family of Christ, and since other writings in the New Testament demonstrate the leader's distinct role as a catalyst for unity in the church[112] and an arbiter of it,[113] the need for humility within the character of the Philippian church leaders is prominent in the text. As being responsible for the effective functioning of the church, leaders would possess an inherent (and possibly enhanced) interest in Paul's words as he describes the conditions for unity in that church body.

Second, the admonition to unity is illustrated in this passage through the work and nature of Jesus Christ, and Paul communicates these realities by juxtaposing Jesus' humility to his position and power. Position and power are two constructs that uniquely concern leaders and functions of leadership. Leaders generally hold titles and positions "over" people. In lieu of Jesus' use of power in his position of authority, Philippians 2:5-11 has particular application. Those in power or position should acquire particular significance from the passage.

Third, in Philippians 2:5-11 Jesus' servant attitude and character are expressed in summative nature. The apostle says of Jesus that he took "the very nature of a servant" (Philippians 2:7). This servant motif permeates descriptions of leadership in the record of Jesus' actions and words;[114] Paul's writings;[115] and other places in the New Testament.[116] We may only apply a principle from a biblical passage if it is a principle that can be sustained apart from a single text. Since the servant nature of Christ serves as an example of and motivation for leadership throughout the New Testament, it is fitting to make appropriate applications with such a summative description of that nature as is found in the Christological hymn. Here it may be assumed that as a servant Jesus epitomizes what leaders should do—namely, lead for the benefit of others.

Applying Philippians 2:5-11 to modern leadership is not in conflict with the original intent of the text or other biblical teaching. Moreover, it is consistent with many other texts pertaining to leadership. The specific teaching in this text, as well as the principles behind it, may be inclusive of and considered normative for leaders of both the first century and today. It is normative in its historic context and is not limited in its cultural context.

Not only does this passage incorporate essential theological truths into notions of leadership, it also allows us to demonstrate the application of the common language of ontology, methodology, and teleology. These applications are produced from a sacred-texture analysis using the categories prescribed by Robbins.[117] They are (1) Deity—in this passage the analysis refers to the nature of deity in Christ (ontology), (2) divine history—the text in Philippians 2 illustrates what God did in history through Jesus

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[112] Eph. 4:11-13.

[113] Acts 15:1-29.

[114] John 13:13-17; Matt. 20:25-28; Luke 22:24-28.

[115] 1 Thess.2:1-12.

[116] 1 Pet. 5:1-4.

[117] Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (New York: Routledge, 1996a).

(methodology), and (3) religious community—in context this analysis reveals a resulting purpose (teleology) for Christ and his incarnation. Likewise, all three sacred-texture categories have implications to leadership.

Sacred-Texture Analysis of Philippians 2:5-11

Robbins calls sacred-texture analysis "seeking the divine in the text," meaning that there are texts that communicate particularly about God, his work, and realms of spiritual life. Robbins offers the following categories to guide us in the programmatic search for sacred aspects of this text, i.e., systematic and creative ways to explore Philippians 2:5-11 regarding its holy, divine nature.[118]

Deity. Describing the nature of God as contained in a text is a first step toward analyzing and interpreting a sacred texture.[119] It is also our starting point for the convergence of theology and leadership. Walvoord states that one of the most important theological assertions of the New Testament, if not the most important of all, is the nature of God as found in Christ.[120] The Philippians 2 passage provides a presentation of God that has been a subject of great debate for centuries,[121] namely, that the eternal God took upon himself human limitations and that in Christ resides the paradox of God and man in one. This is known as the incarnation of Christ and the Philippians 2:5-11 passage is labeled the premier description of the kenosis (self-emptying) of Jesus as the result of incarnation itself.[122]

Walvoord comments that the act of incarnation is ascribed by the strong word *ekenosen* (English, kenosis) from *keno,* meaning "to empty" (cf. four other instances in the New Testament: Romans 4:14; I Corinthians 1:17 and 9:15; and 2 Corinthians 9:3).[123] The crux of the exposition of this important passage hangs on the definition of the act of kenosis. Walvoord states that some have interpreted this text as meaning that Christ in some sense gave up part of his deity in order to become man. To allay this conclusion he asserts that the passage does not state that Christ ceased to exist in the form of God, but rather that he added the form of a servant. This is noted by the word *morphei,* translated "form," which speaks of the outer appearance or manifestation. As it relates to the eternal deity of Christ, it refers to the fact that Christ in eternity past in outer appearance manifested his divine attributes. He was not a mere form or appearance, but that which corresponded to what he was eternally. In becoming man he took upon himself the form of a servant, that is, the outward appearance of a servant and the human nature that corresponds to it. Walvoord says that this is further defined as manifesting the "likeness" (Greek, *homoiomati*) of man in that he looked and acted like a man. The passage declares in addition that he was "found in fashion as a man" (Greek, *schemati*) "indicating more transient manifestations of humanity such as weariness, thirst, and other human limitations. Taking the whole passage together,

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[118] Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology.*
[119] Ibid.
[120] Walvoord, *Jesus Christ our Lord.*
[121] Ibid.
[122] Ibid.
[123] Ibid.

there's no declaration here that there was any loss of deity, but rather a limitation of its manifestation."[124]

It is certainly also clear from other declarations of Paul[125] that he recognized that Jesus Christ in the flesh was all that God is, even though he appeared to be man. One must conclude and embrace the paradox that Jesus was both God and man in the same person and did not lessen his character as God by taking the form of a servant. He was fully God and fully human.

Divine history. Robbins states that many sacred texts presuppose God's direct work in historical processes and events toward certain results.[126] In New Testament theology, God's teleological goals are spoken of in terms of eschatology, apocalyptic literature, or salvation history.[127] Eschatological passages represent history as moving toward the time of last things. Apocalyptic texts reveal certain people who see revelations from heaven making events of the end-times known before they occur. With salvation history passages, God's plan for humans works itself out through a complicated, but ongoing process that moves slowly toward God's ultimate goals. Philippians 2:9-11 contains all three of these concepts concerning divine history.

Though the methodological and teleological connections are present in this sacred-texture category, it is evident that God's "divine history" is epitomized in the incarnation of Jesus and this has methodological implications. For it was "the way" (*methodos)* God came that reveals so much about him. As the passage states, Jesus came as a man, and we learn from the gospels that he came as a man in the form of a baby born of lowly status. Jesus lived an "ordinary" life and identified fully with being human. He lived without sin in the midst of a sinful world and gave his life magnanimously on the cross for humankind.[128]

Religious community. Eschatologically, Paul reinforces in this text the Christian theme that history possesses a teleological reality culminating in Christ's exultation. Yet, what must guide the discussion of teleology is consistency to proper hermeneutic principles and remembering Paul's intent in this passage to encourage and enable other believers to live in unity. While Paul describes eschatological realities, he does so with the *telos* of the formation and nurturing of religious community.[129] In Christian theology, this is the realm of ecclesiology, which focuses on the assembly of the people (*ecclesia*) called out to worship God as well as the nature of that community. "Regularly, primary issues of ecclesiology concern the relation of the community to God, the relation of members of the community to one another, and the commitment of people in the community to the people outside of it."[130]

From the context of this passage one sees that Philippians 2:5-11 expresses Paul's concern for the way believers should relate to and treat one another. Representative of Jesus' powerful illustration in John 13 when he washed the disciples'

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[124] Ibid., 139-140.
[125] Eph. 3:14-21; Col. 1:15-23.
[126] Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology.*
[127] Ibid.
[128] Ibid.
[129] Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology.*
[130] Ibid., 127.

feet as a symbol of the way they were to serve others, this passage in Philippians carries a beautiful, divine quality as Paul compels believers, who live in deep connection with the Christ who emptied himself, to possess the same attitude by treating others with humility and servanthood.

A Theology of Leadership Applied from Philippians 2:5-11

Based upon the analysis offered that illustrates Paul's intent in Philippians 2:5-11 to instruct believers about unity, and based upon the categories of sacred-texture analysis of the passage stated above, summary insights of leadership are gleaned and form a framework for the definition and praxis of leadership theories investigated further in this paper. This achieves the objective of gaining a theology of leadership.

Ontological implications. We begin with our ontological concern. At the convergence of theology and leadership is the following question: Who is God and, therefore, who should the leader be? The first insights discovered concern the sacred-texture category labeled deity by Robbins.[131] As stated above, from the analysis of Philippians 2:5-11, Paul's description of the nature of Christ (i.e., Christ is God and man in one) is understood. This is the paradox of the incarnation that also leads to the concept called kenosis. Whereas the incarnation conceptualizes the paradoxical character of Christ, the kenosis deals with the resulting behavior that flows from that character, namely that he "emptied himself." The seemingly illogical reality of the incarnation reveals that leaders seeking to reflect a Christlike character must exist in a kind of "paradox of character." This means that godly leaders who possess positions of authority must at the same time not consider that position "something to be grasped," but instead operate in humility. For them, positional authority and the disposition of humility should not be mutually exclusive. With God's help, the two may coexist within the character of the leader, as they did in Christ. This construct goes to the heart of the uniqueness of Christian leadership.

From this *incarnational* character of a leader flows the ability of the leader to "empty himself" (kenosis). Thus, the more a leader possesses a character representative of the incarnational Christ, the more capacity he or she has to exhibit extraordinary leadership acts such as sacrifice, perseverance, humility, and the proper use of power.[132] In this sense, the character of the leader is the fuel for and provides the capacity for effective leadership. The kenosis description in Philippians 2 assumes the need for all leaders who are "full of self" to grow and change in character.[133] Leaders representing Christ empty themselves to submit their own goals and agenda for the purposes of God, the mission of the organization, and/or the people that they lead.[134]

Methodological implications. The sacred-text analysis category labeled divine history illuminates in this passage the way leaders may accomplish desired ends. Within

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[131] Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology.*

[132] Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: Broadman and Holman, 2001).

[133] Carson, *New Bible Commentary: 21st Century Edition.*

[134] Blackaby and Blackaby, *Spiritual Leadership.*

Philippians 2:5-11, God's plan for history occurs in an unlikely manner—the incarnation, the kenosis, the sacrificial death of Jesus on the cross, and the exultation of Christ via the resurrection. The passage teaches that the path of humility, sacrifice, and people-centered deeds (that seek the best interest of followers) accomplishes godly ends for leaders. It is a reminder to Christian leaders that their leadership is not about their own history, but of God's. It expresses the need for leaders to align their agendas with God's and play their part in his divine history through leadership that reflects Jesus.

Teleological implications. Through the analysis category entitled religious community, one may recognize that Philippians 2:5-11 contains the culmination of Paul's expression of his concern for the way believers relate to and treat one another.[135] In verse 5, Paul says, "Have this attitude in you that was also in Christ Jesus." He gives this admonition for what reason? Unity. Unity and the cohesiveness of followers are concerns for all leaders seeking to be effective.[136] These concerns are often dealt with in the leadership literature via the constructs of organizational "groups" or "teams." In this passage Paul, by way of the example of Jesus, provides principles for the way unity may occur between people: (1) those in positional authority possess a disposition of humility and sacrifice, (2) the group possesses a strong understanding and commitment to the overriding purpose of the group, and (3) everyone in the group is willing to sacrifice his own agenda for the accomplishment of this purpose.

IV: Implications of a Theology of Leadership to Conventional Definitions and Transformational Theory of Leadership

When seeking to determine if a theology of leadership is at all necessary, comparisons to social definitions of leadership (i.e., those void of theology) and the application of theology to conventional leadership theories informs the discussion. Both sections below allow the reader to understand theology's relevance to the concept of leadership by witnessing where practical theology converges with or deviates from definitions and theories of leadership.

Comparisons to Social Definitions of Leadership

The leadership lessons from all three categories of sacred-texture analysis illustrate the distinctive nature of Philippians 2:5-11 as the text applies to leadership. In the passage lie countercultural concepts of leadership compared to contemporary social definitions. For instance, leadership today is often seen to be associated with the pursuit of authority and power.[137] Blackaby and Blackaby state that once power is gained in leadership, it is usually directed toward the benefit of the person in power, not followers, and it is also used to gain even more power and authority.[138] The discussion of the sacred-texture analysis of deity in Philippians 2:5-11 teaches about the proper use of power. Jesus fully embraced his position as God's only Son and the authority attendant

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[135] Fee and Stuart, *How to Read the Bible for All It's Worth*.
[136] Yukl, *Leadership in Organizations.*
[137] Blackaby and Blackaby, *Spiritual Leadership.*
[138] Ibid.

with it.[139] Yet in that position he not only used power differently, he defined it uniquely. For Jesus, power is not limited because it is spent for the good of others—rather it is unleashed. He enhanced the power of power by using it to fulfill its magnanimous goal—the redemption of people. We are not less powerful, nor do we limit it, if we apply power in ways of serving in the benefit of others as Jesus did.

Social definitions of leadership also tend to conceive that the way leaders accomplish desired goals is to exercise selfish agendas, as the socially based model does not make the distinction in motivation for behavior.[140] Yet, the sacred-texture analysis of divine history in the text reveals that to accomplish godly ends leaders must embrace selfless agendas and walk in ways that serve others. The paradox of the passage expresses that if a leader is humble and serves, divine goals will be achieved. Hybels and Wilkens call this "descending into greatness."[141]

Social definitions of teamwork or group dynamics often call for teams to practice some of the same characteristics of humility and mutual submission as outlined in Philippians 2.[142] Yet the reality is that teams in today's world are often characterized by weak commitment, loose connections, only ample tolerance, and a lack of unity.[143] Arrow, McGrath, and Berdahl call these "concocted" groups.[144] Although Philippians 2:5-11 is not suggesting that all teams must have spiritual connections (though many teams could benefit by such), the sacred-texture analysis category called religious community may provide insight to help groups move beyond task functions to understand how people experience community in the midst of accomplishing tasks and how they may be unified around altruistic purposes. It is the difference between groups that merely tolerate team members as opposed to groups that experience unity. The example of Philippians 2:5-11 might provide a recipe for such unity.

Application of Theology to Transformational Leadership Theory

Northouse states that transformational leadership refers to the process "whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower."[145] Upon closer examination of the traits of transformational leadership as developed by Bass and Avolio,[146] one may deduce from the Philippians text that Jesus indeed exercised this form of leadership and that Paul as well practiced transformational leadership toward his readers in his communication of Philippians 2:5-11. In the text, there are patterns consistent with traits of transformational theory in the incarnation, the kenosis, the sacrificial death of Jesus

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[139] Walvoord, *Jesus Christ our Lord.*

[140] Blackaby and Blackaby, *Spiritual Leadership.*

[141] Bill Hybels and Rob Wilkens, *Descending into Greatness* (Grand Rapids, MI: Zondervan, 1994).

[142] Yukl, *Leadership in Organizations.*

[143] Greg L. Stuart, Charles C. Manz, and Henry P. Sims, *Team Work and Group Dynamics* (New York: John Wiley & Sons, 1999).

[144] Holly Arrow, Joseph E. McGrath, and Jennifer L. Berdahl, *Small Groups as Complex Systems* (Thousand Oaks: CA: Sage, 2000).

[145] Northouse, *Leadership: Theory and Practice,* 170.

[146] Bernard M. Bass and Bruce J. Avolio, "Developing Transformational Leadership: 1992 and Beyond," *Journal of European Industrial Training* 14 (1990a): 21-27.

on the cross, and Paul's exhortation for believers to possess the same attitudes of Christ. All these form the basis for comparison:

1. *Idealized influence.* This describes leaders who act as strong role models for followers: followers identify with these leaders and want very much to emulate them. Richards and Richards state that the incarnation and resulting kenosis of Jesus ultimately expressed in his death on the cross is a magnanimous example to all believers.[147] This fits perfectly in the construct that transformational leaders provide an idealized model for followers and as such influences them toward action.

2. *Inspirational motivation.* This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to be committed to and a part of the shared vision of the organization.[148] The mantra of Philippians 2:5-11 is that through the humility, selflessness, and sacrifice of Christ mankind is redeemed and he is exalted as Lord. Is there any more inspirational motivation or greater vision than to be challenged, as by Paul, to act toward others in selflessness and sacrifice?

3. *Intellectual stimulation.* This means leadership that stimulates followers to understand deeply and to challenge their own beliefs and values.[149] Intellectual stimulation came naturally from Paul's admonition to "Have this same attitude in you which was also in Christ Jesus" (Philippians 2:5). He stimulates his readers intellectually in the form of the prose of this text. In almost a poetic way, Paul paints a vivid mental image of what it looks like for believers to love other people in a Christlike manner.[150] The altruistic nature of the actions of Christ as well as the profundity of the paradox that Paul communicates must have aroused the minds of his readers to consider their own involvement in the divine act of love toward others.

4. *Individualized consideration.* This is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers and act as coaches and advisors while trying to assist individuals to become fully actualized.[151]

In the matter of the exultation of Christ, Paul was speaking about the glory and fulfillment of sacrificial love and how God's agenda for mankind could be accomplished. His call for believers to be actualized in their faith through the humble exercise of deeds of sacrifice and love provided a way for them to experience the fullness of Christ. As noted in the context of the entire book of Philippians and, particularly in the first four verses of chapter 2, this was constantly Paul's concern,[152] namely, that believers would come into all the benefits and blessings of knowing Christ by walking as he walked.

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[147] Larry Richards and Lawrence O. Richards, *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987).

[148] Bass and Avolio, "Developing Transformational Leadership: 1992 and Beyond."

[149] Ibid.

[150] Richards and Richards, *The Teacher's Commentary.*

[151] Ibid.

[152] Fee and Stuart, *How to Read the Bible for All It's Worth.*

Paul's consistent message, epitomized here in Philippians 2, is that in giving ourselves sacrificially to others, individuals are fulfilled and God is glorified.

V: Conclusion

It becomes apparent that theology and leadership may indeed inform and illuminate each construct. Relating theology to current leadership theories through a common language has promise for further leadership research. When practically applied in the organizational context of leadership, theology possesses a unique and relevant significance as illustrated by the analysis of Philippians 2:5-11. The example posits that such theological treatments are virtue-structured ways by which to influence people that encompasses a multitude of possibilities and implies that this approach to leadership is not unrealistic or naïve, but instead is eminently practical, even pragmatic. Consequently, it is imperative that theology receive greater application in leadership research and not be ignored due to its religious nature. The fusion of the two fields may possess elucidatory value, providing researchers and practitioners alike better models on leadership in the world. In the process we may validate that what lies in the heart of a leader is indeed significant and worthy of fervent investigation.

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THE EPISTLE TO THE EPHESIANS:
INSTILLING VALUES USING SITUATIONAL LEADERSHIP

GORDON R. MIDDLETON

Values lie at the heart of leadership, and the infusion of values to followers remains an important, and sometimes, difficult challenge. The apostle Paul wrote the Epistle to the Ephesians to instill particular values within the recipient Christian fellowships. In so doing, his letter exhibits insightful assessment of his audience and demonstrates the use of situational leadership in attempting to instill the values he felt were important. Paul adapted his approaches to leading followers according to the readiness level of the followers. He tailored his communication style to the characteristics of his audiences in a way very consistent with the Situational Leadership Model of Hersey and Blanchard.[1] Ephesians provides an excellent example from the first century of a leader assessing his followers and adjusting his leadership style to fit their readiness as followers. These results provide encouragement to religious and secular leaders today to follow his approach in achieving effective communications.

I: Approach

Values lie at the heart of leadership[2] and the infusion of values to followers remains an important, and sometimes, difficult challenge. Situational leadership, as

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[1] Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior: Utilizing Human Resources* (Englewood Cliffs, NJ: Prentice-Hall, 1996).

[2] Bruce Winston, *Be a Leader for God's Sake* (Virginia Beach, VA: School of Leadership Studies, 2002). The Beatitudes are examined in detail to illustrate effective values in leadership.

originated by Fiedler[3] and developed by Hersey and Blanchard,[4] emphasizes the necessity of matching leadership behaviors, including communications, to the readiness level of followers to perform task behaviors.[5] Thus, matching leadership behaviors and follower readiness was formulated as a leadership approach with the objective of achieving more effective influence over others toward the accomplishment of shared objectives.

This paper analyzes the text of Ephesians as the basis for identifying the consistency of his approach with situational leadership concepts. This analysis begins with an introduction to the developmental background and concept of situational leadership. This is followed by an analysis of the major arguments in Ephesians, as identified in the *International Standard Bible Encyclopaedia*. The analysis identifies perceptions of the readiness of the recipients to implement Paul's values through analysis of the epistle's linguistic structure and content. The analysis also identifies Paul's leadership style in attempting to influence their behaviors toward these values and compares them to the inferred follower readiness levels. The working hypothesis is that the apostle tailored his leadership style to suit the follower readiness level of his audience.

Authorship of the Epistle and its Audience

This analysis takes the majority position that Paul authored the Epistle to the Ephesians. Most present-day writers align with Ussher's proposition that the epistle was a circular letter to the churches in Asia or Phrygia, including the church in Ephesus.[6] This rests on the absence of the *en Epheso* in the *Codex Sinaiticus, Codex Vaticanus*, and other early copies of the epistle.[7] That the epistle may have initially been sent to Ephesus is one explanation for its current title.

Ephesians is historically rooted in the apostle's imprisonment in Rome. His objective was to instill particular values—enduring beliefs about ends and means[8]—within the recipient Christian fellowships. Although Paul wrote the Epistle from a prison cell, his letters exhibit insightful assessment of his audiences and reflects his intimate knowledge of the church in Ephesus. He had visited the region on his second missionary journey[9] and spent two years preaching and teaching in Ephesus on his third missionary journey.[10]

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[3] Fred E. Fiedler, *A Theory of Leadership Effectiveness* (New York: McGraw-Hill Book Co., 1967).

[4] Michael Hackman and Craig Johnson, *Leadership—A Communication Perspective* (Long Grove, IL: Waveland Press, 2004), 74-76.

[5] *Situational Leadership Model* (Escondido, CA: Center for Leadership Studies, 2005).

[6] International Standard Bible Encyclopaedia 1996, www.biblesoft.com/ (accessed December 1, 2006).

[7] Ibid.

[8] Milton Rokeach, *Understanding Human Values: Individual and Societal* (New York: Macmillian Publishing, Co., 1979), 15-17.

[9] Acts 18:19-21.

[10] Acts 19:8-10; 20:31.

Situational Leadership

In the latter 1800s and early 1900s, the traits approach that had been dominant to that time became less accepted as an explanation of leadership behavior. As a result, many researchers began to pursue other lines of study. One of those is the so-called "situational approach" to leadership, sometimes referred to as the contingency theory of leadership.

Fiedler led initial development of the notion that the effectiveness of alternative leadership styles might depend on significant elements of the situation.[11] These situational elements may include the task, the followers, other organizational and environmental factors, as well as the leader.[12] Yukl has characterized nine different contingency theories and the many situational factors addressed by the variety of theories.[13]

For example, the situational approach would highlight distinctions between an effective leadership style for a metropolitan hospital versus that for a high-tech software development team. The varying circumstances between the two situations, including task and relational structure, superior-subordinate interactions, the motivation of followers, or numerous other factors, would be indicators for distinctive leadership approaches.[14]

Blanchard and Hersey popularized four characteristic situational leadership styles (see Figure 1). Various combinations of supportive relational and directive task behavior yield the directing style (Telling or S1), coaching style (Selling or S2), supporting style (Participating or S3), and follower-led style (Delegating or S4).

S1. Telling leaders define the roles and tasks of the "follower" and supervise, guide, and direct them closely. The leader makes the decisions and communication is almost entirely from the leader to the followers.

S2. Selling leaders still define, explain, and persuade followers of their roles and tasks, but seek ideas and suggestions from the follower. Decisions remain the leader's prerogative, but communication is much more two-way than in S1.

S3. Participating leaders pass day-to-day decisions, such as task allocation and processes, to the follower. The leader encourages, facilitates, and takes part in problem solving and decisions, but control is with the follower.

S4. Delegating leaders are still involved in decisions and problem solving, but control of individual tasks is with the follower. The leader is focused on monitoring and observing. Followers influence when and how the leader will be involved.[15]

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[11] Daniel A. Wren, *The Evolution of Management Thought* (New York: John Wiley & Sons, Inc., 1994), 385-386.

[12] Hackman and Johnson, *Leadership—A Communication Perspective*, 63-74.

[13] Gary Yukl, "Managerial Leadership: A Review of Theory and Research," *Journal of Management* 15, no. 2 (1989): 251-289.

[14] Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior: Utilizing Human Resources* (Englewood Cliffs, NJ: Prentice-Hall, 1996), 171.

[15] Chimaera Consulting, *Famous Models: Situational Leadership* 1999, www.chimaeraconsulting.com/sitleader.htm (accessed March 26, 2005), 2.
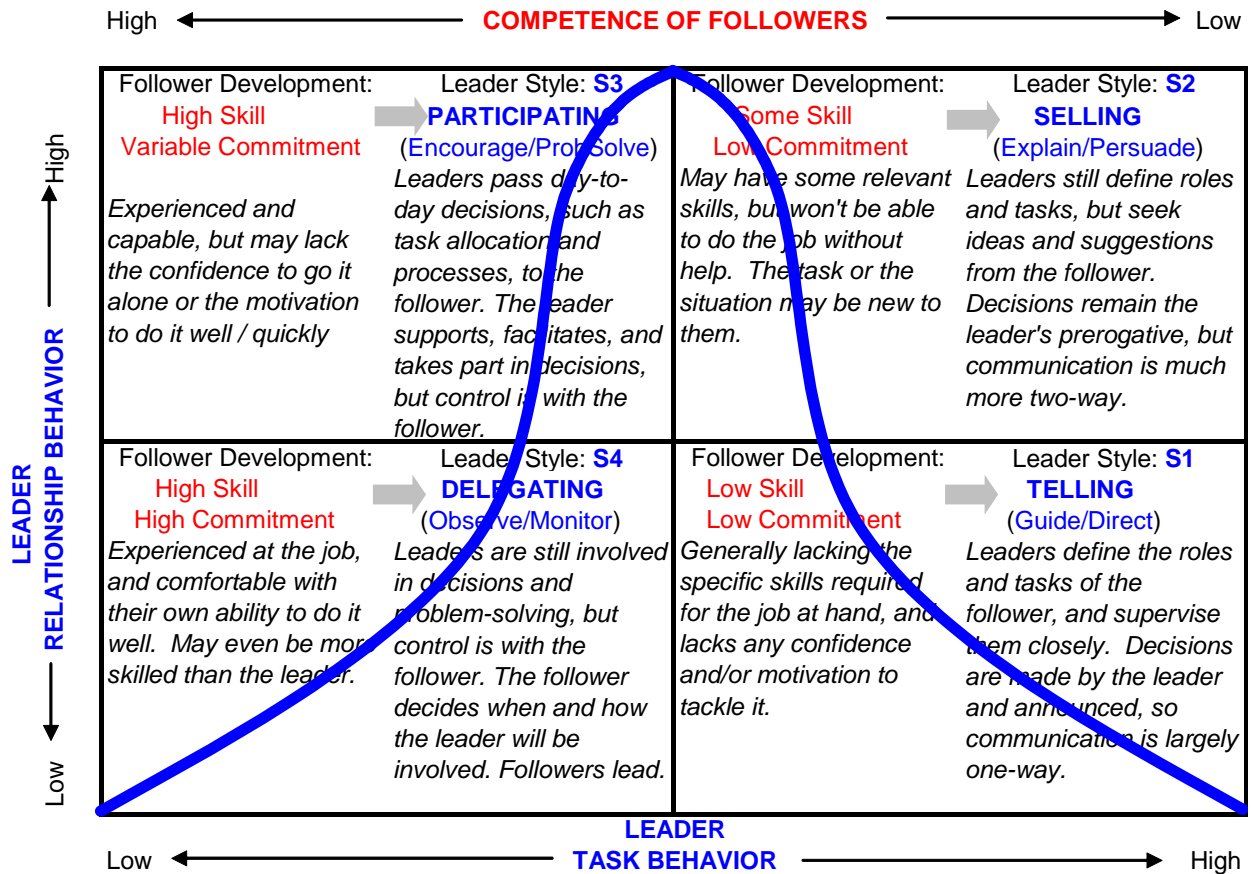
Figure 1. Hersey and Blanchard's situational leadership theory (adapted from Hackman and Johnson; Chimaera).

Readiness of Followers

        Simmons developed an interrogatory approach to identify the readiness of followers to exhibit task behavior.[16] Figure 2 contains an adaptation of Simmons' approach for purposes of this analysis, which links the output of his interrogative criteria of follower readiness to the directive-supportive framework of Blanchard and Hersey. Simmons' interrogatory approach progresses through a series of four questions, focused on determining the ability and commitment of followers. This includes whether the follower has the necessary skills (readiness level R1), depth of experience with those skills (R2), confidence in implementing those advanced skills (R3), and willingness to apply them (R4) in a specific task context.

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[16] Thomas Simmons, *Situational Leadership Seminar* (Regent University School of Leadership Studies, Virginia Beach, VA, September 22, 2005).

S5.   The Situational Leadership Model predicts that leadership approaches need
       to be adapted to the readiness level of followers to maximize the likelihood
       of organizational success. This predicts that effective leaders will reflect in
       their leadership style the skill level and commitment to the task or
       organization of the followers. At the same time, the longer term approach of
       successful leaders will also incorporate elements to move followers to
       higher levels of readiness and more independent relationship behavior.[17]

II: Analytic Approach

The framework for this analysis is based on the Situational Leadership Model of
Hersey and Blanchard. Their model is combined with Simmons' hierarchy for identifying
commitment or readiness levels in followers (see Figure 2). The background and
recipients of the Epistle to the Ephesians are also brought into the discussion as part of
the contextual fabric against which Ephesians must be read and understood. The
writer's assessment of follower readiness of his readers and associated leadership style
in Ephesians is contrasted in selected points with that used in the companion Epistle to
the Philippians.

Analysis

Sixteen major themes have been identified in Ephesians.[18] Figures 3A and 3B
identify these sixteen major themes, indicating the follower readiness that may be
inferred from the descriptive language of these portions, and specifying the leadership
style contained in each of these passages. This narrative analysis follows that outline,
explicating six of these sixteen portions, including
   1. Ephesians 1:3-10: Hymn of praise to God.
   2. Ephesians 1:16-21: Prayer that they may know their destiny and the power of
      God to fulfill it.
   3. Ephesians 1:22-2:10: Summary of what God has done in Christ.
   4. Ephesians 4:7-16: The different gifts that have been given to the Christians.
   5. Ephesians 4:17-24: The spiritual darkness of the old Gentile life compared to
      their new life.
   6. Ephesians 4:25-6:9: Individual and social relations in the church.

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[17] Ibid.

[18] *International Standard Bible Encyclopaedia.*

LEADER BEHAVIORS

(HIGH)

SUPPORTIVE
RELATIONSHIP BEHAVIOR

High Relationship and Low Task

High Task and High Relationship

ENCOURAGING

PARTICIPATING

PROBLEM SOLVING

SELLING

EXPLAINING

PERSUADING

S3   **S2**

S4   **S1**

OBSERVING

DELEGATING

MONITORING

TELLING

GUIDING

DIRECTING

Low Relationship and Low Task

High Task and Low Relationship

(LOW) ← TASK BEHAVIOR DIRECTIVE → (HIGH)

Follower Readiness Levels

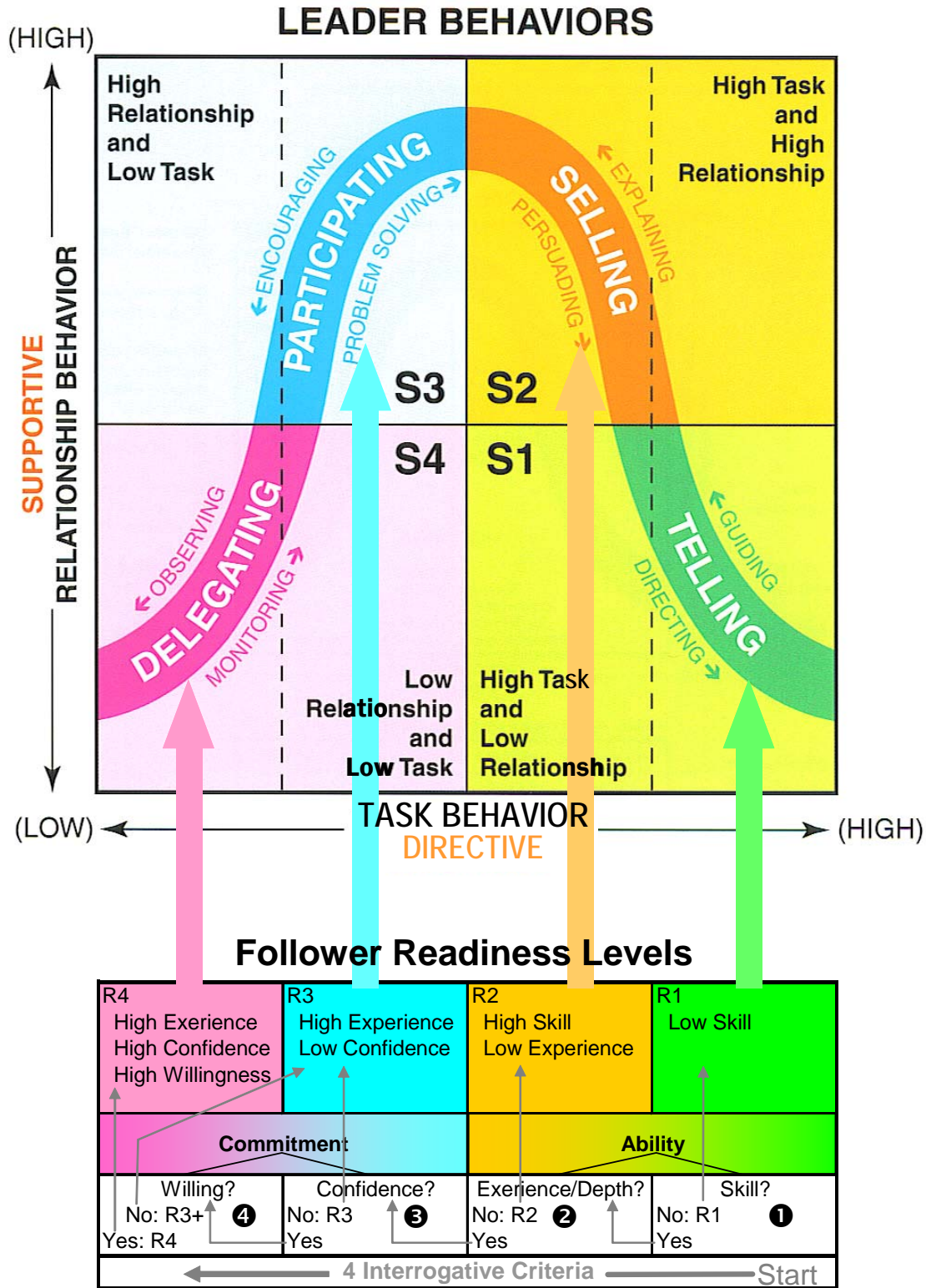| R4	R3	R2	R1
High Exerience High Confidence High Willingness	High Experience Low Confidence	High Skill Low Experience	Low Skill
Commitment		Ability	
Willing? No: R3+ ❹ Yes: R4	Confidence? No: R3 ❸ Yes	Exerience/Depth? No: R2 ❷ Yes	Skill? No: R1 ❶ Yes

← 4 Interrogative Criteria — Start

Figure 2. Hersey and Blanchard's situational leadership theory linked to Simmons' interrogative criteria for follower readiness (adapted from Hackman and Johnson; Simmons).

Ephesians 1:3-10: Hymn of praise to God

This early section in Ephesians uses terminology typified by "given grace," "redeemed," "forgiven," and "knowledge of God's purpose." The Protestant theology associated with these terms and concepts do not permit any relationship between the plan of redemption to the skills, depth of experience with those skills, or confidence in implementing those skills, nor with the willingness to apply those skills on the part of the recipients of grace.

In fact, Luther's views on predestination would support that an individual's redemption "depend(s) on the divine appointment; whereby it was foreordained who should receive the word of life."[19] That Luther's views rested on the "uncompromising doctrine of God's Sovereignty" is held by Cunningham and Mattson, and in this regard it reflects the earlier, Augustinian view. The apostle's readers were chosen to be holy, "not because (God) foresaw they would be holy, but because he determined to make them so."[20] Therefore, in follower readiness terms, they may be judged to qualify for high skill due to their "sanctification, as well as their salvation" resting on "the counsels of divine love."[21]

> Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment-to bring all things in heaven and on earth together under one head, even Christ.[22]

As a result, we may answer "yes" to the first question in Simmons' interrogatory criteria. But as nothing is apparent to address their depth of experience (the second interrogative criteria), their confidence in their abilities (the third interrogative criteria), nor their willingness to implement specific actions or tasks on their own (the fourth interrogative criteria), their follower readiness may be assessed to be R2 high skill/low experience. For best effect, this readiness level is associated with an S2 leadership style, but what style does the author use?

Inspection of this passage reveals the apostle does use an S2 Selling style of communication with his audience. His narrative in this section is very strongly in the explaining mode, which may be thought of as high selling. (See the arrows in Figure 2

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[19] Brian G. Mattson, *Double Or Nothing: Martin Luther's Doctrine of Predestination* 1997, www.contra-mundum.org/essays/mattson/Luther-predestination.pdf (accessed December 1, 2006), 1.

[20] Matthew Henry, *Commentary on the Whole Bible: New Modern Edition,* Electronic Database (Peabody, MA: Hendrickson Publishers, Inc., 1991).

[21] Ibid.

[22] Eph. 1:3-10.

associated with S2 leader behavior.) Elements of persuading (low selling) may be detected, as well, as Paul was clearly attempting to convince his readers with his arguments. His language reveals his explanatory style. He goes to some lengths to explain that

- It is God the Father "who has blessed us in the heavenly realms."[23]
- The Father did so "For he chose us in him."[24]
- The result is that "In him we have redemption."[25]
- As to why the Father did this, "He has made known to us the mystery of his will according to his good pleasure."[26]
- His purposes are to "bring all things in heaven and on earth together under one head, even Christ."[27]

In this passage, the apostle uses an S2 selling leadership style (explaining and persuading), which is commensurate with his listeners' R2 level of readiness. His does not overly emphasize the low S2 persuading communication style. Rather, he emphasizes using a high S2 explaining communication style.

Ephesians 1:16-21: Prayer that they may know their destiny and the power of God to fulfill it

This second section in Ephesians uses terminology that focuses on the apostle's desire that his readers "May know him ('the glorious Father') better."[28] Here, as before, we may answer "yes" to the first question in Simmons' follower readiness interrogatory criteria, as his language is sufficient to support the conclusion that his readers already "know the Father." This follows from the same logic used in the first theme.

> I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.[29]

However, with regard to the second interrogative criteria, it is clear that his strong desire is for his audience to obtain a depth of experience in the Father that is beyond

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[23] Eph. 1:3.
[24] Eph. 1:4.
[25] Eph. 1:7.
[26] Eph. 1:9.
[27] Eph. 1:9-10.
[28] Eph. 1:17.
[29] Eph. 1:16-21.

their current state. In Ephesians 1:17, he uses "know him *better*" (*apokalupseoos*)[30] This figurative language is suggestive of the baptismal rite of the Early Church, as initiates were baptized after removing all their clothes. Metaphorical "putting off" and "putting on" appears again later in this epistle[31] and symbolizes the transformation of conversion.[32]

Beyond this desire that they know God better, though, the author remains silent in this section regarding the confidence of the readers (the third interrogative criteria) and their willingness to implement specific actions on their own (the fourth interrogative criteria).

In contrast with Ephesians 1:3-10, the follower readiness in Ephesians 1:16-21 is at least R2 high skill/low experience, with the author using language to encourage his listeners to move further to an R3 state. Such a readiness level is associated with an S2 moving to an S3 leadership style. Does Paul's leadership style measure up with that suggested by the Situational Leadership Model?

Yes, in this passage the apostle shifts into an S3 participating leadership style. He goes beyond merely selling his readers on the idea or explaining or persuading that they need to "know Him better." He moves into a problem-solving mode by personally interceding in prayer on their behalf[33] and participates in the problem solving. What solution does he suggest? He prays that they would attain "wisdom and revelation" leading to "knowing Him better"[34] and prays that their "hearts would be enlightened" so they will know his "hope, riches, and power."[35]

In this passage, the apostle uses an S3 participating leadership style to encourage his readers to move beyond their current R2 level of readiness. His style is a blend of low S3 problem solving and high S3 encouraging communication.

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[30] *Thayer's Greek Lexicon* 2000, www.biblesoft.com/ (accessed December 1, 2006). *Apokalupseoos* is described as "a laying bare, making naked, a disclosure of truth."

[31] Eph. 4:22-24.

[32] Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven, CT: Yale University Press, 1983), 150-157.

[33] Eph. 1:16-17.

[34] Eph. 1:17b.

[35] Eph. 1:18-21.

	Readiness				Leader Communication Style			
	Willing	Confident	Experience /Depth	Skill/ Ability	Delegating - Observing - Monitoring S4	Participating - Encouraging - Prob Solving S3	Selling - Explaining - Persuading S2	Telling - Guiding - Directing S1
Eph 1:1-2: Greeting.				The faithful			By the; from	
Eph 1:3-10: Hymn of praise to God for the manifestation of His purpose for men in Christ Jesus, chosen from the beginning to a holy life in love, predestined to adoption as sons through Jesus Christ, in whom as the Beloved He has given us grace (1:3-6).				Given grace, redeemed, forgiven, knowledge of God's purpose			Who has; for he; in him we have; he made known; which he purposed	
Eph 1:11-14: For this Israel has served as a preparation, and to this the Gentiles are come, sealed unto salvation by the Holy Spirit of power.				Chosen, predestined		We were chosen	In order that; you also were included; having believed; who is	
Eph 1:15-16 a: Thanksgiving for their faith.				Faith, love		Thankfulness for them		
Eph 1:16 b-21: Prayer that they may, by the spirit of wisdom and revelation, know their destiny and the power of God to fulfill it.			May know him better				Enlightened… brings know-ledge of the hope, riches, power	
Eph 1:22-2:10: Summary of what God has done in Christ. Christ's sovereignty (1:22-23), and headship in the church (1:22-23); His work for men, quickening us from a death of sin into which man has sunk, and exalting us to fellowship with Christ by His grace, who has created us for good works as part of His eternal purpose (2:1-10).				Positional description of believers			God placed; you were; all of us; but because; And God; for it is by; and we are…	
Eph 2:11-13: The contrast between the former estate of the Gentiles, as strangers and aliens, and their present one, brought near by the blood of Christ.				You are; You were; but now			Formerly; remember; but now	
Eph 2:14-18: Christ, who is our peace, uniting Jew and Gentile and reconciling man to God through the cross; by whom we all have access to the Father.				Reconciled…w/ access			He himself is; by abolishing; his purpose was to; For through him	

Major Arguments: International Standard Bible Encyclopaedia, Biblesoft Electronic Database, 1996.

Current state of follower readiness
Desired level of follower readiness
Detailed analysis appears in the body of the paper.

Observed Leadership Style

Figure 3A. Major arguments in Ephesians—indications of follower readiness and leadership style.

	Readiness				Leader Communication Style			
	Willing	Confident	Experience /Depth	Skill/ Ability	Delegating - Observing - Monitoring S4	Participating - Encouraging - Prob Solving S3	Selling - Explaining - Persuading S2	Telling - Guiding - Directing S1
Eph 2:19-22: This is theirs who as fellow-citizens of the saints, built up on the foundation of the apostles and prophets, become a sanctuary of God in the Spirit.				Joined… being built			Consequently…	
Eph 3: A digression on the "mystery," i.e. the revelation to Paul, together with a prayer that men may grasp it. The "mystery" is that all men, Jews and Gentiles, are partakers of the promise. Paul is given the stewardship of that mystery (3:1-13). Prayer they may live up to their opportunities (3:14-19). Doxology (3:20-21).			Grasp love… fulness of God				This mystery is that; His intent was; For this reason;	
Eph 4:1-6: The outcome of this privilege, the fulfilment of the Divine purpose, must show itself in unity of life in the Christian fellowship.			Worthy life; humble; unified			I urge you; be; make		
Eph 4:7-16: The different gifts which the Christians have are for the upbuilding of the church into that perfect unity which is found in Christ.			Gave some to be; no longer infants; grows in love…work				It was he; that is why; then; instead	
Eph 4:17-24: The spiritual darkness and corruption of the old gentile life set over against the enlightenment and purity and holiness of the new life in Christ.				Heard; taught; made new			They are; you however	You must no longer; do not; put off; put on
Eph 4:25-6:9: Special features of the Christian life, arising out of the union of Christians with Christ and making for the fellowship in the church. On the side of the individual: sins in word (4:25-30); of temper (4:31-32); self-sacrifice as opposed to self-indulgence (5:1-8); the contrast of the present and the past repeated				Members of one body, once in darkness, now in the light			For this reason; just as Christ; as if you were serving the Lord	You must; do not; be imitators; always; submit; each must love; obey; honor; do not
Eph 6:19-20: The Christian warfare, its foes and armor and weapons.				Pray that		Pray for me	So that	
Eph 6:21-24: Conclusion.				So you know			Will tell you…purpose	

Major Arguments: International Standard Bible Encyclopaedia, Biblesoft Electronic Database, 1996.

Detailed analysis appears in the body of the paper.

Current state of follower readiness
Desired level of follower readiness

Observed Leadership Style

Figure 3B. Major arguments in Ephesians—indications of follower readiness and leadership style.

Ephesians 1:22-2:10: Summary of what God has done in Christ

This third section in Ephesians uses terminology to describe the position of believers. This includes Christ's sovereignty[36] and headship in the church[37] and his work for men, quickening us from death due to sin into which man has sunk and exalting man to fellowship with Christ who has created us for good works as part of His eternal purpose.[38]

> And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.[39]

> As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature[j] and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.[40]

For the same reasons as with our initial analysis, we may answer "yes" to the first question in Simmons' interrogatory criteria. Similarly, nothing is apparent to address the second, third, or fourth interrogative criteria regarding their follower readiness from this passage. Therefore, this passage supports a high skill/low experience follower readiness level of R2. Does the apostle revert to an S2 leadership style or continue with the S3 style?

The apostle does revert to a selling leadership style in this section. He explains,

- The authority God gave to Christ, including over the church.[41]
- The previous condition of his audience and the reason for it.[42]
- The universality of this circumstance.[43]
- The role of God's love in the redemption plan.[44]

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[36] Eph. 1:22-23.
[37] Eph. 1:22-23.
[38] Eph. 2:1-10.
[39] Eph. 1:22-23.
[40] Eph. 2:1-10.
[41] Eph. 1:22-23.
[42] Eph. 2:1-2.
[43] Eph. 2:3.
[44] Eph. 2:4.

- The benefits Christ shares with them.[45]
- The role of grace and works by his readers and by Christ.[46]

This passage supports an R2 level of readiness on the part of his readers, and the apostle uses a corresponding S2 selling leadership style. It is not overtly oriented to persuading, but it is a high S2 explaining communication style.

Ephesians 4:7-16: The different gifts that have been given to the Christians

This portion in Ephesians addresses the different gifts that the Christians have been given for the edification of the church into the perfect unity, which is to be found in Christ. Here, the author uses terminology that is focused on "attaining to the whole measure of the fullness of Christ."[47]

> But to each one of us grace has been given as Christ apportioned it. This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men." (What does "he ascended" mean except that he also descended to the lower, earthly regions? He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
>
> Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.[48]

Again, this text supports answering "yes" to the first question in Simmons' follower readiness interrogatory criteria as he describes the provision of these spiritual offices and gifts as an existing fact and uses the past tense for the provision, while using a participle to characterize the effect. He "gave" (*édooken* v. 11) for the perfecting (*katartismón*, or complete furnishing, making them perfectly joined together).[49]

At the same time, this passage does not credit his readers with great experience or depth of understanding in these matters. He projects such completeness to some future time. ("Then we will no longer be infants").[50] The spiritual roles are not universally

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[45] Eph. 2:5.

[46] Eph. 2:6-10.

[47] Eph. 4:13.

[48] Eph. 4:7-16.

[49] *Strong's Numbers and New Exhaustive Concordance with Expanded Greek-Hebrew Dictionary*, 1994, www.biblesoft.com/ (accessed December 1, 2006).

[50] Eph. 4:14.

given ("given to some"),[51] and he contrasts their current state of skill with their future maturity. ("Instead . . . we will in all things grow up.")[52] It remains a goal for their work to be fully coordinated ("held together")[53] and reflect the contributions of all those in the Church ("as each part does its work").[54] This passage also supports a high skill/low experience" follower readiness level of R2.

Consistent with the follower readiness R2 in this section, the apostle provides details, clarifies, provides reasons, and describes relationships to his readers. He uses an S2 selling leadership style as he explains

- The role of Christ in the provision of grace.[55]
- Christ's function in allocating roles within the church.[56]
- The designed outcome for the body of Christ of these roles of service.[57]

This passage supports an R2 level of readiness on the part of his readers, and the apostle uses a corresponding S2 selling leadership style in the relationship with his readers. His emphasis is not explicitly to persuade, influence, or convince his readers–a low S2 persuading style. Rather it is a high S2 explaining communication style.

Ephesians 4:17-24: The spiritual darkness of the old Gentile life compared to their new life

This portion in Ephesians addresses the spiritual darkness and corruption of the old Gentile life as opposed to the enlightenment, purity, and holiness of the new life in Christ. Here, the author uses terminology that centers on "no longer (living) as the Gentiles."[58] This segment supports answering "yes" to the first question in Simmons' follower readiness interrogatory criteria. The apostle asserts his readers "know Christ"[59] and "were taught . . . truth . . . in Jesus"[60] so they have an entry level of ability. However, they have not fully matured or attained a depth of experience. He points out they need to "put off" their old lifestyle.[61] They need to be "made new"[62] and "put on the new."[63] As a result, it is reasonable to conclude they are still at an R2 level of follower readiness. This use of the "metaphorical allusion (sic) to taking off and putting on clothing"[64] is culturally linked to the baptismal practices of the early church and is consistent with the readers of this epistle being relatively new in their Christian faith. In light of this characterization, what leadership style does Paul use to address his readers?

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[51] Eph. 4:11.
[52] Eph. 4:15.
[53] Eph. 4:16a.
[54] Eph. 4:16b.
[55] Eph. 4:7-10.
[56] Eph. 4:11.
[57] Eph. 4:12-16.
[58] Eph. 4:17.
[59] Eph. 4:20.
[60] Eph. 4:21-22.
[61] Eph. 4:22.
[62] Eph. 4:23.
[63] Eph. 4:24.
[64] Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 151.

So I tell you this, and *insist on it* in the Lord, that you must *no longer live as the Gentiles* do, in the *futility* of their thinking. They are *darkened* in their understanding and *separated* from the life of God *because of* the ignorance that is in them *due to* the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.

You, however, did not come to *know Christ* that way. Surely you *heard* of him and *were taught* in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, *to put off* your old self, which is being corrupted by its deceitful desires; *to be made new* in the attitude of your minds; and *to put on the new* self, created to be like God in true righteousness and holiness.[65]

In this portion, the author uses a combination of styles. He begins in a telling style, ("I . . . insist")[66] and changes to a persuading style in his attempt to convince his readers that the lifestyle of the Gentiles is not one they should return to, due to its "futility," "darkness," (*eskotooménoi*, blinded), and "separation from . . . God."[67] He then moves to an explaining approach, as he elucidates that the Gentiles find themselves in these circumstances "because of . . . ignorance" and "due to . . . (hard) hearts"[68] (*poóroosin*, stupidity or callousness; KJV--blindness, hardness). He continues in the explaining mode, with the clarification that this results in "them (having) given themselves over"[69] to sensual appetites that cannot be satisfied and with his contrasting description of their coming to knowledge of Christ[70] and transformation in him.[71]

This section contains a description that is consistent with an R2 level of readiness on the part of its readers. The apostle transitions from a directive, telling leadership style of S1 to a persuading and then explaining S2 selling leadership style.

Ephesians 4:25-6:9: Individual and Social relations in the church

This last of the major themes to be analyzed touches on various aspects of the Christian life, including individual relations as well as broader social interactions. An overall summary may be taken from the apostle's injunction to "be imitators of God"[72] in "building others up"[73] and "living as wise, not unwise."[74] This overall emphasis on an ordered life served as a defense against the typical objection of Greco-Roman writers

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[65] Eph. 4:17-24.
[66] Eph. 4:17.
[67] Eph. 4:18a.
[68] Eph. 4:18b.
[69] Eph. 4:19.
[70] Eph. 4:20-21.
[71] Eph. 4:22-24.
[72] Eph. 5:1.
[73] Eph. 4:29.
[74] Eph. 5:15.

who often accused novel religious movements like Christianity of "corrupting households" and threatening the social fabric.[75]

> Therefore each of you must *put off falsehood and speak truthfully* to his neighbor, for we are all members of one body. "In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. Do not let any unwholesome talk come out of your mouths, but only what is *helpful for building others up* according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.[76]

> Children, obey your parents in the Lord, for this is right. "Honor your father and mother"-which is the first commandment with a promise" that it may go well with you and that you may enjoy long life on the earth." Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. Slaves, *obey* your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. *Obey* them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. *Serve wholeheartedly, as if you were serving the Lord*, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.[77]

Again, this text supports answering "yes" to the first question in Simmons' follower readiness interrogatory criteria. These are Christians to whom the author is speaking, as he affirms that they are "all members of one body"[78] who have been "sealed" by the Holy Spirit.[79] Although they once were in "darkness," they are now in the "light."[80]

With regard to the second question in Simmons' follower readiness interrogatory criteria, the author's treatment would indicate a negative response. His audience is not particularly experienced nor do they have in-depth knowledge. The basic nature of the instructions in this passage confirms the elementary level of his audience. Van Unnik and Dibelius cite Paul's injunction to work with their hands[81] as "the kind of instruction

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[75] Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 106.
[76] Eph. 4:25-32.
[77] Eph. 6:1-9.
[78] Eph. 4:25.
[79] Eph. 4:30.
[80] Eph. 5:8.
[81] Eph. 4:28.

that Paul and his associates generally gave to new converts."[82] Paul's readers remain, at best, at an R2 level of follower readiness.

The leadership style of the author in this passage is one of telling his audience through informing and advising them of the basics regarding Christian behavior and to influence their relationships to conform to a godly pattern. In doing so, he uses a combination of directing and guiding in the S1 telling leadership style, along with persuading in the S2 selling leadership style. He repeats "do not" at least ten times and uses various other forms of prohibitory language (put off, get rid of, must not be, let no one, etc.) another eight times. Much of this passage is in a directing mode to the point of dictating to his hearers.

With a transitional use of "instead" in Ephesians 5:18, the writer pivots into a less commanding voice for the remainder of the passage. He uses language that is more guiding in tone, with its emphasis on thanksgiving, submission, love, and obedience. He resorts to a persuading leadership style in his attempt to influence and sway his readers toward such behavior. He urges them to "know him better,"[83] to grasp the fullness of God's love,[84] and to live a life modeled after God's character.[85] He chooses to cite the example of Christ ("just as Christ loved the church")[86] and a combination of reason, self-interest, and further references to the example of Christ,[87] practical benefits ("long life on the earth"),[88] and fear of a just God[89] as part of his strategy to persuade them to these Christian values.

His use of Christ's example to encourage his readers to move to a higher state of readiness is illustrated with regard to forgiving ("just as in Christ God forgave you")[90] and love ("Be imitators of God . . . and live a life of love, just as Christ loved").[91] This type of leadership behavior that prompts growth to higher levels of Follower Readiness is also in alignment with the Situational Leadership Model.

Conclusion

This passage supports an R2 level of readiness on the part of the readers. The leadership style is a combination of S1 telling and S2 selling. His emphasis is initially on very candidly marking the path, but he shifts midway to influence or convince his readers, using a low S2 persuading style of selling.

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[82] Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 64-65.
[83] Eph. 1:17.
[84] Eph. 3:18-19.
[85] Eph. 4:32-5:1.
[86] Eph. 5:25.
[87] Eph. 5:28-33.
[88] Eph. 6:3.
[89] Eph. 6:5-9.
[90] Eph. 4:32.
[91] Eph. 5:1-2

III: Summary

The appearance that Ephesians may have been an encyclical letter intended to be shared among several congregations in western Asia Minor[92] provides context for the low follower readiness levels reflected in the text. The author may well have been writing to the lowest common denominator among his target audiences. Together with the fact that these congregations were composed of a significant element from the slave population and that the Greco-Roman culture in which they existed placed a high social value on maintaining a proper hierarchal structure[93] all reinforced a relatively low estimation of his reader's follower readiness.

Values and Readiness Level in the Ephesians

In the letter to the Ephesians, Paul underscores the importance of spiritual wisdom and the necessary enlightenment of their hearts.[94] He indicates the Ephesians are enabled for this because they have been "made alive" by God's grace[95] and have been taught according to the truth.[96] However, their depth of experience is suspect because they need to be reminded of certain basics,[97] including that they are no longer beginners[98] and continue to require instruction in elementary behaviors.[99] The apostle omits any mention of their depth of experience (the second interrogative criteria), their confidence in their abilities (the third interrogative criteria), and any willingness to implement specific actions or tasks on their own (the fourth interrogative criteria). This is in marked contrast with characterization of other congregations (see *Contrast with Others* below.) The apostle provides specific encouragement for them to improve in confidence.[100] With regard to their willingness to live a life worthy of their calling in Christ ("fit to obtain the blessings"),[101] Paul urges them to their utmost[102] and challenges them to "make every effort."[103] Taken together, the text supports a view that Paul's assessment of their readiness to pursue these values would be at the follower readiness level R2 high skill/low experience.

Situational Leadership Approach S2

The apostle Paul's characterization of his readers not only aligns with a high skill/low experience readiness level, but his communication with them also reflects a

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[92] Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 143. Nils Alstrup Dahl, *Adresse und Proomium des Epheserbriefs* TZ, 7 (1951):241-64.

[93] Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 106-107.

[94] Eph. 1:17-18.

[95] Eph. 2:1, 5.

[96] Eph. 4:21.

[97] Eph. 2:12.

[98] Eph. 4:14.

[99] Eph. 4:25-31.

[100] Eph. 3:12.

[101] Thayer's Greek Lexicon. Electronic Database, 2000, www.biblesoft.com (accessed December 1, 2006).

[102] Eph. 4:1.

[103] Eph. 4:3.

style suited to them (see Figures 3A and 3B). Paul's approach to infusing these values emphasizes explaining, clarifying, persuading, and selling the task to the followers. It is consistent with the S2 situational leadership approach of selling.[104]

Selling. The apostle goes to some length to provide a gospel synopsis very early in the epistle.[105] He highlights the blessings of God's plan and uses language describing his audience as being "chosen," "adopted," and having a redemption that was "freely given," including forgiveness of sins and eternal riches. One might be prompted to respond to Paul's summation with "Such a deal!" To think of this preamble in Ephesians as "selling" does not require much imagination.

Explaining. The apostle continues along these lines by explaining the reasons for his desire that they have spiritual wisdom and enlightened hearts. He makes it clear that these values will enable them to better know God and the hope to which he had called them.[106] He wants them to understand why these things were important to them.

Clarifying. Paul goes further to clarify how these concepts apply to them. Ephesians 2 begins with "As for you,"[107] continues with the description of how the Gentiles fit into the plan of redemption,[108] and explicates that this relationship has resulted in them becoming "fellow citizens" and "members of God's household."[109]

Persuading. The author of the epistle carries on in this vein and uses his tools of persuasion to influence them in practical steps toward achieving spiritual wisdom and enlightenment of their hearts.[110]

The apostle's approach in this epistle is to explain and to convince his readers of a "big idea." His aim was not primarily to correct false views on some special point (i.e., telling), although he does resort to an S1 leadership style in some sections as we've demonstrated (see Figures 3A and 3B). Rather, his focus is to emphasize a great central truth—that God's eternal purpose is to gather and restore harmony into the entirety of the created universe, in Christ Jesus[111]—through an explaining and persuading methodology using an S2 selling leadership style. His overall purpose was to communicate a full, clear knowledge of this purpose of God. That he adopts the leadership style of communication observed in this epistle is demonstrably consistent with, and supportive of, this purpose.

The apostle desired to effectively communicate certain strongly held concepts to the Christians at Ephesus. From the text of his letter, he viewed them as able—but not yet sufficiently experienced—to behave consistently with those values. His communication approach with them is consistent with the Situational Leadership Model in attempting to influence their behavior to incorporate those values.

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[104] *Situational Leadership Model.*
[105] Eph. 1:3-14.
[106] Eph. 1:15-18.
[107] Eph. 2:1.
[108] Eph. 2:11-22.
[109] Eph. 2:19.
[110] Eph. 5:1-6:14.
[111] Eph. 1:10.

Contrast with Others

The apostle Paul did not always adopt the S2 selling leadership style. Philippians reflects a different level of follower readiness. For example, one may detect indications of follower readiness substantially higher in the Philippians than in the Ephesians. With regard to experience/depth, they have progressed and have "joy in the faith."[112] They also are experiencing similar trials to Paul's own sufferings.[113]

With regard to confidence, Paul expresses certainty in their tested abilities and has confidence that "God will complete the good work in them."[114] Their prayers have been effective in Paul's life,[115] and they have stood the test of suffering for Christ.[116] They have demonstrated a level of commitment that prompts the apostle to challenge them to "work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose."[117] Thayer renders this as "work out your salvation with most intense earnestness"[118] Paul is challenging, confronting, and almost daring them to move to the next level of commitment! The Philippians were at a high R3 and the apostle is challenging them to move ahead to an R4 level of follower readiness.

Commensurate with this higher level of follower readiness, Paul's leadership style was S3 participating with some indications of S4 delegating. He collaborates with them as they "share in God's grace";[119] he enjoins them to "complete (his) joy, being like-minded and in one spirit";[120] rejoice with him;[121] follow his example;[122] and learn from him.[123] They also partnered with him by providing funds for the apostle's financial needs.[124] Paul sends Epaphroditus back into their care.[125] This can be viewed as a test of their willingness and commitment to deal with delegated responsibility. As mature as the Philippians have become, Paul provides them an opportunity to move to the next level of follower readiness. His assessment of the Philippians' follower readiness and his Leadership style were markedly different from that in the Epistle to the Ephesians.

IV: Conclusion

As a result of this analysis of leadership style and follower readiness in the Epistle to the Ephesians, two conclusions are readily supported. First, there is a high degree of congruence between Paul's leadership style with the follower readiness levels

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[112] Eph. 1:25.
[113] Eph. 1:30.
[114] Eph. 1:6-7.
[115] Eph. 1:19.
[116] Eph. 1:29.
[117] Eph. 2:12-13.
[118] Thayer's Greek Lexicon. Electronic Database, 2000, www.biblesoft.com (accessed December 1, 2006).
[119] Eph. 1:7.
[120] Eph. 2:2.
[121] Eph. 2:18.
[122] Eph. 3:17.
[123] Eph. 4:9.
[124] Eph. 4:15-16.
[125] Eph. 2:25.

of his readers. Second, the author of this epistle also endeavors at certain points to move his readers to the next level of follower readiness. Both of these leader behaviors are highly consistent with the Situational Leadership Model and its predictions of successful leadership.

The apostle Paul adapted the form of his message or values, and his style of communication in attempting to influence his respective audiences in this epistle. He tailored his communication style to the characteristics of his audience in a way very consistent with the Situational Leadership Model. His Epistle to the Ephesians provides an excellent example from the first century of a leader assessing his followers and adjusting his leadership style to fit their readiness as followers. These results provide encouragement to religious and secular leaders today to follow his approach in achieving effective communications.

To answer the question "So what?" is to assess the results of Paul's leadership and go beyond mere descriptive analysis. It is historical fact that the church in Ephesus played a major role in disestablishing the Diana worship that had dominated the social, economic, and religious culture of the city for centuries. History also attests that the Christian church, at large, was significantly influenced by the apostle Paul's writing and leadership, surviving the ravages of Rome and the lions of the Coliseum. The extent to which these successes reflect the effectiveness of Paul's leadership style in inculcating his values, as predicted by the Situational Leadership Model or the playing out of his central message concerning the eschatological victory of Christ as Savior and Lord of Lords independent of Paul's leadership style, is beyond the scope of this analysis. This analysis does suggest that Paul's situational leadership style aligns with successful leadership principles as described by the Situational Leadership Model and its predictors of leadership and organizational success.

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JOHN 21: A JOHANNINE MODEL OF LEADERSHIP

RANDY POON

In John 21:1-25, the author, John, retells his personal account of an encounter between his fellow disciples and Jesus following His resurrection. Utilizing inner texture analysis in the socio-rhetorical tradition, I examine the text and look to John's perspective of Jesus as a leader. My analysis also examines from the Johannine viewpoint Jesus' role as change agent and guide with a focus on Jesus' interaction with Peter. I compare and contrast this insight with current social theories and models of leadership, as well as outline the social and cultural dynamics of leadership.

I: Inner Texture Analysis of John 21:1-25

The use of socio-rhetorical criticism, a multi-dimensional approach to textual analysis introduced by Robbins, allows us to use multiple layers or textures to interpret the text. While his approach involves several perspectives in which to explore the various textures, we focus on the first of these perspectives, the inner texture. He suggests that this involves looking at "the repetition of particular words, the creation of beginnings and endings, alternation of speech and storytelling, particular ways in which the words present arguments, and the particular 'feel' or aesthetic of the text."[1]

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[1] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge, PA: Trinity Press, 1996), 3.

Narratological Units

In commencing this socio-rhetorical interpretation of John 21:1-25, it would appear there are three narratological units within the text, each beginning with a narrative account. The first unit begins and ends with the voice of the narrator in v. 1 setting the scene of Jesus' encounter with His disciples by the Sea of Tiberias. In the second unit, the voice of narrator prepares the reader for Jesus' discussion with Peter in v. 15 and ends with the voice of Jesus (attributed speech) in v. 19. The third unit also begins with the voice of narrator in v. 20 regarding Peter's reaction to his fate and that of the beloved disciple, and ends with the voice of the narrator who reminds us that he is a witness to these accounts. The three textual units within John 21:1-25 are depicted in Table 1.

Table 1. Narratological Units in John 21:1-25 (NRSV)

Introduction: John 21:1-14

1	After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way.
2	Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples.
3	Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.
4	Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus.
5	Jesus said to them, "Children, you have no fish, have you?" They answered him, "No."
6	He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish.
7	That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea.
8	But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.
9	When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread.
10	Jesus said to them, "Bring some of the fish that you have just caught."
11	So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn.
12	Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord.
13	Jesus came and took the bread and gave it to them, and did the same with the fish.
14	This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

Body: John 21:15-19

15	When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs."
16	A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep."
17	He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep.
18	Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go."
19	(He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

Conclusion: John 21:20-25

20	Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, "Lord, who is it that is going to betray you?"
21	When Peter saw him, he said to Jesus, "Lord, what about him?"
22	Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!"
23	So the rumor spread in the community that this disciple would not die.
24	Yet Jesus did not say to him that he would not die, but, "If it is my will that he remain until I come, what is that to you?" This is the disciple who is testifying to these things and has written them, and we know that his testimony is true.
25	But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Repetitive-Progressive Texture and Pattern in John 21:1-25

The first element of the inner texture analysis begins by examining the repetitive-progressive texture and pattern in John 21:1-25. This section looks at the patterns that emerge through the repetition and progression of key words and topics.

Repetitive texture and pattern in John 21:1-25. Table 2 outlines the words and phrases that are repeated in the text. The list highlights the characters, actions, phrases, and emotions presented throughout the pericope.

In analyzing the repetitive texture and pattern, the following characters stand out in the text: Jesus, Peter, John (also referred to as the "disciple whom Jesus loved"), and the other disciples (to a lesser extent). The important objects that are repeated throughout the text include: references to fish or fishing, the boat, and breakfast or bread. Important questions, statements, or commands that are repeated by either Jesus or Peter include: "Do you love me?", "You know that I love you," "Feed/tend my lambs/sheep," and "Follow me."

Table 2. Repetitive and Progressive Texture and Pattern in John 21:1-25

Introduction: John 21:1-14

#	Jesus	Lord	Simon Peter	disciples	sons of Zebedee / disciple	love Q	love A	feed/tend	fire	fish	boat	bread/breakfast
1	Jesus			disciples								
2			Simon Peter	disciples	sons of Zebedee							
3	Jesus		Simon Peter	disciples						go fishing	boat	
4	Jesus											
5	Jesus									no fish		
6										so many fish	boat	
7	Jesus	Lord	Simon Peter /Peter		disciple whom Jesus loved					net full of fish	boat	
8				disciples								
9									charcoal fire	fish		bread
10	Jesus									some of the fish		
11			Simon Peter							full of large fish		
12	Jesus	Lord		disciples								breakfast
13	Jesus									fish		bread
14	Jesus			disciples								

Body: John 21:15-19

#	Jesus	Lord	name			Do you love	You know	feed/tend		follow		breakfast
15	Jesus	Lord	Simon Peter/ Simon son of John			Do you love me more than these?	You know that I love you	feed my lambs				breakfast
16	Jesus	Lord	Simon son of John			Do you love me?	You know that I love you	tend my sheep				
17	Jesus	Lord	Simon son of John/Peter			Do you love me?	You know that I love you	feed my sheep				
19										follow me		

Conclusion: John 21:20-25

#	Jesus	Lord	Peter		disciple whom Jesus loved				follow	
20	Jesus		Peter		disciple whom Jesus loved, one who reclined next to Jesus				following them	
21	Jesus	Lord	Peter							
22	Jesus				this disciple				follow me	
23	Jesus									
24					the disciple					
25	Jesus									

Progressive texture and pattern in John 21:1-25. Progressive textures (i.e., progressions of words or phrases) weave their way throughout this text. They include: progressive patterns of the names used of Jesus, progressive patterns of characters (more specifically, Peter), and progressive patterns of speech (i.e., Jesus' dialogue with Peter). These particular progressive textures are also outlined in Table 2 and are discussed below.

Jesus' name is used seventeen times in this pericope. Each time it is used in a narrative context by the author. Jesus is referred to as 'Lord' six times: once in a narrative context, once by the disciple whom Jesus loved (i.e. John), and four times by Peter. The disciples only refer to Jesus as 'Lord' in this text.

Throughout the book of John, the disciples refer to Jesus as either 'Rabbi' (*rhabbi*[2]) which is also translated as 'Teacher' or 'Master,' or 'Lord' (*kyrios*[3]) which is also translated as 'Sir.' At the outset of this gospel the title, Rabbi is used more frequently. Following the 11th chapter, the title 'Lord' is the only form utilized by the disciples. In John 20:16, Mary uses the title 'Rabboni' (only one of two occasions where this most honored form of *rhabbi* is used to refer to Jesus and which also means 'Lord') to address Jesus.

The frequent references to Jesus highlight His central role in this pericope. As I indicate in the following section, the other central character in this passage is His disciple, Peter. The other disciples, including the beloved disciple, play a lesser role.

The disciple, Peter, is referred to 13 times in this text. He is called Peter, Simon Peter, and Simon son of John. As a group, the disciples are referenced six times. The author also refers to "the disciple whom Jesus loved" six times (once as one of the sons of Zebedee). This expression is found only in this gospel and is used four times (all taking place after Jesus' resurrection).

In the opening and middle unit, the author, in a narrative context, refers to Peter primarily as 'Simon Peter.' Jesus addresses (attributed speech) Peter, in the middle unit, as 'Simon, son of John.' In the final unit, the author refers to Peter simply as 'Peter.'

Peter's encounter with Jesus by the Sea of Tiberius represents the first substantial conversation that is recorded in Scripture between the two of them following Peter's denial of Jesus. As such, this may reflect the tension that appears to permeate their reunion. Jesus' intentional use of Peter's original name initially leaves the impression that Jesus might have had some second thoughts about bestowing the name 'Cephas' (the Aramaic equivalent to 'Peter') on Simon, Son of John, in John 1:42.[4] The author's repeated use of the name 'Simon Peter' or 'Peter' throughout this chapter seems to indicate that the author did not have any doubts as to the continued appropriateness of Peter's title. In fact, the author's last two references to Peter in the closing unit drop the name 'Simon' and refer to the disciple simply as 'Peter.'

The repetition and progression of speech and actions in this pericope focuses the attention on three key memories or events in Peter's life as a disciple. These events

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[2] James A Swanson, *Dictionary of Biblical Languages with Semantic Domain: Greek (New Testament)*, Electronic ed. (Oak Harbor, WA: Logos Research Systems, 1997), 4806.

[3] Ibid., 3261.

[4] Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, Electronic ed. (Peabody, MA: Hendrickson, 1994), s.v. 'John 21, verses 15-19', para. 6.

(found within each of the narratological units) include: Jesus' first encounter with the disciples (John 1:37-51), Peter's denial of Jesus in the courtyard of the high priest while he stood warming himself near the charcoal fire (John 18:18), and Jesus' renewed call for Peter to follow Him.

In the opening unit, Peter's seemingly resigned decision to return to his fishing roots (John 21:3) suggests a hint of despair[5] or purposelessness[6]. Yet once more he encounters a layman who, despite the fisherman's more experienced judgment, tells him to throw out his nets whereupon the nets become overloaded with fish. As if to heighten Peter's disconnected state of mind, the author emphasizes that it is the beloved disciple who realizes that it is Jesus who calls to them from ashore. When Peter grasps that it is his Lord who stands on the shoreline, in many ways his excitement to hastily jump into the sea to meet Him reflects the powerful impact of his relationship with Jesus. Next to Jesus once again, Peter is then reminded of a second key event from his past.

The smell and warmth of the charcoal fire likely bring back another set of powerful memories for Peter, although this time the recollections are not as pleasant. Jesus' dialogue with Peter in the middle unit mirrors the manner in which Peter denied Jesus. Three times Jesus asks Peter whether he loves Him. Yet Jesus' methods are not designed to dwell on the past but rather to restore and re-commission Peter to be the leader he was called to be.[7] As such, Jesus asks him to feed/tend to his lambs/sheep. In the first instance, Jesus calls Peter to feed His lambs, that is, to care for the young ones in the flock. Then Jesus calls Peter to shepherd the more mature members of the flock. His third call asks Peter to feed these same individuals. The three-fold repetition of Jesus' question, Peter's insistent reply, followed by Jesus' command also underscores the gravity of Jesus' call.[8] His call for Peter's commitment would take on a more serious tone.

The closing unit highlights the third memory in Peter's ministry. In John 13:36-37, Peter commits himself to follow Jesus no matter what the price. In verse 38, Jesus challenges this notion indicating that Peter would first deny Jesus three times. Returning to our text, Jesus indicates that Peter's call to follow Him will, in fact, require him to lay down his life for Jesus. In this final unit, some clarification is also provided regarding John's fate. While Peter is said to face martyrdom for his faith, there had been some speculation in the early church that John would not die. Jesus' rebuttal to Peter is clear, regardless of his fate or that of the other disciples; Peter's response is simply to follow his Master.

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[5] D. Guthrie et al., eds., *The New Bible Commentary*, 3rd ed. (Grand Rapids, MI: Wm. B. Eerdsmans, 1970), 966.

[6] Leon Morris, *The Gospel According to John* (Grand Rapids, MI: Eerdsmans, 1971), 862.

[7] Andreas J. Kostenberger, "John," in *Baker Exegetical Commentary on the New Testament*, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids, MI: Baker Academic, 2004), 597.

[8] Patrick E. Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," *Journal for the Study of the New Testament* 22, no. 75 (1999): 61-62, Kostenberger, "John," 597.

Opening-Middle-Closing Texture in John 21:1-25

Shifting from the repetitive-progressive texture and pattern analysis, the attention centers on a review of the opening-middle-closing texture. As noted earlier, there appear to be three units within John 21:1-25: an introductory unit found in John 21:1-14, a middle unit in John 21:15-19, and a concluding unit in John 21:20-25.

The nature of opening unit in relation to its closure. Within the introductory unit, the author sets the stage for another of Jesus' encounters with His disciples following His resurrection. The elements within this unit include an opening section in John 21:1-3, a middle section in John 21:4-8, and an ending section in John 21:9-14. Both the middle and ending sections could be further broken down into subsequent opening-middle-ending units. These are outlined in Table 3.

Table 3. Opening, Middle, and Closing Texture and Pattern of John 21:1-25

Introduction: John 21:1-14			
Opening		v. 1-3	Narrative account which sets the stage for Jesus' encounter with the disciples by the Sea of Tiberias
Middle		v. 4-8	Narrative account and dialogue between Peter, the other disciples, and Jesus while the disciples are fishing at sea
	Beginning	v. 4	Narrative account which introduces Jesus' arrival on the scene
	Middle	v. 5-6	Dialogue between Jesus (standing ashore) and the disciples (who are still out at sea fishing). At this point the disciples do not know that it is Jesus with whom they are speaking.
	End	v. 7-8	Narrative account describing the disciples' recognition that it is Jesus with whom they are speaking
Closing		v. 9-14	Narrative account, as well as Jesus' conversation with the disciples, describing their encounter ashore
	Beginning	v. 9	Narrative account setting the scene ashore with Jesus and the disciples
	Middle	v. 10-12a	Jesus' conversation with Peter and the other disciples inviting them to join him at the campfire and to bring the fish ashore
	End	v. 12b-14	Narrative account describing the disciples breakfast with Jesus
Body: John 21:15-19			
Opening		v. 15a	Narrative account which links the opening and middle scenes and prepares the reader for the subsequent conversation between Jesus and Peter
Middle		v. 15b-17	Jesus and Peter's exchange regarding Peter's love for Jesus and Jesus' subsequent command to Peter
Closing		v. 18-19	Jesus prophetic utterance of Peter's fate and a call for Peter to once again follow Jesus
Conclusion: John 21:20-25			
Opening		v. 20	Narrative account which turns the discussion to John's fate
Middle		v. 21-23	Jesus and Peter's conversation regarding John's fate and Jesus' requirement for Peter to follow Him regardless of the circumstances
Closing		v. 24-25	Narrative account closing the book of John and stating the authorship of the book as belonging to the disciple John

The body of this pericope begins with a narrative account (John 21:15a) linking the change in focus from the breakfast to Jesus and Peter's conversation. The middle section consists of the three verses (John 21:15b-17) describing the exchange between Jesus and Peter regarding Peter's love for Jesus and Jesus' subsequent commands to Peter. It is within these verses that Jesus both challenges and restores Peter to minister to and serve the Church. Closing out the body (John 21:18-19), the author addresses the implications of Peter's ministry and service with a prophetic utterance regarding Peter's future. Jesus' call for Peter to once again follow Him would come with a heavy price.

The concluding unit in the text turns the attention to beloved disciple's fate and the need for Peter to follow Jesus regardless of the circumstance. The opening section provides a narrative account (John 21:20) in which Peter turns the attention to John. In the middle section (John 21:21-23) Peter, concerned about the prophetic remarks regarding his future, challenges Jesus about John's fate. Jesus does not waver and calls Peter to follow Him in spite of the cost. The concluding section to this unit (John 21:24-25), this pericope, and ultimately this gospel, reminds readers of the gospel's authorship, the veracity of the testimony which it includes, and the stories about Jesus that remain untold.

In summary, the introductory unit sets the stage for the exchange between Jesus and Peter in the body of the pericope. The middle unit highlights Jesus' unwavering commitment to His disciple, Peter, in spite of his stumbles in the courtyard prior to Jesus' crucifixion. The concluding unit addresses the fate of both Peter and John with respect to the cost of following Jesus, while also bringing closure to the gospel.

The nature of the topics that replace topics at the beginning. The transition between and within each of the units can also be depicted by reviewing the topic that opens each unit and how it is replaced by subsequent topics. The nature of the replacement of the topics in John 21:1-25 is outlined in Table 4.

Table 4. Nature of topics that replace topics at the beginning of John 21:1-25

Introduction: John 21:1-14		
Opening	v. 1	A <u>narrative statement</u> concerning Jesus' appearance to the disciples
Closing	v. 14	A <u>narrative statement</u> explaining that this was Jesus' third appearance to them
Body: John 21:15-19		
Opening	v. 15	An initial <u>question</u> by Jesus regarding Peter's love for and commitment to Jesus and His subsequent command to Peter
Closing	v. 18	A <u>prophetic utterance</u> of Jesus regarding the cost of Peter's commitment to Him
Conclusion: John 21:20-25		
Opening	v. 18	A <u>narrative statement</u> regarding Peter's inquiry as to John's fate
Closing	v. 24	A <u>narrative statement</u> concerning the book's authorship and veracity

Function of the parts of the text in relation to the entire text. The story that is weaved through this pericope focuses on Jesus and the restoration and re-commissioning of Peter to follow Jesus and to tend to His followers. The introductory

unit not only sets the stage for this restoration but also provides a memory-laden backdrop (as previously discussed) for Jesus and Peter's exchange in the middle unit. Their interaction also draws upon the context of Peter's denial of Jesus in the form of His questions and commands. It is not a trite discussion. Jesus uses the occasion to seriously ascertain Peter's love for and commitment to Him. This leads into the concluding unit that continues the theme of commitment using the backdrop of the beloved disciple's fate.

Narrational Texture and Pattern in John 21:1-25

Turning to the narrational texture and pattern in the text, I examine the "scenes" within the narrative, the active "voices," the sequence of the narrative, and its plot. Table 5 outlines the three major scenes and the alternation of active voices in John 21:1-25.

The "scenes" in John 21:1-25. There appear to be three separate scenes in this pericope. Each of the scenes begins with an introduction by the implied narrator. The first scene (John 21:1-14) takes place on or along the Sea of Tiberias and involves Jesus and the disciples. It opens with Peter and the disciples deciding to go fishing and eventually encountering Jesus. Following their time at sea, Jesus invites them to join him around the campfire to have some breakfast. The second scene (John 21:15-19) occurs after the meal and focuses on Peter alone with Jesus. Some time after their discussion, the third scene (John 21:20-25) depicts Jesus, Peter, and (at least) John walking from the location of the second scene, whereby Peter turns and notices John. While the attention does turn to John, he is not directly involved in the conversation.

The "voices" and sequence of the narrative. There are four distinct voices in this text. They include: the narrator, Jesus, Peter, and the six other disciples that were present at the time. Scene one begins with the voice of the narrator describing the setting for Jesus' third encounter with the disciples following his resurrection. The narrator's voice flows in and out of the scene, marking out the insertion of other voices in this scene. Each of the voices interjects quickly without any prolonged emphasis on any of their statements. Jesus plays the main role in this scene (as He does in every scene) interacting with the disciples collectively and then later on alone with Peter. While Peter is a central character in subsequent scenes, his voice is more subdued initially. The author also notes the presence of the beloved disciple in the scene through his recognition that it was Jesus to whom the disciples were speaking. In addition, this disciple points out Peter's attire (or lack of it) while the disciples were out at sea fishing.

Scene two reduces the number of voices to that of Jesus, Peter, and the narrator. While the narrator opens the scene by introducing Jesus and Peter's exchange, his role is fairly muted in scene two. Once again, Jesus plays the central role in the scene with Peter's prominence in the text increasing significantly. The reader likely now understands that the text is focused on this tense encounter between Jesus and Peter. Although the dialogue is not lengthy, the manner in which Jesus repeats the question and command draws significant attention to the exchange.

The narrator's voice takes the more dominant position in the final scene; the dialogue in this scene is substantially reduced from the previous scene. The author

introduces this brief sequence with Peter inquiring of Jesus as to the beloved disciple's own fate. Following Peter and Jesus' short interaction, the narrator takes the time to clarify the false rumor that the beloved disciple would not die. The narrator also concludes the pericope (and gospel) emphasizing the gospel's veracity and the fact that the narrator personally witnessed Jesus' ministry.

Table 5. Major "Scenes" and Alternation of Active "Voices" in John 21:1-25

A: John 21:1-14

Voice	Quote
Narrator	"After these things Jesus showed himself again to the disciples…"
Peter	"I am going fishing."
Other disciples	"We will go with you."
Narrator	"They went out and got into the boat…"
Jesus	"Children, you have no fish, have you?"
Disciples	"No."
Jesus	"Cast the net to the right side of the boat, and you will find some."
Narrator	So they cast it, and now they were not able to haul it in…"
John	"It is the Lord!"
Narrator	"When Simon Peter heard that it was the Lord…"
Jesus	"Bring some of the fish that you have just caught."
Narrator	So Simon Peter went aboard and hauled the net ashore…
Jesus	"Come and have breakfast."
Narrator	Now none of the disciples dared to ask him….This was now the third time that Jesus appeared to the disciples after he was raised from the dead."

B: John 21:15-19

Voice	Quote
Jesus	"Simon son of John, do you love me more than these?"
Peter	"Yes, Lord; you know that I love you."
Jesus	"Feed my lambs…. Simon son of John, do you love me?"
Peter	"Yes, Lord; you know that I love you."
Jesus	"Tend my sheep….Simon son of John, do you love me?"
Narrator	Peter felt hurt because he said to him the third time…
Peter	"Lord, you know everything; you know that I love you."
Jesus	"Feed my sheep…"
Narrator	(He said this to indicate the kind of death by which he would glorify God.)
Jesus	"Follow me."

C: John 21:20-25

Voice	Quote
Narrator	Peter turned and saw the disciple whom Jesus loved following them…
Peter	"Lord, what about him?"
Jesus	"If it is my will that he remain until I come, what is that to you? Follow me!"
Narrator	So the rumor spread in the community that this disciple would not die…

The "plot" of the narrative. The "plot" of the narrative of John 21:1-25 focuses on Peter's restoration following his denial of Jesus. While the other disciples also turned and ran from the courtyard, the author portrays Peter as an example for all of the

disciples. His restoration is their restoration.[9] This is not to say that Peter plays an equal role to the remaining disciples. *Petros* is still the rock upon whom Jesus would build His church. The author's portrayal of the disciples' resignation at the start of the pericope and the scene by the Sea of Tiberias complete with all of the allusions to previous memories is further highlighted by Jesus' frank interaction with Peter. While his restoration would signal a new beginning, the past is not to be forgotten. Jesus' threefold inquiry of Peter is not lost on the headstrong disciple. He likely knows very well of his Lord's intentions. Would he run away again as he once did in the courtyard? Not this time for despite his hurt he chooses to reaffirm his commitment to Jesus. Humility and restoration emerge from failure and despair.[10] From the author's perspective, Simon who had been given the name *Cephas* or Peter (John 1:42), who is briefly referred to as Simon, son of John in the middle unit, receives the name Peter once more by the end of the text.

Yet this rebirth does not exist unto itself. As quickly as Jesus restores Peter, He conveys to him the cost of discipleship. In many ways, the very pain which Peter sought to avoid through denying Jesus and the fact that He had to be crucified will now come full circle through Jesus' prophetic utterance of Peter's own fate, one that will likely lead to martyrdom.[11] Although Peter's future demise would not necessarily be prescriptive for all who follow Jesus, the call to do exactly that regardless of the circumstances reflects the author's concluding message. Peter's capacity, along with that of his fellow disciples, has been revitalized and it is with this renewed sense of hope that the disciples are sent out again into their surrounding world. The message for John's readers at the end of his gospel is that despite our failures we can be restored back to Him and into ministry and service as we authentically respond to Jesus in love and with a resolute commitment.

Argumentative Texture and Pattern in John 21:1-25

The next step in the inner texture analysis is to review the argumentative texture and pattern of John 21:1-25. As outlined in Table 6, the author frequently utilizes a structure which begins with Jesus asking a question, Peter responding to the question, followed by Jesus commanding Peter to take a particular course of action. Unlike earlier sections in the gospels where the emphasis is placed on Jesus as teacher with an underlying argumentative texture and pattern of a question followed by an answer[12], John's focus is on Jesus as agent of change and guide. The text closes off the gospel and accordingly, the author takes the opportunity to challenge and motivate the implied reader to action. Jesus' emphasis is on commissioning His disciples to take responsibility in fulfilling their called upon role. Jesus' command for Peter to tend and feed the flock is no longer simply a call to follow, but rather a call to lead.

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[9] Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," 65.
[10] Kostenberger, "John," 598-99.
[11] Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. G.R. Beasley-Murray, R. W. N. Hoare, and J. K. Riches (Philadelphia: Westminster Press, 1964), 713-14.
[12] Corne J. Bekker, "Exploring Leadership through Exegesis," *Regent University, School of Leadership Studies Guide* (2006): 41-42.

Table 6. Argumentative Texture and Pattern in John 21:1-25

Text Reference	Argumentative Texture and Pattern	Character
v. 3	Statement	Peter and the other disciples
v. 5	**Question**	Jesus
v. 5	**Answer**	Disciples
v. 6	**Command**	Jesus
v. 7	Exclamation	John
v. 10	Command	Jesus
v. 12	Statement	Jesus
v. 15	**Question**	Jesus
v. 15	**Answer**	Peter
v. 15	**Command**	Jesus
v. 16	**Re-direct of original question**	Jesus
v. 16	**Answer**	Peter
v. 16	**Command**	Jesus
v. 17	**Re-direct of original question**	Jesus
v. 17	**Answer**	Peter
v. 17	**Command**	Jesus
v. 18	**Prophetic utterance**	Jesus
v. 18	**Command**	Jesus
v. 21	Question	Peter
v. 22	**Question**	Jesus
v. 22	**Command**	Jesus

The first series of question-answer-commands pertains to the scene at the Sea of Tiberias. Jesus' question to the disciples is whether they have caught any fish. They respond that they have not caught anything to which Jesus commands them to cast their net once again. This reference to Jesus' original call for Peter and the other disciples to trust and follow Him takes on renewed meaning. While the disciples may feel they have gravely faltered in their mission, Jesus reminds them that this call has not changed. Their nets are to be filled with again.

The next three series of question-answer-commands shift to the second scene and isolate the focus on Jesus and Peter. However, the tone of these questions penetrates far deeper than the initial question in the first scene. The nature of the questions and their repeated use directly target the nature of Peter's love and commitment to Jesus. Had Jesus asked the question only once, it may have appeared to have been rhetorical. To ask the question over and over again is to break through the outer core of superficiality and to search inside the heart of this disciple.

In the second scene, Jesus' commands prompt Peter to serve and care for the others in response to his love for Jesus. In the final scene, He calls Peter to follow Him, not just anywhere but unto death. The culmination of Peter's restoration is to obey Jesus' commands and to receive the mantle of responsibility which was being passed on to him. Again, while the focus is place on Peter, the message for the implied reader is that they, too, are to obey His commands in response to their love for Jesus and to follow Him wherever that might lead.

Sensory-Aesthetic Texture and Pattern in John 21:1-25

Turning to the final element of the inner texture analysis, the focus turns to the sensory-aesthetic texture and pattern in the text. As previously mentioned, Jesus uses this third encounter with His disciples to bring into the picture the memory-laden past, the opportunity to restore Peter (and ultimately the rest of the disciples), and the mission that still lay ahead of them. The author uses both emotion-fused thought and self-expressive speech (Table 7) to create vivid images in the mind of the implied reader.

In the first scene, there is the portrait of the confused disciples.[13] They have already encountered the risen Lord, yet they do not understand what lies ahead for them. Somewhat bewildered and direction-less they decide to go fishing. The beloved disciple is the first to grasp Jesus' presence. The Lord stands on the shore guiding them through a seemingly unproductive fishing expedition. Not only does the author highlight John's excitement, but he also places an exclamation point on Peter's reaction to Jesus' presence. There is much anticipation in the air. As the disciples gather around the charcoal fire there is also the presence of familiar smells sending them back to a darker time.

The second scene brings the image of the emotionally tense exchange between Jesus and Peter. Jesus probes the depth of His disciple's love and commitment. Is he ready for the next phase? Peter inwardly squirms as he listens to the penetrating and disturbing questions of his Lord. At the heart of following Jesus is love. But this love is not merely an ephemeral emotion, but rather the foundation for their subsequent commitment and service. John conveys Peter's feeling of dismay and disappointment as Jesus continues to question Peter's love for the Lord. There is a sense of exasperation in Peter's third reply, "Lord, you know everything…" (John 21:17b). Jesus persists, "Feed my sheep." Then leading into the third scene, Jesus raises the bar even higher for Peter by foretelling his fate and the cost of following Jesus. The implied reader understands that this cost is also their own. There would come a time when they, too, might have to pay a price.

At the outset of this text, the mood is uncertain perhaps even despairing. The author moves the implied reader through the excitement and familiarity of when Jesus first encountered the disciples at the beginning of His ministry. There is a shift in the second scene to a mood of relief as we come to discover Jesus' renewed love for Peter. Yet there is also a more somber mood as the reader comes to understand that with restoration also comes responsibility. As John concludes his gospel, there is a sense of both anticipation and gravity. The author ends by stating that the world could not contain all the volumes that could be written of Jesus' exploits. We are left with impression that within these volumes may one day include our own exploits of love, devotion, and service to the Lord.

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[13] Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," 57-59.

Table 7. Zone of Emotion-Fused Thought and Self-Expressive Speech in John 21:1-25

Introduction: John 21:1-14

3

| [Peter stating] I am going fishing. |
| [Jesus asking] Children, you have no fish, have you? |
| [Jesus commanding] Cast the net to the right side of the boat, and you will find some. |

5

6

7   [The disciple whom Jesus loved exclaiming] It is the Lord!

When Simon Peter heard it was the Lord, he put on some clothes, for he was naked, and jumped into the sea

9

They saw a charcoal fire there

Body: John 21:15-19

15   [Jesus asking] Do you love me more than these?
[Peter responding] You know that I love You

[Jesus commanding] Feed my lambs

16   [Jesus asking] Do you love me?
[Peter responding] You know that I love you.

[Jesus commanding] Tend my sheep

17   [Jesus asking] Do you love me?

Peter felt hurt because he said to him the third time…

[Peter responding] Lord, you know everything; you know that I love you.

[Jesus commanding] Feed my sheep

18

[Jesus stating] But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go."
He said this to indicate the kind of death by which he would glorify God

19   [Jesus commanding] Follow me

Conclusion: John 21:20-25

20   Peter turned and saw the disciple whom Jesus loved following them

21   [Peter asking] What about him?

22   [Jesus asking] If it is my will that he remain until I come what is that to you?   [Jesus commanding] Follow me

II: Jesus as Agent of Change and Guiding

In summarizing the various layers to the inner texture analysis of this pericope, several elements stand out. Despite the sense of discouragement that the disciples, and in particular Peter, feel, Jesus takes the initiative to reaffirm and restore them. Peter's restoration, though likely somewhat discomforting, also serves as his re-commissioning.[14] With respect to this renewed call to now tend and shepherd the flock, Peter realizes that it must first be grounded in love[15] and second, that it comes with a price[16]. He better recognizes what it means to follow His Master.

Stemming from these summary elements, what do they say to Christian leaders regarding their interaction with followers? How does Jesus' restoration of Simon, son of John, speak to a contemporary application of our text? Moving from the exegetical analysis and looking at John's perspective and understanding of leadership, a number of key themes and principles seem to emerge that will be explored and discussed in the following sections. Leadership is first love-based; second, it restoratively prepares individuals; third, it nurtures a deep-rooted sense of commitment; and finally, it guides individuals to the fulfillment of higher-order personal and organizational objectives.

Leadership as Love

John's depiction of Jesus' leadership approach centers in a love that flows from heaven and extends toward those He serves and leads. Love is at the core. Jesus' persistence in questioning Peter focuses on the one main point, "Do you love me? That is, is love at core of who you are?" Earlier in the gospel, the author clearly emphasizes this affective nature in Jesus. More than any of the other gospel writers, John reinforces this central premise in Jesus' teaching. The word "love" appears 15 times in both Matthew and Luke, 6 times in Mark, and 37 times in John's gospel. The author records in John 14:23 (NRSV), "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them." This is the means in which He reveals Himself to His followers.

In the middle unit of John 21:1-25, each time that Jesus inquires of Peter's love for Him, Jesus also commands Peter to tend/feed His lambs/sheep. Minear suggests, "Love for Jesus must be seen to be inseparable from care for his flock."[17] He adds that Peter's love for the flock would emanate from his love for Jesus and it would reflect the love that Jesus had for His disciples (John 13:34, 14:21, 15:9, 10, 12).

The premise of an others-focused, moral love as the basis for one's leading is also found in leadership theories. Patterson's[18] servant leadership model and

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[14] Morris, *The Gospel According to John*, 875.

[15] Ibid.

[16] Kostenberger, "John," 598-99.

[17] Paul S. Minear, "The Original Functions of John 21," *Journal of Biblical Literature* 102, no. 1 (1983): 94.

[18] Kathleen Ann Patterson, "Servant Leadership: A Theoretical Model," *Dissertation Abstracts International* 64, no. 2 (2003): 10.

subsequently Winston's[19] extension of Patterson's model both posit that servant leadership begins with an *agapao*[20] love. Winston writes, "*Agapao*, as a moral love, means that today's leaders must consider the human and spiritual aspects of their employees/followers."[21] In the context of his spiritual leadership theory, Fry asserts that spiritual leadership takes the form of intrinsic motivation demonstrated through vision, hope/faith, and altruistic love.[22] He adds that love has the power to mitigate the destructive influence of emotions such as fear, anger, failure, and pride. Building on this, Quinn offers that tough love is an essential element of leadership.[23] He argues that taken too far, love in the context of compassion and caring can become indulgent and permissive. On the other hand, tough love is both compassionate and assertive, calling "others to higher objectives and standards while also showing empathic, relational support."[24] In our text, Jesus' emphasis on a compassionate and assertive love provides the necessary remedy for Peter's sense of failure stemming from his denial of Jesus. This leads us to the second major aspect of John's perspective of Jesus' leadership.

Leadership as Restorative Preparation

Fry writes that, "Focusing on care and concern for both self and others, independent of one's own needs, drives out fears and worries, anger and jealousies, failures and guilt, and provides the foundation for well-being…"[25] In many ways, these are the issues that the disciples, and in particular Peter, face. Spencer suggests that collectively the disciples are a group eagerly seeking restoration.[26] He offers that on several occasions, the implied audience must be left somewhat bewildered at the disciples' actions in John 21. In the previous chapter, Thomas required physical evidence to corroborate that his colleagues had indeed seen Jesus (John 20:24-29). Jesus takes note of this and asks, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe" (John 20:29). Yet in spite of this, the author highlights in the very next chapter that the disciples do not initially recognize Jesus when they are first out at sea attempting to catch fish.

Even the disciples outing at sea might be construed by the readers in the 1st century church to be irresponsible and neglecting their responsibility as disciples. As previously noted, Jesus addresses Peter merely as Simon, son of John, leading the implied audience to believe that "Peter, who represents the disciples as a character group in ch. 21, is depicted as undergoing a reversion in discipleship."[27] Given this, the authorial audience is quite likely aware of the need for Peter's restoration. In some

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[19] B. Winston, "Extending Patterson's Servant Leadership Model: Coming Full Circle" (paper presented at the Servant Leadership Research Roundtable, Regent University, Virginia Beach, VA, October 16 2003), 2.

[20] Swanson, *Dictionary of Biblical Languages with Semantic Domain: Greek (New Testament)*, 26.

[21] Bruce Winston, *Be a Leader for God's Sake* (Virginia Beach, VA: Regent University, 2002), 8.

[22] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 719.

[23] Robert E. Quinn, *Building the Bridge as You Walk on It: A Guide for Leading Change* (San Francisco: Jossey-Bass, 2004), 184-194.

[24] Ibid.: 186.

[25] Fry, "Toward a Theory of Spiritual Leadership," 713.

[26] Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," 65.

[27] Ibid.: 58.

aspects, their reading of this pericope reminds them that the door is open for them as well to experience this restoration. It is in this context and building from the foundation of love that Jesus' seeks to restore His disciple and prepare him for his future ministry and service.[28]

Similarly, Fry's spiritual leadership model offers that altruistic love forms the basis for the development of hope and faith in the life of team members and that this results in empowered teams. In this manner, spiritual leadership leaves a legacy of changed lives of individual team members.[29] Avolio and Gardner posit, in their model of authentic leadership, that leaders, in the process of being role models for team members, actively engage in a mutual developmental process.[30] One way that leaders can facilitate this engagement is by embracing both competence and failure.[31] To a large degree, restoration emerges from the tension that exists between these seemingly opposing values. Our pursuit of competence inevitably encompasses failure. Jesus' restoration of Peter exemplifies the skillful management of that tension.

Leadership as restorative preparation also parallels the role leaders have as mentors and their role in preparing and developing followers. Stanley and Clinton speak to the responsibility that leaders have to empower their followers and help them reach their potential.[32] De Pree and Wright remark, "What we do in life will always be a consequence of who we are. The mentor and the mentoree have joined together in a process of becoming."[33] Coupled with a foundation of love, mentoring can also a restorative impact. Nouwen notes,

> To care means first of all to be present to each other. From experience
> you know that those who care for you become present to you. When they
> listen, they listen to you. When they speak, they speak to you. Their
> presence is a healing presence because they accept you on your terms,
> and they encourage you to take your own life seriously.[34]

Leadership as the Nurturing of Commitment

In Hersey's situational leadership model, he refers to the concept of follower readiness.[35] The two major elements of readiness are ability (capacity) and willingness (commitment). This also follows the work of others such as Maier[36] and Vroom[37] who

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[28] F. F. Bruce, *The Gospel of John* (Grand Rapids, MI: William B. Eerdsman, 1983), 405.

[29] J. Lee Whittington et al., "Legacy Leadership: The Leadership Wisdom of the Apostle Paul," *The Leadership Quarterly* 16, no. 5 (2005): 753.

[30] Bruce J. Avolio and William L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *The Leadership Quarterly* 16, no. 3 (2005): 327.

[31] Fiona Lee et al., "New Knowledge Creation in Organizations," in Positive Organizational Scholarship: Foundations of a New Discipline, ed. Kim S. Cameron, Jane E. Dutton, and Robert E. Quinn (San Francisco: Berrett-Koehler, 2003), 199-202.

[32] Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Navpress, 1992), 40.

[33] Max DePree and Walter C. Wright, "Mentoring: Two Voices," www.depree.org/pressreleases/2voices-august2003.html (accessed July 27, 2006).

[34] Henri J. M. Nouwen, *Out of Solitude* (Notre Dame, IN: Ava Maria Press, 1974), 36.

[35] Paul Hersey, *The Situational Leader* (Escondido, CA: Center for Leadership Studies, 2004), 43-48.

[36] Norman Raymond Frederick Maier, *Psychology in Industry*, 3rd ed. (Boston: Houghton Mifflin, 1955).

posit that work performance is a function of ability and motivation. If leadership as restorative preparation facilitates the development of the follower's ability or capacity, then it would seem that leaders must also nurture willingness and commitment in the life of their followers in order to increase follower readiness.

As Jesus prepared His disciples' readiness for ministry, not only would He have to restoratively prepare them, He would also have to ensure that they were sufficiently committed to what lay ahead. While Jesus' climatic three-fold inquiry of Peter in the second narratological unit best highlights this third leadership theme, the author also utilizes the first unit to aptly set the stage.

The author's recurring mention in John 21 of past events in the disciples' time with Jesus reminds the disciples from where they have come and the journey on which they have traveled. The implied audience is also cognizant of the author's intentions. These narrative "echoes" help the reader remember what took place on the road to the cross.[38] Some of these echoes have been previously noted, such as the disciples' call to follow Jesus and the scent of the charcoal fire. An additional echo exists in the location of the disciples' encounter with Jesus in John 21. The miraculous feeding of the five thousand also took place along the Sea of Tiberias. Jesus' offer of fish (*opsarion*[39]) and bread (*artos*[40]) to the disciples in John 21:13 parallels Jesus' feeding of the masses with the multiplied *opsarion* and *artos* in John 6:1-14.

Together these echoes create a mental and emotional image of their past experience with Jesus. They serve to create a mental model of what it means to follow Him. Senge suggests that "our 'mental models' determine not only how we make sense of the world, but how we take action."[41] Argyris adds that people more often behave in accordance with their theories-in-use (i.e. mental models) rather than with their espoused theories.[42] Senge notes that these mental models provide an objective view of reality that serve to focus our energy and clarify our personal vision.

While it may be frustrating and disappointing for Peter to be asked repeatedly of his love for Jesus, the day's experience on the Sea of Tiberias likely helps Peter realize that he cannot impulsively agree to care for the flock and follow Jesus. His conversation with Jesus reminds him that he has over promised and under delivered once before (John 13:37). There is a price he has to pay. He has to know for himself that he is ready to take on the responsibilities that Jesus sets before him and that he is indeed ready to obey his Lord as a sign of his love for Him (John 14:15). Burns writes that, "The transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower."[43] Jesus' encounter with Peter that day engages the headstrong disciple and helps him decide intrinsically whether he is committed and willing to follow Jesus.

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[37] Victor Harold Vroom, *Work and Motivation* (New York: Wiley, 1964).

[38] Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," 57-64.

[39] Swanson, Dictionary of Biblical Languages with Semantic Domain: Greek (New Testament), 4066.

[40] Ibid.: 788.

[41] Peter Senge, *The Fifth Discipline* (New York: Doubleday, 1990), 175.

[42] Chris Argyris, Reasoning, *Learning and Action: Individual and Organizational* (San Francisco: Jossey-Bass, 1982), 86-89.

[43] James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 4.

Leadership as Guidance toward Higher-Order Objectives

Along with restorative preparation and nurturing commitment, leaders must also provide an opportunity and the vision toward which the followers' preparation and commitment will be directed. It is in the pursuit of higher-order objectives that commitment is reinforced.[44] Emergent leadership theories such as transformational, servant, spiritual, and authentic leadership share this feature in common; it is what Burns refers to as the "elevating power" of leadership. For example, Fry offers that spiritual leadership creates "a vision wherein organizational members experience a sense of calling in that their life has meaning and makes a difference."[45] Bass and Avolio assert that transformational leaders "align others around the vision and empower others to take greater responsibility for achieving the vision."[46]

Jesus' command to Peter to follow Him in John 21:19, 22 is likely now better understood than it was when Peter first met Jesus. Peter has a more elucidated answer to his question to Jesus in John 13:36. Jesus' reply, "Where I am going, you cannot follow me now; but you will follow afterward" (John 13:36b), now takes on new meaning. While Peter sincerely responded at that time that he would lay down his life for his Lord, it was a premature promise. Peter knows that Jesus is still asking him to lay down his life for Jesus, but he has a clearer picture. He is being restoratively prepared, his commitment and willingness to follow is being nurtured, and he knows where this will lead. He is being asked to take on the role of the good shepherd who willingly lays down his life for his sheep (John 10:1-18). The authorial audience understands this as well. John's text is a reminder to them that in their context discipleship and martyrdom are indelibly linked.[47] There would be no impetuous assent to follow Jesus. The decision to follow would cost them everything.

Johannine Model of Leadership

In many aspects, Jesus is very aware of what He is asking His followers to undertake. The author's account in John 21:1-25 presents a perspective of Jesus' leadership that speaks to a change process that guides His followers to action. It begins with an incontrovertible foundation of *agapao* love. John amply lays out in his gospel, Jesus' love for His followers. His command is that His followers sacrificially reflect that same love to those they will lead (John 15:9-14).

This foundation of *agapao* love then provides the basis and energy for the following three aspects of Jesus' leadership which draws from Blumberg and Pringle's three-dimensional interactive theory of work performance: through restorative

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[44] Avolio and Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," 331-32, Bernard M. Bass, "Leadership: Good, Better, Best," *Organizational Dynamics* 13, no. 3 (1985): 31, Burns, *Leadership*, 41-46, Frederick Herzberg, Bernard Mausner, and Barbara Bloch Snyderman, *The Motivation to Work* (New York: John Wiley & Sons, 1959), 132, Patterson, "Servant Leadership: A Theoretical Model," 23-25.

[45] Fry, "Toward a Theory of Spiritual Leadership," 695.

[46] Bernard M. Bass and Bruce J. Avolio, "Transformational Leadership and Organizational Culture," *Public Administration Quarterly* 17, no. 1 (1993): 113.

[47] Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," 66-67.

preparation, leaders develop the capacity to perform; through the nurturing of commitment, they facilitate the willingness to perform; and through higher-order visioning, they provide the opportunity to perform.[48] Together these elements contribute to enhanced follower work performance as illustrated in Figure 1. Ivancevich et al. additionally note that the presence of these three elements may not ensure high performance levels. They suggest the underlying motivation (including direction, intensity, and persistence) must be "channeled in the right direction at an appropriate level of intensity and continues over time."[49] I might also submit that in the Johannine leadership model that *agapao* love (in combination with the capacity, willingness, and opportunity to perform) provides the necessary motivation to guide performance.
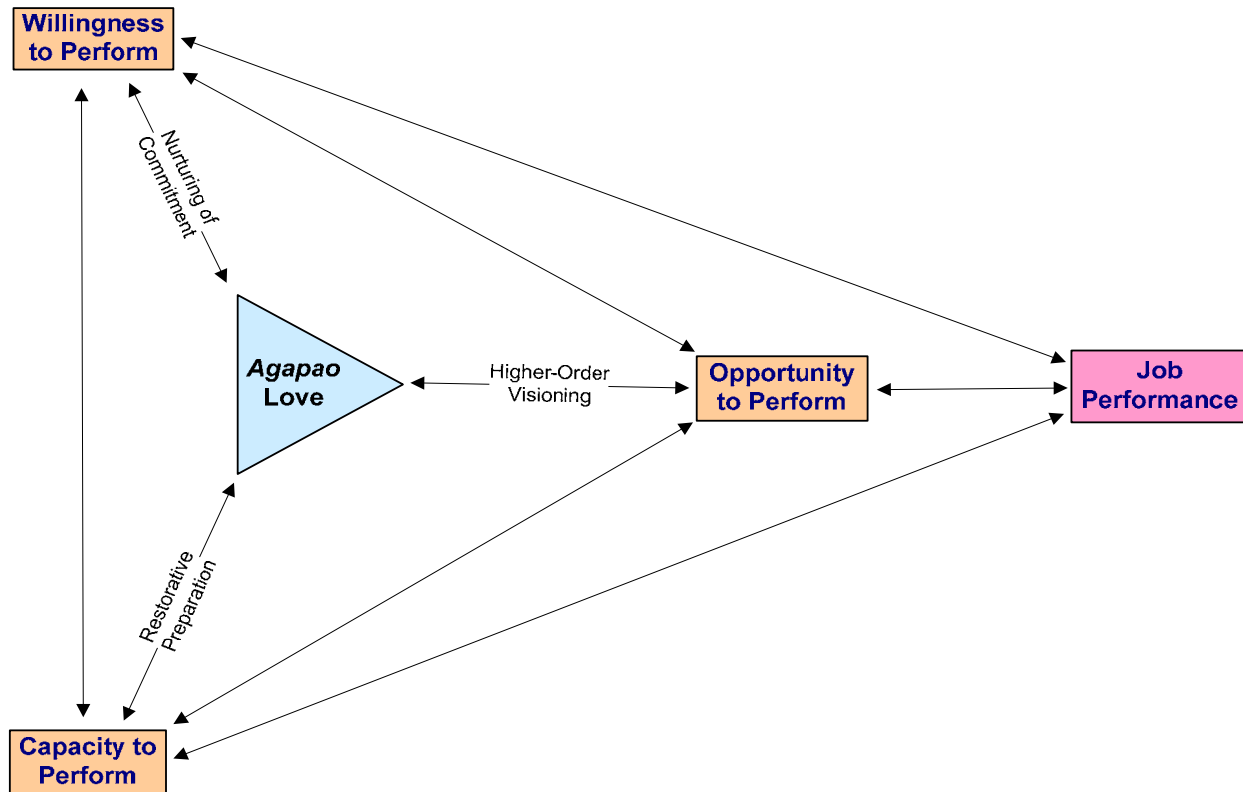

Figure 1. Johannine leadership model

John's perspective of Jesus' leadership would likely resonate with the authorial audience in that the emphasis on restoration, understanding the "why" behind their beliefs, and the call to follow in spite of the circumstances, speaks to a community struggling with issues such as internal conflict, and doctrinal and moral issues. The conclusion to John's gospel provides a galvanizing force for this community as well as a point of re-entry for those members who have grappled with their faith. However, it is

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[48] Melvin Blumberg and Charles D. Pringle, "The Missing Opportunity in Organizational Research: Some Implications for a Theory of Work Performance," *Academy of Management Review* 7, no. 4 (1982): 565.

[49] John M. Ivancevich, Robert Konopaske, and Michael T. Matteson, *Organizational Behavior and Management*, 7th ed. (New York: McGraw-Hill, 2005), 138.

not a gratuitous re-entry. As Spencer offers, "Reconciliation is contingent upon their willingness to accept the responsibilities of discipleship."[50]

The primary responsibility in the mind of the author is largely stated at the conclusion to both chapters 20 and 21. As a witness to Jesus' ministry, the author's desire is to testify to others what transpired and that those who read and listen to this testimony might "come to believe that Jesus is the Messiah, the Son of God, and that through believing [they] may have life in his name" (John 20:31b). Jesus' leadership approach to dealing with Peter and his fellow disciples begins with *agapao* love and ends with the nurturing, development, and growth of the flock, the early church. The approach involves the facilitation of the followers' capacity, willingness, and opportunity to perform. It continues to be an approach that is consistent and appropriate for leaders and followers in the 21st century.

Christian Leadership Today

In the context of Jesus call to abide in and model His love, Christian leadership must also take a similar holistic approach to guide and facilitate change. The development of capacity and willingness are more than just cognitive processes. In most circumstances there is a restorative nature to our dealings with others. Broken trust, disappointment, misplaced expectations, and failures are all examples of impediments to an authentic nurturing and growth dynamic between leaders and followers. As leaders engage the full person, they will discover that they will eventually receive in return a deeper, more fulsome commitment that realistically understands the work at hand. These elements cannot be understated. Much of contemporary Christian leadership has emphasized the visionary elements of ministry. There have been no lack of opportunities to perform, but these opportunities must coincide and align with the persons who are following. Without first restoratively preparing and then nurturing "whole" person commitment, our leadership is incomplete and the resulting followership, unhealthy. Scazzero's suggestion that emotional and spiritual health are inseparable is a step in the right direction.[51]

Of course, all of this is empty words without the foundation of an *agapao* love. Ivancevich et al.'s three-fold delineation of motivation into the elements of direction, intensity, and persistence[52] are fully captured in Jesus' command for us to abide in His love (John 15:9-13). We know the direction and object of our love, we understand the intensity and passion in which we were first loved, and we realize the persistent and timeless nature of that love. This is the fuel which must drive Christian leaders in relationship to those they are privileged to serve and lead. This is the model of leadership which has been so fittingly depicted by John in his description of Jesus' leadership and relationship with His disciples.

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[50] Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," 65.

[51] Peter Scazzero, *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2003), 50.

[52] Ivancevich, Konopaske, and Matteson, *Organizational Behavior and Management*, 137-38.

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SAFETY IN UNCERTAINTY FOR CHRISTIAN LEADERSHIP: AN INNER TEXTURE READING OF HEBREWS 11:23-29

DANIEL ROGERS

This article explores the inner texture of Hebrews 11:23-29 and attempts to decipher the components of Moses' leadership development by faith. The process that Moses goes through as portrayed in this passage is then related with additional passages in Hebrews and its implications for global leadership. This article uses a socio-rhetorical approach to Scripture to focus on the relational aspects of leadership development within both people and organizations. After analyzing the Scripture, this process is compared and contrasted with Winston and Patterson's integrative definition of leadership, an example of its cross-cultural effectiveness is provided, and a recommendation is formulated to help us understand safety in uncertainty.

I. Leadership in the Story of Moses

The story of Moses in the book of Hebrews provides a basis for action by faith. Hebrews 11:23-29 also shows a progression that begins not with Moses, but with his parents. The conclusion of the story is also not about Moses. Instead, it is about the Israelites as a people. It is the middle section that speaks of leadership, yet this leadership does not stand alone. It begins with an inheritance; contains the choice to follow, trust, and lead; and ends with a heritage. It starts with a person and ends with a people. Framed within the larger context of Hebrews, which explains Jesus Christ's role within the history of the Hebrew people, chapter 11 explores the faith of their ancestors. Many of the progressive dynamics of Christian leadership emerge from this discussion of Moses.

Given the divine nature of Scripture, inner texture analysis is a socio-rhetorical criticism method to let the Scripture speak for itself by bringing "both literary and rhetorical techniques together to analyze aspects of words and meaning in the text."[1] Geisler states, "As Christ is God and Man in one Person, so Scripture is, indivisibly, God's Word in human language."[2] Much attention, then, should be given to analyzing the language, its formation, and its use within the Scripture itself.

II. Inner Texture Analysis

The story of Moses in Hebrews 11 has a distinct beginning and ending that become obvious through word repetition/progression. It begins with the narrator speaking in verse 23. He first tells us of Moses who is born. Because Moses is a child, unable to act for himself, his parents act. A pronoun, title, or name for Moses is repeated four times in the first verse, while his parents are mentioned three times. They hid Moses for three months. This action theme is repeated in the passage seven additional times. The parents hid, Moses refused, chose, esteemed, forsook, endured, and kept. The Israelites passed. After describing the parents' actions and the reasons behind them, the narrator returns to a discussion of the principal character, Moses.

The conclusion to the story in verse 29 varies from the beginning because it makes no reference to Moses. The narrator retains control of the dialogue and, instead, tells us the actions of the Israelites as a whole. It also tells of the drowning of the Egyptians. This division of the story becomes readily apparent because Moses takes all of the actions through the rest of the passage.

In the body portion of verses 24-28, Moses performs all of the actions. In the beginning, Moses can now make decisions for himself, since he "came of age." It is then that Moses "refused to be called the son of Pharaoh's daughter." This is the only title he refuses within the passage. This action requires clarification, however. He refused this title to gain another; at this point the people of God are introduced. Yet the people of God are not the source of esteem. Instead, Christ is introduced for the first time as providing the reason to accept and endure affliction over the temporal pleasures of sin. Each potential benefit of the Egyptians is offset by Christ.

Moses is listed as one of the people of God instead of the son of Pharaoh's daughter. Affliction comes in lieu of pleasures, but results in the reproach of Christ. Since reproach has a negative connotation, and affliction is often avoided rather than sought, it is the last section that explains the action. Moses expects to be recompensed for his efforts, while understanding his place. Reproach from Christ infers discipline and correctly positions Moses as Christ's servant. Hence, to be disciplined by Christ implies esteem and potential growth on the part of Moses. However, growth comes by choosing to follow Christ.

This beginning section is the longest, which shows its significance within the passage. Here the concept of choice is introduced for the principal character. The difficulty of the choice is apparent through the repeated titles. Moses is mentioned three

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[1] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 3.

[2] Norman L. Geisler, "Explaining Herneneutics: A Commentary on The Chicago Statement on Biblical Hermeneuitics Articles of Affirmation and Denial" (2004), http://hermeneutics.kulikovskyonline.net, 1.

times but refuses one of his titles. The Egyptians are mentioned three times, which shows the significance of their presence. Christ is mentioned only once, but wins Moses' devotion, which shows the power of his presence. Overall, it is the choice that has the most effect. The middle and ending sections build upon this choice.

In the middle section, Moses placed his trust in Christ, who is mentioned again in verse 27 as "Him who is invisible." By this trust, Moses, who is mentioned twice, forsakes Egypt, fears not the wrath of the king, and endures. Within this section, Moses follows the Lord's lead and fulfils his role in God's plan. Yet, this passage still does not imply leadership. Again, the single mention of Christ allows Moses, who is mentioned twice, to stand up to Egypt and its king. While Moses acts on behalf of the people, he does not develop them. God does the work; Moses simply serves as God's spokesman.

In the ending section, Moses kept the Passover. Through this action, Moses took his leadership role and the people followed the requirements of the sprinkling of blood. Moses is mentioned once, and the people are mentioned once.

After dividing the story, repeated speech can assist the reader to interpret the meaning. Several other patterns of repetition/progression occur throughout the passage, further dividing the body of the story into a beginning, middle, and end. Table 1 is included to help the reader see the patterns. Moses is mentioned four times in the introduction, three times in the beginning (refusing one of the references), twice in the middle, and once in the end. The text progresses slowly away from Moses. It mentions Christ once in the beginning and once in the middle. Hence, Christ appears for the choice and serves as the recipient of trust. The text mentions God's people once in the beginning, once in the ending, and once in the conclusion. Moses identifies himself with them in the beginning, leads them in the ending, and they take over as the principal actors in the conclusion.

Another pattern is the frequent mention of the antagonists within the story. The Egyptians and what they have to offer are mentioned once in the introduction—"king's command"; three times in the beginning—"pharaoh's daughter, passing pleasures of sin, treasures in Egypt"; once in the middle—"wrath of the king"; and once in the conclusion. The progression discusses the king's command in the introduction and the parents' action, the opportunities the Egyptians offer during Moses' choice, the king's wrath as Moses trusts Christ, and the Egyptians' death as they pursued the Israelites. This shows that something opposite has occurred for the Egyptians than for Moses. There is no apparent progression through the passage on the part of the Egyptians. It is apparent that they trusted in the same opportunities they offered Moses.

There is also a continuation of the themes between the introduction and conclusion. Moses began by receiving an inheritance of faith from his parents in the introduction, while Moses leaves a heritage of faith for the people of Israel. Moses is skillfully removed from the picture in verse 29 by the author of Hebrews. After accepting his leadership role by keeping the Passover, the people do the same in verse 28. Then it is the people that act by faith in verse 29 and cross the Red Sea.

Table 1. Patterns of Repetition/Progression in the Story about Moses in Hebrews 11:23-29

Section	Verse														
Intro	23 By faith			was born	Moses						when				
		by		was hidden	he / he	his parents					three months					
				was beautiful	child	they					saw					
		of				they								were not afraid	king's command
Beginning	24 By faith			came of age refused to be	Moses						when				
		of		called	son							Pharoah's daughter			
	25	with		choosing rather to suffer						people of God			affliction		
				than to enjoy								passing pleasures of sin			
	26	of		esteeming the reproach			Christ					treasures in Eqypt			
		to		looked	he								greater riches reward		
Middle	27 By faith			forsook	he										
				not fearing								wrath of the king			
				endured	he										
				as seeing			Him who is invisible								
Ending	28 By faith			kept	he			he who destroyed the firstborn	them						the Passover the sprinkling of blood
Conclusion	29 By faith	through as		passed							they				Red Sea by dry land
				to do so							attempted were drowned	Egyptians			

The repetition of the words "by faith" shows another speech pattern. The words "by faith" are used five times in this passage. They are used at the beginning of the introduction (verse 23), the beginning (verses 24-26), the middle (verse 27), the ending (verse 28), and the conclusion (verse 29). In the introduction, the protagonists of faith are the parents acting on Moses' behalf. The principal character through the body is Moses, who also acts by faith in making his choice, forsaking Egypt, and keeping the Passover. In the conclusion, the people of Israel act by faith.

There is a common mood of indicative speech throughout the passage for the parents, Moses, and the people. They are each referenced through the actions they took. Shifting from following his parents to choosing for himself upon coming of age to trust in Christ and then leading on Christ's behalf resulted in a people following God. Moses receives an inheritance of faith from his parents, makes his own choice, trusts in Christ, accepts his call, and leaves a heritage.

III. The Broader Story

Other components of the Hebrews story share several common themes that relate to this passage. First, the passage is located in the latter portion of Hebrews. Wallace proposes the theme of Hebrews as "the absolute supremacy of Christ—a supremacy which allows no challenge, whether from human or angelic beings."[3] While Wallace shows that the first portion of Hebrews focuses on "the theological basis for Christ's superiority (1:1-10:18)," this passage appears in the second portion of Hebrews, which is about "the practical outworking of Christ's superiority (10:19-13:17)."[4] The final portion of Hebrews is "concluding instructions (13:18-25)."[5] The word "faith" is used thirty-one times in Hebrews—twenty-three times in Hebrews 11 alone.

Starting at the beginning of Hebrews 10, Christ provides a new inheritance (10:5-10) that requires a choice (10:26). Chapter 11 lists the examples and historical leaders with a variety of callings that were all driven by faith. The call of every believer is then provided in Hebrews 12:1 to "run with endurance the race that is set before us," which creates a new heritage as described in chapter 12. However, this new heritage is similar to the one set before Moses. Wallace calls this chapter an "exhortation to endure chastening [which is] necessary for sanctification."[6]

The similarities of the larger context of Hebrews 10-12 with the microcosm of Hebrews 11:23-29 are astounding. It is the protagonist that changes. In the larger context, the reader is the protagonist as Christ provides a new inheritance that only requires a choice by the reader. If readers will choose and trust, they will receive a call and a particular race. Accepting this race creates a heritage.

In the microcosm of Moses, an explanation of his inheritance is provided. Moses makes a choice, takes action based on trust, works within his calling, and leaves a heritage to the Israeli people.

Another similarity between Hebrews 11:23-29 and Hebrews 10-12 is the concept of chastening. Hence, Christians can expect chastening based on Christ's love, much

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[3] Daniel B. Wallace, "Hebrews: Introduction, Argument, and Outline" (2006), www.bible.org, 19.
[4] Ibid.
[5] Ibid.
[6] Ibid.

like Moses favored Christ's reproach.[7] The heritage that is accessible to Christians is not one of easy living, but one of persecution.[8] From unbelievers in a sinful world, Christians receive chastening and reproach from Christ for sanctification and persecution. The question that remains, though, is one of faith.

IV. The Implications for Global Leadership

This Hebrews passage provides several implications for global leadership. By exploring faith, its development, and its progression, the concept of safety in uncertainty can be more fully understood.

Stagich states, "Sophisticated, collaborative employees will demand a clearer understanding of their roles" and "a safe environment is necessary for real learning and development."[9] Clarity of roles and safety must be balanced with the uncertainty generated by globalization. Accomplishing this apparent paradox can only be understood through holistic viewing. As evidenced by the analysis above, Moses serves as an example of one who gave up temporary safety, treasure, and pleasure through obedience. He looked at the larger picture to learn his place in the greater context and fulfill his calling. Understanding the reason behind his action enables others to understand how to access this same motivation, which comes by faith.

Perhaps the key to business, organizational, and cultural complexity lies in its commonality. That commonality rests on people and their motivation. Safety within uncertainty for individuals is based on where they place their faith. Their comfort level within an increasingly complex world derives from their experiences within it. They first receive an inheritance from their family and culture that tells them what to value. As they come of age, they choose themselves with whom to associate. Then they place their trust in the roles they have chosen and take action in keeping with their own view of themselves. Throughout life, their notions—those things in which they place their "faith"—will be challenged. Some will define success by money, by other people, by their employment, by their church, by the power/control they achieve, or by myriad other criteria. Regardless, their faith, derived by experience, will determine the heritage they leave.

In some instances, safety could in fact limit learning. Nitobe states, "if fighting in itself, be it offensive or defensive, is . . . brutal and wrong, we can still say with Lessing 'we know from what failings our virtue springs.'"[10] It is our very sin that causes the need for Christ before deeper learning through discipleship and wisdom can occur.[11] Within the experience of all people, each is left with a choice. They can either refuse to learn and hold onto the faith and safety of their preconceived notions, or they can shift the basis of their faith. This ability and acceptance of change determines a person's flexibility, ability to learn, and potential for knowledge.

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[7] Ibid., Rev. 3:19.

[8] *The Inspirational Study Bible: New King James Version*, ed. Max Lucado (Dallas: Word Bibles, 1995), 2 Tim. 3:12.

[9] Timothy Stagich, *Collaborative Leadership and Global Transformation* (United States: Global Leadership Resources, 2001), 26, 49.

[10] Inazo Nitobe, trans. Tokuhei Suchi, *Bushido: The Soul of Japan, An Exposition of Japanese Thought* (Tokyo: Bilingual Books, 2004), 39.

[11] *The Inspirational Study Bible*, Ps. 111:10.

Nitobe says, "Knowledge becomes really such only when it is assimilated in the mind of the learner and shows in his character."[12] The book of James provides a similar story, but individual knowledge also requires a decision. Every individual must determine what he will do with it, which introduces the higher calling of leadership.

V. Comparison with Winston and Patterson's Leadership Definition

Winston and Patterson wrote "An Integrative Definition of Leadership."[13] In an attempt to better understand what Moses goes through in Hebrews 11:23-29, that process will be compared with several components of the integrative definition. The first step that Moses goes through is receiving his inheritance of faith. His parents acted "by faith" and secured his life. This sounds similar to Winston and Patterson's statement that a "leader . . . presents the organization to outside audiences in such a manner that the audiences have a clear impression of the organization's purpose and goals and can clearly see the purpose and goals lived out in the life of the leader."[14] The leader from this perspective becomes the author of Hebrews. It is he who is presenting the life of Moses to help the reader understand the concept of faith lived out in Moses' life. Likewise, the author "build[s] credibility and trust" with the readers by relating a story that they would know using indicative language.[15]

Within the passage itself, there are several components that place Moses' parents, Christ, Moses, and the people within the leadership definition. Moses' parents fulfill a portion of the leadership definition in that they "understand and interpret the future into present-time action steps."[16] In hiding Moses, they acted by faith. According to the definition, this makes them followers. We can reasonably consider them followers of God given the context of the passage.

Christ, then, is mentioned in verse 26 as the one who "focuses [Moses] to the . . . mission and objectives causing [Moses] to willingly and enthusiastically expend spiritual, emotional, and physical energy in a concerted coordinated effort to achieve the . . . mission and objectives."[17] Christ achieves this in Moses by "humbly conveying a prophetic vision of the future."[18] This is the concept of faith most clearly defined within the passage. Moses' faith is described as "respect unto the recompense of the reward."[19] Hebrews 11:1 says, "faith is the substance of things hoped for, the evidence of things not seen." Access is gained through Christ: "Looking unto Jesus the author and finisher of [our] faith."[20] Combining all of these definitions, faith could be described as substantiated trust in a future reward as evidenced by Jesus Christ to individuals. It is the evidence by Christ who created the prophetic vision for Moses. The result was Moses' choice to "willingly expend . . . energy" to follow Christ's lead.

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[12] Nitobe, *Bushido: The Soul of Japan, An Exposition of Japanese Thought,* 51.

[13] Bruce E. Winston and Kathleen Patterson, "An Integrative Definition of Leadership," *International Journal of Leadership Studies* 1, no. 2 (2006): 6-66.

[14] Ibid., 8.

[15] Ibid.

[16] Ibid.

[17] Ibid.

[18] Ibid.

[19] *The Inspirational Study Bible*, Heb. 11:26.

[20] Ibid., Heb. 12:2.

Once Moses chose to follow Christ and be listed with the people of God instead of the Egyptians, the next step that the author of Hebrews presents is the role of Moses himself. At this point, there is a change in the mission for Moses. He is no longer just to be listed with the people of God, but to take action to influence the "future state of the organization."[21] In this case, the organization could be defined as the people of Israel, and the future state of the organization could be described as freedom from their slavery in Egypt. Most would agree that this would allow the people of Israel to be "better off."[22] Yet, Christ provides more to Moses at this point by providing him "with what [he] needed within the reason and scope of the organization's resources and accommodations relative to the value of accomplishing the organization's objectives and the growth of the follower."[23] Moses fulfills his role; he continues to follow.

At this point is the first time that the Israelites can be listed as followers. Before this point, Moses chose to be equal with the people of God (verse 25). In verse 28, he assumes the role of leader himself and "achieves unity of common values and directions" with the people of God by keeping the Passover.[24] It is interesting to note that this is the only act of leadership that is listed for Moses in this passage.

In verse 29, there is a difference between Winston and Patterson's integrative leadership definition and the conclusion of the Hebrews passage. Winston and Patterson stated that "the leader and followers together change the organization to best accomplish the organization's objectives," while verse 29 removes Moses from the picture. There is no direct reference to Moses in this verse. Instead, he could be described as only being one of "they" that crossed through the Red Sea. This is an important distinction because it describes the faith heritage that Moses leaves. It is no longer about the leader or followers, but about the objective of the organization and their leader—God. Focusing too heavily on Moses misses the fact that Moses, too, was following. Instead, God's objective was fulfilled, and his people were free. Perhaps another component of leadership is its release and progression.

Looking at the faith progression helps expound this concept. Moses' parents acted by faith but had to release Moses to make his own choice. By faith Moses chose to follow, not lead, by looking to Christ. Moses fulfilled his role by faith in Christ when fulfilling his role before Pharaoh. Moses led the people by keeping the Passover, acting by faith in God's power. At this point, Moses acts with the people. Finally, the people were released from Egypt and acted by faith in crossing the Red Sea. At this point, the people begin to act as a whole according to their faith and not that of Moses. Hence, Moses' leadership contribution to the people was that he developed, strengthened, and bequeathed faith to the Israelites.

VI. Cross-cultural Effectiveness Explored

There are two other components to Winston and Patterson's definition that deserve exploration. The first is the concept of "resonat[ing] with the follower(s) beliefs

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[21] Winston and Patterson, "An Integrative Definition of Leadership," 8.
[22] Ibid.
[23] Ibid.
[24] Ibid.

and values."[25] The second is the concept of "recognizing the diversity of the follower(s)."[26] Both concepts are extremely important when considering global leadership. Within the passage in Hebrews, these concepts are included within the inheritance piece. Generally, there are two ways to learn: by one's own experience or from others. Every people receive an inheritance. Likewise, every person receives an inheritance. That inheritance does not dictate the choices they make, but it offers them lessons from both a cultural and personal perspective. Hence, an inheritance offers a shortcut to faith while not guaranteeing it. Without a faith inheritance, faith must come "by hearing and hearing by the word of God."[27] Therefore, there is a choice for everyone with a wide range of inheritance provided to each. In an attempt to better explain the cross-cultural effectiveness piece, Japan will be explored.

Nitobe identified a problem over 100 years ago regarding the "failure of mission work" in Japan. He related the cause as follows: "most of the missionaries are entirely ignorant of [Japanese] history and consequently estrange[d] their religion from the habits of thought we and our forefathers have been accustomed to for centuries past."[28] This shows the importance of understanding inheritance for ministry. To understand a person, clues can be gained by looking to their culture. Culture does not dictate personal belief, but offers the same context within which they have been living. Also, since culture does not guarantee the beliefs or values of individuals, the more likely place to find the basis of their thoughts is to look to their personal history. However, this analysis must first generalize according to the prevailing national culture. When entering any culture different than one's own, there are multiple choices that must be made to determine one's "fit" within it.

"In Japan there are two sides to everyone—(their) warm, close, friendly, involved, [high context] side that does not stand on ceremony, and the public, official, status-conscious, ceremonial side, which is what most foreigners see."[29] Japan is a high context culture where "shared background creates meaning.[30] Hence, a lot is conveyed without words. Mobley and McCall warn, "a high context culture that also has a low tolerance for ambiguity is dangerous to a newcomer."[31] Such is often the case in Japan. Therefore, someone must allow you access in a society where "silence speaks loudly and context determines meaning."[32] Yet words that are used have great meaning from the context of Japanese honorifics—the method of politeness in Japanese culture. It consists of three parts: general politeness, elevating the listener by conveying respect, and lowering the speaker through humility. Each of these honorifics is administered through the spoken language. In a sense, there is a lot of extra verbiage in Japanese that conveys the appropriate level of politeness. It is difficult to understand and most

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[25] Ibid.

[26] Ibid.

[27] *The Inspirational Study Bible*, Rom. 10:17.

[28] Nitobe, *Bushido: The Soul of Japan, An Exposition of Japanese Thought*, 279-281.

[29] Sergio Missana, "The Grip of Culture: Edward T. Hall The Silent Language," www.infoamerica.org/teoria/hall_e3.htm (accessed May 27, 2006), 12.

[30] William H. Mobley and Morgan W. McCall, Jr., *Advances in Global Leadership,* vol. 2 (New York: JAI, 2001), 201.

[31] Ibid., 199.

[32] Robert Rosen, Patricia Digh, Marshall Singer, and Carl Phillips, *Global Literacies: Lessons on Business Leadership and National Cultures* (New York: Simon & Schuster, 2000), 229.

native Japanese do not feel they necessarily use it correctly. From a business perspective, maintaining politeness, elevating the speaker, and humbling oneself are all positive characteristics. Of course, more is required: "In Japan, a company has to be integrated into the local institutional framework; in this key market, it is more important for the Japanese businesses to be integrated into the Japanese business environment than to be integrated with other global businesses."[33]

Once trust is gained and high context relationships become the norm for business interactions, the formal aspects of the culture are mostly ceremonial with a great deal of honorifics as the relationship is undergirded by a high context, informal understanding. This is what one works for in Japan. Once this is established, Rosen et al. call the Japanese "contextual harmonizers."[34] Shared meaning and understanding creates an environment that allows the group to achieve high levels of accountability with respect to the quality of their work. They work very hard at maintaining their relationships, are very polite, and determine their own actions based on the group context into which they are placed. They also attempt to set up their speech to ensure agreement between parties. All of this may make more sense considering their country, of which only 20% of the land mass is habitable and more than 120 million people live. That number of people living so closely together probably need to be fairly polite.

Another observation must be made of the Japanese—their source of moral character. Three religions mostly influence Japanese thinking: Shinto, Confucius, and Mencius. Shinto contributes a "know thyself" mentality and drives the Japanese to live according to their own character. Confucius enunciates the five moral relations: master and servant, father and son, husband and wife, older and younger brother, and friend and friend. Mencius contributes "forcible and often quite democratic theories [taken] to sympathetic natures."[35] Combined, these religions, along with feudalism (practiced in Japan until 1870) and the warrior class of samurai, created "bushido" or the moral code, which is still most prevalent in Japan. To understand the Japanese, one must understand their history and realize "bushido" is a large part of their heritage.

With at least a baseline understanding of another culture's heritage and a choice in determining one's fit and role within another society, the potential for leadership emerges. It rests on individual actions. Of course, those actions will build upon the "faith" of the individual pursuing them. Hence, every person must determine who or what he intends to follow before acknowledging where he intends to "lead" others. This decision determines the "prophetic vision of the future" to which every person individually subscribes.[36]

Nitobe offers the solution for Christianity in Japan as well as other cultures: if it can be expressed "in the vocabulary familiar in the moral development of a people, [it] will find easy lodgement in their hearts, irrespective of race or nationality."[37] Paul was adept at this by becoming "all things to all men, that I might by all means save some."[38] Once it is expressed according to the inheritance, the choice can be better understood

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[33] Jay R. Galbraith, *Designing the Global Corporation (*San Francisco: Jossey Bass, 2000), 162.

[34] Robert Rosen, Patricia Digh, Marshall Singer, and Carl Phillips, *Global Literacies: Lessons on Business Leadership and National Cultures* (New York: Simon & Schuster, 2000), 223.

[35] Nitobe, *Bushido: The Soul of Japan, An Exposition of Japanese Thought*, 49.

[36] Winston and Patterson, "An Integrative Definition of Leadership," 8.

[37] Nitobe, *Bushido: The Soul of Japan, An Exposition of Japanese Thought*, 281.

[38] 1 Cor. 9:22.

and faith will be given the opportunity to blossom. Once chosen, roles can be developed, and leadership can result in "lodgement" not just in current but also subsequent generations.

VII. Recommendations

The analysis above may express leadership as very different from the world's view, where "leaders ordinarily hold their followers in subjection and master them by wielding power, often through fear, coercion, or manipulation."[39] The Hebrews account of Moses' faith would not even necessarily be considered a "leadership" passage. However, most would acknowledge that Moses was one of the most famous leaders in Israeli history. It is interesting to note what made him great in the eyes of the author of Hebrews: his faith. By expressing faith as substantiated trust in a future reward as evidenced by Jesus Christ to individuals, Moses is shown as one who saw safety as something to be experienced now by focusing on the future and not the present. Hence, he was both willing to serve God and develop a relationship with God himself. This is an important component of leadership as well. To properly lead, a leader must understand the principles and values held by his master well enough to teach them to others.

Without understanding the authority that grants persons their leadership positions, we cannot fully submit to that authority or fully understand the necessary values and principles. Under Christ, "Christian leaders have no authority in themselves."[40] Instead, "Submission to Christ's authority and leadership is one of the hallmarks of [our own access to] leadership."[41] By choosing to follow, however, Christians are also given access to Christ's strength. Keathley states, "Leadership requires great wisdom and strength and endurance, but the Christian leader can always count on the presence and provision of the Spirit of God along with the abiding presence of the Savior."[42] Even with trust, though, action is still required, and it is within action that leadership begins to take place. This leadership fits the definition that Winston and Patterson present with only one addition; leadership will eventually be lost. Once followers are prepared to lead themselves, releasing them to do so creates a heritage for the leader. In fact, perhaps the most effective leader is one who prepares and creates other leaders. The story of Moses may in fact be a precursor to the concept of discipleship. Moses' parents prepared him for the choice, Christ made him a disciple, and he then made "faith" disciples of the entire Israeli nation.

VIII. Conclusions

Obviously, the analysis performed on this portion of Scripture is incomplete. Just as Ribbons states, "underlying the [socio-rhetorical criticism] method is a presupposition that words themselves work in complex ways to communicate meanings that we only

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[39] Robert F. Russell, "The Practical Theology of Servant Leadership" (servant leadership roundtable, Regent University, Virginia Beach, VA, 2003), 4.

[40] J. Hampton Keathley, III, "Marks of Maturity: Biblical Characteristics of a Christian Leader, The Distinctives of Christian Maturity and Leadership" (2004), www.bible.org, 3.

[41] Ibid.

[42] Ibid.

partially understand."[43] No analysis of any portion of Scripture is ever complete, and this paper only delves into some of the leadership components present in this passage. Additional study would have to be performed to consider additional intertexture, social and cultural texture, ideological texture, sacred texture, as well as additional inner texture components of this passage.

However, some insights are accomplished to describe Moses' faith progression using this inner texture analysis. Understanding faith helps to clarify the possibilities of "safety in uncertainty" in a globalizing economy. Using Moses as our example, then, there are several actions that must be taken before we can lead with safety in uncertainty. First, we must understand our heritage and its influence on the choices that will confront us in life. Once we understand our biases, we can begin to understand Christ's role in our lives enough to submit our authority to his. Second, we must learn our roles as we attempt to serve others. Third, we must begin to fulfill the role to which we are called while trusting in Christ for our strength. Also, we must acknowledge the fact that the decisions we make will have an impact on the people around us; that impact will determine the heritage we leave. Finally, we must be willing to step back and let others lead once they are ready. We must honestly approach these mandates and pursue their completion in our lives. Only then can we achieve safety in uncertainty.

About the Author

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[43] Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 4.

LEADERSHIP REFLECTION:
SERVANT LEADERSHIP–A PERSONAL JOURNEY

DAVID J. GYERTSON, PH.D.

The theory of servant leadership popularized by Robert Greenleaf and extended by the work of the Greenleaf Center is a key concept in training and development throughout contemporary leadership thought. Much of Greenleaf's insight appears to be shaped by his own religious background and personal spiritual convictions. It seems clear that he had, at the core of his theory and practice, the life and teachings of Jesus Christ as a significant influence.

Servant leadership demands a personal commitment that goes beyond mere pragmatic application and theoretical construct. Since servant leadership runs contrary to many leadership assumptions and applications, it requires of most who pursue it an intimate exploration. Such is my experience. This presentation is a way for me to examine, connect, and describe my own personal journey. Given my commitment to take the claims, life, and teachings of Jesus Christ seriously, the journey is deeply spiritual. I present this personal account in the hope that you will be encouraged to chronicle and examine your own journey as you explore the theory and practice of servant leadership.

I am privileged to have spent much of my life in leadership roles–most of which I never anticipated. As a teacher, consultant, pastor, broadcaster, and university president, I desire to walk worthy of my callings following hard after Christ's example. No portion of Scripture has provided me with deeper insights into the mind, heart, and will of a Jesus-modeled servant leadership than Philippians 2:1-11. While reading this Pauline hymn, I found myself reflecting on a sobering question, "Whose needs are you meeting as you lead–your own or those of these I entrust to you?" In the capstone years of my calling, I returned often to this question to evaluate my progress in both serving

and leading. The opening stanzas of Philippians 2 confront the motivations of the heart, emphasizing the "why and who" of serving rather than the "what, when, where and how." Those who desire to serve like Jesus must unite around a commitment to humility, self-denial, and other-centeredness. Actions and attitudes, for those who follow the Christ, must be without selfish ambition and prideful arrogance.

Paul turns next to the ultimate case study, the core curriculum for the master's degree in servant leadership. The foundation stones of service, as Jesus' life so powerfully illustrates, first must be established in the mind and heart. I applaud the exhortation popularized by the question WWJD (What would Jesus do?). However, as revealed in these next verses, we can only do as Jesus did as we see as Jesus saw and feel as Jesus felt. Servant leaders also wear bracelets that call us to WWJS (What would Jesus see?) and WWJF (What would Jesus feel?).

While much of serving and leading is motivated and evaluated by what we receive personally from the experience, Jesus was driven by the desire to be what we needed so that our greatest good might be accomplished. Laying aside His essence as Lord of all, he humbly moved from Creator to the created taking on our state in order to identify with those he came to lead. He came to serve and save, not to be served or saved.[1] Jesus embraced our deepest longings, endured the pain of sin, and finally paid the price for liberation and regeneration. The Son gave up what he was and identified with what we were so that we could become all the Father intended–heirs and joint heirs with the Son for eternity.[2]

Thinking back on my childhood, I have to acknowledge that I was not a strong student. My guidance counselor told me that I had no natural abilities for the life of the mind. As a result, other endeavors were pursued as the means to self worth. Music and athletics became the center of my identity.

For many Canadian boys, hockey is the national religion. I anticipated the first hard freeze when the outdoor rinks would be readied and I could assume my self-declared identity as the Maple Leaf's next great goalie. After the ice was gone, baseball became the substitute passion. However, unlike hockey, I did not have the same star qualities and abilities. I was a utility player. Many games I sat the bench "riding the pine"—as some have called it. When I did play, it was in a position that either needed relief or required only a temporary replacement.

In my leadership roles, I longed to be a star goalie rather than a baseball utility player. So much of my energy was spent on an emotional roller coaster looking for that one specific calling where I would rise to prominence and personal fulfillment. However, I never found that all-consuming call–my one true vocational destiny of service through which I might some day attain recognition and perhaps sainthood.

As I pondered the biblical call to servant leadership, I was awakened to a life-changing concept. There is at least as much need for utility players as stars in today's arenas of leadership. Biblical examples like Barnabus, John the Baptist, Aaron, Hur, Caleb, Esther, the two Marys, and a great cloud of witnesses including David's mighty men and the unnamed of Hebrews' Faith Hall of Fame are now my inspiration. They willingly served another's mission so that those others, in turn, could fulfill God's call on their lives.

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[1] Matt. 20:28.
[2] Rom. 8:17.

I believe there are unprecedented opportunities for servant leadership in the twenty-first century. These opportunities will be available to those who have a clear and compelling vision of service committed to "we for them and not just for me." Many will be asked to use their distinctive gifts to full capacity and beyond in the work they undertake. Most will be required to pool their talents and availability with others because the work is too great to be done by an exceptionally talented few. Most will be required, at some point in that service, to work outside their giftedness and beyond personal resources.

Are you one of those who will serve whomever and wherever with whatever is entrusted to you? If so, let me suggest some things I am considering in my exploration of servant leadership:

1. Explore and give thanks for the unique person God is making you. Take advantage of the many tools available to help you understand your giftedness. However, do not be afraid to uncover your limitations–strength is made perfect in weakness.

2. Surrender the hurts and disappointments of not being fully utilized or recognized. The ancient wisdom that they also serve who only stand and wait has been a great help during my less active and fulfilling seasons. Use these times to celebrate God's work in you, examining your primary motivations, and supporting his work in others.

3. Look for opportunities to serve where needs are greatest even if you do not possess the skills and talents normally required. Get outside of your cultural and performance comfort zones. Mother Teresa had one thing to give–compassion for those who needed it most.

4. Expect to fully deploy the gifts you possess. Like Moses, the skills and experiences symbolized by the shepherd's staff can become the "rod of God" rescuing the lost and delivering the bound.

5. Do not be surprised when you are required to serve out of frailty, inadequacy, inconvenience, and discomfort.

6. Be prepared to "ride the pine" from time to time. Both the stops and the steps of servant leaders are necessary and beneficial.[3]

7. Soak up the character of servant leaders like Jesus Christ. Spend time in Philippians 2, the Beatitudes of the Sermon on the Mount[4] and the fruit of the Holy Spirit.[5] Servant leadership is more who you are becoming than just what you are doing.

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[3] Isaiah 40:31 and Psalm 37:23-24.
[4] Matt. 5:1-12.
[5] Gal. 5:16-26.

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