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From the Co-Editor

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On behalf of Regent University's School of Business and Leadership and the editorial board of the Journal of Biblical Perspectives in Leadership, I thank you for supporting the journal.

This issue continues our mission of exploring, engaging, and extending the field of knowledge and understanding of the phenomenon of leadership as found within the contexts of the Hebrew and Christian scriptures. The response to our recent Research Roundtables and the continued relevance of spirituality in workplace dynamics motivated us to explore the vital conversation of "Biblical Perspectives of Spirituality in Organizational Leadership." Volume 2 of this issue includes articles examining resilience; Pauline leadership; servant and authentic leadership as seen in the Gospels; denominational organizational design; and spiritual formation in Christian higher education. This issue also explores human vocation in secular contexts.

The JBPL is impossible without the guidance and leadership from our respected reviewers and the visionary support of Dr. Gomez and Dr. Winston at the Regent University School of Business and Leadership.

Grace and peace in the name of Jesus Christ.

Call for Papers and Submission Guidelines

The *Journal of Biblical Perspectives in Leadership* (JBPL) is a refereed scholarly journal that aims to provide a forum for international research and exploration of leadership studies focused on the Hebrew and Christian scriptures. Representing the multidisciplinary fields of biblical, social-science, historical, and leadership studies, the JBPL publishes qualitative research papers that explore, engage, and extend the field of knowledge and understanding of the phenomenon of leadership as found within the contexts of the Hebrew and Christian scriptures.

Fall 2023 Issue Call for Papers:
JPBL encourages manuscript submissions that contribute to diverse conceptualizations of the theme for the Fall 2023 issue: "***Biblical Perspectives of Emotional Intelligence in Organizational Leadership.***" This important topic has implications for both sacred and secular organizations. Scholarly manuscripts that research biblical and ecclesial perspectives of emotional intelligence are welcomed. We invite scholars of all Christian faith traditions to respectfully engage the field of knowledge and understanding of organizational spirituality as found within Scripture. We encourage research exploring topics including, but not limited to, (a) emotional intelligence in the early church; (b) self-awareness and relational management in the workplace; (c) New Testament perspectives of emotional intelligence in leadership; (d) social awareness in ecclesial or non-profit organizations; and (e) contemporary implications for biblical research of emotional intelligence. While *Biblical Perspectives of Emotional Intelligence in Organizational Leadership* is the theme for 2023, authors are encouraged to submit manuscripts that explore various leadership topics from a Biblical perspective. Abstracts are due by July 1, 2023, and completed manuscripts are due by August 31, 2023, to be considered for the Fall 2023 issue of JBPL.

Submission Guidelines: The editor will screen the manuscript for appropriateness and then send it to at least two reviewers for detailed assessment. Exegetical, social, leadership, organizational, conceptual, and historical studies using qualitative methods are welcome. The primary criteria will be the soundness of the methodological approach and grounding in exegetical and leadership studies theories. Exegetical contributions extending existing leadership concepts and theories in the Hebrew and Christian scriptures are welcome.

Manuscripts should be submitted to the editor as an e-mail attachment in Microsoft Word (.doc or .docx) format to carlser@regent.edu.

Include correct author identifying information on the title page only and remove the author's information in the "tools-options-user information" section. If there are multiple authors, please identify the contact author.

- Place the title of the manuscript at the top of the abstract page.
- The submission should contain all tables, figures, and references in a single file.
- Please include in your e-mail three or four keywords that will help us assign the manuscript to the appropriate reviewers.
- Please also include your assurances that the manuscript is original and is not under review at any other journal.
- Your submission will be acknowledged by return e-mail when assigned to reviewers (usually within one week of receipt).

Please make sure that:

- Your submission (including references) conforms to the writing style as outlined in the Chicago Manual of Style (16th edition) or APA (7th edition).
- All text, including references, is double-spaced in Arial font (12-point type) with one-inch margins.
- Your title page includes complete contact information for all authors, including mailing addresses, email addresses, phone, and fax numbers.
- Your abstract is 200 words or less.
- Your submission contains only the necessary footnotes.
- Nothing in your manuscript file other than the title page identifies the authors. Before submission, please erase manuscript "properties" (under FILE in Microsoft Word).
- The text of your submission, including the abstract, body of the paper, and references (but not including the title page, tables, and figures), is at most 40 pages.
- Any prior publication of data featured in the manuscript is explicitly acknowledged either in the manuscript or in the transmittal letter to the editor. Any forthcoming or "in press" articles that use the data should be forwarded to the editor with the submission. Please provide proof of copyright clearance for any previously published materials used in the article, such as photographs, tables, charts, graphics, etc.

Your submission should include a brief author's bio for each author, noting name, position/title, organization, and email address. All authors submitting for publication must complete a Permission to Publish form.
Any questions concerning electronic submission should be directed to the editor at carlser@regent.edu.

Resilient Leadership: Enduring Qualities from Scripture on Optimism, Courage, Endurance, and Transcendence

Luke McCoy

There are four enduring qualities that will allow the resilient leader to lead through adversity. First, the resilient leader chooses optimism. Scripture affirms, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (New International Version, 2011, Rom. 8:28). Second, the resilient leader is courageous. Paul exhorted, "Therefore, my dear brothers and sisters, stand firm. Let nothing move you" (NIV, 1 Cor. 15:58). Next, leaders guide with endurance. James encourages, "Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance" (NIV, James 1:2-3). The final enduring quality of resilient leadership is transcendence. Jesus reassured, "Do not be afraid of what you are about to suffer . . . be faithful, even to the point of death, and I will give you life as your victor's crown" (NIV, Rev 2:10). Considering adversity will occur, the resilient leader proactively chooses to develop the four enduring qualities of resilient leadership to lead through the pain.
Keywords: Resilient leadership, leading through the pain, optimistic leadership, transcendent leadership

Introduction

Throughout a leader's life, they are eventually and inevitably going to go through a painful season that has the potential of breaking the leader. Resilient leaders need to navigate complex, painful, and adverse situations they will encounter. As the leader progresses and challenges come, four enduring qualities aid in the leader's ability to navigate adversity and thrive through struggle. This literature review aims to discover

the research available on resiliency in leadership thoroughly and to discover if there are any timeless principles or enduring qualities that the resilient leader possesses. Resilient leaders can continue leading their teams and influencing people to accomplish their goals while navigating pain, adversity, and organizational change; therefore, the primary goal of this project is to see if there are principles that can propel a leader forward through pain to lead on a higher level when organizations require it for survival. Based on the current literature, there are four enduring qualities that a resilient leader must possess. Leaders must be able to lead through pain (optimism), despite the pain (courage), as a result of the pain (endurance), and knowing there will be more pain (transcendence). To become a resilient leader who thrives despite personal and organizational adversity, they must develop a mindset of optimism, courage, endurance, and transcendence. This is also supported in Scripture in James 1:2-4, "Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything" (New International Version, 2011).

Resilient Leadership

There are a variety of traits that are advantageous to navigating the complexities of leadership pain and adversity. Resilient leaders "demonstrate the ability to recover, learn from, and developmentally mature when confronted by chronic or crisis adversity" (Patterson et al., 2009, p. 8). Wilson (2013) described a resilient leader as one who can "overcome setbacks and positively meet challenges." Moreover, Hilton (2019) gives three common traits found in resilient leadership: a clear sense of purpose, optimism, and trust. Leaders who can stand the test of time and lead a team through adversity possess a clear sense of purpose, and an optimistic mindset, and people trust them. Everly et al. (2010) described resilience as "the ability to positively adapt to, or rebound from significant adversity and the stress it creates" (Everly et al. 2010, p. 13). They also proposed that "adversity is the true test of leadership" and "we believe the mystery of resilient leadership is revealed, not in the best of times, but in the worst of times—in times of crisis, even during times of initial defeat" (Everly et al., 2010, p. xiv). Crises will come, calamity will strike, adversity will occur, and pain will happen; therefore, leaders must possess enduring qualities of resilience to lead through the struggle.

Resiliency is "the ability to bounce back from adversity while maintaining personal and corporate integrity" (Wilson, 2013, p. 449). The resilient leader can incorporate the qualities of resiliency into their leadership to navigate change and transcend adversity and obstacles. The resilient leader is keenly aware of their weaknesses and endures despite those shortcomings. Resiliency beckons the leader to lead despite weaknesses and devise solutions to work on those weaknesses. The resilient leader adapts to the painful situation, recognizes limitations based on weakness, and perseveres while working on their weakness (Wilson, 2013).

Through extensive research, authors collectively researched the question, "are outstanding leaders born or made?" Divided in their analysis, they concluded that both scenarios have merit, truth, and precedent. Resilient leaders are born, and resilient leaders are made. These are two parallel truths that serve to encourage leaders that

there are inherent and learned traits that allow the leader to be resilient. Among the dissenting conclusions, authors who argue that leaders are born assert, "Unless an individual is born with certain traits (e.g., humility), life experiences will not develop him/her into an outstanding leader" (Boerma et al. 2017, p. 4). However, those arguing that leaders can become resilient write, "While it may be true that we're born with a certain propensity to lead, outstanding leaders are the product of hard work and development over time" (Boerma et al. 2017, p. 4).

An additional question regarding resiliency was thoroughly researched to discover if there was any precise manner of predicting a leader's resilience. Nguyen et al. (2016) researched the correlation between personal drive, optimism, leadership style, and proactivity to see if they could predict or impact a leader's resiliency. Their assertions were inconclusive, and there is very little evidence to prove that one can predict one's propensity or potential to become a resilient leader (Nguyen et al. 2016). While it is academically irresponsible to declare a leader resilient by birth or circumstance and incomplete to predict a leader's resiliency, certain aspects of life inevitably have the power and possibility to create or bring to light the resilience in a leader. Considering this, adversity and pain can bring to light a leader's resilience. Given enough time, leaders will eventually face a season of adversity where they will face some pain. This pain could result from organizational change, an unfortunate reorganizational strategy, a demotion, or an understaffed team. It could be something catastrophic like a death in the family or the loss of a close friend. At some point, adversity will affect the team in such a way as to potentially negatively affect the leader's influence, performance, and ability to keep leading at a high capacity. A leader's pain comes in a myriad of situations and has a variety of manners of disguising itself. Leadership pain could include depression, grief, anxiety, stress, or betrayal. Leadership pain could happen in a moment but have ripple effects for years. Leadership pain could come from those closest to the leader or someone they have never met. Duggan et al. (2017) declared that adversity is going to happen and that "in every case, when the leader leads with a well-defined, thoughtful, and less anxious presence, the organization's odds of defending against the invasiveness of toxic forces are increased rather than lowered" (Duggan et al., 2017, pp. 143-144.) Therefore, the resilient leader leads through adversity and takes their team with them.

When leaders face adversity and pain, they must make a decision. So often, the leader continues to attempt to lead at the same level they have up until the pain. Leaders are masters at compartmentalizing and can do their best to hide, forget, or mask the pain to continue leading. Leaders can develop various coping mechanisms to feel they have alleviated the pain (Bath, 2014); however, resilient leaders possess four qualities that allow them to lead despite, through, from, and knowing there will be more pain. Resilient leaders possess four qualities that allow them to lead through pain: optimism, courage, endurance, and transcendence.

Optimism: Viewing Obstacles as Opportunities and Leading Despite the Pain

The challenges and obstacles a leader will inevitably face are multiple and varied; however, there is an enduring quality that will help the leader navigate the pain and move forward through adversity. The enduring quality is the mindset of optimism.

Optimism is a hopeful feeling or expectation that any situation will turn positive (Hilton, 2019).

The Scriptures are full of examples of men and women who faced adversity yet remained optimistic in their hope that the Lord would provide. Likely, in the most traumatic event of Abraham's life, he still believed that good would somehow come out of tragedy. God had called him to do the unthinkable, and in the act of obedience, Abraham tied Isaac to the altar to sacrifice his son. The author of Hebrews describes Abraham's hope, "Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death" (New International Version, 2011, Heb. 11:19). Abraham displayed his resiliency and optimism through obedience. God provided a ram to be sacrificed in place of Isaac while giving humanity an image of the coming substitutionary atonement in Christ Jesus. Abraham's enduring optimism allowed him to obey the Lord despite the extreme situation and painful test.

> Before literally being thrown in the fire, Daniel writes, Shadrach, Meshach and Abednego replied to him, "King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up" (New International Version, 2011, Dan. 3:16-18).

These three young Israelites who had their names changed and were forced to worship an idol instead of the living God were defiantly optimistic. They knew that God had the power and choice to save them; therefore, they went into the fire believing that, ultimately the situation would work out for their good. The three young Israelites kept their optimistic faith in God even in the most challenging of circumstances. The resilient leader remains optimistic through adversity.

Optimism can be deployed in various ways, notably by love and gratitude. In a letter to the Corinthian church, Paul described love as having the enduring quality of optimism when he wrote, "It always protects, always trusts, always hopes, always perseveres" (New International Version, 2011, 1 Cor. 13:7). Love is *always* hopeful and endures through *every* circumstance. The second practical way that optimism can be displayed is through giving thanks. Leaders can choose optimism by maintaining a posture of gratitude. Resilient leaders are thankful for their blessings and believe they can persevere through adversity (D'Intino et al., 2007). Altogether, love and gratitude have the propensity to build optimism into the leader.

Nevertheless, the optimistic leader must stay grounded in reality. A leader given to a naïve optimism is likely to neglect the fact-based reality in which they live which can cause significant difficulty, doubts, and burnout within their organization. The resilient leader must have optimism that is confident that the team can conquer the challenge, reach the goal, and overcome adversity but never lose sight of reality (Torres, 2013). As one follows the resilient leader, there can be a perceived danger associated with this shadow side of optimism. If the team feels that the leader is tone-deaf or unaware of the adversity surrounding a particular situation, there is a very real danger of faltering trust. Holiday (2021) asserted, "Overcoming that [broken trust] requires skilled communication which demonstrates an accurate understanding of difficulties, but also a dogged determination to see the good, even if the blessing is something merely dreamed up at

that moment" (p. 8). While naïve positivity can be a shadow side, reality-based optimism is required to navigate adversity and lead through pain. The resilient leader is hyper-aware of the reality, stakes, and obstacles and yet optimistically presses forward with perseverance (Holiday, 2021).

Both the optimistic leader and the pessimistic leader will likely face equal adversity; however, the optimistic leader has the agility, creativity, and willingness to overcome and thrive through adversity. The resilient leader retains an optimistic mentality regarding the situations they are facing. The pessimistic leader will eventually give in to their fears, self-sabotage their success, or stall with pervasive mediocrity. On the other hand, optimism views life through a lens of hope, encouragement, and determination (Hilton, 2019). Seligman (1998) sees pessimistic leaders as those who see unfortunate adversity through a "personal, permanent and pervasive" lens while, conversely, optimistic leaders experience adversity through an "impersonal, temporary and specific" lens (D'Intono et al. 2007, p. 108). Optimism recognizes that the adversity being faced is nothing new to humanity and that there is a solution or mindset that will allow the leader to navigate the pain. Resilient leaders have learned the value of optimism and explain unfavorable circumstances as singular pain through which they can work.

Kim et al. discovered three critical components of resilient leadership by studying educators, business leaders, and the armed forces as they concluded,

> Resilience is a crucial component of effective leadership. Resilience is made up of mindset and behaviors. It is predicated on the belief that setbacks are temporary and create opportunities to learn. It begins with optimism, mindfulness, clarity about the work to be done, and trust in the intentions and abilities of your team. But it must be practiced, modeled, and refined over time. (Kim et al. 2019, p. 18-19)

The resilient leader will choose to see obstacles as opportunities and believe that, ultimately, every situation can and will work out for good. Paul reminds the believer, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (New International Version, 2011, Rom. 8:28).

Courage: Determining to Navigate the Adversity and Leading Through the Pain

While *optimism* believes that there will be a way out of the pain and that ultimately the situation will work out, *courage* is needed to lead the team through the pain. Optimism is positively leading *despite* the pain, while courage leads *through* the pain. Optimism considers the presence of adversity but acknowledges that the team will eventually emerge. Courage is required actually to get through the pain.

Paul encouraged the leaders in the Corinthian church, "Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (New International Version, 2011, 1 Cor. 15:58). Furthermore, he wrote, "Be on your guard; stand firm in the faith; be courageous; be strong" (New International Version, 2011, 1 Cor. 16:13). Additionally, he challenged,

"And as for you, brothers and sisters, never tire of doing what is good" (New International Version, 2011, 2 Thess. 3:13). The resilient leader will enthusiastically (optimism) work hard (courage) to accomplish the goal.

Ernest Shackleton is a lasting example of resilient leadership as he optimistically said, "Difficulties are just things to overcome" (Bragg, 2018, p. 7). He and the crew aboard the ship Endurance made an exploration to locate Antarctica in 1915. The more challenging the trip became, the more Shackleton thrived. Before leaving, Shackleton placed a recruitment ad in the newspaper which read, "Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honour and recognition in case of success" (Bragg, 2018, p. 8). He knew their chances of venturing to Antarctica and returning were only possible if he had a resilient crew. His resiliency and courage propelled him to keep watch over his crew through the most adverse situations. Bragg asserts three conclusions through the leadership of Ernest Shackleton. First, "leaders set goals, but when circumstances beyond their control change, they adapt and refocus the mission." Second, "Be strong and decisive as a leader and, when inevitable conflicts occur, promote reconciliation to achieve the overall mission." Finally, "Never give up on the mission, no matter how difficult or impossible it may seem" (Bragg, 2018, p. 9). Courage is a requirement for the resilient leader to lead through the pain.

The resilient leader stays strong and courageous in the face of adversity to begin leading through the pain. Painful experiences of change that are led courageously can accomplish growth. Moreover, Harle (2005) argued that the resilient leader dares to step out of their comfort zone and lead when the stakes are high and the obstacles are significant. Courageous, risk-taking efforts, like those of Shackleton, can propel the leader forward in their leadership (Harle, 2005).

Bartone (2006) set out to discover the specific qualities of a resilient leader in the military to see if those traits could be taught to build resilience or "hardiness" in people. Soldiers specifically face an immense amount of adversity in isolation, ambiguity, powerlessness, boredom, danger, and workload; however, Bartone (2006) noted that a select few can lead through the pain. The resilient or "hardy" leader has a born and learned set of qualities that allow them to persevere through genuine pain. So much of the leader's ability to lead through pain rests in their mind as they reframe the adverse and stressful circumstances into obstacles that can be overcome. The resilient leader innately believes that there is control over the stress and that victory is possible. Consequently, studies have shown that the resilient leader can have a positive effect on building resiliency within their team. As the leader courageously leads by example, the team's trust increases, and so does their resiliency. Through an upbeat, motivating leadership style, the resilient leader can build optimism and raise commitment and confidence levels in the team (Bartone, 2006). As the team observes the optimistic and courageous leader, they will likely respond with mirrored courage and resiliency.

On the other hand, it is easy for the leader to sit back and wait for the world to adjust to their style. The way of mediocrity is to wait for the culture to adapt to the leader's style of leadership and management (Patterson et al., 2009). Alternatively, the resilient leader courageously adapts and refuses to wait for the world to change passively. Courage means "going beyond what's expected, taking a risk for the right reason, doing something that seems unpleasant or impossible—because it's the right

thing to do" (Fifer, 2006, p. 32). Resilient leaders are bold, courageous, and willing to work hard to keep their organizations moving forward (Fifer, 2006). Leaders and teams will face adversity; the courageous leader will work hard to build a resilient team that can lead through the pain.

Endurance: Persevering Through Adversity and Leading from the Pain

The resilient leader recognizes the pain and optimistically addresses the situation with reality and positivity. Second, the resilient leader courageously begins leading through the pain. Next, the resilient leader perseveres through adversity and continues to lead from the pain. Pain and adversity will shape the leader, but the resilient leader endures and perseveres through trials to become stronger and lead the team toward the goal. James encourages the leader,

> Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything . . . blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him. (*New International Version*, 2011, James 1:2-4, 12)

Paul continued the challenge, "Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us" (New International Version, 2011, Rom. 5:3-5). The apostle John wrote these words from Jesus in a letter to the church at Thyatira, "I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first" (New International Version, 2011, Rev 2:19). Correspondingly, John wrote, "This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus" (New International Version, 2011, Rev 14:12). The Lord himself exhorted Joshua, "Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them. Be strong and very courageous" (New International Version, 2011, Josh. 1:6-7a). The theme of endurance runs through the scriptures and encourages the resilient leader to remain strong and courageous in the face of adversity. It is not enough for resilient leaders to be optimistic and courageous; they must do the hard work of persevering from the pain. Endurance is displayed through adaptability, modeled through tenacity, and exhibited through proactivity.

Adaptability

Resilience is reflected in one's ability to adapt and change leadership styles as the need arises. As evidenced in the medical world, physicians and healthcare workers who are inflexible and cannot adapt their leadership perpetuates a culture thwarted by dissension and resistance (Arond-Thomas, 2004). Alternatively, leaders who acknowledge their challenges and press forward to grow, change, and adapt can help

build a resilient culture that addresses the needs of the people around them. As necessary, the resilient leader can effortlessly adapt to the situation and draw from various leadership styles (Arond-Thomas, 2004).

Holiday (2021) stated, "Excellence in decision-making includes three skills: emotional/social intelligence, communication, and agility" (Holiday, 2021, p. 8). The adversity that will press in on a leader will cause the mediocre, inflexible leader to stall, cave or quit; however, the pain, grief, change, and problems that the resilient leader will inevitably face must be met with a pervasive adaptability (Holiday, 2021, p. 8). Warren Bennis said, "I believe adaptive capacity or resilience is the single most important quality in a leader, or anyone else for that matter, who hopes to lead a healthy meaningful life" (Patterson et al., 2009, p. 8).

Resilient leaders are adaptive and learn to see patterns within organizations to prepare for changes proactively. Patterson et al. (2009) remind the resilient leader that "adaptive leaders see patterns before they become obvious to others. They extract meaning from observations, interactions, data, and other sources. They sort information quickly but make inferences based on partial information" (p. 122). The resilient leader can anticipate the next appropriate step, adapt quickly, and then help the team through the changes.

Tenacity

While resilient leaders are adept in agility, they are also tenacious. The resilient leader is fluent in flexibility; therefore, they can tolerate change and keep tenaciously tackling challenges. Resilience is not simply showing back up to work after a challenge; it is courageously coming back stronger after enduring the pain. Kim et al. (2019) proclaimed, "we have to adapt and evolve each time we bounce back. Every time we struggle and recover should be a learning experience. The role of a modern resilient leader isn't just to withstand difficult conditions. It is to learn and improve because of them and anticipate the future" (p. 22).

Paul admonished Timothy, "Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses" (New International Version, 2011, 1 Tim. 6:12). In other words, resilient leadership must be tenacious in its ability to finish the work. Peter vehemently denied that he knew Jesus, and as evidenced by bitter weeping and retreat, likely was filled with regret and disappointment. After spending three years with Jesus and partaking in his ministry, Peter denied Christ and consequently went back to what was familiar; Peter went back to fishing. This was a pivotal moment in the life of Peter as he had to discover his own level of tenacity. After Christ's resurrection, Jesus called Peter back to the mission, and he resiliently and tenaciously began preaching the gospel once again. As a result of Peter's first recorded sermon post-resurrection, three-thousand people were added to the faith (New International Version, 2011, Acts 2:41). Peter not only bounced back from his setback, he tenaciously emerged more courageous than he was before and spent the rest of his life proclaiming the good news of Christ.

Similarly, Paul, who once persecuted the church and openly supported the stoning of Steven for his faith, came to Christ and refocused his tenacity towards telling

people about Jesus when he said, "However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace" (New International Version, 2011, Acts 20:24). The life and ministry of Paul encourage the resilient leader that even though there was a season of setback, they can persevere through pain and lead with tenacity for good.

Klocko (2019), in referring to an especially adept group of school superintendents, wrote, "These resilient leaders believed that it was their responsibility to persist in the face of adversity and were more likely to expend unlimited effort and attempt new strategies when faced with economic turmoil" (p. 9). The resilient leader does not allow personal weakness to hold them back from pressing forward, and they work on their weakness as they continue to lead. The tenacious leader acknowledges weakness, works on resolving and fixing their shortcomings, and leads despite adversity (Klocko, 2019).

Jim Marshall made the conscious choice to choose tenacity over failure. Marshall, a National Football League defensive end for the Minnesota Vikings, made a huge mistake during a televised game while playing against the San Francisco 49ers. Marshall picked up a fumble and accidentally ran in the wrong direction, scoring for their opponent. The shame, frustration, and embarrassment could have overcome Marshall, and failure of the moment; however, he made the conscious decision at half-time to be tenacious. He came back in the second half, played as strong as he could, and helped his team win. During half-time, Marshall commented regarding his mindset, "If you make a mistake, you got to make it right. I realized I had a choice. I could sit in my misery, or I could do something about it" (Dweck, 2016, p. 33-34).

Wilson (2013) reminded the leader, "It does not matter how strong your vision is, how positive your attitude, or how deep your passion is. Without the tenacity or single-mindedness to see things through when the going gets tough, you will inevitably struggle" (p. 450). Through tenacity and perseverance, resilient leaders can overcome obstacles by keeping sight of their goals. The resilient leader has an incredible amount of energy to expend toward the goal and possesses a remarkable ability to accomplish tasks. Whether the leader initiates the change or the change is thrust upon the organization, it is the leader's task to see it through with tenacity, endurance, teamwork, and drive (Kirkpatrick, 1991).

Proactivity

Historically, the army has taken a reactive approach toward resiliency; however, authors Cornum et al. (2011) present a proactive posture toward building a resilient leader. If teams can build resilience into them before they need it; they are more likely to navigate the pain and come out stronger on the other side. As opposed to waiting until a soldier has experienced the trauma of war and potentially developed post-traumatic stress disorder to develop a solution toward resiliency, there is an anticipatory "four-pillared" approach to building a resilient leader (p. 6). Initially, each soldier goes through an assessment to establish a baseline that can be updated through the years. Next, they undergo a specific training regimen designed to develop and improve resiliency. Third, there is a customized individual training methodology given. Finally, the most

advanced leader is chosen to become a "master resilience trainer" who will help with the continued effort towards building a resilient contingency of soldiers who are proactively fit and prepared to navigate the adverse situations they will inevitably encounter. Conclusively, they proclaim, "We believe that the CSF [Comprehensive Soldier Fitness] program may ultimately be a model for psychological fitness in other large organizations" (Cornum et al. 2011, p. 8). As modeled in the resilient leader, endurance is displayed in adaptability, tenacity, and proactivity. The resilient leader will endure the pain by staying agile, tenacious, and anticipating problems before they arise.

Transcendence: Sustaining a Mission-Driven Focus Knowing There Will be Pain

While optimism, courage, and endurance are required for the leader to be resilient, there is one more quality that the resilient leader must possess. The resilient leader *optimistically* leads despite the pain, *courageously* leads in the pain, *endures* from the pain, and finally, *transcendently* leads, knowing there will be more pain. The leader must keep their eyes on the mission that transcends circumstances to lead the team to greater heights.

Leaders must maintain their initial hope in the vision that has fueled them in their leadership. Viktor Frankl, a Nazi concentration camp survivor, Austrian psychiatrist, and author of *Man's Search for Meaning*, maintained his hope, vision, and optimism through all the atrocities and difficulties of Nazi Germany. Frankl held on to optimism by regulating his mentality towards challenging circumstances (D'Intino, 2007). Moreover, the resilient leader remains steadfast in their focus on the transcendent mission. Endurance should not be mistaken for merely being headstrong. Endurance, perseverance, and tenacity are only strengths when combined with a mission-driven, curious, humble leadership style that includes others' opinions and still seeks the best scenario. The resilient leader is compelled by the mission while continually receiving feedback from the team. A strong team of advisors who can help the leader fuel their tenacity toward the mission is necessary for the team's ability to thrive through adversity (Wilson, 2013). Resilient leaders are wired with drive, passion, determination, and excellence; therefore, the mission must be worthwhile (Kirkpatrick, 1991). The resilient leader will stay on mission, and a wise team of advisors ensures the mission is worth pursuing. A strong leader will direct significant energy and resources toward the goal, so the goal must be excellent (Kirkpatrick, 1991).

Solomon exhorted, "Let your eyes look straight ahead; fix your gaze directly before you. Give careful thought to the paths for your feet and be steadfast in all your ways" (New International Version, 2011, Prov 4:25-26). Paul admonished, "Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God" (New International Version, 2011, Col. 3:2-3). Paul lived out this optimistic and transcendent resiliency as noted in his letter to the Philippian church, "Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (New International Version, 2011, Phil. 3:13-14). Paul purposefully chose to forget the negative past that had the propensity to hold him back and chose to set his mind on the mission ahead. He challenged leaders, "Finally, brothers and sisters, whatever is true,

whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things" (New International Version, 2011, Phil. 4:8). The resilient leader stays single-minded and focused on the mission and allows the mission to fuel his or her leadership.

Jesus' words through John's letter continued, "Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown" (New International Version, 2011, Rev 2:10). Suffering, pain, disappointment, and adversity are inevitable. Still, the resilient leader keeps their focus on the mission. This is very likely why Jesus' last words before ascending to his heavenly Father were commission, focus, and encouragement. Jesus said,

> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (New International Version, 2011, Matt. 28:18-20).

The resilient leader who will stand the test of time, grow, and thrive keeps a mission-driven purpose as the primary focus of their leadership. They are motivated by an intrinsic and transcendent purpose (Hilton, 2019). The transcendent, mission-driven goal will guide the resilient leader in the right direction as they guide their organization (Kirkpatrick, 1991).

Conclusion

The resilient leader operates under the pervasive mentality that they can lead through adversity and optimistically chooses to focus on the goal. The resilient leader courageously steps forward and leads the team through the pain. The resilient leader perseveres and leads from the pain with a spirit of endurance. Finally, the resilient leader chooses to remain focused on the mission and transcendently leads knowing there will be more pain ahead.

The author of Hebrews provides one final picture of the resilient leader by encouraging leaders to keep their eyes on Jesus.

> Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God (New International Version, 2011, Heb. 12:1-2).

Jesus is the greatest model of resilient leadership. He optimistically kept his mind on the transcendent goal and courageously endured the cross to bring about salvation. Paul affirmed that while Jesus was in the flesh, he retained his deity as he wholeheartedly submitted to his Father's will. Paul maintained that Jesus,

> Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself

nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross (New International Version, 2011, Phil. 2:6-8).

Jesus was optimistic that the Father's plan would be accomplished. Jesus was strong and courageous throughout his ministry and fulfilled every prophecy on the way to Calvary. Jesus, who was both God and man, endured betrayal, denial, abandonment, suffering, torture, and horrific execution. Jesus kept the transcendent mission in front of him at all times, accomplishing the will of the Father.

Challenges, adversity, and pain will occur, and many leaders will fold under pressure. Still, the resilient leader will continue leading with ever-increasing strength because they have worked hard to build into their life and rhythms the four enduring qualities of resilient leadership: optimism, courage, endurance, and transcendence. As the leader faces adversity in their organization and pain within their team, they will have the opportunity to be optimistic and lead with courage. Furthermore, as the leader continues through the challenging seasons, they can endure and keep their focus on the transcendent mission. The resilient leader will stand the test of time and lead their team to victory. In summary, the resilient leader leads like Jesus. As Christ was filled with optimism, courage, endurance, and transcendence, the resilient leader leads.

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"FIGHT THE GOOD FIGHT OF FAITH": CHARACTER LESSONS FOR CONTEMPORARY LEADERS FROM 1 TIMOTHY 6:11-21

Kellie Playter

Scripture is ripe with lessons for contemporary leaders, but the Pastoral Epistles, in particular, provide specific instructions on the roles and responsibilities of Christian leaders (deSilva, 2004). Therefore, a genre analysis was conducted of 1 Timothy 6:11-21 to gain even more insight into the call, nature, and praxis of organizational research (Osborne, 2006). The major arguments relate to Christian character and discipleship, taking the "charge" to defend the faith and spread it to others, using earthly wealth to serve the greater good, and standing up against challengers. The context also revealed that Timothy was a younger teacher that needed to be reminded to be a Christian role model and stay true to his values during opposition. With so much emphasis on material wealth and so many corrupt organizations and people attempting to influence others negatively, it is even more important for Christian leaders to stand strong in their faith and show their integrity as they lead their organizations and empower future leaders. As such, Christian leaders should focus on their character and be prepared to be soldiers who "fight the good fight of faith" (6:12) to the glory of God.

Introduction

The Bible is "the greatest collection of leadership case studies ever written, with tremendously useful and insightful lessons for today's leaders and managers" (Woolfe, 2002, p. ix). As such, Scripture is ripe with lessons for contemporary leaders in both religious and secular organizations. The Pastoral Epistles in particular, provide instructions on the roles and responsibilities of Christian leaders (deSilva, 2004). Therefore, a genre analysis was conducted of 1 Timothy 6:11-21 to gain even more insight into the call, nature, and praxis of organizational research (Osborne, 2006). According to deSilva (2014), 1 Timothy provides a positive contribution to the

"understanding of the roles and responsibilities of the Christian leader, and the advice they offer concerning the challenges of ministry" (p. 733) and offers insights on how leaders can "fight the good fight of faith" (6:11) in their organizations. Therefore, to examine this text more closely, this paper follows Osborne's (2006) method for genre analysis to help draw out the meaning for contemporary Christian leaders so they can lead the charge and stand up against those who challenge them, all while staying grounded in their faith and values.

Exegesis of 1 Timothy 6:11-21

Genre

1 Timothy is an epistle, a formal letter from one person to another (Osborne, 2006). The letter to Timothy is considered a Pastoral Epistle because it was written to Timothy in particular, someone "with the oversight of specific congregations," but was also meant to be publicly read (deSilva, 2014, p. 733). New Testament epistles follow the typical structure of a greeting, body, and conclusion (Stowers, 1986). Similar to other New Testament epistles, 1 Timothy includes a greeting with a clear identification of Paul as the author (1:1-2) and a heartfelt farewell (6:20-21). Chapter 6 is the final chapter of this letter, where attitudes toward finances and godly living are addressed. This genre has much to offer readers as epistles make up most New Testament texts. Osborne (2006) illustrated the importance of genre analysis as it "functions as a valuable link between the text and the reader" (p. 182). Three hermeneutical principles should be addressed to conduct a genre analysis of this epistle (Osborne, 2006). First, readers should note the development of arguments (Osborne, 2006). Osborne (2006) noted that this can be a more challenging task in some epistles than others, as the arguments are not always clear. Second, the situation behind the epistles should also be examined to provide a clear context for the arguments (Osborne, 2006). This is where Osborne (2006) argued that many Christians could extend the application of Scripture too far if they do not know the historical circumstances for readers. Third, the various sub-genres employed, such as hymns, creeds, proverbs, and apocalyptic, should be noted (Osborne, 2006). Therefore, by working through these principles, readers can better understand epistles, such as 1 Timothy 6:11-21, and make more accurate interpretations and applications for modern life and leadership.

Development of the Arguments

Several arguments throughout 1 Timothy 6:11-21 urge Christians to "fight the good fight of faith" (6:12) against worldly opposition. The major arguments relate to Christian character and discipleship, taking the "charge" to defend the faith and spread it with other faithful people, using earthly wealth for the greater good, and standing up against challengers.

In verses 11-12, Paul urges Timothy, a "man of God" (6:11), and other Christians to focus on discipleship (deSilva, 2004) and to embrace the qualities of "righteousness, godliness, faith, love, endurance and gentleness" (6:11). Discipleship is about continuous learning and commitment to God throughout the journey of life (Nel, 2007).

Moreover, as disciples, Christians must "flee, follow, and fight" (Wiersbe, 1992, p. 636). Christians must flee "pride, covetousness, false teachings," follow God and sound doctrine, and fight against the forces of darkness and evil (Wiersbe, 1992, p. 636). In this passage, Paul encourages Timothy to remain grounded in his faith and stay true to his Christian character.

There is also an argument that Timothy has been "charged" (6:13) to guard the faith that God had given to Paul, who then passed it onto Timothy (6:20), who should then pass it along to other faithful people (Wiersbe, 1992). Continuing to spread the Gospel is still the most critical mission for Christians (Matthew 28: 18-20). This is not an obligation but rather a gift from God. Moreover, this charge was accepted by Timothy (6:12) and Jesus, who both made a "good confession" and publicly defended their faith (6:13). As such, Timothy must share the gift of faith with others.

In verses 17-19, Christians are reminded to use their earthly resources to do good and serve others (deSilva, 2004). Paul argued that Christians who have acquired wealth honestly must "keep their eyes on the Giver and not put their trust in the gifts" (Wiersbe, 1992, p. 636-637). This means that Christians must always remember to humble themselves and thank God for their blessings. In addition, people can be rich in good works as well. As such, Christians should be stewards of faith who "do good" and are "generous and willing to share" (6:18). Moreover, this generosity should lay "a firm foundation" for what is to come in heaven (6:19). Therefore, hope should be placed in God, not material possessions (6:17).

Lastly, this pericope argued that Christians should guard themselves against false teachers or those that engage in "godless chatter" and question the Word of God (6:20). While some claim to have "knowledge," if it is contradictory to doctrine, it is important to defend against such blasphemy overtly. According to Jamieson et al. (1997), this passage argues that "where there is not faith, there is not knowledge" (p. 419). Therefore, Christian leaders must fight for their faith (6:12) and true doctrine and not let others lead them astray.

Situation

Timothy was one of Paul's younger partners in mission trips, which is documented throughout Acts. Timothy is frequently sent on missions by Paul "to strengthen the congregations in Paul's absence (1 Thess 3:1-6), to keep a church on track by 'reminding' them of Paul's teachings (1 Corinthians 4:17, 16:10-11) or to bear news about Paul and the church back and forth (Phil 2:19-24; 1 Thess 3:6)" (deSilva, 2004, p. 734).

This particular letter assumes Timothy has been left in Ephesus to keep the church on track while Paul visited Macedonia (deSilva, 2004) or Colosse (Wiersbe, 1992). In the final section of the letter, 1 Timothy 6:11-21, "Paul advises Timothy on how to comport himself as a model leader for the Christians in Ephesus and requests that Timothy teach the Christians to show themselves model citizens, wives, slaves" (deSilva, 2004, p. 734). According to deSilva (2004), Paul was accused several times of subversion, so he is trying to ensure Timothy does not face the same accusations. Thus, many false teachers tried to contradict Christian doctrine and challenge the early

church, but Timothy had been warned several times to stand against them (1:6-7; 6:3-5) and remain true to his faith and mission.

Subgenres

While no subgenres (hymns, creeds, proverbs, and apocalyptic) are present in this particular text, several metaphors relate to the military/athletics that should be noted (Spencer, 2014; Wiersbe, 1992). For example, "pursue" (6:11), "fight" (6:12), "charge" (6:13), "command" (6:14, 17, 18), and "guard" (6:14, 20). These words are meant to remind Timothy and other Christians that they are soldiers for Christ Jesus and to persevere until the return of the Lord (6:14; Spencer, 2014). Hence, Christians must remain strong and steadfast in their faith as they soldier on.

Exegetical Summary

Overall, Timothy was a young pastor that needed encouragement from Paul, who reminded him he was a man of God (6:11), to fight the good fight of faith (6:11-16), to remind Christians to set their hope on God, not material wealth (6:17-19), and to stay on the right path regardless of those who try to oppose the true teachings (6:20-21). Paul did not want Timothy nor other Christians to be passive but rather active soldiers for Christ Jesus (Spencer, 2014).

Application

Several lessons can be learned from 1 Timothy 6:11-21 to help contemporary leaders "fight the good fight of faith." First, Christian character and discipleship are pivotal for leaders. This pericope argued that character is vital for leaders. Paul calls Timothy a "man of God" (6:11). He reminds him to embrace the qualities of "righteousness, godliness, faith, love, endurance and gentleness" (6:11). This reminds leaders to be their authentic selves by knowing "who they are and what they believe" (Yukl, 2013, p. 351) and not to waiver from that. Contemporary leaders should also seek to put their faith first. While overtly proclaiming the Gospel might not always be appropriate in secular organizations, leaders should model appropriate behaviors, humble themselves, and do what is best for the larger organization (Yukl, 2013). Moreover, they can be spiritual leaders by showing altruistic love and genuine care, concern, and appreciation for their followers (Fry, 2003). These qualities will help Christian leaders stay true to their character to "manifest what is in their hearts" (Bissessar, 2010, p. 1) and display their commitment to God.

Second, contemporary leaders should also take the "charge" to defend and spread the faith with other faithful people. To defend the faith in the modern workplace, leaders should ensure they are consistent in their "words, actions, and values" as well as the core values of "honesty, altruism, kindness, fairness, accountability, and optimism" (Yukl, 2013, p. 351). Christian leaders should not engage in practices that are counter to Scripture or their faith, which can then deter other followers from the true faith (Romans 14:13). Moreover, "a true leader influences others spiritually only because the Spirit works in and through him to a greater degree than those he leads" (Sanders,

2007, p. 28). It is also important for leaders to also pass authority to other qualified workers, just as Paul did with Timothy and as Paul encouraged Timothy to do with others. In modern organizations, this can be done through empowerment and mentorship. Empowerment includes "autonomy, shared responsibility, and influence in making important decisions" (Yukl, 20130, p. 413). Leaders can also use mentorship to share their knowledge and God-given talents with proteges (Boyer, 2019). Just as Paul mentored and coached Timothy to help him succeed, so should leaders mentor and coach others with strong character to help them and the entire organization achieve their mission and objectives.

Third, contemporary leaders must not seek fortune for themselves. 1 Timothy 6:11-21 does not proclaim that Christians should not seek to advance within their workplaces nor seek a raise or promotion but instead reminds people that their reason for seeking money is essential. If workers seek money for status or ego, this would rebuke this section of Scripture. On the other hand, if Christians seek money to provide for their family, support causes that are in line with their Christian values, or use it for the community, and overall put their "hope in God," they are in line with these teachings. In contemporary organizations, there has been a stronger push over the last several decades for companies to engage in corporate social responsibility practices (CSR). As such, many companies commit a portion of their profits to giving back to the environment or local communities. For instance, Patagonia, a company that sells outdoor clothing and gear, has donated over "$60 million in cash and in-kind donations to environmental causes and over 1,000 organizations" over their 30-year history and helped found Conservation Alliance and 1% For the Planet (O'Rourke & Strand, 2017, p. 104). While these are noble causes, this should be done with pure intentions and not for marketing or tax purposes. Earthly wealth should be used for the greater good (6:17-19).

Lastly, Christian leaders must also stand up against those who oppose or challenge their faith or values. With so many interest groups pressuring companies to approve and implement their views on controversial social issues through public shaming, boycotts, laws, and corporate rating systems, it is even more important for Christian leaders to stand strong in their faith and show their integrity. Millsap (2021) argued that "integrity gives an individual the capacity to withstand both an inward and outward onslaught that endeavors to break down that integrity" (p. 94). In addition, Dent et al. (2005) argued that leaders should reflect on their lives and understand their intentions to lead with authenticity and integrity. Moreover, integrity also influences trust, shaped by the leader's honesty, fairness, and consistency between their actions and values (Yukl, 2013). Therefore, leaders should embody these values to oppose those who engage in "godless chatter" (6:20) and set a good example for those they lead. As such, contemporary Christian leaders should ensure their values and behavior in their personal lives and organizations align and seek to glorify God.

Conclusion

In conclusion, "people want leaders with moral codes that are deep, innate, and instinctive so that they will not lose direction in the face of uncertainty or pressures"

(Branson, 2007, p. 471). Just like the early church leaders, contemporary leaders need to be reminded that they are Christian soldiers who must flee from the lure of money and those who want to corrupt them, follow their faith and values, and fight for what is right (Wiersbe, 1992). Leadership character should align with Christian values of integrity and trust, shared with others who are ready and have similar values, and wealth should be used for good and shared with others, and workers should stand firm against negative influence and pressures. Overall, Ayers (2006) argued that fusing theology and leadership has much value and provides a better leadership model for the world. As such, Christian leaders should focus on their character and prepare themselves to "fight the good fight of faith" (6:12) in all that they do to glorify God.

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NARRATIVE ANALYSIS OF 1 CORINTHIANS 12-14 ON FOSTERING ORGANIZATIONAL SPIRITUALITY

Ayo O. Adepoju

Organizational spirituality improves well-being, provides a sense of belonging and establishes a purpose for employees (Karakas, 2010). To this end, many organizations seek ways to add meaning to their employees' work (Giacalone & Jurkiewicz, 2010), which forms this paper's purpose. The author performed a literature review on organizational spirituality and an exegetical analysis using narrative criticism to understand the texts of 1 Corinthians 12-14. The narrative criticism employed settings, characters, plot, story, and implicit commentary to understand the central message. Finally, this article explores the referenced pericope. It draws insights and applications to organizational spirituality, particularly focusing on how an organization can improve this construct.

Introduction

Giacalone and Jurkiewicz (2010) asserted that the field of organizational spirituality is commanding increasing attention across the United States and globally. The author asserted that many organizations are looking for ways to add meaning to their employees' work, which forms the purpose of this paper. Meskelis and Whittington (2018) noted that people naturally seek meaningfulness and that the workplace is one such place. They asserted a sense of satisfaction when the work performed is meaningful. People want "to nourish their inner life through work and to have their inner life inform their work" (Meskelis & Whittington, 2018, p.58). This reference establishes a linkage between both work and worship. Colossians 3:17 refers to performing work in the name of our Lord Jesus. God has created work as a form of worship.

The benefits are immense, as workplace spirituality benefits employees and improves organizational performance (Giacalone & Jurkiewicz, 2010). Karakas (2010)

categorized the literature thoughts along three broad lines. First, spirituality improves the well-being of the followers and general life. The second view is that spirituality gives the followers a sense of belonging, an indication of purpose and meaning. The final view provided by Karakas is that workplace spirituality does provide a sense of belonging, thus fostering teamwork and alignment with goals and vision. Liu and Robertson (2011) asserted that "spirituality is the ultimate competitive advantage of organizations" (p. 44). According to Van der Walt and de Klerk (2015), spirituality "is not only conducive to individual well-being and quality of life but it has also been shown that it enhances several aspects of individual and organizational effectiveness" (p. 254).

The focus of this article is to view organizational spirituality from the lens of 1 Corinthians 12-14, using narrative analysis to add to the richness of the organizational spirituality theory. A narrative criticism approach helps to further the knowledge of organizational spirituality from a biblical approach. It is helpful for organizations interested in applying different ways of improving this essential ingredient in their workplace.

Organizational Spirituality

Some authors asserted that organizational spirituality is an emerging field with growing interests and the non-availability of a consensus definition of the concept (Henson, 2022; Pawar, 2017; Poole, 2009; Rocha & Pinheiro, 2020). Rocha and Pinheiro (2020) stated that there is no universal concept of spirituality, and this construct cuts across three main perspectives: individual spirituality, spirituality in the workplace, and organizational spirituality. It implies that spirituality operates at different levels of abstraction.

Rocha and Pinheiro (2020) cited Pawar in defining organizational spirituality as an "organization's possession of certain features such as spiritual values and practices. According to Hicks (2013), spirituality means different things to different people. Hicks highlighted that some frequently used terminologies, such as faith at the workplace, Spirit at work, or soul of the business, represent different conceptions and realities to people. Pawar (2017) assisted in simplifying this phenomenon by asserting that "meaning in work and community at work dimensions are the main dimensions of workplace spirituality" (p. 987).

Rocha and Pinheiro defined organizational spirituality as possessing certain features, such as spiritual values and practices. Pawar (2017) assisted in simplifying this phenomenon by asserting that meaning in work and community at work dimensions are the main dimensions of workplace spirituality. Generally, people naturally seek meaningfulness, and workplaces are one such place. Employees usually feel a sense of satisfaction when the work performed is meaningful. Meskelis and Whittington (2018) opined that people want to nourish their inner life through work and to have their inner life inform their work.

In summary, Fry (2003) captured the key tenets of spirituality by stating that it reflects the presence of a relationship with a higher power or being that affects how one operates in the world. Spirituality goes beyond the construct of religion. The latter emphasizes the presence of a God, but the former only references a higher power and mostly focuses on the qualities of the human Spirit. Fry highlighted that a religious

workplace might lead to segregation in the organization due to diversity. On the other hand, spirituality is unifying as almost everyone has a spirit and believes in connecting to a higher level of power.

Giacalone and Jurkiewicz (2010) stated that the lack of a clear definition of organizational spirituality is not a result of a lack of effort. Table 1 shows some of the various definitions presented by Giacalone and Jurkiewicz.

Table 1

Definitions of Spirituality

Author cited by Giacalone & Jurkiewicz (2010)	Definition
Emmons (2000)	The personal expression of ultimate.
Armstrong (1995)	The presence of a relationship with a higher power affects how one operates in the world.
Elkins et al. (1988)	A way of being and experiencing that comes about through an awareness of transcendent dimension, and certain identifiable values characterize that regarding self, life, and whatever one considers being the ultimate.
McKnight (1984)	The animating force inspires one toward purposes beyond one's self, giving one's life meaning and direction.
Emblen (1992)	A personal life principle that animates a transcendent quality of relationship with God.

Generally, employees seek fulfillment at work. According to Miller (2007), the Hebrew Scriptures interpret the Hebrew word "avodah" as "work and worship." Miller stated that the Faith At Work (FAW) movement expresses the desire to have an integrated life of work and worship where both are not mutually exclusive at the workplace. Work can both become a place of honoring God and, at the same time, fulfilling contractual services. Meskelis and Whittington (2018) stated that employees who combine work and worship have high levels of work meaningfulness. These employees see work beyond the construct of a job of just meeting their financial needs; they see work from an emotional standpoint.

The biblical perspectives are also useful in explaining workplace spirituality. Jesus Christ stated the first and greatest commandment as the act of loving God completely, with the heart, soul, and mind (Matt. 22:37). The second most important is the love of our neighbors as ourselves (Matt. 22:39). The Scriptures in 1 John 4:20 described the linkage between the first and second commandments. It says that the love of God is justifiable only if you have shown love for the people you see regularly.

An individual without love for the people close by would find it difficult to love God. Stevens (1999) presented a piece of solid advice and argued that the biblical doctrine emphasizes that the "whole of our lives finds meaning in relation to the sweet summons of a good God" (p. 72). It implies that we should always circle back to the primary reason we live: to worship God.

The people in our lives are there for a reason. Our work activities involve interacting with colleagues, whether senior or subordinates. Our work interactions need to be an art of worship to show love through quality and excellent service at the workplace. An adage says people do not care how much you know; they want to know how much you care. The act of demonstrating love at the workplace could bring meaningfulness. Meskelis and Whittington (2018) stated a positive relationship between an individual's spirituality and the meaningfulness of their work. It implies that an employee with a deep sense of worship would most likely express this attitude at work and thus achieve meaningfulness.Giacalone and Jurkiewicz (2010) asserted that organizational leaders seek spiritual solutions to address social and business changes. These rapid changes in the global world necessitate researchers to start exploring how spirituality helps and overcomes these challenges.

Farmer et al. (2019) researched workplace spirituality in the public sector in the US, reviewing the water and wastewater agencies. They highlighted the need for this research due to the shortage of studies on workplace spirituality in the public sector. Farmer et al. utilized the Delphi technique in obtaining evidence from executive-level managers. The results showed the benefits of workplace spirituality, including a higher sense of purpose in the employees. It results in the employees going beyond compliance requirements to collaborate with peers and the community. Farmer et al. identified some challenges to workplace spirituality, especially leadership support. Leaders must be on board with workplace spirituality to work in an organization. In a separate study, Chawla (2014) researched if workplace spirituality helps reduce deviant organizational behaviors. Chawla identified the organizational problem of some salespersons in fudging expense reports and missing work to attend to unofficial personal errands. Chawla presented the use of Jurkiewicz and Giacalone's value framework of workplace spirituality. These values are 10 in number and comprise - "benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust" (Chawla, 2014, p. 199). The research concluded that workplace spirituality helped reduce incidences of deviant organizational behavior.

A proper understanding of spirituality entails highlighting how the concept is measured. Two perspectives are shared. The first is the scale developed by Kolodinsky and colleagues in 2008. The second frame is the scale developed by Liu and Robertson in 2011.

Kolodinsky et al. (2008)

Kolodinsky et al. (2008) developed a scale measuring spirituality in the workplace. Their theory concluded that organizational spirituality correlates positively to job involvement, identification, and work rewards satisfaction and negatively to organizational frustration. Personal spirituality positively correlates to intrinsic, extrinsic,

and total work reward satisfaction. They stated that the interaction of personal spirituality and organizational spirituality relates to total work rewards satisfaction.

Figure 1

Exploratory Workplace Spirituality Relationships – Kolodinsky et al. (2008)
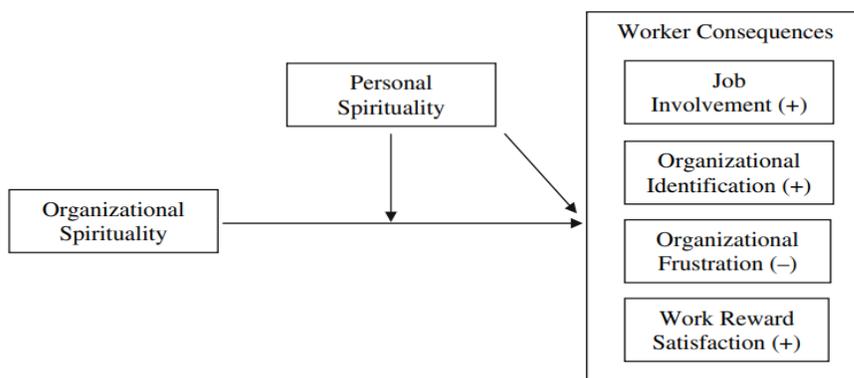
Adapted from Liu and Robertson (2011)Spirituality in the workplace: Theory and measurement. Journal of Management Inquiry, 20(1), 35-50.

Liu and Robertson (2011) proposed a different theoretical conceptualization of spirituality. They posit that three independent but correlated factors measure the construct of spirituality. These factors are "interconnection with a higher power, interconnection with human beings, and interconnection with nature and all living things" (Liu & Robertson, 2011, p. 42). Table 2 shows the construct and the indicators.

Table 2

Measurement of Spirituality – Liu and Robertson (2011)

Construct/Factor	Indicators/Survey questions
Interconnection with a higher power	1. I believe there is a larger meaning to life 2. There is a power greater than myself 3. I believe that death is a doorway to another plane of existence 4. There is an order to the universe that transcends human thinking 5. I feel that I have a calling to fulfill in life 6. There is a higher plane of consciousness or spirituality that binds all people
Interconnection with human beings	1. It is important for me to give something back to my community

	2. I am concerned about those who will come after me in life
	3. Life is most worthwhile when it is lived in service to an important cause
	4. Humans are mutually responsible to and for one another
	5. I am easily and deeply touched when I see human misery and suffering
Interconnection with nature and all living things	1. I sometimes feel so connected to nature that everything seems to be part of one living organism
	2. I have had moments of great joy in which I suddenly had a clear, deep feeling of oneness with all that exists
	3. All life is interconnected
	4. I believe that on some level my life is intimately tied to all of humankind
	5. I love the blooming of flowers in the spring as much as seeing an old friend again

Narrative Analysis of 1 Corinthians 12-14

According to Osborne (2006), narrative criticism recognizes that meaning sits in the text as a complete whole rather than in isolated blocks. Osborne asserted that narrative analysis aims to understand the "meaning of the historical-theological text in biblical narrative, not to reconstruct the original event" (p. 7). Henson et al. (2020) also argued that narrative analysis helps support a theological truth, and missing this truth may lead to losing out completely on the story's message in our interpretation. A narrative criticism approach entails a deep reading of the texts and consideration of the key features of the plot, characters, point of view, dialogue, narrative time, and settings (Henson et al., 2020; Osborne, 2006). These elements help establish the true meaning and bring this story to life (Osborne, 2006).

The genre of the text of Corinthians is an epistle or letter. According to Osborne (2006), the epistle is the most basic of the various categories of genres (law, history, poetry, prophecy, and Gospel). The focus of this paper is to unpack the critical elements of narrative analysis. The first is the understanding of the narrator and implied author, the latter being who the narrator presented through the story. The second major component is the story itself. The significance of the story or point of view constitutes a major consideration. The plot, characters, settings, and conclusion are critical. The structure of this paper is to follow a defined sequence in Table 3.

Table 3

Structure of Narrative Analysis adopted in this study of 1 Corinthians 12-14

	Themes	Sub-themes
1	Narrator and implied author	Narrator and implied author

2	Setting	Historical background of Corinth
		Paul at Corinth
3	Story	Characters
		Narrative
		Significance of story
4	Plot	Plot
5	Implicit commentary	Implicit commentary

Narrator and Implied Author

Osborne (2006) stated that readers only see the author in a text, only to the extent revealed by the author. It implies that there are situations where the narrator may differ from the implied author. In this example of Corinthians, the narrator and implied author are the same as presented. The Book of Corinthians is one of the thirteen books ascribed to the Apostle Paul in the New Testament (Heitzig, 2017). Apostle Paul was a Pharisee and a Jew from the tribe of Benjamin who had a stint in persecuting the early church before being converted to Christianity (Heitzig, 2017). Paul addressed the book of Corinthians to the Christian church in Corinth, where Paul had previously spent some missionary time (Elsdon et al., 2021; Heitzig, 2017).

Historical background of Corinth

The earliest history of Corinth is the story that the Roman army, led by Lucius Mummius, destroyed this ancient Greek city in 146 BC for refusing to submit to the authority of Rome (deSilva, 2018; Elsdon et al., 2021; Heitzig, 2017; Ng, 2012; Prior, 2020). It led to its citizens being killed or sold into slavery (Prior, 2020). Corinth lay in ruins for a very long time until Julius Caesar rebuilt it in 44 BC as a Roman colony (deSilva, 2018; Elsdon et al., 2021; Heitzig, 2017; Ng, 2012; Prior, 2020). Some authors described the decision to rebuild the city of Corinth as related to the fact that Corinth had a strategic commercial location (Elsdon et al., 2021; Heitzig, 2017).
Heitzig (2017) asserted that the name Corinth meant "ornament" and ascribed this more to its commercial value than physical beauty. The city of Corinth lay on the isthmus, which connected the Peloponnesian peninsula to mainland Greece and thus became a center of trade (deSilva, 2018; Heitzig, 2017, Ng, 2012). Corinth also controlled the sea travel between Italy and Asia (Ng, 2012). Prior (2020) asserted that sea sailors preferred to use the two seaports close to Corinth, Lechaeum, and Cenchreae, instead of the dangerous waters of Cape Malae. Due to the strategic importance of Corinth as a trade corridor, it attracted many travelers from different parts of the world – philosophers, orators, poets, and political leaders – thus with a heterogeneous population (Ng, 2012). The Isthmian Games held in Corinth were extremely popular and were only second to the Olympic Games (Ng, 2012; Prior, 2020).
Suffice it to say that Corinth was a thriving economy due to its strong trade influence, and the city attracted other nationalities (deSilva, 2018; Ng, 2012). The wealth generated made the city to be prosperous and known. With wealth comes other vices. Heitzig (2017) stated that Corinth was awash with moral depravity. A phrase, *korinthiazesthai*, used to refer to Corinthians, indicated an immoral character: drunk, a

prostitute, a pimp, or a blend of the three (Elsdon et al., 2021; Heitzig, 2017; Prior, 2020). Corinth had a large temple (Aphrodite) where over 1,000 prostitutes plied their trade in the streets, and many deities, pagans, and entertainment centers filled the city (Elsdon et al., 2021; Prior, 2020).

Paul at Corinth

On the back of the narrative of the city of Corinth being filled with debauchery, it was not out of place for Apostle Paul to describe his arrival in Corinth as filled with fear and much trembling (Prior, 2020). The vices in the land and the level of disunity indicated Corinth would be a tough crack for Apostle Paul. Little wonder Paul stayed for eighteen months, the longest he stayed in any city except Ephesus (Heitzig, 2017; Prior, 2020).

Paul arrived in the city of Corinth in 50 AD (Prior, 2020). Elsdon et al. (2021) stated that the city was predominantly Gentile (non-Jewish). The records showed that the Apostle worked as a tentmaker during the week and preached at the temple on Sabbath (Heitzig, 2017; Prior, 2020). Subsequently, Silas and Timothy brought love gifts from churches in Macedonia and Philippi, allowing Paul to concentrate more on teachings (Prior, 2020). Apostle Paul also met Aquila and Priscilla, fellow Jews, and this further encouraged Paul to do ministry work in Corinth (Prior, 2020).

In summary, Paul arrived in Corinth because of his previous not-so-good experience in Athens. The Apostle spent extensive time preaching the Gospel, building the church, creating unity, and extending frontiers. Heitzig (2017) asserted that Paul "ministered boldly to a church torn by divisions, sexual immorality, divorce, and a host of doctrinal issues" (p. 386). After eighteen months, it was time to depart from this city after God made His power perfect in Paul's weaknesses (2 Cor.12:7-10).

Characters

Osborne (2006) asserted that the presence of real people in a story makes it more relatable; otherwise, it is fictional. The characters in 1 Corinthians 12 are broadly the narrator (Paul) and the church members in Corinthians. Elsdon et al. (2021) pointed out that the church members in Corinthians are largely Gentiles (non-Jewish). Elsdon et al. stated that they struggled with the fundamental principles of the Gospel, showed signs of behavioral flaws, and engaged in quarrels and rivalry. In other words, they were immature Christians, and Apostle Paul needed to send a letter to explain or clarify some of their questions.

Narrative

Osborne (2006) described narrative as "the order of the events within the story and the way they are related to one another" (p. 206). It is important to highlight the background that led to the Corinthian letter, particularly in Chapter 12. Apostle Paul had an 18- month-stint in Corinth to spread the Gospel based on the account of Luke in Acts 18 (Prior, 2020). The destination of Paul before coming to Corinth was Athens, where the author experienced physical exhaustion (Prior, 2020). Paul also had anxiety about

Corinth due to its view as a city of love. Paul had extensive interaction with the Corinthians by being a tentmaker during the day and a preacher in the evening and on weekends (Heitzig, 2017). According to Prior (2020), Paul had a memorable experience in Corinth after 18 months of effective ministry. He particularly remembered the church for helping him deal with depression from the author's experience in Athens.

Based on customary practice, Apostle Paul penned a letter to the church in Corinthians after feedback of strange teachings dividing the church (Prior, 2020). Heitzig (2017) stated that Paul wrote the letters to Corinthians around AD 55-56. Elsdon et al. (2021) presented that two letters of Paul commanded more attention than others. These are the letters to the Romans and Corinthians. Elsdon et al. stated that the letter to the Romans was largely contently theological. The First Corinthians was more on practical Christian living. It delved into the subjects of disunity in the church, spiritual immaturity, sexual impurity, marital infidelity, and imbalance in the community.

The chapter of 1 Corinthians 12 is a core part of the Book of Corinthians. Prior (2020) stated that this chapter focuses on the church as the body of Jesus. Brock (2011) described this chapter as the famous body-life chapter. Baker (1974) tagged it as the book of spiritual gifts. The chapter started with a phrase statement of "and now concerning." The phrase is common in the Book of Corinthians and indicates that it is the typical way Paul responds to specific questions from the congregation (Baker, 1974; Bartling, 1969). Bartling (1969) asserted that church members wrote Paul letters seeking clarification, and Paul responded to these questions using the phrase "and now concerning." This chapter's major focus is responding to the questions concerning spiritual gifts (Chapter 12). Chapter 13 focused on which of the two gifts of speaking in tongues and prophecy is better. According to Baker, the church wanted to know if these spiritual gifts were manifestations of the Holy Spirit.

According to Baker (1974), Apostle Paul utilized the opening part of Chapter 12 to distinguish between genuine and false inspiration. Baker asserted that genuine inspiration connects to the confession of Jesus as Lord. In other words, any spirit or spiritual gifts not linked with the primary source (Jesus Christ) are fake and do not deserve attention (Baker, 1974; Prior, 2020). Elsdon et al. (2021) stated that the introductory part of Chapter 12 is a reminder that Jesus Christ is Lord. Elsdon et al. asserted that there might be different spiritual gifts (in verses 8-10), but only one giver is the Holy Spirit (verse 11). Prior (2020) stated that this chapter reflected God's sovereignty through four different verbs. In verse 11, the phrase "God 'apportioned/assigned/allotted" was utilized. Verses 18 and 24 showed that "God arranged." Verse 28 highlighted that "God appointed." It depicts that God is in control from beginning to end.

The second part of the story in Chapter 12 references the church as the body of Christ, a unifying and all-inclusive concept (Baker, 1974; Elsdon et al., 2021). Using the example of a body (verses 12-30), Paul narrated that every part is important (Baker, 1974). Prior (2020) asserted that "no person, no gift, is a replica of another" (p. 180). Prior also highlighted that each member is "unique, distinctive, irreplaceable, and unrepeatable" (p. 199). Elsdon et al. (2021) ascribed the main message in this second part of the chapter as a rallying call for unity and purpose. Elsdon et al. narrated that Paul believed in the interdependence of the church members and not neglecting any member. It aligns with the fundamental theology of the cross, where Christ identified

with the spiritually weak and poor (Elsdon et al., 2021). The wordings in verse 26 speak volumes – " and if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it." (New King James Version - NKJV).

Chapter 13 shifted focus to the supreme concept of love. In fact, Bartling (1969) asserted that Chapter 12 could not stand without Chapter 13. Paul emphasized the need for love as the true priority for Christians (Baker, 1974; Elsdon et al., 2021). Baker (1974) stated that God's gifts to Christians vary, but love is a common denominator because it is a requirement for everyone. Christians need to focus on Christ's type of love as a model by expressing our love in sacrificial and practical ways to others, just like the example of Christ (Elsdon et al., 2021). Paul highlighted three essential qualities of Christian life: faith, hope, and love. Elsdon et al. (2021) asserted that "faith and hope are the essential human responses to God's love for us while love is a participation in the divine life" (p. 24). Therefore, love is the central compass for everything in the Christian life

Chapter 14 answered the question of which gift is superior between speaking in tongues and prophecy. Apostle Paul responded by laying the right order and foundation. The chapter took off from where it left in Chapter 13 by asserting that love must be the priority (verse 1) before spiritual gifts. Elsdon et al. (2021) argued that love is the central measure of a Christian's spirituality. Apostle Paul stated that prophecy and speaking in tongues are relevant in Christians' lives but prioritize prophecy because it edifies those present (Baker, 1974). Prophecy is superior to speaking in tongues because a gift's purpose is to impact others' lives rather than the person who has the gift.

Significance of Story

According to Elsdon et al. (2021), this story's major point of view cuts across four major points. The central message is that genuine spirituality is attached to the Holy Spirit. Another key message is that Jesus is Lord, which is the core of the Gospel. Thirdly, diversity is important, and its power rest on inclusion and not segregation. Elsdon et al. admonished that the church should be like Jesus to care for every member. Lastly, Christians should love like Christ. Love is a fruit of the Spirit and is the bedrock for demonstrating spiritual gifts. Brock (2011) added that 1 Corinthians 12 had become a core text "anchoring an emerging consensus about the theological definition of inclusion" (p. 352).

Plot

Osborne (2006) asserted that the basic feature of a plot is conflict. The major conflict in 1 Corinthians 12-14 is the genuineness and ranking of spiritual gifts. The church in Corinthians had members with different spiritual gifts, and they sought clarification of whether it was real or fake and to what extent is one better than the other. The plot reveals itself in the various elements of the background settings, narratives, and characters.

Implicit Commentary

Osborne (2006) defined implicit commentary as "the rhetorical techniques whereby the author tells his story" (p. 210). Osborne provided examples of techniques such as utilizing "irony, comedy, symbolism and other literary devices" (p. 210). In 1 Corinthians 12-14, Apostle Paul utilized some symbolism, such as the body, to demonstrate a diversity of gifts, all functioning to complement each other. It explains why Brock (2011) described this pericope as the "body life" chapter (p. 352). Paul leveraged the reader's understanding of the body parts in presenting the teachings on spiritual gifts. Repetition is one of the literary devices adopted by authors. Apostle Paul had repetitive references to the Spirit, members, and body. It was due to the need to emphasize these key phenomena.

Application to Organizational Spirituality

From the in-depth analysis of 1 Corinthians 12-14, some salient connotations apply to organizational spirituality. This section uses the various themes in the literature review to explain 1 Corinthians 12-14.

Importance of Vertical Spirituality

A key repetitive word or phrase in 1 Corinthians 12-14 is "Spirit" and "Holy Spirit." Apostle Paul admonished the Christians in Corinthians to identify with true inspiration as this distinguishes fake and real Christians. It connects with organizational spirituality as it lays the foundation for vertical spirituality. Williamson (2019) defined vertical spirituality as the relationship with a supreme being. The understanding that life is beyond the physical realities and belief in the transcendence of life. Vertical spirituality focuses on the quality of the relationship with this Supreme Being. Elsdon et al. (2021) affirmed that spirituality is always attached to the Holy Spirit.

Organizational members need to imbibe the importance of believing in supreme power. Liu and Roberston (2011) identified some measurements for interconnection with a higher power. It includes questions such as whether the person believes there is a larger meaning to life, that death is a doorway to another plane of existence, if there is an order to the universe that transcends human thinking, if the person has a calling to fulfill in life, and if there is a higher plane of consciousness or spirituality that binds all people.

An organization needs to review its existing policies around work practices that impact spirituality. An organization is a product of its policies and practices. The Human Resources team should review to assess which policies promote spirituality and hinder it. There should be a concrete plan to update or revise the latter to ensure that the organizational practices promote spirituality.

The Uniqueness of the Organization and its Members

The central message of this body life chapter is the uniqueness of members, the same way the different parts of the body meet critical functions (Brock, 2011). According to Elsdon et al. (2021), Apostle Paul leveraged the use of metaphor (body parts) to highlight the importance of every member of the church (organization). There is a

defined purpose for the head, hand, eyes, nose, leg, and other parts. By extension, it implies that every member has a purpose in life. Organizational leaders should recognize this fact in charting a vision for themselves and leverage the distinctive skills of all organizational members.

A critical step for an organization toward improving spirituality is to review its purpose and mission statement (James, 2021). This statement is the first thing an internal or external party identifies about the organization. It should connect with the soul of the employees at every level and inspire them to higher-level needs. The organization's leadership should source inputs from every part of the organization before finalizing this project. The purpose statement is not meant for the board or senior management team alone. It should resonate with mid and lower-level teams. Fry (2003), the founder of spiritual leadership, appropriately captured this thought in the best possible way – organizations should create a vision where organizational members experience a sense of calling in that their life has meaning and makes a difference. Employees want to feel that Spirit of calling. They want to know that their lives are meaningful, not just ticking the box to deliver their assigned tasks.

Training is also a relevant step toward fostering organizational spirituality. In the same way, Apostle Paul wrote a letter to the church to admonish and point them in the right direction. Organizational leaders should also institute training programs for members to help groom the firm's spirituality construct (James, 2021).

Importance of Horizontal Spirituality

An extension of this pericope's "body" interpretation is the perspective that organizational members need each other. Apostle Paul stated in I Corinthians 5:25-26 that – "there should be no schism in the body, but that the members should have the same care for one another, and if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it" (NKJV). It reflects the principles of horizontal spirituality. Williamson (2019) described horizontal spirituality as a worldly form of transcendence but implied relationships among members.

Organizational members must emphasize the importance of developing quality relationships with other organization members. Liu and Roberston (2011) identified some measurements for interconnection with human beings. It includes questions such as whether the person believes it is important to give something back to the community, if the person is concerned about the next generation, if life is most worthwhile when it is lived in service to an important cause if humans are mutually responsible to and for one another and if the person is easily and deeply touched when others are in misery and suffering.

The presence of favorable workplace spirituality policies alone will not improve spirituality. The next step is to ensure that the culture and climate in the organization encourage employees to toe this line. Research has shown that an unsupportive organizational culture is the primary reason employees do not embrace spirituality (Fry, 2003). The tone at the top should support allowing employees to embrace spirituality. Employees who value spirituality should not face negative career consequences. Organizations should eliminate culture that hinders spirituality. Another improvement is to get the buy-in of the supervisors. Many organizations' experiences have shown that

supervisors' attitudes may make or mar the progress recorded in spirituality. Employees use these policies when they know they have their supervisors' buy-in. Therefore, there should be training programs on this subject and incentives for supervisors to comply. Ultimately, the positive encouragement of supervisors ranks higher than just the presence of formal policies supporting spirituality.

Love as the Connector

Apostle Paul, highlighted that spiritual gifts are good. Perhaps this is the equivalent of technical competencies in the formal world. Beyond these spiritual gifts, Apostle Paul identified love as the foundation, without which the gifts become useless (1 Corinthians 13:1-3). A major way of fostering organizational spirituality is demonstrating love across the organization. Apostle Paul hinted in 1 Corinthians 13:8 that love never fails.

According to Fry (2003), leaders must establish a culture based on altruistic love. Fry highlighted the qualities or broad principles supporting altruistic love – forgiveness, kindness, integrity, empathy, honesty, patience, courage, trust, and humility. Fry mentioned that the outcome of altruistic love is joy, peace, and serenity. These attributes ultimately increase organizational commitment and productivity (Fry, 2003). Altruistic love operates in two ways. It is given from the organization to the followers. It is also received from the followers, eliminating fears that produce worry, anger, jealousy, selfishness, failure, and guilt (Fry, 2003). Altruistic love provides a platform for a sense of membership.

For the Common Good

Another lesson to draw from 1 Corinthians 12-14 is the understanding not to neglect the weak and vulnerable. Apostle Paul states in 1 Corinthians 12:23-24– "and those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it" (NKJV).

Organizational members need to understand that work exists within a larger organization. The world is turning into a global village, and the ability to influence our world is becoming critical as a basis for sustainability. James (2021) asserted that the purpose of an organization is not just for its members but also the betterment of society. Liu and Roberston (2011) identified some measurements for interconnection with nature and all living things. It includes questions such as whether the person believes it is important to give something back to the community, if the person feels so connected to nature that everything seems to be part of one living organism, if life is interconnected, and if the person believes that life is intimately tied to all of humankind.

Conclusion

Many organizations are looking for ways to add meaning to their employees' work, and organizational spirituality offers a valid proposition (Giacalone & Jurkiewicz,

2010). Organizational spirituality improves well-being, provides a sense of belonging, and establishes a purpose for employees (Karakas, 2010). After a detailed narrative analysis of 1 Corinthians 12-14, the recommendation of this paper includes the need to leverage all components of spirituality – vertical and horizontal – to foster workplace spirituality. Every member of an organization is important, just as each body part is relevant. Diversity is important, and its power rest on inclusion and not segregation. Each constituent part has a purpose and meaning. Organizational members should love like Christ. Apostle Paul identified love as a fruit of the Spirit and the bedrock for demonstrating spiritual gifts. Leaders must revisit the vision and mission, assess whether they are compelling, and create an aligned purpose for their members. Various tools, such as pieces of training, the same way Paul wrote to educate the Corinthians, are relevant and required in improving organizational spirituality.

For future research purposes, an additional contribution to the body of knowledge is the application of another pericope to organizational spirituality. New themes or actions may emerge from other biblical references. There may be an opportunity also to utilize another type of exegetical analysis in interpreting 1 Corinthians 12-14. Many organizations must improve their members' well-being and sense of belonging, and utilizing spirituality may become a game-changer.

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MARK 1:40-45: HEALING WATER INJUSTICE THROUGH SERVANT LEADERSHIP

Matthew T. Klein

Christian leaders encounter a range of modern challenges, including claims of water injustice. Water injustice claims are found throughout the procedural and substantive aspects of providing drinking water and wastewater services to society. In the United States, evidence suggests persons of color are historic recipients of the inequitable or unjust distribution of the benefits and burdens of environmental protection, including the provision of clean water. Metaphorically, persons of color may be viewed as "contemporary lepers" in the context of water injustice. This paper provides a social and cultural texture analysis of Mark 1:40-45 to provide Christian leaders with an enhanced approach to demonstrating servant leadership in responding to water injustices. This paper concludes that Christian leaders should deploy the virtues of servant leadership to promote physical, social, and spiritual healing in response to water injustices.

Mark 1:40-45: Healing Water Injustice Through Servant Leadership

This paper provides a social and cultural texture-based exegetical analysis of Mark 1:40-45 to provide Christian leaders with an enhanced contemporary framework of servant leadership to better respond to matters of water injustice. This paper addresses the current gap in the scholarship of servant leadership. Jesus Christ demonstrated servant leadership by healing the lower-class, expendable leper and restoring him physically, socially, and spiritually. Similarly, contemporary Christians can deploy the virtues of servant leadership individually within their communities, not merely as leaders within a traditional organizational context. Individually, Christians can practice servant leadership directly with "contemporary lepers"—primarily those who are both poor and black—who have experienced environmental discrimination, in general, and water injustices, in particular. The theory of servant leadership is presented as a vehicle for

evaluating opportunities to offer physical, social, and spiritual healing within communities suffering from water injustices.

The Social and Cultural Context of the Book of Mark

The Book of Mark was written in approximately 70 A.D. (Rohrbaugh, 1993, p. 380). Additionally, scholars believe that Mark, an interpreter for Peter, authored the book of Mark, although uncertainty remains (deSilva, 2018, pp. 174-176). Nonetheless, deSilva (2018) claimed, "[Mark] called the churches to the radical, self-sacrificing discipleship that matched the pattern of the Messiah the church claimed" (p. 174). Mark was likely written in a setting outside of Palestine (deSilva, 2018, p. 176). However, it is claimed that the audience was likely "non-literate peasants in a village or small-town context" in southern Syria or northern Galilee (Rohrbaugh, 1993, p. 380).

Class Structure and the Unclean Within the First Century

The nature and extent of first-century social classes are critical for understanding the context of Mark 1:40-45. Broadly, the top 2% of society included the Roman Emperor, Herodians, high priests, and aristocrats (Rohrbaugh, 1993, p. 383). The largest class (approximately 80-90%) included peasants and other sub-classes, including bureaucrats, merchants, and artisans (Rohrbaugh, 1993, p. 383). Finally, the lowest class included those considered unclean or expendable (Rohrbaugh, 1993, p. 383). The Book of Mark addresses many of these lower-class individuals, including the demon-possessed (1:32-34), a deaf man (7:32), a blind man (8:22), a hemorrhaging woman (5:25), a paralytic (2:3), and a leper (1:40-45) (Rohrbaugh, 1993, p. 387; Rosenfeld and Perlmutter, 2011, pp. 278-280). Lee (2013) observed that "Jesus sided with not just the poor but with other marginalized groups" (p. 356). Rohrbaugh (1993) echoed this observation and reflected on the frequency with which Mark addresses these unclean or expendable people compared to their small percentage of the overall population (p. 387).

The Biblical Nature and Context of a Leper

As a skin disease, leprosy adversely impacts its sufferers' mental and social well-being (Rafferty, 2005, p. 120). Walser (2010) uniquely framed the significance of human skin: a borderline, a means of communication, an expression of a state of mind or the soul, provides an impression of another person and brings us in touch with the world (p. 98). Pointedly, Lawrence (2019) stated that leprosy was a cultural metaphor for evil or moral contagion, and skin pollution created a boundary between being in community and being in isolation (pp. 377-379). A leper's low status in the first century resulted from the negative significance of his or her skin. Additionally, the clothing worn in the first century reflected one's social status (Batten, 2010, p. 148). Consistent with the direction of Leviticus 13:45, the leper was likely observed wearing torn clothing, not the long robes or fringes of the elites. Social and cultural texture analysis of Mark 1:40-45 provides insight into how Jesus' interaction with a leper enhances a Christian leader's

deployment of the theory of servant leadership when responding to matters of water injustice.

Social and Cultural Texture Exegesis of Mark 1:40-45

A Christian leader's goal is to "[bring] honor to God and to find ways to be effective in making disciples of others" (Henson et al., 2020, p. 80). Viewed as a "thickly textured tapestry," a complete understanding of Scripture requires a comprehensive exegetical methodology (Robbins, 1996, p. 2). Socio-rhetorical analysis (SRA) is a comprehensive exegetical methodology enabling exegetical analyses of Biblical pericopes (Henson et al., 2020, p. 71). SRA comprises five perspectives through which Scripture may be examined, including the social and cultural texture perspective (Robbins, 1996, p. 3). Robbins (1996) stated that social and cultural texture involves "exploring the social and cultural 'location' of the language and the type of social and cultural world the language evokes or creates" (p. 71). Henson et al. (2020) amplified Robbins by adding, "texture deals with the impact of society and culture on the text" (p. 123). The social, cultural, and historical context of the text must be understood to gain a complete understanding of the authorial intent. Cautiously, one must distinguish between social or cultural intertexture and social and cultural texture. Whereas social or cultural intertexture examines the text itself, social and cultural texture examines the world within which the characters exist. Henson et al. (2020) explained, "social and cultural texture looks to discover the social and cultural location, view, and habits of a person who inhabits the time and space of the original text" (p. 124).

Social and cultural texture analysis includes three broad analytical lenses: specific social topics, common social and cultural topics, and final cultural categories (p. 124). Each of these social and cultural texture lenses contains various subcategories of analytical methods built upon a foundation of cultural anthropology and sociology (Robbins, 1996, pp. 72-88; Henson et al., 2020, pp. 124-158). Together, these lenses and their respective subcategories support the reader in grasping a complete understanding of the text.

Specific Social Topics within Mark 1:40-45

The first lens of social and cultural texture analysis is specific social topics. There are seven classifications of specific social topics: conversionist, revolutionist, introversionist, gnostic-manipulationist, thaumaturgical, reformist, and utopian (Robbins, 1996, pp. 72-74). The methodology addressing specific social topics is relevant for "texts with a substantive religious texture" like the book of Mark (Henson et al., 2020, p. 126). The specific social topics help the reader assess the text considering various religious or other types of worldviews (Robbins, 1996, p. 71). Henson et al. (2020) identified certain considerations when evaluating a text through the lens of specific social topics (p. 126). First, a specific social topic may be identified through communications or interactions (either verbal or non-verbal) revealed through the text (Henson et al., 2020, p. 126). Second, there is a focus on how the worldview is deployed by the group(s) involved in the text (Henson et al., 2020, p. 126). Third, the communications or interactions present a spiritual dimension involving God, the group,

and humanity (Henson et al., 2020, p. 126). Finally, the concepts embodied within the method of specific social topics originate within the discipline of sociology (Henson et al., 2020, p. 126). A review of the seven classifications of specific social topics reveals the relevance of the thaumaturgical specific social topic to an analysis of the pericope.

The Thaumaturgical Specific Social Topic

The plain reading of Mark 1:40-45 presents the story of a leper who approached Jesus and challenged Him to heal his leprosy. Jesus responded by agreeing to heal the leper, touching him, and affirming his healed state. The text reflects a significant thaumaturgical response to the interaction between Jesus and the leper. Thaumaturgical responses are characterized by the individual seeking specific and immediate assistance with resolving or healing personal pain or suffering, respectively (Henson et al., 2020, p. 128; Robbins, 1996, p. 73). The assistance sought by the proponent is supernatural in nature, and the response provided is both practical or physical (i.e., a cure, healing, or restoration) and spiritual (i.e., eternal life) (Robbins, 1996, p. 73). Dube (2018a) observed other healers were available to assist the leper (i.e., Asclepius), but the leper sought out Jesus (p. 4; Dube, 2018b, pp. 1-2; Webb, 2006, p. 184). In the context of Jesus' ministry, thaumaturgical responses often involve miracles (Henson et al., 2020, p. 128).

In Mark 1:40-45, the reader is presented with a leper who is physically sick and socially and culturally outcast. Supernaturally, Jesus heals the leper both physically and socially. What is less clear is whether Jesus also healed the leper spiritually (i.e., the provision of eternal life) and, if so, whether the leper's response acknowledges this additional spiritual healing. It is also unclear whether the leper originally requested or expected this additional spiritual healing. It is possible that the leper's request for healing implied the additional spiritual healing as an unspoken cultural consequence of the physical and social healing demanded of Jesus. Leprosy was considered a medical or social challenge and a reflection or manifestation of a person's spiritual disposition. In other words, society considered lepers (and other undesirables) evil and lacking in positive spiritual attributes.

The first-century Galileans viewed lepers as social and cultural outcasts, likely doomed to eternity in Hell. The different responses to Mark 1:40-45 reflect a social justice framework for those who claim to believe in and follow Jesus Christ. Christians are called to respond to the multifaceted needs of "modern lepers" to demonstrate Jesus Christ's love to a world in need. Ultimately, by physically engaging the "modern lepers" as Jesus did in the first century, Christian leaders offer a window into the ultimate spiritual healing that eternal life brings through faith in Jesus Christ.

Common Social and Cultural Topics within Mark 1:40-45

A second type of social and cultural texture methodology is the lens of common social and cultural topics. The purpose of this type of methodology is to "avoid both ethnocentric and anachronistic interpretations" (Henson et al., 2020, p. 140). Certain social and cultural systems, roles, institutions, and relationships were present in the first century and obvious to the original author or reader of the text but not obvious to the

modern reader of the text (Henson et al., 2020, p. 140). Robbins (1996) offers eight types of common social and cultural topics (pp. 75-86). However, this paper presents its analyses using the six different types of common social and cultural topics presented by Henson et al. (2020), including Honor, Guilt, and Rights Cultures, Dyadic Agreements, Challenge-Response (Riposte), Economic Exchange Systems, Purity Codes, and Old Testament Law (pp. 140-149). A plain reading of Mark 1:40-45 reflects the rich presence of several types of common social and cultural topics within the social and cultural texture methodology.

Honor, Guilt, And Rights Cultures

This topic reflects the masculine frameworks of the first century, where "honor is marked by boundaries of power, sexual status, and position in society, and it is related to the social acknowledgment of worth" (Henson et al., 2020, p. 141). Being an elite within the first century brought honor and an opportunity to demonstrate to others one's status. Lepers and other socially undesirable groups within the first century likely lacked honor (i.e., they possessed shame) and, more importantly, possessed no meaningful opportunity for upward mobility on the social ladder (Borges, 2013, p. 76). Jesus' healing of the leper becomes even more significant in this context. First, culturally, the leper is a man who lives within a masculine context of needing to possess or seek honor. This context of honor would not be as meaningful for a female. However, being a leper, the man lacks honor. Second, the "dishonorable" leper approaches Jesus to make a request. It is unclear whether honor was given or demanded in the first century. In other words, could honor be demanded by undesirable individuals, or was honor only allocated charitably (and without demand) by higher-class individuals? Third, it is likely that the leper considered Jesus to possess a higher social status than the leper. Ultimately, Jesus honors the leper by healing him and providing him with an improved social and spiritual status.

However, it is equally likely that the leper honored Jesus. Like the woman who honored Jesus by washing His feet and anointing Him with perfume (John 12), the leper honored Jesus as the Divine Healer. Scholars reflect that there were many known healers in the first century (Dube, 2018a). Nonetheless, the leper knowingly and intentionally sought out Jesus for his healing. Unlike traditional "medical encounters," the leper knelt before Jesus. He didn't first inquire whether Jesus could heal (or perform other services). The leper simply assumed Jesus' (divine) healing capability and stated, "[i]f you are willing, You can make me clean" (verse 40). The undesirable man without honor or hope of social mobility first honored Jesus Christ with his physical demonstration of honor (i.e., kneeling) and his verbalization of honor (i.e., "if you are willing…").

Finally, it is observed that by breaking the cultural purity boundary of touching and healing the leper, Jesus likely incurred shame as he distributed honor to the leper. Borges (2013) reflected, "[h]onourable [sic] behaviors in God's eyes are those most associated with cultural disgrace" (p. 81). This boundary-breaking activity by Jesus continues through his death on the cross and resurrection.

Dyadic Agreements

The notion of a dyadic agreement is present between Jesus and the leper. A dyadic agreement involves "informal reciprocity agreements initiated through positive challenges, invitations, or gifts to be met in an ongoing reciprocity relationship" (Henson et al., 2020, p. 142). Dyadic agreements could be between persons of equal or unequal status (Henson et al., 2020, p. 142; Robbins, 1996, p. 79). Jesus and the leper likely formed a patron-client agreement (i.e., an agreement between unequals). Jesus healed the leper's physical ailment and allowed him to gain honor and social mobility. However, Jesus demanded that the leper maintain his healing as a secret and (consistent with Levitical Law) visit the priest and offer a sacrifice (verses 43-44). Jesus likely knew, despite the leper's adherence to His admonitions, others in need would learn about Jesus' divine power of physical, social, and spiritual healing. In other words, the patron-client relationship helped the leper recognize who he was in the eyes of Jesus, not the culture. More importantly, the relationship helped other third parties, including other undesirables, recognize who they were in relationship to Jesus Christ. Finally, this patron-client arrangement was likely viewed with suspicion by the cultural elites of the first century. Healing undesirable, evil lepers—let alone interacting with such persons—was viewed as contrary to (if not subversive to) the dominant culture.

Challenge-Response (Riposte)

Like the institutions of honor or dyadic agreements, the methodology of challenge-response is observed within Mark 1:40-45. To gain honor, the leper challenges Jesus to heal him (verse 40) (Farren, 2002, p. 72). Again, the leper does not first inquire with Jesus about the scope of his abilities. The leper assumes Jesus possesses the power to heal his leprosy and simply challenges Jesus to "willingly" launch his healing power. Jesus was moved with compassion by the leper's challenge (verse 41) and healed him. Despite Jesus' admonition to keep silent about his healing, the leper rejoiced and told everyone that Jesus had transformed him (verse 43). Ultimately, the leper disregarded Jesus' admonition and presented his response as a witness to Jesus' healing power.

Economic Exchange Systems

In the "agrarian-based exchange systems" of the first century, social status was paramount, but not to increase one's material wealth (Henson et al., 2020, p. 145). To do otherwise would be dishonorable and hurt the local community within the (perceived) context of limited goods (Henson et al., 2020, p. 146). Reciprocity was the hallmark of the first century. Reciprocity was strong within and between family members and much weaker with outsiders (Henson et al., 2020, p. 146). The leper was a social outsider. Perhaps, due to his ailment, the culture viewed the leper as worse than an outsider. Nonetheless, Jesus treated the leper as "family" and physically and socially healed him.

Purity Codes

According to Henson et al. (2020), "[p]urity is about boundaries separating certain matters and issues where the impure is something that does not fit in the space

in which it is found wherein everyone and everything has a proper place and time" (p. 146; Van Eck et al., 2016, p. 2). In the first century, there was a clear boundary between lepers and the rest of society. Lepers were considered evil, undesirable, unclean, and expendable (Rohrbaugh, 1993, p. 387). Lepers did not mix with the balance of society. However, Jesus breaks the established purity codes by healing the leper. In verses 41-42, Jesus not only interacts with and heals the leper, he also touches the leper. Purity flows from Jesus to the unclean leper; importantly, Jesus is not made unclean through his interaction with the leper (Viljoen, 2014, p. 6). Jesus demonstrates not only resistance to leprosy but the power to heal leprosy. Jesus transforms from the barrier of purity codes to a focus on Jesus Christ, who brings "new life that is surprising and full" (Henson et al., 2002, p. 147).

Final Cultural Categories

The third aspect of the social and cultural texture methodology is the final culture category. This aspect provides classifications of topics reflecting certain cultural positions and the way individuals articulate such positions. Henson et al. (2020) reflected, "[t]hese [cultural] locations show the particular group that the person or group belongs to and how they think in distinction to others" (p. 149). Five final cultural categories exist: dominant culture rhetoric, subculture rhetoric, counterculture rhetoric, contraculture, and liminal (transitional, minimal rationality) rhetoric (Henson et al., 2020, pp. 151-152). Mark 1:40-45 reflects three final cultural categories: dominant culture rhetoric, counterculture rhetoric, and liminal rhetoric.

Dominant Culture Rhetoric

First, dominant culture rhetoric reflects the majority culture or those individuals who possess the power to enable their ideas and perspectives to permeate the culture (Henson et al., 2002, p. 151). The dominant culture operates behind the interaction between the leper and Jesus. Mark refers to the person who approaches Jesus as a "leper" (verse 40). Mark could have stated, "a man approached Jesus," or provided a more non-descript introduction. Mark's introduction of the interaction reflects the dominant culture's articulation of the man's status—an unclean, evil, and lower-class individual. Also, Jesus breaks with the dominant culture's reliance on purity codes to interact with the leper and touch and heal him. Notably, Farren (2002), reflecting the interpretation of the Revised English Bible, observed that "Jesus was 'moved to anger'" and this anger was likely directed at the "[dominant culture] that excluded certain people" (p. 70). Additionally, it was likely the High Priests or other cultural elites—not Jesus—who were overseers of healing, inspecting, or otherwise managing lepers. Finally, the dominant culture likely viewed Jesus' healing of the leper (and other miracles) as a threat to their very power.

Counterculture Rhetoric

Second, counterculture rhetoric focuses on creating a better society (Henson et al., 2002, p. 151). The counterculture demonstrates a new, better, yet voluntary

alternative to the dominant culture (Henson et al., 2002, p. 151). Jesus' ministry exemplified counterculture rhetoric (Farren, 2002, p. 72). First, he destroyed established social and cultural barriers, including purity codes and interacting with evil and undesirable people. There was neither a vote, campaign, nor conflict. Jesus simply demonstrated a new and better alternative to the dominant culture. Second, he physically, socially, and spiritually healed the lowest of the lower class. The leper did not need to earn honor from Jesus. He freely gave honor to the leper. Finally, those within the dominant culture who viewed Jesus' ministry likely viewed his actions (and words) as a counter (if not a clear threat) to the dominant culture.

Liminal Rhetoric (Transitional / Minimal Rationality)

Finally, liminal rhetoric reflects the momentary language of the culture "as people in transition from one cultural identity to another" (Henson et al., 2020, p. 152). More specifically, it may also address ambiguous or incoherent groups with a lack of "a clear cultural identity in their setting" (Henson et al., 2020, p. 152). Liminal rhetoric may reflect the cultural orientation of the lower class, including lepers. Objectively, lepers could be considered "people at the fringes of society or the invisible people who are at the point of chaos from fear and transitions" (Henson et al., 2020, p. 152). Lepers were considered unclean, evil, and likely living outside city walls due to their homeless condition. Lepers lived literally and figuratively day to day at the edge of first-century society. Carroll (1999) argued that Jesus was traveling "through a liminal zone, a place of transition, a place 'between,' where neither Galilean nor Samaritan is at 'home'" (p. 405). Although the notion of liminality is considered rhetorical, it is interesting that Jesus engaged the leper not only to transition him physically and socially but did so while positioned in a liminal geographic location. Jesus engaged and healed the poor, unclean, and outcast leper. This supernatural and countercultural activity restored the honor of the leper while also breaking down and resetting the dominant culture's boundaries between the first-century lower class.

The Theory and Virtues of Servant Leadership

The notion of leadership has received considerable attention from both scholars and practitioners. Leadership is examined through many lenses, including skills, traits, styles, and theories (Northouse, 2013). The theory of servant leadership is a modern leadership theory premised upon "the leader [who] seeks to serve, and that the serving is a natural component of the leader" (Patterson, 2003, p. 2). The difference between servant leadership and other leadership theories is its focus on the follower, not the organization (Stone, Russell, and Patterson, 2004, p. 349). Numerous scholars have examined servant leadership (Sousa and van Dierendonck, 2017; van Dierendonck, 2011; Patterson, 2003; Russell and Stone, 2002). Scholars have examined servant leadership in connection with different disciplines or other leadership matters, including nursing (Jackson, 2008), education (Black, 2010), and business organizations (Parris and Peachey, 2013). Servant leadership theory provides an appropriate framework for addressing modern leadership challenges.

The Seven Virtuous Constructs of Servant Leadership

The examination of the theory of servant leadership has produced a variety of perspectives on the nature and extent of the core elements or dimensions of servant leadership (van Dierendonck, 2011). For this paper, Patterson's (2003) seven virtuous constructs of a theoretical servant leadership model are used and evaluated. The seven virtuous constructs include love, humility, altruism, vision, trust, empowerment, and service (Patterson, 2003, p. 2). Love is the "agapao" type of love and reflects "love in a social or moral sense" (Patterson, 2003, p. 3). Whereas humility reflects a focus on others, altruism addresses "benefits [to] another person, however, often a risk or sacrifice is involved, and often this risk or sacrifice is against one's interests" (Patterson, 2003, pp. 3-4). The construct of vision is more than being future-focused; it directs the focus upon the other person "and seeks to assist [them] in reaching that [future] state" (Patterson, 2003, p. 4). Trust addresses "integrity, respect for others, and service in the organization" (Patterson, 2003, p. 5). Empowerment is giving away power to others, and service means serving others by "giving of time, energy, care, compassion, and, perhaps, even one's belongings" (Patterson, 2003, p. 6).

Scholars have argued that the theory of servant leadership mirrors the characteristics of the leadership of Jesus Christ during His ministry in the first century (Bucci and Lewis, 2016; Wong and Davey, 2007; and Blanchard, 1998). The words of Jesus recorded within the Bible reflect a servant leadership model. For example, Matthew 20:28 ("The Son of Man did not come to be served, but to serve") and Luke 22:27 ("I am among you as one who serves") are cited as Jesus' commitment to servant leadership. Wong and Davey (2007) stated, "Jesus Christ practiced servant leadership, even though he possessed the highest authority. He took on the nature of a servant to redeem us and minister to us" (p. 3; Phil. 2:6-8). Jesus Christ's modeling of servant leadership during the first century likely offers relevant insights into resolving contemporary social and cultural challenges. A significant contemporary social and cultural challenge involves environmental discrimination against persons of color within the United States.

The Contemporary Challenge of Environmental Injustice and Water

In the United States, there is a recorded history related to the discrimination against and treatment of persons of color, including blacks. Broadly, the history of slavery, Jim Crow, and the more contemporary problems of discrimination in education, housing, banking, and voting have stained the social and cultural history of the United States (Kaplan & Valls, 2007). Kaplan and Valls (2007) argued, "[blacks] faced discrimination in employment, had unequal access to public accommodations, and essentially had the status of a second-class citizen in their own country" (p. 257). Although the United States has meaningfully responded to these challenges, the legacy of racial discrimination continues to manifest itself in unique ways.

The environmental justice movement is a modern response to allegations of racial and economic discrimination from the perspective of the distribution of the benefits and burdens of environmental protection requirements. The United States Environmental Protection Agency (U.S. EPA) defined environmental justice as "[t]he fair

treatment and meaningful involvement of all people regardless of race, color, culture, national origin, income, and educational levels with respect to the development, implementation, and enforcement of protective environmental laws, regulations, and policies" (U.S. EPA, 2020). Bullard (1993a; 1993b) broadly reviewed claims of racial discrimination within the environmental context. In short, adherents to the environmental justice movement see environmental protection through the lens of civil rights (Roberts, 1998, p. 232).

The environmental justice movement has recently focused on reported water injustices (Johnson, 2021; Lee et al., 2021). Access to abundant clean drinking water supplies and effective sanitation methods are foundational to public health and socioeconomic progress (Solomon, 2010). The human right to water—articulated by the United Nations in 2010—is a moral paradigm amplified by the environmental justice movement (Meshel, 2018; U.N. General Assembly, 2010). Procedural and distributive injustices are claimed across various dimensions of providing water service, including water quality (Tariqi & Naughton, 2021; Schaider et al., 2019); compliance and enforcement (McDonald & Jones, 2018; Switzer & Teodoro, 2018); siting considerations (Hoover et al., 2021; Stanley, 2020); public participation (Breitzer, 2018; Gellars & Jeffords, 2018); public funding (Hansen et al., 2021) and affordability (U.S. Water Alliance, 2021; Mack & Wrase, 2017), among other aspects. Claims of water injustice will likely remain issues of concern for society, in general, and communities of color, in particular.

In summary, the environmental justice movement is a response to reported discrimination in both the procedural and substantive aspects of environmental protection in the United States. Claims of procedural and substantive water injustice continue to manifest across the United States. By analogy, it appears that persons of color in the United States have been treated like the lepers of the first century—undesirable lower-class citizens forced to live outside the "walls of environmental protection." Therefore, claims of water injustice demand an active and meaningful approach by Christian leaders.

Applying Mark 1:40-45 to Respond to Water Injustice Through Servant Leadership

In the Gospel of Mark (verses 40-45), Jesus is abruptly approached by an unclean, lower-class leper who demands healing. Jesus demonstrates compassion to the leper by healing him physically, socially, and spiritually. In the social and cultural context of the first century, Jesus' activity was shockingly counter to the dominant culture. According to the Levitical code, lepers were considered physically and morally corrupt and not to be touched. Nonetheless, Jesus acted with a servant's heart. Jesus' treatment of the leper can be applied to enhance servant leadership theory by responding to modern water injustices. This addresses a gap in applying servant leadership to environmental protection matters, including instances of water injustice. Additionally, it addresses a related gap of encouraging Christians to engage water injustice issues within their communities by deploying servant leadership on an individual basis to those who may be "unclean" in a contemporary socio-economic context.

First, Christians can show love—*agapao* love—to those who may experience discrimination in the context of environmental protection. Jesus demonstrated an immense love of the leper when he approached Him. Jesus did not turn away or hesitate. Jesus didn't inquire about the origin or basis for the leper's contamination challenges. Jesus not only agreed to heal the leper, but He also touched him. Both acts were in contravention of first-century cultural norms. Today, for example, a Christian can demonstrate love by actively listening to and encouraging those who suffer from water injustice—a form of "personal touch."

Second, Jesus restored the leper both physically and socially. However, Jesus performed this miracle without fanfare or demand for recognition. Moreover, Jesus instructed the leper to "keep it a secret" and not tell anyone about it. Jesus was focused on the leper and his needs, not on how He could improve His reputation. For example, Christians can actively help those suffering from water injustices by demonstrating Jesus's humility to the leper. This is especially important when successes are achieved against the dominant culture in support of a disenfranchised community. Christians can be humble and ensure their focus and joy is appropriate.

Third, like humility, Jesus' healing of the leper was altruistic. The dominant culture viewed Jesus' healing of the lower-class, unclean leper as improper and threatening. Jesus healed the leper at great risk to his safety. Today, the dominant culture may despise the poor and penalize those who seek to champion their causes. The contemporary elite enjoy clean and abundant water and typically live far away from the environmental hazards "modern lepers" are exposed to. Nonetheless, demonstrating the servant leadership virtue of altruism may demand that Christians engage the dominant culture at great risk, especially when helping those who may be challenged in helping themselves.

Fourth, servant leaders can help disenfranchised communities envision a brighter, cleaner future. For example, Christians can offer the practical vision of a renewed community removed from significant water pollution. Also, because our hope is in the Lord Jesus Christ, we can provide an eternal framework to those who focus on the immediate challenges of water injustice. Jesus and the leper connected on the virtue of vision. The leper knew Jesus and His divine healing power. Farren (2002) stated, "[i]n cleansing the leper, Jesus not only cured him of his disease but also healed him by helping him find hope and meaning" (p. 71). The leper's vision for a better future would be realized if Jesus could heal only him. Christians can help heal communities suffering from water injustices by providing hope and meaning in Jesus Christ.

Fifth, the leper trusted Jesus implicitly. Specifically, he believed that Jesus possessed the requisite power to heal, but only if Jesus was willing to do so. Jesus did not rebuke the presumptuous leper. He immediately healed the leper and affirmed the leper's trust. It is foundational for Christians to exhibit trust-building behaviors to those communities to who they may seek to help. Despite the reputation or socio-economic status of the community, Christians must demonstrate the utmost respect for everyone created in God's image. Demonstrating trust in disenfranchised communities will honor God and create mutual respect, especially if Christians are from outside the community. Sixth, empowerment is a virtue that can be given away to or constructed within a disenfranchised community. For example, Christians can support social or political measures to resolve the water injustices impacting the disenfranchised community.

Alternatively, Christians can assist communities in responding to procedural or substantive injustices (i.e., lack of public participation or flawed water permits), diminishing the opportunity for clean water. Lee (2013) reflected that the type of justice envisioned within Scripture is one "based on need [and] must include an analysis of structural power and an attempt to transform unjust structures" (p. 356). The leper was empowered freely by Jesus' divine healing. Jesus empowered the leper to realize a new beginning physically, socially, and spiritually.

Finally, perhaps the most important virtue is service. The actions of Christians will likely speak louder than words. For example, Christians can serve disenfranchised communities suffering from water injustices and demonstrate God's love to those in need. As Patterson (2003) reflects, Christians can demonstrate service by "giving of time, energy, care, compassion, and… even one's belongings" (p. 6). One unique demonstration of this virtue is engaging the paradigm of ministerial or redemptive entrepreneurship (Blevins et al., 2020) to respond to water injustices.
Scholars have argued that Jesus was a servant leader (Wong and Davey, 2007). Jesus' healing of the leper in Mark 1:40-45 provides a comprehensive foundation for the contemporary elements of servant leadership. Moreover, Jesus' healing of the leper—a physically and socially unwanted lower-class individual—provides a metaphor for Christians to demonstrate servant leadership to contemporary communities of color disenfranchised by water injustices. Cahill (1996) observed, "[f]or Blacks, Jesus is human and identifies with the poor by suffering on their behalf…[t]his Jesus is presently in solidarity with those seeking to eradicate injustices" (p. 163). Christian leaders can engage servant leadership to respond to water injustices and provide hope and meaning to those suffering from polluted air, water, or land. Individually, servant leadership may be deployed with persons or families suffering from water injustices. Servant leadership is a viable framework for responding to water injustices at the community level and in conjunction with governmental activities (e.g., permit appeals) or other legal challenges (e.g., civil lawsuits).

Conclusion

In conclusion, social and cultural texture analysis of Mark 1:40-45 reveals Jesus modeling servant leadership when healing the leper physically, socially, and spiritually. Jesus' healing activity was countercultural, restored honor to the leper, and destroyed and re-established the pre-existing social and cultural boundaries established between the dominant cultural class and the lower class. Christian leaders can deploy the virtues of servant leadership to address water injustices throughout the United States, a current gap within the servant leadership discourse. Christian leaders can provide physical, social, and spiritual healing by living out servant leadership within environmentally-disenfranchised communities.

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

Darryl K. Taylor

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

Introduction

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

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

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

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

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

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

Literature Review

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

Balanced Processing

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

Internalized Moral Perspective

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

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

Relational Transparency

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

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

Self-Awareness

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

online news article featuring Tim Cook, Chief Executive Officer of Apple (p. 13). The results found that participants observed the leader to have greater personal self-awareness in the high personal self-awareness condition as opposed to the low personal self-awareness condition (p. 16). Therefore, Jesus' disciples and followers could perceive Jesus as a leader with self-awareness. Jesus exemplified self-awareness, as evidenced by reflecting on His emotions and consequently agonizing, when He asked God to allow the cup of suffering to dissipate in Matthew 26:39. Gatling et al. (2013) analyzed the alliance between leadership style and coaching successfulness amongst 96 business coaches from the Professional Business Coaches Alliance (p. 337) and discovered via the results that AL and its companion factor self-awareness were notably related to coaching effectiveness (p. 337). The study's participants were selected randomly from among various pools of business coaches in the United States not including coaches from non-business environments (p. 339). In lieu of these aforementioned studies, it seems probable that Jesus was an authentic leader. Therefore, the following research question is suggested: Is Jesus Christ an Authentic Leader (AL), and if so, how does His AL qualities compare or contrast to secular components of AL?

Research Design

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

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

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

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

Results of Data Analysis

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

Inner Texture Analysis

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

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

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

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

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

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

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

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

Intertexture Analysis

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

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

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

rest. Jesus' willingness in this aforementioned verse was not restrictive or relegated to a certain class but open-ended, and available to everyone (France, 2007, p. 448). Regarding reciprocal intertexture, which conceptualizes the flow of interpretation as bidirectional and allows the exegete to navigate forward and backward through the Bible to better grasp the location of a given text in the canon (Henson, et al., 2020, pp. 120-121), verse 28 demonstrated the ultimate salvific rest that Jesus provided through His birth, death, and resurrection (Gen. 3:15; Matt. 1:18-25, 2:1-2; Luke 23:46; Rom.6:9, NASB). Even though the rest described in verse 28 is the rest that allows the laborer to return to the task with renewed strength (Morris, 1992, p. 295), it is, however, analogous to the rest via eternal life Jesus provided by His birth, death, and resurrection. Jesus stated in Matthew 11:29, "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (New American Standard Bible,1960, 1995, Matt. 11:29). An example of recontextualization which is a substructure of oral-scribal intertexture is Jeremiah 6:16 which stated, "Thus says the Lord, stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; And you will find rest for your souls" (New American Standard Bible, 1960, 1995, Jer. 6:16). Even though yoke symbolized discipleship in verse 29, the Jews, according to Blomberg (1992), often spoke of attaining the yoke of the Torah to refer to the acceptance of the conditions of the law (p. 194). This acknowledgement of the law was a cultural concept held by the Jews.

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

Social and Cultural Texture Analysis

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

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

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

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

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

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

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

Ideological Texture Analysis

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

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

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

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

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

Sacred Texture Analysis

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

Sacred Texture Analysis of Matthew 11: 28-30

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

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

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

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

Human redemption is yet another category of STA which can be found in Matthew 11:28-30. From a theological perspective, redemption is used "to indicate atonement, reconciliation, or salvation wherein liberation from forms of bondage such as sin, death, law, or evil takes place through Christ (McKim, 1996, p. 234). An example of human redemption can be found in a clause of Matthew 11:29, "Take my yoke upon you and learn from me" (New American Standard Bible, 1960, 1995, Matt. 11:29a). Jesus invited people to accept the yoke of discipleship, as opposed to the yoke of the law, by following, serving, and learning from Jesus (Morris, 1992, p. 296). Accepting Jesus' invitation ensured obedient disciples' redemption from the yoke of the law (p. 296).

The STA sub texture of human commitment is another significant component of Matthew 11: 28-30. According to Robbins (1996), this is the committed and encouraging following of individuals who play a significant part in unveiling the ways of God to human beings. As noted earlier, these followers have specific responsibilities to the Lord and to one another and this texture can include sacred calls to discipleship or instructions of how they live out these responsibilities (Henson et al., 2020, p. 183). In this passage, Jesus clearly gave the universal call to discipleship by offering the yoke of Christian

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

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

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

Summary of Data Analysis

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

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

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

Discussion

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

Jesus and Balanced Processing

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

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

Jesus and Internalized Moral Perspective

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

Jesus and Relational Transparency

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

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

Jesus and Self-Awareness

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

Implications for Future Research

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

Conclusion

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

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

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MAGNUS CORPUS: PAUL'S DISTRIBUTED LEADERSHIP

Keith J. Rogers

In this study, an epistolary genre analysis of the Apostle Paul's leadership of the Corinthian community explores his preference for Distributed Leadership. Faced with the challenge of leading this community through adversity, Paul demonstrated a preference for Distributed Leadership by encouraging collective identity and greater engagement for cultivating organizational maturity. A thorough review of Paul's approach and the situational realities of the Corinthian context suggest metaphors can be powerful rhetorical tools for developing organizational culture open to Distributed Leadership. Ultimately, recommendations for further study are offered for the continued study of Distributed Leadership and its application in the contemporary context.

Magnus Corpus: Distributed Leadership

Much has been written regarding the Kingdom of God (Willis, 2020). Jesus spoke of nothing more, using parables routinely to convey the nature of this kingdom (Lohfink, 2021). As he ascended into Heaven, he entrusted this kingdom and its expansion to his apostles, promising them the Holy Spirit for the mission (Acts 1:6-9). To Jerusalem (Acts 2:5-12), Judea and Samaria (Acts 8:1-8), and even to the ends of the earth (Acts 8:26-40), followers of Jesus carried the good news, and the Kingdom of God spread. Today, the Christian faith exists in 232 countries worldwide (Pew Research Center, 2020).

The growth and expansion of this movement Jesus started roughly 2,000 years ago represent an extraordinary feat. How this band of "unschooled, ordinary men" managed to lead this effort astonished even the opponents of their time (*New International Version*, 2011/1984, Acts 4:13) and should garner the attention of organizational leadership scholars in our day. The Apostle Paul emerged as an

important voice in the spread of this movement, working as a missionary and a church planter throughout the Roman Empire (Schnabel, 2010). Along the way, presented with the task of communicating the nature of this new community and its way of life, Paul used persuasive language as he introduced God's design for the Christian community, a strategy for growth that would lead to the fledgling movement's emergence as a mature, diverse, organization (Wright, 2013). Paul introduced a struggling community of Christians in Corinth to a different philosophy for fellowship, God's plan for them as the body of Christ (1 Cor. 12:12-31).

One could argue the vision Paul cast for the life of the early church introduced an alternative means to maturation and growth, a preference for Distributed Leadership (DL), an orientation for positive organizational outcomes which has gained momentum more recently since the turn of the century (Bolden, 2011). In the last twenty years, most of the scholarly attention given to DL has resulted in descriptive and normative characterizations of the construct, but Bolden (2011) called for research focused on the rhetorical significance of the approach in the development of collective identity and engagement. The Chartered Institute of Personnel and Development found DL one of the six key factors shaping the future of leadership (CIPD, 2014). In this study, an exploration of the wisdom of scripture is offered to contemporary organizational leadership students, an invitation to appreciate the proven DL wisdom espoused by Paul for cultivating collective identity, greater engagement, and organizational maturity. Following Osborne's (2006) recommendations for epistolary genre analysis, this study represents a commitment to a thorough investigation of 1 Corinthians 12:12-31 with an expectation it will enhance understanding of DL and greater clarity regarding the leadership of organizations for greater positive outcomes.

Genre Analysis

Interpreting scripture effectively requires attention to a text's unique composition. Genre analysis begins with an appreciation for distinct types of literature marked by common characteristics, a recognition followed by applying hermeneutical principles most appropriate for their understanding (Osborne, 2006). Poetry, prophecy, and epistles of the biblical text demand nuanced treatment from readers. According to Osborne (2006), reading a New Testament epistle, like Paul's letter to the Corinthians, should involve five standard steps for genre analysis followed by additional attention first to the logical development of the argument, then to situational realities and subgenres present within the pericope. With an interest in organizational leadership and an evaluation of the context, grammar, semantics, syntax, and historical background, logical argument development, and situational realities of 1 Corinthians 12:12-31, the following relevant observations occurred.

Context

According to Osborne (2006), the context of a literary text lies in its historical, logical, and rhetorical character. Polemical letters like those often written by Paul addressed a problem of some kind but left only contextual clues for us as contemporary latecomers to the scene. Context helps present-day readers recover an appropriate posture for reading ancient texts and attention to the epistle's composition's historical,

logical, and rhetorical distinctives. Greater clarity regarding Paul's authorial intent emerges as these realities enhance our contemporary perspective.

Historical Context

According to Powell (2018), Paul's first letter to the Corinthians was likely written in Ephesus sometime between A.D. 53 and 57. During this time, modern-day Greece existed as two Roman provinces, with Corinth serving as the capital of Achaia (Powell, 2018). Established by freed slaves about a century earlier, the city in Paul's day grew exceedingly prosperous due to its advantageous location between the Adriatic and Aegean Seas. Like many port cities, it held a reputation for wild living and licentious behavior (Johnson & Penner, 2002). According to Powell (2018), Corinth consisted of an ethnically and socio-economically diverse population. The historical context of the Corinthian church to which Paul addressed his letter presented unique challenges for organizational leadership, a context marked by extraordinary diversity and divergent behaviors (Johnson & Penner, 2002).

Logical Context

According to Osborne (2006), understanding the logical context of a pericope within an epistle must begin with a holistic view of the letter. As a polemical response to problems in the community, Paul's letter to the Corinthians can be understood as a triage for a body of believers struggling to survive together (Levison, 2018). Conceptualizing Paul's letter in this way, the following structure can be seen (Johnson & Penner, 2002):

Table 1

The First Letter to the Corinthians		
1 Corinthians 1:1-9	Greeting and thanksgiving	
1 Corinthians 1-4	The church of God	Addressing divisions within the community
1 Corinthians 5-10	The church in the world	Dealing with sexual immorality and legal disputes, responding to question about virginity and marriage, and providing guidance regarding food sacrificed to idols
1 Corinthians 11-14	The world in the church	Addressing problems in corporate worship
1 Corinthians 15	The church and the kingdom	Returning to the hope of the resurrection
1 Corinthians 16:1-4	Personal requests and final greeting	

Further attention to this text's place in the letter as part of Paul's polemic regarding the church's conduct when gathered for worship reveals Paul's concern for the community's

distinctive fellowship. Paul expected this community to operate differently, in a divinely appointed way.

Rhetorical Context

According to Osborne (2006), rhetorical techniques can help an author deliver a persuasive message to an audience. In Paul's first letter to the Corinthians, he used several rhetorical conventions to persuade the community to a better way of life: collection relations, cause-effect relations, and description.

Paul utilized collection relations rhetoric extensively in 1 Corinthians 12:12-31, first emphasizing the oneness of Christian community with a powerful reminder that one body and one Spirit established their unity (1 Cor. 12:12-13). Paul followed this persuasive point, emphasizing God as the one who placed each member and put the community together (1 Cor. 12:18, 24, 28). Additionally, Paul repeated the conviction that the Christian community should be marked by diversity and unity, many parts and one body (1 Cor. 12:12, 20). These intentional collection relations worked collectively to impress upon the Corinthians these essential truths.

Paul employed cause-effect relations rhetoric with great determination as well. To emphasize the truth that the community was a product of God's design, Paul asked three questions regarding this community of great purpose, and he was prepared to answer them all (1 Cor. 12:17-20). The questions effectively demonstrated the community's ignorance while emphasizing the good news of God's redemptive action. Paul met his questions with decisive answers, laying the foundation for a call to unity. Finally, Paul also used the rhetoric of description to make his case to the Corinthian community. With remarkable effect, Paul compared the Christian community to a body with many parts. Though individual members might possess distinct qualities, characteristics, or capacities for action, they all belong to one and the same body (1 Cor. 12:12, 20). The absurdity of an ear asserting it does not belong to the body because it is not a hand casts the community's struggle for unity in an appropriately ridiculous light.

Grammar, Semantics, and Syntax

According to Osborne (2006), a spiraling engagement with the grammar, semantics, and syntax of a pericope can help a reader draw closer to an author's intended meaning. The linguistic character of a text, its grammar, semantics, and syntax all work together as part of an intentional delivery system. Evaluating each of these facets of 1 Corinthians 12:12-31, a better understanding of Paul's approach to organizational leadership can be found.

Grammar

Attention to grammatical distinctives, the basic laws of language at work in a text's structural composition, can help the reader avoid misunderstandings and seize upon an author's intended message (Osborne, 2006). In the pericope under consideration regarding Paul's way with the community in Corinth, two relevant grammatical distinctives emerged. This first grammatical distinction of importance

concerns Paul's verb usage. Most of the verbs in the text point to the past or hypothetical actions until Paul brings his message to a climax in verse 27. There, Paul proclaims, "Now you are the body of Christ" (1 Cor. 12:27). This dramatic shift in verb tense emphasizes Paul's discourse, priority to this conviction he longed to communicate. His verb usage effectively punctuated this truth that belonging was a reality that community members could experience in a present and powerful way.

Additionally, Paul's reliance on conditional propositions also contributed to the transmission of his message. Beginning with verse 15, Paul introduced five conditional statements in the next six verses, which worked together to build on the assertion that every community member had value (1 Cor. 12:15-20). This choice to grammatically structure his case with repetitive, conditional statements invited the members of the Corinthian community to wonder with Paul about their condition as a people placed by God for a purpose in the community (1 Cor 12:19). Grammatically, Paul repeated an important reality regarding God's involvement in the community's composition, insisting three times that God had placed members of the community as parts of the body, according to divine will. The choice to relay this conviction with the use of *etheto,* to arrange (1 Cor 12:18), *sunekerasen*, to compose (1 Cor 12:24), and *etheto* (1 Cor 12:28) again to communicate this reality, all aorist indicative verbs in their form, revealed Paul's understanding of the community's diversity as an act of God, a reality to be accepted as God's expressed will.

Semantics

According to Osborne (2006), semantics play a vital part in the transmission of meaning in an epistle as well. The words represent building blocks we must understand to receive an author's intended message. With attention to Paul's words for the community in Corinth, several words of critical importance require attention for clear interpretation. The Greek word for body (*soma* or *somatos*) occurs 17 times in this pericope, used more extensively here than anywhere else in scripture (Thayer & Smith, 1999). Semantically, the word, for Paul, possesses significant meaning. In the New Testament, Paul used *soma* 75 times and as a reference to the Christian community 33 times across four different letters (Romans, 1 Corinthians, Ephesians, and Colossians). For Paul, *soma* seemed synonymous with the church as a living body of believers. According to Mitchell (1993), *soma* was commonly used in ancient political literature as a working metaphor. However, Paul seemed intent on using it to illustrate the community's alternative, counter-cultural way of life (Barton, 1997). According to Nessan (2012), Paul's repeated use of *soma* as a metaphor for the church as a body characterized the church as a community committed to unity and peace, holiness and Christlike character, stewardship, and mission.

Another word of semantic significance in this pericope relevant to our study is Paul's use of *melos* and *mela*, translated commonly as part and parts or member and members, respectively. Paul used this word a total of 18 times in these 20 verses. That accounts for more than half the 34 times the word occurs in the New Testament. For Paul, it seemed, the idea of membership was essential for an understanding of belonging to the body of Christ in Corinth. Perhaps a city with a reputation for an unhealthy preoccupation with the body (Powell, 2018) needed Paul's help understanding the community as a collection of members arranged by God (1 Cor.

12:18, 24, 28) for a greater purpose. Each individual had significance as part of the body, an important distinction in a context marked by extraordinary diversity.

Syntax

The syntax of a particular pericope, according to Osborne (2006), illustrates an author's thought development and sheds light on the intended meaning. Taking Paul's words to the Corinthian church as an intentional, structured message, observations regarding the pericope's syntax have implications for contemporary understanding. Paul works from a common understanding of the human body for a special understanding of Christ's body, the church. The Corinthians seemed to struggle with unity, and Paul's polemic presented the unity of the human body as an example of God's will for the community of believers. Structurally, Paul pointed the struggling community to the body's many parts, interdependence, ordered arrangement, diverse capacities, and connectedness. Making more than a flimsy assertion, Paul thoroughly displayed the spiritual body's resemblance to the physical body.

Historical and Cultural Background

In addition to linguistic considerations, reading ancient texts demands attention to the relevant historical and cultural background (Osborne, 2006). Greater awareness of historical realities can help a reader avoid misunderstandings and recognize historically relevant insights. Likewise, familiarity with the cultural distinctives that would have shaped the author's message and reception can help a reader better interpret the text. Historically, Paul and the Corinthians lived in a time of remarkable diversity (Powell, 2018). Within the Roman Empire, in the city of Corinth, many different ethnicities, languages, and religions could be found (Johnson & Penner, 2002). According to deSilva (2004), Christians in the Roman Empire during Paul's life were despised by multiple people groups. Jews, reluctant to accept Jesus as the Son of God, treated Christians with contempt. At the same time, Gentiles accustomed to pantheism in the Greco-Roman religion took offense at the Christian claim to Christ's supremacy (deSilva, 2004). Additionally, just before Paul wrote this letter to the members of the church in Corinth, a change in power took place in Rome, with Nero assuming leadership of the empire (Johnson & Penner, 2002). Persecution was coming but had not reached widespread or consistently violent levels (deSilva, 2004). Christians were derided for their departure from the Jewish or Greco-Roman religious mainstream, suspected of sinister and subversive behaviors (deSilva, 2004). The people of the historical moment out of which Paul's letter to the Corinthians largely held Christians in low esteem, as evidenced by the writings of Pliny the Younger and Tacitus (deSilva, 2004). Paul's message, however, struck a different note and encouraged those in the Corinthian community with the good news they belonged as members of the body of Christ.

Living in an honor and shame culture, the Corinthians had their lives and relationships profoundly shaped by the perception of limited good (Malina, 2001). In this collectivist culture, the Corinthians understood their identities collectively, their social status as part of a fixed system bigger than them, immovable, unshakeable. Men and

women of the first-century Mediterranean world lived with group-determined stereotypes, and their character and behavior were assigned as static realities (Malina, 2001). Paul's words regarding the body and its many members might have been a novel idea, but an understanding of oneself relative to the whole was culturally ingrained. Where Paul's words of encouragement differed from the dominant perspective, lied in his assertion that every member of the body was essential, regardless of ethnicity, language, or social status.

Logical Development

In his correspondence with the Corinthians, Paul exhibited a commitment to the transmission of wisdom rooted in common knowledge and the development of a new worldview symbol (Wright, 2013). As humans were well acquainted with their bodies, the Corinthians were aware the human body consisted of many parts. They understood these many parts were interdependent, each one important to all the others for the body's well-being. Additionally, they appreciated the reality that each of these members had a vital role to play and diverse capacities and had been divinely arranged for the smooth functioning of the body. The connection and cooperation of these many members were a matter of life and death. Paul utilized this commonly held understanding to communicate vital truths regarding the extraordinary way of life in the church, the spiritual body of Christ. The body of Christ in Corinth had many interdependent members, each important to the body's well-being. Each community member had a vital role to play and diverse capacities arranged by God for the good of the whole. And, just like the human body, member connection and cooperation were essential to the community's survival.

Situational Realities

According to Osborne (2006), the awareness of situational realities can also contribute to a text's interpretation. This letter from Paul to the Corinthians is our first letter of record from Paul to the Corinthian community, but according to Johnson and Penner (2002), Paul's correspondence with the church at Corinth involved five letters, possibly more. It likely started with an original letter from Paul (1 Cor. 5:9), followed by a letter full of questions from the Corinthians (1 Cor. 1:7), which gave Paul reason to pen this letter we refer to as 1 Corinthians, another Paul references in the writing of 2 Corinthians, followed ultimately by 2 Corinthians itself. All this writing suggests something about the nature of leadership in the first-century Mediterranean context, Paul's resilient commitment to guide the Corinthian church faithfully, even from a distance. Communication seemed to matter greatly to Paul, whose letters comprise almost half the books of the New Testament. Geographical distance can force leaders to adopt DL as a strategy for continued growth (Hambley et al., 2007). Paul's willingness and determination to lead in a distributed context via written words of wisdom and encouragement proved integral to the growth of the first-century church and continues to encourage believers to this day. Paul showed remarkable commitment to the Corinthian community, faithfully responding and corresponding in leadership.

Summary of Genre Analysis

In this epistolary genre analysis of 1 Corinthians 12:12-31, I methodically considered the pericope's historical, logical, and rhetorical context before giving attention to the text's linguistic properties: its grammar, semantics, and syntax. Following these observations, considering the text's historical and cultural background, logical development, and situational realities yielded additional insights relevant to this study's scope of inquiry. A close reading of the text revealed Paul's commitment to DL and philosophy for cultivating collective identity, greater engagement, and organizational maturity.

Contextually, Paul's words to the Corinthian community represented an address to a very diverse people, a community struggling to live together and needing timely leadership. Paul's letter addressed several issues brought about by the community's diversity and the divergent behavior common to the city. Paul met the situation with persuasive skill, employing the rhetoric of collection relations, cause-effect, and description. Paul demonstrated the power of a diverse unity, drew upon the common knowledge of the human body to encourage greater community as the body of Christ, and employed vivid description to frame the situation in Corinth and call the people to unity in diversity (Thiselton, 2011).

The linguistic character of Paul's words to the Corinthian community further supported these efforts, grammatically, semantically, and syntactically structured to communicate Paul's desire to see the community embrace its God-given design as a diverse, but unified people with honor and respect for every member of the body. With determined emphasis, Paul presented a collective identity for the Christian community in Corinth as Christ's body, each member with a vital role to play and a purpose to fulfill. The historical and cultural background confirmed the resonance of Paul's message for a diverse people under immense pressure in need of good news regarding their capacity and calling for life together. Drawing upon shared knowledge of the human body, the logical development of Paul's polemic effectively appealed to a new collective identity and greater engagement via shared purpose. Ultimately, Paul's perseverance with the pen and his commitment to correspondence with the Corinthian community despite the situational difficulties demonstrated his desire to see them mature as a community and thrive as a people. This epistolary genre analysis of 1 Corinthians 12:12-31 and Paul's leadership of the Corinthian community offers compelling evidence that metaphor can be employed effectively for successful organizational leadership. Additionally, Paul's commitment to DL in Corinth provides sufficient reason to explore further the value of DL in pursuing positive outcomes for organizations.

Distributed Leadership

Paul's exemplary approach to the leadership of the Corinthian community demonstrated a preference for DL, born of a conviction shared by Gibb (1954), one of the foundational contributors to the development of DL who held that leadership was most effective as a collective endeavor. According to Spillane (2006), DL is less about the actions of a leader and more about the practice of leadership shared by an interactive collection of leaders, followers, and their situational realities. More recently, the theory of DL found defined as "a variety of configurations which emerge from the

exercise of influence that produces interdependent and conjoint action" (Thorpe, 2011). One could argue this definition shares much in common with Paul's perspective on the human body and its many parts, interdependent and conjoined. A return to Paul's wisdom for the Corinthian community enhances and extends the concept of DL. Marked by an appreciation for diversity, Paul's DL works toward interdependence and conjoint action; Paul's orientation to organizational leadership offers an alternative to the heroic archetype commonly advanced by leaders (Thorpe, 2011).

Application

Shared understanding in the first-century Mediterranean context was often the fruit of philosophical rhetoric. According to Wright (2013), Paul's way with the Corinthian community might be best understood as the way of a philosopher inviting others to adopt a new perspective on life. Wright (2013) warned one could carry the notion too far but suggested Paul's relationship with the churches he planted was akin to a philosopher's way with his pupils. This genre analysis of 1 Corinthians 12:12-31 revealed a philosophy Paul espoused for the Corinthian community emphasizing collective identity and greater engagement for cultivating organizational maturity.

Collective Identity

To encourage the Corinthian community for a way of life consistent with the values of DL, Paul introduced a powerful metaphor for unity: the human body. Referring to individuals in the Corinthian community as members, their collective identity as a body consisting of many parts, Paul painted a vivid portrait of diverse unity. Paul challenged the Corinthians to understand their fellowship as a singular entity. For a community as diverse as Corinth, ethnically, socio-economically, and religiously, this was an important step toward organizational health, a development Melucci (1995) referred to as *identization*.

For practitioners of DL, organizational attention to collective identity formation represents an important foundational step for the distribution of leadership roles and responsibilities (Bolden, 2011). Paul, absent from Corinth and aware of God's desire to see every community member engaged for growth, persuasively penned to the Corinthians a vision for a better way of life together as the body of Christ. A similar approach could prove helpful for contemporary leaders tasked with helping organizations grow. Adopting Paul's powerful body imagery remains an option, but the consideration or development of alternatives could also yield great results (Haslam et al., 2003). Cornelissen (2006) offered a case study detailing the successful use of metaphors to cultivate organizational identity. More recently, Haslam et al. (2017) expanded their treatment of the vital work by studying the effect social constructionist, social identity, and social actor perspectives can have on the process.

For this important work, Spillane et al. (2004) argued a distributed perspective looks beyond the necessity of distribution and considers how that distribution occurs. Paul demonstrated remarkable wisdom and an ardent commitment to DL as he challenged the Corinthians for a new kind of orientation to life together. Paul's metaphorical language proved effective in his first-century context, and we continue to see this language at work routinely in the contemporary context. Country clubs, fitness

centers, wholesale clubs, and parent/teacher organizations strategically invite outsiders to become members for organizational growth (Baxter, 2015). Like Paul, leaders and organizations interested in DL as a way of life for their organizations should consider entering into an intentional process for the identification of helpful metaphors and language, effectively inviting members of their organizations to grow in the important work of collective identity formation.

Greater Engagement

According to Harris (2007), DL has also been linked to greater student engagement in the educational context and higher morale in organizations where students feel like active members of the decision-making process. More recently, a study highlighted the overwhelming evidence that workforce engagement positively impacted organizational performance (Schneider et al., 2018). Among the drivers of greater workforce engagement, Schneider et al. (2018) found that organizational practices, supervisory support, and work attributes were influential. In his leadership of the Corinthian community, Paul demonstrated an affinity for commitment to these influences to cultivate increased engagement.

Paul avoided a hollow case for greater engagement with an insistence upon every member's giftedness and importance to the body by highlighting a variety of gifts and roles of great value to the community (1 Cor 12:28-30). At the same time, Paul was also careful to emphasize every member of the body was vital and essential to the community, dependent upon one another for life together (1 Cor 12:15-21). According to Azorín et al. (2020), helping group members recognize their interdependence can contribute to the acceptance and development of greater DL. In a closer look at DL, Gronn (2000) illustrated interdependence was commonly the result of role overlap or shared skills and knowledge. According to Wageman (2014), interdependence could be structural or behavioral in nature, and cultivating greater interdependence is very difficult. Wageman (2014) noted an organization must be committed to radical alterations and persistent, long-term changes to foster greater interdependence and a greater likelihood of increased engagement. Paul demonstrated a great commitment to cultivating DL as he made a compelling case for the interdependent nature of the community's fellowship (1 Cor 12:15-26). Like Paul, organizations can effectively cultivate greater engagement by facilitating fellowship, emphasizing shared skills and knowledge, and demonstrating the interdependence essential to their organizational well-being. Emphasizing the essential nature of every member of an organization lays a foundation for every member's engagement and more positive organizational outcomes (Harter et al., 2013).

As the Corinthian community experienced problems, Paul responded with an insistence on their interdependence, a call to greater engagement. This strategic commitment from Paul to DL effectively called the Corinthians to a level of commitment essential to their growth. Recent studies found employee performance is positively affected by organizational commitment (Cesário & Chambel, 2017; Kawiana et al., 2018). Paul demonstrated an awareness of this organizational reality in his leadership of the Corinthian community and modeled for contemporary leaders the value of an unwavering commitment to DL during difficult times. Answering adversity with a call to

greater engagement and interdependence, Paul's actions invited the Corinthian community to adopt a new perspective and experience organizational growth.

Organizational Maturity

For Paul, the success of the community in Corinth depended to some degree on their desire for greater gifts (1 Cor 12:31). Like children who grow up to appreciate a vegetable for dinner occasionally, a sign of maturity for the body of believers in Corinth meant an appetite for the gifts that were of greatest value to the whole body (Schreiner, 2018). Paul was careful to add that giftedness remained an ordered arrangement, God's prerogative to whom gifts and roles in the body were distributed (1 Cor 12:18, 24, 28). Still, he offered this invitation to enjoy gifted growth to the entire community as means for their maturation.

Like Armitage et al. (2006), Paul seemed most interested in maturity as a measure of organizational success. Organizational maturity as a concept first emerged during World War II in the work of O'Brian and Fleischmann (1944), who studied the effort to manage the supply of resources for the war effort in the United States. Their study established three principles as foundational for organizational maturity: programming, operations, and integration. Many have since further developed the idea of organizational maturity and applied its perspective for research in diverse fields like communication, education, and project management (Dorrer, 2020; Modrák & Šoltysová, 2020; Moreno-Monsalve & Delgado-Ortiz, 2021).

Before O'Brian and Fleischman (1944), Paul extended the metaphor of the Christian community as the body of Christ elsewhere in his writings, articulating his desire to see followers of Jesus mature together (Eph 4:13), approaching fullness like Christ. With a similar emphasis on programming, operations, and integration, Paul emphasized a strong collective identity and a commitment to greater engagement. He expected the ancient Corinthian community to mature and grow. For contemporary information management organizations, the goal of organizational maturity has become a subject of considerable interest (Kucińska-Landwójtowicz, 2019). Grossman (2018) recently developed a model for measuring organizational maturity, a way of evaluating an organization's capacity to function effectively beyond infancy for sustainable growth. In another recent study of organizational maturity, Odważny et al. (2019) developed a model for evaluating organizations and their capacity for sustainable development, which identified five levels of health: ignoring, defining, adapting, managing, and integrating. According to Odważny et al. (2019), the unhealthiest organizations ignore opportunities to mature, while healthier organizations prioritize integration for positive change.

Paul's unique approach and emphasis on organizational maturity represent wisdom that DL contemporary leaders can apply. With an emphasis on cultivating collective identity and greater engagement, Paul prioritized the development of organizational maturity over individual gain or personal notoriety (1 Cor 1:10-17). Drawing inspiration from Paul's approach and following in his footsteps for the development of metaphorical language and shared perspective for collective identity, persuasive appeals for greater engagement, and genuine commitment to organizational

maturity, leaders can effectively practice DL and expect positive organizational outcomes.

Conclusion

Challenged by distance and difficulty, Paul responded to the leadership of the Corinthian community with a correspondence introducing a metaphor for DL and life together. With a commitment to DL, Paul emphasized the importance of collective identity and greater engagement for cultivating organizational maturity. In his distinct approach to DL, Paul modeled the utility of metaphor for communicating values important to cultivating organizational maturity. This study establishes the link between DL and Paul's foundational work in the first-century church. Paul's unique approach to DL offers contemporary leaders evidence that metaphors can be powerful rhetorical tools for developing organizational culture open to DL.

Additionally, this study revealed two areas for future research regarding DL and its practice in the contemporary context. First, greater attention should be given to using and developing metaphors and new worldview symbols as rhetorical devices for persuasive leadership of organizations invested in DL. Exploring both the practice and process for developing this powerful influence via qualitative and quantitative research could yield tremendous insight into contemporary organizational leadership. Second, Paul's polemical approach to the community at Corinth suggests DL may hold significant benefits for organizations experiencing difficulties. Dedicated research with interest in DL's viability for struggling organizations is also recommended, with attention to successful practice and applications. Longitudinal studies documenting changes in individual and organizational factors consistent with change management could alert researchers to more effective means for effective DL in changing contexts. Perhaps continued efforts to explore DL's viability will produce further evidence the theory affords contemporary leaders a strategy for organizational leadership worth utilizing for positive organizational outcomes. Beyond the church, the wisdom of Paul's way with the Corinthian community offers contemporary leaders a model for DL committed to cultivating collective identity and greater engagement for the development of organizational maturity, a *magnus corpus*.

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BEYOND DAVIS: WIDENING CONVERSATIONS ON BAPTIST ORDINATION AND ORGANIZATIONAL DESIGN

Wayne E. Credle, Jr.

This article specifically connects ecclesial leadership and organizational design by exploring the relationship between ordination and the organizational design of American Baptist churches. Briefly, a history and theology of traditional Baptist ordinations is given, followed by an outline of the traditional Baptist ordination process. Using Morgan's (2006) metaphorical approach to organizational design and Dulles' (1991) five models of ecclesial design, an analysis of the Baptist praxis and theology is conducted. Classifying the Baptist tradition as (a) an institution and (b) a mystical communion, these two models are juxtaposed as a design paradox whose tension negatively impacts Baptist ordination theology. The goal is two-fold: (a) to compel the church and the academy to go beyond Addie Davis' ordination and create new ordination conversations for the Baptist tradition and (b) to answer Davis' (2002) call towards a reformulation of Baptist ordination theology.

Introduction

Conversations on Baptist ordinations have long diversified since the late Rev. Addie Davis, the first woman ordained in the Southern Baptist Church in 1969 (Durso, 2016). Though many women have since been ordained within the Baptist tradition, Davis' ordination is indicative of a larger ontological, patriarchal, ecclesial, and theological battle that has traditionally limited ordination to male pastors for over four hundred years (Durso, 2017). Even with the expansion and diversification of ministry in the 21st century, what it means to be ordained or "approved" (Wamble, 1988, p. 17) within the Baptist tradition remains highly controversial (Brackney, 2002).

With only a paucity of specific contextual references for ordinations within the New Testament, Baptists have been left with self-navigating ordination while protecting their denomination and the local church (Stancil, 1984). How this wrestling reflects the

ecclesial design of the Baptist faith remains to be explored. How does the ordination controversy reflect a larger issue of ecclesial identity within the Baptist tradition? Further, what does this contention mean for Baptists and other mainline denominations? This article seeks to deepen the conversation on ordination literature and ecclesial design by exploring the link between Baptist ordinations and the organizational design of Baptist churches. First, a brief history and theology of the Baptist denomination as it relates to ordination processes, then a review of the traditional Baptist ordination process, followed by an exploration of the tension within Baptist ecclesial organizational design and its relation to Baptist ordination using Morgan's (2006) metaphors and Dulles' (1991) five ecclesial models. The goal is to widen discussions toward what Davis (2002) proposed as a reformatted theology of ordination for new contexts.

History and Theology of Baptist Ordination

The Baptist denomination is a vast, complex, and multi-layered ecclesial denomination that has sanctioned ordination practices since the late 1600s (Wamble, 1988). Baptist theology is not monolithic, nor does it rally around one specific source or figure (Brackney, 2002). Still, central to Baptist theology is the idea of a lived theology (Malone, 2011). This suggests that scripture is best interpreted through the shared view of believers within a faith community (Heim, 1995). It also suggests that meaning is best found in the needs of this same community (Malone, 2011). The implication is of a Priesthood of All Believers theology that sets all believers equal regardless of social location (Birch, 2016; Huizinga, 1958). This aspect of Baptist theology creates a congregationalist or democratic structure where decisions are made together, not just through the pastor. This theology is important to consider in understanding the history of Baptist ordinations.

Broadly, Baptist ordinations are considered a recognition of one's education, professional training, and call of God on the life of an ordinand or ordination candidate (Wedge, 1958). It affirms a continual relationship between an ordinand and the local church (Davis, 2002). Ordination comes from the Latin word *ordinare,* meaning to "set in order" or "arrange" (Treier & Elwell, 2017, p. 621). Terms such as appointment or commission are also synonymous (Merkle, 2008). It is a form of service where ordinands are approved to exercise the functions of the church, including word and sacrament, on a full-time basis (Hiscox, 1894). Typically, Baptists will ordain individuals from their faith community (Heim, 1995).

Baptists' ordination theology is derived from Puritan and Separatist theology, which went against the Anglican belief that individuals must be ordained before given ministerial assignments (Brackney, 2002; Hooker, 1648). Baptist ordination theology also lies at the crux of Anabaptist and Reformed ordination theology. Like Anabaptists, Baptists believe the tasks of preaching and teaching is shared among believers (Heim, 1995). Like Reformists, Baptists believe in the three-fold division of ministerial leadership (teaching elders, preaching elders, and deacons) for pastoral and liturgical work (Heim, 1995). Comprised of a multi-layered theology from a conglomerate of these groups, Baptist ordinations remained a complicated concept to grasp, as some Baptists did not see ordinations as a need for their churches (Huizinga, 1958). Adopting the Priesthood of All Believers theology meant placing more emphasis on ministry needs

than on the ministers themselves (Birch, 2016). Thus, if all are equal, created in the image of God (Gen 1: 26-27), why the need to set them apart? Theology in this direction often justifies why some Baptist churches elect not to ordain regularly back then and even today. Still, as the need to distinguish laity and clergy arose, especially around the administering of sacraments, Baptists began to entertain ordination conversations. Eventually, Baptist ordinations became widespread in the early 1700s amongst English and American Baptists (Wamble, 1988).

Though explicit ordination language is ambiguous in the New Testament (Davis, 2002; Stancil, 1984), Baptists consider Acts 13:3; 14:22-23, 1 Tim 3:13, and Titus 1:5-9 as scriptural support for ordination (Adams, 2021; Maxwell, 2020). From these scriptures, however, derive the idea that ordination is only designated for men (Adams, 2021; Maxwell, 2020), though some Baptist denominations have also ordained women. Likewise, Baptist ordinations typically lend themselves to ordinands who are: (a) going into pastoral ministry, (b) will have authority over other ordained ministers or council, or (c) those who will have authority over a denominational body such as an association or state convention (Baker, 1958). Still, this bestowing of authority is not a call of a Baptist ordinand to authority over the church, but within the church as God leads the minister (Huizinga, 1958; Malone, 2011; Wamble, 1988). The history and theology of Baptist ordinations help answer Davis's (2002) call for reformatting Baptist ordination theology.

Traditional Baptist Ordination Protocol

Baptist theology suggests that ordination is both a process of the divine and the human elements, beginning with a believer's acknowledgment of an inward call and the church's public affirmation of that call (Durso, 2017; Wamble, 1988). From this call, a minister may be examined based upon his or her evidence of personal Christian experience, their obligation to preach the gospel, and their understanding of call vocation (Adams, 2021; Alley, 1958; Malone, 2011; Maxwell, 2020). This is to help the candidate sift through their sense of purpose while allowing the local church to bear witness to their call. Wamble (1988) believed that the discernment process might also include a period of fasting and prayer. Throughout the process, the ordinand's progress is typically overseen by a committee of elders from the local or surrounding church (Brackney, 2002; Maxwell, 2020).

Some Baptists churches will issue their candidate a provisional license within the ordination process, allowing the candidate to preach under a trial (Brackney, 2002, p. 234; Heim, 1995). This became popular in the late 18th century (Wamble, 1988). After discerning the "call," Baptist candidates would undergo a catechism, an open or closed examination of a candidate's theological and biblical knowledge (Alley, 1958; Brackney, 2002; Davis, 2002; Durso, 2016; Wamble, 1988). Some Baptist congregations may also desire an ordination paper to be constructed (Brackney, 2002). When the committee approves a candidate, a formal service will occur. This leads back to Durso's (2017) point of ordination containing human and spiritual elements. The discernment process is the spiritual aspect, while the catechism is the human aspect. Both are needed for the ordinand to move forward in the process.

Davis (2002) noted that traditional ordination services include (a) New Testament readings to justify ordination practices, (b) the affirmation of the candidate's gifts for

ministry (and possibly the results of the catechesis), and (c) the prayer through "the laying on of hands" (p. 298). It is a wide consensus that the laying on of hands (1 Tim 5:22; 4:14; 2 Tim 1: 6) is the essential part of the ordination exercise (Adams, 2021; Davis, 2002; Hooker, 1648; Huizinga, 1958; Maxwell, 2020; Wedge, 1958). Seen as the weight or the climax of the ordination service (Hooker, 1648), the ordination prayer justifies the service and officially endorses a candidate for the office of ministry (Brackney, 2002; Wamble, 1988). Here, the human and the spiritual elements of the ordination service come together (Durso, 2017) which forever changes the ordination and the local church. For the ordinand, this change is ontological, meaning that the very core of the ordinand takes on new meaning as they serve the church (Malone, 2011).

The vocational ministry has expanded beyond the pastoral office in the Baptist tradition (Heim, 1995). In the 21st century, ordained ministers in the Baptist denomination are now chaplains, missionaries, evangelists, counselors, social activists, professors, and the list goes on. Along with expanding ordained clergy roles lies the expansion of lay (non-pastoral) roles (Allen, 2009). Though clergy expansion in this way is notable, it leaves the 21st-century Baptist church with the same theological and denominational challenges of its past. Niebuhr and Williams (1956) best defined the issue this way: "[the] minister poses the problem of the variety while it affirms the underlying unity" (Durso, 2017, p. 522). That is, the difficulty of ministry lies in celebrating its widespread development while trying to affirm the facets that make it distinct. The question becomes, if we believe that Baptist theology is essential to contemporary Christian life and leadership, how can Baptists rethink ordination practices and concepts to fit new contexts while honoring the traditions that contributed to its growth (Davis, 2002; Niebuhr & Williams, 1956; Pitts, 2002)? Answering this question entails exploring the ecclesial organizational design of Baptists.

Baptist Ecclesial Organizational Design

Morgan (2006) proposed that the design or makeup of an organization is best described through metaphors. This is because a metaphor is a rhetorical device that uses language as a descriptor of something or someone else (Romano, 2017). By using metaphors, deeper meaning can be established and explored. Dulles (1991) cited five models (or five metaphors) to describe the design of local churches: (a) the church as an institution, (b) the church as a mystical communion, (c) the church as a sacrament, (d) the church as a herald, and (e) the church as a servant. These metaphors do not completely describe the church in its fullness (Dulles, 1991), but help explore Baptist ecclesial design. The two metaphors that closely align themselves with Baptist theology are (a) the church as an institution and (b) the church as a mystical communion. Both will be explored as a design of the Baptist church with implications for Baptist ordination theology.

Baptist Denomination as an Institutional Ecclesial Design

Dulles (1991) proposed that an institutional model of the church contains a strong, highly authoritative hierarchal structure. Within institutional models, power is highly centralized and sometimes bureaucratic (Packard & Hope, 2015). Thus, this model of church operates much like a multi-division corporation or business (Hatch,

2018). While the church borrows much of its leadership style from the corporate world, it has also influenced these models from its theology and ideologies (Guy, 2004). Baptists typically hold to a church constitution document that outlines the functions of the church and holds information on policies and procedures, especially for ordination. Baptist ordination models are also influenced by traditional hierarchy models (Davis, 2002), which reflects in the committee or board appointed to oversee the ordination process. This committee is important in it safeguards the process, the ordinand, and the local church, to not ordain haphazardly. Even Paul warns against the sudden laying on of hands (1 Tim 5: 22). While a committee cannot ultimately stop an ordinand from preaching, as a committee, they can refuse recognition, fellowship, and endorsement from those who do not meet the qualifications for ordination (Hiscox, 1894).

The idea is not to create intimidation for ordinands but to drive home the sacredness and seriousness of ordination. Baptist leadership understands that ordination affects the local church, and any candidate's ordaining also has implications for civil government, taxing status, and societal status (Davis, 2002). Because of Baptists' highly structured and organized style, the Baptist denomination is, without question, an institution. The Baptist church emanates a theology of power and people as an institution. The next section explores Dulles' model of mystical communion as another metaphor for church design.

Baptist Denomination as a Mystical Communion Ecclesial Design

The Baptist church, across cultures, is more than an institution but a model of mystical communion. The mystical communion model of ecclesial design describes churches that endorse a shared leadership structure where authority is shared (Dulles, 1991). Connecting back to a Priesthood of All Believers theology, the mystical communion model refers to the idea that all believers, through the mystery of Christ, are interconnected. The image here is like the body of Christ depicted by Paul, where all body members are essential, and the head is Christ (Rom 12; 1 Cor 12). Within Baptist history and theology, ordination is a function of the church, not of one person (Brackney, 2002; Davis, 2002; Stancil, 1998; Wedge, 1958). Though a centralized committee emanates an institutional style, the committee's function is to provide non-biased, shared support for the ordination candidate. When done well, the committee becomes the community for the ordination candidate, especially as the committee reflects on its ordination processes. Ordination should never be a journey of loneliness but a journey with the community that endorses the candidate from their community (Heim, 1995). Bringing the ordinand and the committee together, especially with the laying on of hands, is an example of the mystical communion that Dulles (1991) speaks of. Thus, there is no ordination within the Baptist denomination without a congregation or a community of elders (Hooker, 1648). This also implies that true ordinations cannot be obtained online through a paid service or subscription, whether online or offline. Both metaphors of the institution and mystical communion contributed to the makeup of the Baptist denomination and Baptist ordination theology. Highlighting the tension between the two as it relates to Baptist ordination theology is critical to the discussion.

Institutional Vs. Mystical Communion Design

The ecclesial organizational design of Baptists as an institution and a mystical communion is the heart of Niebuhr and Williams' (1956) argument of ministerial variety versus ministerial unity. As a mystical communion, Baptists widely endorse diversity in ministry as the need for full-time, theologically trained pastors increases (Heim, 1995). As an institution, Baptists wrestle to hold close to the precepts of traditional Baptist ordination theology in the 21st century (Davis, 2002). To default to a traditional, institutionalized model of Baptist ordination only means not acknowledging the multiplicity of ministerial identity that is the church today. This also means not affirming the very creativity and versatility in ministry that our churches need to share the gospel effectively in a contemporary context.

Conversely, to adopt a mystical communion model of ordination without the precepts of traditional Baptist theology that has undergirded the denomination means potentially entertaining models and approaches that seem well-intended but could be detrimental to the theological foundation that has sustained Baptist organizations and Baptist believers. Proverbs warn us against taking plausible paths but can be destructive (Prov 14: 12). Even the best contemporary plans need discernment from the believers. To not seek this discernment, to want to do something new means contradicting the mystical communion that undergirds the church.

Bergquist and Karr (2009) offer the image and paradox of trying to build an airplane while in flight. This image helps highlight the tension between institutional and mystical communion within the Baptist denomination. If the Baptist church were to be a plane, Baptists would face the tedious task of sustaining what is needed for the plane to fly while shifting what is needed for the plane to soar. Though a challenge indeed, Baptists who choose to live in this tension mean honoring the traditions that have brought the Baptist denomination to where it is today while also ministering to a myriad of people, both young and old, in-person or virtual, male, and female, or transgendered, who may have been hurt by these systems (Packard & Hope, 2015). It means seeing the church as "no longer a place to go, but a people to belong to, a family to be a part of, one that brings the kingdom to a lost world" (Cole, 2010, p. 11).

This does not mean fully departing from the past. Baptists believers also need consensus, criteria, and qualifications undergirded in tradition and legacy (even if both need to be reconceptualized to fit new contexts). Church history shows that a complete departure from fundamental precepts always leads to a return to those same precepts, especially in times of crisis (Hartch, 2014). While Christian leadership is fundamentally led by the Spirit, who makes all things new (Hanna, 2006), faithful spiritual formation and discernment must occur within our faith communities (Greenman & Kalantzis, 2010; Howard, 2018), as well as through scripture. Sine (2008) suggested that the church must not chase after new models nor cling to traditional models either. While there is no one solution, the church invitation lies in the church to continue to empower believers in all sectors (Geiger & Peck, 2016). To carry out this endeavor, Baptist believers must be willing to first go beyond Davis.

Beyond Davis

This article began with Rev. Davis, who became the first female ordained in the Southern Baptist Church in 1969 (Durso, 2016). While this was a monumental feat for Davis, it consisted of a four-hundred-year battle of the sexes, which still runs rampant in the church today. The contention around her ordination was about her spiritual readiness or theological competency. It was about her gender. As an institution, Baptists have been more concerned with negatively expressing what ordination is not versus positively affirming what ordination is (Stancil, 1986). This methodology alone can create an abusive and highly politicized power dynamic that makes it hard for believers to live out their calling with endorsement from the church. Hierarchy for the sake of hierarchy is oppression that violates the mystical communion and the Imago Dei we claim in Christ (Gen 1: 26-27). If we are truly created in the image of God, then the ordination process should affirm that image, not diminish it.

This is not to say that ordination should be the only goal or answer to ministry fulfillment. Ordination is not a club but a calling. It is not a title to ascertain but an affirmation of one's service and an endorsement to continue serving. "More than acknowledging gifts and abilities," the ordinand and the local church become partners deeply invested in each other for the betterment of their community for the sake of Christ (Malone, 2011, p. 251). Thus, Baptist ordination qualifications should often be reevaluated, and ordination committees should meet more often to offer revisions and critiques. Likewise, all Baptist ordination processes (spiritual and human elements) should be made plain to current and potential candidates. If these processes have never been established, the community, with advisory from senior leadership, should move to establish the protocol for the church. Altogether, conversations around ordination should occur more often among lay and clergy members in Baptist churches. The concept of ordination, whether of minister or deacons, should never be foreign to the Baptist church or any faith community.

The invitation to go beyond Davis is simple regarding conversation and ordination processes in the Baptist church. Going beyond Davis means not resting in the discipling and sending of leaders nor allowing the ordination of Davis to be an anomaly in the Baptist church. Ordination aligns with Great Commission (Matt 28; Acts 1:8), raising and sending leaders from the local church into the world. It is not only what we do but who we are as Christians. Finally, going beyond Davis means not allowing an institutional Baptist theology to abuse the power of ordination or allowing Priesthood of All Believers theology to justify not ordaining clergy that deserve it.

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THE INTEGRATION OF SPIRITUAL FORMATION THROUGH DISTANCE EDUCATION FOR CHRISTIAN HIGHER EDUCATION STUDENTS

Derwin Earl Lewis, Timothy R. Nelson, and Harold H. Viana

Even before the unprecedented events following the Covid-19 pandemic, the digital revolution had already caused paradigmatic shifts in higher education. Although digital technology has been part of higher education since the nineties, its prevalence has expanded to institutions that previously did not offer online programs. Christian educational institutions greatly value transformative learning that produces spiritual formation. The current educational shifts toward online learning have proven challenging to many Christian institutions and educators. Although research has shown that online learning can produce spiritual transformation, various Christian institutions remain uncertain that such an outcome is achievable. The Old and New Testaments provided several models of effective distance learning communities. History has recorded how Christian communities often were in the vanguard of innovation with technological tools for spreading the Gospel. This qualitative research aimed at exploring the integration of spiritual formation through distance learning at Christian colleges, seminaries, and universities. The research results will help educators develop models for integrating spiritual formation through online courses and virtual learning communities.

Keywords: distance learning, higher education learning community, spiritual formation.

The Integration of Spiritual Formation Through Distance Education for Christian Higher Education Students

Since the early days of distance education, Christian educational institutions have raised questions about the online learning environment's ability to facilitate or produce spiritual formation and transformative learning (Lang et al., 2019; Lowe & Lowe, 2018; Maddix & Estep, 2010; Mokhtarian, 2020; Nichols, 2016; Roberts 2019). This phenomenological study analyzes the integration of Christian spiritual formation among higher education students in Christian institutions. The digital revolution (Lowe & Lowe, 2018) has resulted in a paradigm shift in higher education (Harasim, 2002). Although the current "new normal" of a post-Covid-19 pandemic requires rapid adjustment, Christian universities have neither embraced its urgency nor come to the

point of embracing the need and necessity of this new phenomenon. Maddix and Estep (2010) framed Christian universities and accreditation boards' need to validate online education under the question, "Is Christian nurture and spiritual formation possible in an online course or program" (p. 424)?

In 2017, the Pew Research Center offered a positive report that nearly three times as many students became more religious during college than those who conveyed the opposite (Gecewicz & Smith, 2017). Palka (2004) highlighted that in the early 2000s, many theological educators were unconvinced that online theological education was as efficient as face-to-face learning. Several assumptions fueled the arguments against online learning and its ability to form a sense of community. A dominant assumption was the idea that "a community must be spatially situated and defined in fixed physical terms (e.g., by village or neighborhood, or campus boundaries)" (Palka, 2004, p. 1).

Research Concern

Lowe and Lowe (2018) highlighted that various Christian education and spiritual growth experiences now occur in digital environments supported by innovative technologies and communication devices. However, some institutions struggle to replicate the community-learning environment found in face-to-face modalities. Students' interconnectivity in higher education through various learning communities is vital to the college experience. Since the early days of distance education, community formation has posed a significant concern to Christian educators and administrators (Roberts, 2019). Palloff and Pratt (2007) suggested that instructors are the crucial initiators of an effective virtual learning environment.

The Barna Research Group reported that over half (59%) of traditional college-aged students leave the Christian faith during college (Kinnaman & Hawkins, 2016). The challenge for some institutions is more significant than technology versus theology. Christian institutions' core curriculum and overall purpose lead to assumptions about integrating spiritual formation—studying subjects with theological content does not automatically produce spiritual growth. It is imperative to understand how the idea of a community identifies itself in this computer-mediated setting (Rummel & Spada, 2005). Duplicating the sense of community in online settings is a continuous challenge but not altogether impossible (Sadera et al., 2009). Although technology has positively impacted many higher education areas, literature is meager on how it has affected spiritual formation integration.

Current trends indicate impending disaster for institutions that choose not to offer online courses. Therefore, the implications are that the future of higher education depends on the adaptation of online learning despite other causative influences. Research has shown how online learning significantly impacts the lives of higher education students (Campbell & Garner, 2016; Challies, 2011; Lowe & Lowe, 2018; Maddix et al., 2014). Researchers have concluded that non-traditional students prefer online learning formats in their academic pursuits over traditional face-to-face delivery methods (Overholt, 2016). Some scholars have suggested that online programs have erased almost all geographic barriers to accessing educational programs (Allen & Seaman, 2004). The shift in higher education's student body requires educators to

understand the non-traditional students' needs and acknowledge how life experiences impact learners (Overholt, 2016). Higher education's success depends on instructors' willingness to employ transformative learning theories in class preparation (Mezirow, 1991).

Purpose Statement

This phenomenological study examines the integration of spiritual formation through distance education among faculty and students at Christian institutions. The focus was limited to integrating Christian spiritual formation with the extent to which spirituality is practiced as a result of acquired knowledge through online learning. The study offers a theological foundation to argue for the continuity between technology and theology in support of distance learning's role in fulfilling the Great Commission (Lowe & Lowe, 2018).

Research Questions

The research questions were designed to assess the integration of spiritual formation through online formats in Christian institutions of higher learning.
RQ1. What, if any, are the models used to provide spiritual accountability through distance learning?
RQ2. What, if any, are the methods used to measure students' ethical and moral maturity in Christian institutions?
RQ3. What, if any, are the fundamental changes necessary to provide an environment for spiritual maturity through online modalities?
RQ4. What, if any, are the integrative practices used to engage hybrid and online students through virtual learning environments to prepare them for holistic ministry?

Literature Review
Theological Framework

Literature supports that spiritual formation is often subjective. Freeman (2014) defended the existence of a passive and active component of spiritual development. Although Christian higher education institutes and accrediting associations expect spiritual formation as a learning outcome, determining a universal meaning for spiritual formation is problematic (Maddix & Estep, 2010). Howard (2018) proposed that "each of these words—spiritual and formation—has been used in different ways at different times; as a result, the phrase spiritual formation means slightly different things to different people" (p. 6). Christian formation can represent the stages of faith as a model for integrating toward spiritual maturity and Christ-likeness (Estep & Kim, 2001; Fortosis, 1992; Francis, 2019).
T heologians have viewed the term "teach" in Exodus 4:12 (when God addresses Moses' speech impediment) as synonymous with spiritual formation deriving from God's directing, informing, and instructing (Pfeiffer, 1990; Vine, 2003). Jesus' parabolic teaching style in the New Testament is likened to the modern adult learning principles (see Knowles et al., 2020, for more detail). Scholars agree the Bible's validation of

distance learning is theologically and philosophically indisputable (Eckel, 2003; Lowe & Lowe, 2018; Morris, 2012; Overholt, 2016; Walvoord, 2004). Sadera et al. (2009) argued against the idea that spiritual transformation is difficult to accomplish with distance education's mode of course delivery.

Before the higher education digital shift took place in the early 2000s, various researchers highlighted the need for social presence and mentoring relationships between faculty and students (Crisp & Cruz, 2008; Dunlow, 2014; Etzel et al., 2017; Freeman, 2014; Maddix & Estep, 2010; Shore, 2007). Also, various studies have been conducted throughout the years evaluating the various teacher-learner dynamics (Anton, 1999; Bretz, 2001; Chang & Davis, 2009; Panichi, 2018; Robertson, 1996; Schumacher et al., 2013; Somers, 1971). The Bible expounds on humankind's inability to mentally construct a spiritual cognizance of who God is and their need for him on their own. "As it is written: There is none righteous, no, not one; There is none who understands; There is none who seeks after God" (*New King James Version,* Romans 3:10-11, 1982). Online spiritual formation programs help students stay engaged in "traditional spiritual formation practices such as prayer, contemplation, journaling, fasting, blessed subtraction, and solitude" (Maddix & Estep, 2010, p. 431). These practices are not innate behaviors that students acquire cognitively or without spiritual guidance and nurturing. Social presence, which Shore (2007) described as "interactivity and interpersonal contact" (p. 92), can occur in both face-to-face and distance education courses. Studies show that participation among students in online learning communities is equal and, in some cases, surpasses interactions in traditional settings (Sadera et al., 2009). There are underlying psychological needs for emotional and physical safety resulting from the supportive relationships that come from a sense of connectedness or belongingness (Baumeister & Leary, 1995; Resnick et al., 1997). The success of spiritual formation through online learning depends on the intentionality of faculty, staff, and students (Shore, 2007).

Some scholars argue that spiritual formation in 2 Corinthians 3:18, 4:16, and Colossians 3:10 refers to the process of attaining a deeper connection with God (Christensen & Laird, 2010). Boa (2001) viewed it as a journey where twelve facets of spirituality are practiced, leading one to conform to Christ's image. Banks and Stevens (2011) proposed that spiritual formation is a monastic practice where a spiritual director guides men and women through a process whereby they can discern God's will for their lives. Opponents of the term "spiritual formation" view it as an unbiblical postmodern movement that has become popular over the last decade, preferring "spiritual transformation" instead. MacArthur (2007) concluded that "the goal of human philosophy used to be truth without God. Today's philosophies are open to the notion of God without truth or, to be more accurate personal "spirituality"… without the truth, no spiritual transformation is possible" (p. 48).

Christian institutions have been adversely jeered as newcomers to technology and distance education (Morris, 2012), with some suggesting that Christian academic educational institutions are two decades behind their counterparts. Baltrip (2015) corrects this misinformation by explaining how various online learning questions surfaced in Christian theological education in the mid-2000s. Lowe and Lowe (2018) recalled how Christian education was on the vanguard of the printing press, radio, and

television. Christian academic educational institutions offered entire degree programs during the 1990s in online formats (Lowe & Lowe, 2018).

Theoretical Framework

Scholars have typically used two theoretical frameworks in their studies on distance spiritual formation (Etzel et al., 2017; Fifolt & Breaux, 2018; Maddix et al., 2014; Roberts, 2019): adult learning theory (Knowles et al., 2020) and transformational learning theory (Mezirow, 1991). Formation and transformation are from the same Greek word, *morphe* (Strong, 2007), from which metamorphosis derives. The Apostle Paul spoke about the renewing of the mind in Romans 12:2. Such transformation derives from God's Word and Spirit, a process of spiritual formation for the believers' nurturing, reshaping, molding, and changing until they mirror Christ's image (Banks & Stevens, 2011; Graves, 2018).

Research findings have emphasized that the Christian community benefits significantly from online communities (Lowe & Lowe, 2018; Maddix et al., 2014; Roberts, 2019). One of the subsets from online communities comprises cohorts in Christian institutions. A learning cohort is a group of learners working as a single unit in a course (Blankenship & Gibson, 2016; Fifolt & Breaux, 2018; Garst et al., 2019; Imel, 2002; Maher, 2005; Reynolds & Hebert, 1998). Imel (2002) verified that transformative learning (Mezirow, 1991), one of the hallmarks of adult learning (Knowles et al., 2020), frequently occurs in cohort-based learning. Interaction, interconnectedness, collaboration, mentoring, spiritual nurturing, and accountability are verified effective learning elements necessary for spiritual formation in distance learning (Dilling et al., 2020; Lock, 2002; Lowe & Lowe, 2010; Pinzer, 2017). The learning community is vital to the success of spiritual formation in higher education because of the societal hubs for students, which can be instrumental in spiritual growth processes (Anderson et al., 2014). Parker et al. (2014) also concluded that students' online communications are crucial to influencing successful distance education outcomes. Lyke and Frank (2006) proposed that Christian ministry has always been mediated through technology in one sense or another. The enduring query accompanying its purpose is "which technology best serves the objective of improving one's spiritual well-being?" (Lyke & Frank, 2006, p. 18).

Instructors' influence, mentorship, leadership, and intentional participation in the students' spiritual formation are vital factors in successful Christian distance learning (Asselin, 2014; Berry, 2017; Bowers & Kumar, 2015; Bredfeldt & Albert, 2006; Burns & Bass, 1978, 1994; Crosta et al., 2016; Dilling et al., 2020; Garrison et al., 2000; Greenleaf, 2002; Kouzes & Posner, 2017; Plante & Asselin, 2014). Bredfeldt and Albert (2006) contended that "God's most common means of leading His people is through those who teach His people" (p. 8). Instructors are essential in facilitating spiritual formation because they are often the first line of contact with students and the institution's visible representation. They also occupy a strategic leadership position because they influence students' academic and spiritual development. The faculty's social presence is one of the essential contributors to the student's online learning experience. According to Dilling et al. (2020), students who feel a sense of belonging, support, and accessibility to their instructors are more likely to succeed in the learning experience.

Freeman (2014) proposed that the nature of how courses are developed impacts spiritual formation's inclusion in the course. He discussed how some instructors automatically include some form of spiritual formation in their class discussions or assignments. However, spiritual formation is more likely to happen when it is "purposefully included in the master course design" (Freeman, 2014, p. 102). Technology is not anti-religious but a way in which humankind can use what God has provided through intellect and will. Mason (2017) highlighted a 2012 report when the U.S. Bureau of Labor Statistics reported that more than half of the current jobs required technological skills, which is projected to increase to 77% by 2020. Online instructors are a vital part of the learning community, whose goal is to integrate knowledge and spirituality according to the student's current context (Maddix & Estep, 2012).

Research Methodology

This phenomenological study aimed to explore online spiritual formation perceptions in Christian institutions from individuals directly involved with the phenomena. The participants are faculty and students from Christian institutions that offer online graduate-level courses. Virtual interviews and web conferences were conducted to evaluate the overall spiritual awareness and identify strategic spiritual formation approaches in online learning. Ethical protocols were defined and followed to ensure the confidentiality of all participants and institutions in the study. The research aimed to assess the social and spiritual philosophies of spiritual formation in higher education through interactions and observations made during virtual interviews with participants.

The qualitative methodology is connected historically to anthropology, sociology, the humanities, medicine, and education (Leedy & Ormrod, 2010), which was the focus of this study. Phenomenological research was used to understand perceptions and perspectives of a particular situation (Leedy & Omrod, 2010). Phenomenological interviews are typically unstructured, resulting in the researcher being more of an observer than an interrogator (Moustakas, 1994). Since spiritual formation is often assumed in Christian colleges, this approach helped the researcher "arrive at the heart of the matter" (Tesch, 1994, p. 147). Open-ended questions allow participants to communicate their experiences without feeling influenced in a particular direction because the interview is often viewed as a general conversation (Saura & Balsas, 2013). The approach allowed the researcher to observe the phenomena holistically from those personally involved (Roberts, 2010). Anonymity and confidentiality were secured by utilizing coding schemes that would not identify personal information about the participants or the institutions contributing to the research (Leedy & Omrod, 2010). An analysis was conducted to identify comparisons, contrast, and trends from the phenomenon's participants' experiences. A triangulation strategy was used to determine consistencies, gaps, or trends in the data along with Creswell and Creswell's (2018) "winnowing the data" strategy for a thematic analysis for examining data (p. 192).

Analysis of Findings

The sample consisted of eleven participants—seven students and four professors. All participants either taught or studied at one of three southwest Christian institutions that offered online education. The institutions are fully accredited by the Southern Association of Colleges and Schools Commission on College (SACSCOC), the Association of Theological Schools (ATS), or both. The sample consisted of five females and six males. Seven participants were between 30 and 49 years of age, and four were between 50 and 64. All faculty participants had at least ten years of teaching experience. The participants' racial breakdown was as follows: six African Americans, four Caucasians, and one Latin American. To be considered for the study, professors had to have facilitated nine or more credit hours of online courses, and the students had to have completed twelve or more credit hours in online courses.

After data saturation was met, a codification of the answers organized the data collected from interviews with seven students and four professors, and then the data was placed into themes. Ten themes emerged from the research: connection creates accountability; teachers follow up with students; provide students with opportunities for autonomy; challenge students to apply knowledge; embrace technology; endeavor to overcome the challenges of online learning; online tools and assignments; collaboration and interaction among students and teachers; and traditional strategies. One final theme was not paired with any research questions—the benefits of online learning.

The instruments used in this study were interview protocols. The protocols used for students and faculty were slightly different, so two separate protocols were created. Each interview protocol consisted of eight questions, and additional probing questions were asked based on the participants' answers. The questions were designed to gather data on strategies employed to foster accountability, ethical, moral, and spiritual maturity, and engagement in online Christian courses. The transcript was coded to identify similar and repetitive ideas. Codes were named and assigned as identified throughout each transcript. Three observations were made through each transcript to ensure all defined codes were appropriately allocated.

After coding was completed, the final list of codes was reviewed for similarities and alignment with the research questions. Three codes (secular, missional, and the church's role) did not align well with any research questions and were discarded. Finally, a thematic map was created to visually depict the relationships between the themes and research questions (Figure 1). Each theme is discussed as follows, organized by the research question.

Figure 1.

Thematic Map
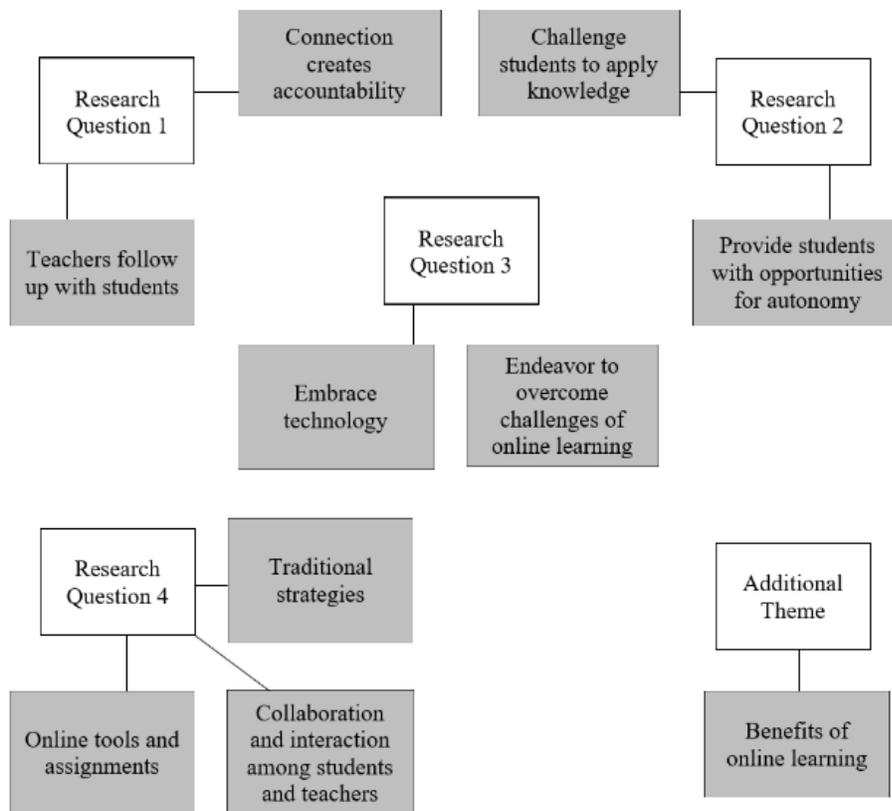
Note. Relationships between the themes and research questions.

Research Question 1

"What, if any, are the models used to provide spiritual accountability through distance learning?" Two themes aligned with research question one: (1) connection creates accountability, and (2) teachers follow up with students. See Table 1 for a connection between the research question, theme, and codes.

Table 1

Research Question 1

Research Question	Theme	Codes
RQ1. What, if any, are the models used to provide spiritual accountability through distance learning?	Connection creates accountability	* Connecting students with each other * Accountability * Spiritual formation requires interaction * Community
	Teachers follow up with students	* Professors reach out to students * Connecting teachers with students

Connection Creates Accountability

This theme described spiritual accountability, in the distance learning context, as something that required connection and interaction with others. Distance learning is unique from traditional settings because it requires students to take much more responsibility for their learning and development. The theme of accountability was prevalent throughout the interviews, expressed by both students and faculty. For example, when asked about courses that fostered spiritual formation, Student 4 explained that understanding the Scriptures, connecting with others, and being accountable all went hand-in-hand. Professor 2 described the importance of connection and relationships for fostering accountability and spiritual growth in online settings: "You seeing students asking questions, challenging, pushing back, raising alternatives, because all of that can also be very good ways in which brothers or sisters can hold each other to account."

Teachers Follow up with Students

This theme emphasized teachers' roles in holding students accountable for their learning and spiritual development. Professors had to be intentional about reaching out to students, checking in on them, and fostering accountability for student success. Not only did this follow-up foster accountability and connectedness, but it was also an essential component of discipleship. Professor 2 explained:

"That's a form of discipleship right there. Whether it's emailing the students, or posting an announcement saying, "I'm thinking of you, praying for you." Whether it's picking up the phone and calling, there are those things that just help foster a sense of greater connectedness."

Research Question 2

"What, if any, are the methods used to measure the ethical and moral maturity of students in Christian institutions?" Two themes aligned with the second research question: (1) provide students with opportunities for autonomy, and (2) challenge

students to apply knowledge. See Table 2 for a connection between the research question, theme, and codes.

Table 2

Research Question 2

Research Question	Theme	Codes
RQ2. What, if any, are the methods used to measure students' ethical and moral maturity in Christian institutions?	Provide students with opportunities for autonomy	* Autonomy * Discipline * Plagiarism / cheating
	Challenge students to apply knowledge	* Devotions * Applying knowledge to develop spiritually * Applying knowledge to real-world situations * Reflection

Provide Students with Opportunities for Autonomy

This theme described the independence of online learning environments, the self-discipline required, and the ways students had to make ethical decisions to avoid temptations to plagiarize or cheat. An essential aspect of developing spiritual and moral maturity is providing students with opportunities to exercise the ethical or moral principles they have learned. Students described the autonomy inherent in online education. Student 1 explained that in online learning, "A lot of it is self-guided and self-motivated." Professor 2 shared that the students had to "set up their own Skype calls, FaceTime calls, phone calls, to work together in an online environment." Professor 3 described the importance of students "taking ownership" of their spiritual formation.

Challenge Students to Apply Knowledge

This theme described how teachers examined students' ethical and moral maturity by challenging them to apply what they learned to real-world situations or enhance their spiritual growth. Professors and students described devotionals as ways to help students reflect on what they had learned and apply that knowledge to their spiritual development. Professor 1 detailed how they integrated devotionals as tools to help students apply knowledge through journaling: "And so in that journal, one of the questions that I'll ask is, what did you learn from the devotional that ties into this particular topic this week?"

Research Question 3

"What, if any, are the fundamental changes necessary to provide an environment for spiritual maturity through online modalities?" Two themes aligned with the third research question: (1) embrace technology, and (2) endeavor to overcome the challenges of online learning. See Table 3 for a connection between the research question, theme, and codes.

Table 3

Research Question 3

Research Question	Theme	Codes
RQ3. What, if any, are the fundamental changes necessary to provide an environment for spiritual maturity through online modalities?	Embrace technology	* Embrace technology / online delivery * Staying abreast of new technology * Learn new technology
	Endeavor to overcome the challenges of online learning	* Communication barriers * Technical challenges * Distractions * Lack of engagement * Lack of interaction online * Online creates disconnectedness * In-person interaction * Face to face

Embrace Technology

This theme highlighted the importance of learning and embracing new technology in online learning settings and viewed the failure to do so as an impediment to fostering students' spiritual maturity in online environments. Student 2 and Student 4 emphasized the importance of embracing technology and advancements for students and instructors. When asked about areas for improvement in online modalities, Student 2 felt that traditionalists sometimes shunned the changes ushered in by technology:

"You see that traditional line of the older people, 'Oh, we don't want that.' The new people, 'Yeah, we do.' I think the message I would say is for the church as a whole is, embrace. We're Holy in that we're set apart, but we're not set away from. We're called to embrace the technology and the society that it comes from, rather than trying to shun it."

Student 2 added, "I hope that when I'm 60 some odd years old, somebody says "Well, here's a new technology." I go, "Great. Let's see what it does." Rather than, "Well, that's not the way we did it 20 years ago."

Endeavor to Overcome the Challenges of Online Learning

This theme highlighted the challenges of online learning and viewed them as impediments to learning and spiritual maturity in online Christian schools. The typical difficulties discussed included communication barriers, distractions, lack of interaction and engagement, and disconnectedness. The inability to read facial expressions and body language when using online tools, such as discussion forums and chats, can create communication barriers in online classrooms. Student 3 expressed, "In the classroom, you can read somebody's body language, you can look into their eyes, you

can, you know, you can reach out and touch that person, but you can't really do that online." Professor 1 also mentioned the inability to read body language in online classes: "You miss a lot of body language." Five participants noted the lack of face-to-face interaction in online courses.

Research Question 4

"What, if any, are the integrative practices used to engage hybrid and online students through virtual learning environments to prepare them for holistic ministry?" Three themes aligned with the fourth research question: (1) online tools and assignments, (2) collaboration and interaction among students and teachers, and (3) traditional strategies. See Table 4 for a connection between the research question, theme, and codes.

Table 4

Research Question 4

Research Question	Theme	Codes
RQ4. What, if any, are the integrative practices used to engage hybrid and online students through virtual learning environments to prepare them for holistic ministry?	Online tools and assignments	* Tools for online collaboration * Discussion board * Communicative technologies * Virtual meetings / discussions
	Collaboration and interaction among students and teachers	* Discussion between students * Group projects * Student-teacher relationship
	Traditional strategies	*Potential communication barriers *Detailed instructions

Online Tools and Assignments

This theme described the online assignments, programs, and tools professors employed to foster engagement in online learning settings. Specific tools for online collaboration were mentioned by two of the participating professors. Professor 1 described Google Docs, Professor 2 referred to Skype, and FaceTime calls, and Student 4 mentioned WebEx and Zoom. Three professors and one student described participating in virtual meetings and discussions.

Collaboration and Interaction Among Students and Teachers

This theme viewed connection and collaboration as essential to online learning and engagement. Student 4 mentioned the importance of having a strong online facilitator to foster effective interaction between students and teachers. Professor 2 referred to expecting "substantive interaction on the discussions" and would ask probing questions to foster meaningful dialogue among students.

Traditional Strategies

This theme referred to how professors incorporated traditional strategies in online settings, typically used in brick-and-mortar schools. Standard traditional methods mentioned by participants included writing assignments, providing detailed instructions, employing strategies from other thought leaders, and engaging in school-based activities. Professor 1, Professor 2, and Professor 3 described giving writing assignments, such as essays and research papers. Because of the potential for communication barriers, Professor 1 emphasized the importance of providing detailed instructions: "You got to give them step-by-step instructions" and "parameters." Similarly, Student 4 mentioned the importance of providing clear expectations of assignments and requirements for courses.

Additional Theme

A final theme that was not directly aligned with any research questions emerged: the benefits of online learning. This theme encompassed the benefits of online learning environments described by students and professors. Participants described the benefits of technology, online classes' flexibility, and open communication facilitated by online settings. Student 1 and Student 5 both appreciated online learning's flexibility, making it easier for them to pursue their educational goals. Student 1 described how online classes helped her participate in school despite a chronic illness: "Oftentimes I couldn't make it to campus because of, because of a chronic illness that I have. So, I would miss classes. So now there isn't much of an excuse for missing class."

Table 5

Additional Theme

	Theme	Codes
Additional Theme	Benefits of online learning	* Benefits of technology * Online classes are flexible * Online communication is more open

Conclusions

The study's primary aim was to determine if and how spiritual formation is integrated through distance learning for students in Christian colleges and seminaries. The data collected from open-ended questions in face-to-face interviews with seven students and four professors were analyzed to identify comparisons, contrast, and

trends from the participants' experiences. Ten themes emerged from the research. The research highlighted that the success of spiritual formation at Christian institutions requires full participation from all areas of the school.

Virtual learning communities boast various learning and interactions platforms which demonstrate that the online medium does not lack quality (Harasim, 2002; Lock, 2002; Sirgy et al., 2006). A pessimistic view regarding the digital revolution is primarily due to ignorance or a simple matter of resistance to change (Lowe & Lowe, 2018). The misconception in this thinking is the belief that online and residential delivery systems are inherently equal. Arguably, these learning experiences should be viewed as comparable or equivalent. The study did not intend to debate the inferiority or superiority of one modality over the other. The goal was to understand the role of online education in students' spiritual development. The virtual learning environment is not intended to replace traditional educational experiences but enhance them through technological learning tools (Rouse, 2011).

Limitations

The study was limited primarily to the experiences of non-traditional students engaged in online learning from Christian higher education institutions. The experiences and opinions of younger university students could differ from those interviewed in this study. The Covid-19 global pandemic prevented any on-campus visits. Consequently, the study does not include any observations from the participating institutions of how spiritual formation is marketed on campus. The sampling did not include executive staff, department heads, curriculum designers, or instructional coordinators for online courses. Input from this group is critical in assessing the level of involvement from all areas of the various schools concerning spiritual formation.

Future Research

The first recommendation is to study the prerequisites further or prescreen prospective students, especially those enrolled in fully online programs. The increasing number of non-traditional students enrolled in higher education presents a gap in the generation of learners. The diversity of participants in this study revealed that some are more technically savvy than others, even within the same age group. A qualitative case study would be the best method for observing this phenomenon. The second recommendation is to research online modalities' most effective teaching and learning methods. Technology is the only one aspect of the gap in effectiveness for online students. Online educators should determine how a student learns, processes information, and applies the knowledge to everyday life. The same pattern can be used in integrating spiritual formation as well. The final recommendation for future research is an assessment of spiritual formation for faculty and staff in Christian institutions of higher learning. This research concludes that assumptions can hinder any institution's desire to create a culture of expectation for spiritual formation. Pettit (2008) postulated that leadership and spiritual formation have a symbiotic relationship that requires the production and experience of continuous change.

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THE ROYAL PRIESTHOOD IN THE SECULAR WORKPLACE: A PHENOMENOLOGICAL STUDY OF N.T. WRIGHT'S RENEWED HUMAN VOCATION

James Aaron Brown

Much of the literature on the topic of vocation provides either a secular viewpoint of skills to benefit humanity (Jaffery & Abid, 2020) or in the Christian viewpoint, participation in new creation and co-creation through one's skill set (Fujimura, 2020, Volf, 2001). This paper explores Christian vocation in the workplace through the lens of new creation and renewed human vocation (Wright, 2018). The framework for new creation and renewed human vocation includes a) sin/idolatry, b) Christ's crucifixion, c) the royal priesthood, and d) the Fruit of the Spirit. Using a phenomenological qualitative approach, this study tracked the shared experiences of professionals over four weeks as participants interacted with a devotional on the above framework. Five themes emerged, which include 1) observations of idolatry/sin in the workplace, 2) selfish motivations in the workplace, 3) authority of the Christian believer in the workplace through the role of the royal priesthood, 4) rescue from exile helps to establish identity, and 5) reliance on the Holy Spirit for the Fruit of the Spirit in workplace happenings. This paper utilizes socio-rhetorical criticism, specifically intertexture analysis via recontextualization, to explore 1 Pet. 2:9-10 which demonstrates the Apostle Peter's recontextualization of Ex. 19:6, Is. 43:20-21, and Hos. 1:6 and 9, 2:23.

Keywords: *vocation, royal priesthood, workplace, phenomenological study*

Introduction

According to Barna (2018), "What people really want…is a job that means something, that changes the world, that fulfills and stirs passions" (p. 10). Approximately 1 out of 3 Christians are unclear on how their work has significance as a Christian. Some Christians see their work in the marketplace as less important than those who work in ministry (Keller, 2012; Wolters, 2005). Less than 1 out of 2 Millennials and slightly more than 1 out of 2 Gen X and Baby Boomers report "their church gives them a vision for living out their faith at work" (Barna, 2018, p. 81). Vocation, the Latin derivative meaning *to call*, historically informs Christianity's ideals around work and purpose (Keller, 2012; Volf, 2001). N. T. Wright (2018) expands on the topic of vocation. However, he does not double down on the idea that humans were created *to perform* a specific task with their lives. For instance, a person gifted to sing's purpose is not to sing. Nor is the singer's gift to sing primary or secondary to their purpose. Instead, Wright proposes the construct of "renewed human vocation" (p. 82), in which Christ's death and resurrection restore humanity to its original function of the royal priesthood of believers as identified in 1 Pet. 2:9-10.

The problem addressed by this study was that some evangelical Christians in the workplace are unaware of their role as priests and kings (priestesses and queens) in the workplace. This phenomenological study aimed to explore the impact of the conceptual framework of N. T. Wright's construct of renewed human vocation might have on the evangelical Christian's identity and work. Thus, the author of this study developed a four-week devotional series primarily adapted from N. T. Wright's work *The day the revolution began: Reconsidering the meaning of Jesus' Crucifixion*. The four weekly devotional titles were 1) How does sin affect my work, 2) What does the cross mean for my work, 3) Priests/Kings and Priestesses/Queens, and finally, 4) Fruit of the Spirit. The significance of this qualitative phenomenological study was to add (a) to the knowledge of the topic of vocation through a qualitative study, (b) explore the efficacy of renewed human vocation for evangelical Christians, (c) and develop a foundational conceptual framework for potential future studies on the topic of vocation and renewed human vocation.

Vocation

According to Keller (2012), "The Latin word *vocare* - to call" is where the term vocation derives (p. 2). The notion that one's work is vocation hinges on the action of a person other than yourself *calling* you to participate in the work. Humanistic views of vocation are myriad and bypass the notion of Divinity calling one to work. Apart from the religious view, the "secular perspective says that calling should focus on self-fulfillment primarily and on social welfare subsequently" (Jaffery & Abid, 2020, p. 416). For instance, Max Weber (1958) lectured on the vocation of science, in which he identified qualities of dispassion and intellectual integrity to the role, bypassing Divinity to state that scientific discovery is on its own "worth being known" (p. 143). Another secularized view of vocation is that of a "motivation lense," in which vocation is defined apart from Divinity as "an idealistic, yet practical ethos…" that highlights "self-excellence and self-fulfillment…to serve humanity" (Vogel, 2021, p. 81). Further uses of the vocation

construct include the necessity to maintain the quality and integrity of a job (Hacket, 2022), the use of vocation as synonymous with the term job (Carballo et al., 2020), to describe the quality of results of a task that impacts humanity (Kauffman, 2020; Martinez-Lavin, 2021), and one's self-identification of gravitation toward a specific work (Bullock, 2020; Mihaescu, 2019).

In contrast, Christians can see a connection between work and vocation through "the Christian Scriptures" as work is significant beyond one's own predilections (Keller, 2012, p. 2). As mentioned in the introduction, Barna's (2018) report indicates that people desire significance beyond predilections. This challenge is compounded by a percentage of Christians who continue to lack awareness of a connection between their vocation in a secular setting compared to a ministry-focused setting. Indeed, much literature exists on the connection between vocation and ministry. A few examples include the spiritual practices of nuns (Hancock-Parmer, 2019), missionaries (Lemke, 2020), calling to the pastorate (Matthews, 2021), and children's ministry (Larson, 2021), to name a few.

Nevertheless, in a study by Lemke (2020), participants who were missionaries expressed their perception that Yahweh's calling can lead to the secular. Important to add is that Lemke did not explore vocation in the secular. Vocation outside of a church setting received championship from Martin Luther, who held the view that vocation existed not only in answering the call to the priesthood, but that vocation also existed in the life of believers so they, too, can benefit creation with Yahweh's love (Veith, 2018). A study by Bloom et al. (2021) details the positives of individuals' perceptions of being called to work. The authors posit the sense of calling provides the "most intimate" bonds between individuals and the work they perform to the point that one's "identity" is forged (p. 299). Moreover, the sense of calling comes either with a "discover(y)" of calling or the sense that Providence called the individual to work (p. 300). A challenge occurs when individuals who forge their identity with their profession then experience a change in occupation and fulfill the need to reconfigure their identity to satisfy the new work (Chreim et al., 2007).

In the qualitative study conducted by Lemke (2020), participants serving as missionaries emphasized the importance of "identity" (p. 313). Specifically, participants expressed identity in the sense of "who we are in the Lord" over performing tasks, primary identity "as a child of God" in secondary relation to work, and a mixture of identity and skill. Ultimately, these participants saw identity in relation to "calling." Somewhat in juxtaposition to Bloom et al. (2021) study, Lemke's (2020) study found participants expressed that changes from missionary work to another job would not deter "calling identities" (p. 315).

Keller (2012), in his book *Every good endeavor,* identifies the disconnect between believers who question their calling in a secular environment. He highlights the need for believers to understand their work (vocation) and calling for their setting through a Biblical lens. As stated before, believers desire to understand how they have significance, and their work has an impact (Barna, 2018), while Bloom et al. (2021) tie work to shaping one's identity. Lemke's (2021) participants touch upon the impact of Biblical truths around the *imago Dei* and the royal priesthood mixed with talents given by Yahweh to understand one's purpose/calling. However, the participants did not see

the two roles as vocation or calling. Instead, participants saw the two Biblical truths as a means to receive a calling.

Finally, Jaffery and Abid (2020) posit that vocation involves one's talents and interests to serve others. Christian thought holds the same idea, provided serving others has a Biblical worldview for culture building (Keller, 2012; Witherington III, 2011). Both Lemke (2020) and Bloom et al. (2021) participants posit the use of talent for others in the context of knowing they were destined for a particular job function. Garber (2014), utilizing multiple anecdotal stories, echoes the combination of awareness of a destined role with the talent to serve others. Thus, the construct of vocation between Christianity and secular ideals from the literature appears to have common ground in the idea of knowing a job function or role is *destiny* for a person while using one's talents to benefit others. To take Christian vocation one step further, Fujimura (2020), N. T. Wright (2018), and Volf (2001) connect work and vocation to eschatology, in that what Christians do in this life has eternal significance in new creation and humanity's ultimate destination.

Conceptual Framework

About new creation, N. T. Wright (2018) imagines a "renewed human vocation" (p. 82) for the purpose to re-establish human identity in 1 Pet. 2:9-10 role of the royal priesthood for man's participation in that new creation in anticipation of man's destination of new heavens and new earth. In his call for renewed human vocation, Wright does not dispense with talent or identity. Instead, Wright points the reader to Christ's vocation to atone for the sins of humanity to restore human beings to their true vocation, which are image bearers (*imago Dei*) and the royal priesthood. Wright does not focus on vocation as primarily Yahweh calling a person to perform a specific task. Instead, Wright focuses on vocation as identity of who human beings were created and intended to be as the royal priesthood of believers. All other co-laboring for co-creation toward new heavens and new earth are properly understood and undertaken.

Thus, this study sought to develop a conceptual framework out of N.T. Wright's work on vocation from his book, *The day the revolution began.* The framework consists of understanding:
- Sin/Idolatry and how it affects one's work
- The cross and how it affects one's work
- The royal priesthood and one's identity
- The Fruit of the Spirit in one's work

These four concepts integrate and lead to individuals living out their vocation in the workplace as co-laborers in the new creation. Sin (idolatry) enters the world and our work when humanity chooses to worship created things instead of the creator. The cross conquers the dark forces that Adam and Eve released into the world through their worship of the created thing - the forbidden fruit. Yahweh's original intent for humanity, Adam and Eve, was to serve over creation as the royal priesthood, expounded upon in 1 Pet. 2:9-10. The Fruit of the Spirit is how we express our co-laboring with Christ in the new creation. This framework was developed into a four-week devotional series.

Figure 1

Renewed Human Vocation
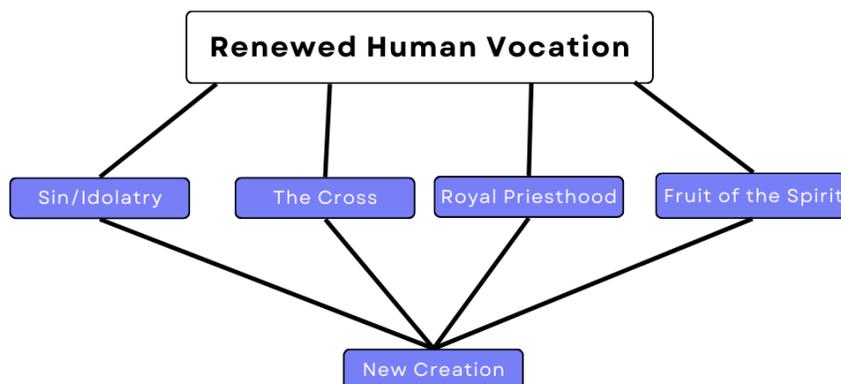
Note. This chart is an illustrative adaptation of N. T. Wright's concept of renewed human vocation. *Wright, N. T. (2016). The day the revolution began: Reconsidering the meaning of Jesus's crucifixion. HarperCollins.*

Socio-Rhetorical Criticism

This study utilizes Vernon K. Robbins' (1996a) socio-rhetorical criticism methodology to exegete I Pet. 2:9-10. There are five textures of Robbins' methodology: inner texture, intertexture, social and cultural texture, ideological texture and sacred texture. Gowler (2010) asserts that intertexture analysis focuses on the relationship to "phenomena" outside of the material itself (p. 195). Intertexture involves four ways to interpret a text: 1) "oral-scribal," 2) "historical," 3) "social," and 4) "cultural" (Robbins, 1996b, p. 96). This paper utilizes oral-scribal intertexture and the device of recontextualization to explore 1 Pet. 2:9-10.

Oral-Scribal Intertexture

"Oral-scribal intertexture" is the use of "text" other than itself (Robbins, 1996a, p. 40). This use includes scripture in the Old Testament now transmuted in New Testament writings. Ultimately, the examination of the text utilizes the content of the "world outside of the text" to understand better what the text might hope to communicate. This includes using language relevant to the normative practices and values of a specific culture the text wants to connect. O'Day (1990) defines intertextuality as "the ways a new text is created from the metaphors, images, and symbolic world of an earlier text or tradition" (p. 259). Specifically, intertexture contains

"recitation" and "recontextualization" of different oral and scribal materials than the text itself (Robbins, 1996b, p.102).

This paper utilizes recontextualization, which is the wording from an original text used in a new composition (Gowler, 2010, p. 197). The distinction from recitation is that recontextualization omits referencing the utilized text (Robbins, 1996b). For instance, this paper's use of 1 Pet. 2:9-10 demonstrates Peter's use of Ex. 19:6, Is. 43:21, and Hos. 1:6,9 without any mention of the original authors or that the utilized text is found in a previously written text.

1 Peter 2:9-10: The Royal Priesthood

The passage under analysis describes the royal priesthood and reads thus:

> But you are a chosen race, a royal priesthood, a holy nation,
> God's own people, in order that you may proclaim the mighty
> acts of him who called you out of darkness into his
> marvelous light.
>
> Once you were not a people,
>   but now you are God's people;
> once you had not received mercy,
>   but now you have received mercy.
>   (NRSV)

In the Apostle Peter's epistle, he utilizes Robbins' (1996a) "replication of exact words with one or more differences" (p. 41). According to Wright (2018), the Apostle Peter recontextualizes much of his text from Ex. 19:5-6:

> Now therefore, if you obey my voice and keep my covenant,
> you shall be my treasured possession out of all peoples.
> Indeed, the whole earth is mine,
> but you shall be for me a priestly kingdom and a holy nation.
> These are the words you shall speak to the Israelites.
>   (NRSV)

The first epistle of Peter contains more overt references to the Old Testament than any other letter (Davids, 1990). 1 Pet. 2:9 utilizes Ex. 19:6 in the composition (Gonzalez, 2011; Elliott, 2007), to which the use of Ex. 19:6 is undeniable (Grudem, 2009). Peter's passage under examination creates the opportunity for "redactional interpretation and application" (Elliott, 2007, p. 407). Furthermore, it seems apparent that Peter has access to and utilizes LXX for word choices from Old Testament texts like Ex., Is., and Hos. given the comparisons to Greek words he utilizes (Elliott, 2007; Grudem, 2009). Ultimately, Peter's use of LXX language appears to utilize Old Testament sources to communicate the person and work of the Messiah, which creates room for an intertextual examination of the overall letter (Williams, 2007).

Thus, this socio-rhetorical analysis through oral-scribal intertexture, specifically recontextualization, of 1 Pet. 2:9-10 identifies at least three separate texts from the Old Testament as present. The Apostle Peter utilizes Ex. 19:5-6 (as well as Is. 43:20-21 and Hos 1:6 and 9, 2:23), in order to connect Christian believers' identity to the event of Yahweh calling his people to himself (Taylor, 2021). The Apostle utilizes these, and other scriptures, to help Christians understand that like Yahweh called Israel to be his holy people, Yahweh again calls Christian believers to be his people (Elliott, 2007). Peter utilizes Ex. 19:6's language found in the chart above to make this connection (Clowney, 1989) Yahweh's new people are defined by their faith in the Messiah instead of hereditary features or the boundary lines of nations (Grudem, 2009).

Furthermore, Peter informs the identity of Christian believers while providing the "purpose" of the believer in light of this reality (Clowney, 1989, p. 31). As previously mentioned, Peter also utilizes recontextualization from Is. and Hos. language to communicate "my people" and "your God" (Taylor, 2021). Where Israel of the Ex. did not become the royal priesthood, Peter claims that at the least Jewish Christians can now grasp the position (Sibley, 2016). Indeed, Peter indicates believers *are* the royal priesthood in the reception of the prestige of the believer holding such a position (Elliott, 2007).

Figure 2.

Recontextualization in 1 Peter 2:9-10

Recontextualization in 1 Peter 2:9-10

Exodus 19:5-6	I Peter 2:9
my treasured possession	chosen race God's own people
priestly kingdom	royal priesthood
a holy nation	holy nation

Isaiah 43:20	I Peter 2:10
might declare	that you may proclaim the mighty acts of him

Hosea 1:6,9 & 2:23	I Peter 2:10
no-mercy	received mercy
not a people	now a people

Note. This chart illustrates the relationship between Old Testament texts Peter recontextualizes in his first epistle.

Chosen Race with Treasured Possession with God's Own People

The author recontextualizes Is. 43:21 in verse 9 (Keener, 2021), to communicate that Yahweh "elected" or *chose* his people (Elliott, 2007, p. 435). Is. 43 already had ties to Ex. 19 itself (Grudem, 2009), especially since Ex. 19 is foundational to many "pericopes" found across the Hebrew Bible (Mullenberg, 1959, p. 352). Thus, Peter combines the Ex. 19:5 language of *treasured possession* with Is. 43:21 use of *chosen people* to communicate the prestige of being chosen by Yahweh to be his people (Elliott, 2007). Ultimately, where ancestry in Israel made the group chosen, now faith transcends lineage to make the believer Yahweh's chosen people (Grudem, 2009). Just like Israel was elected/chosen by Yahweh, faith in the Messiah now transmits this prestige upon Christian believers (Elliott, 2007).

Royal Priesthood with Priestly Kingdom and Holy Nation

The author recontextualizes the *priestly kingdom* to the *royal priesthood* in verse 9. Keener (2021) translates royal priesthood as "royal community of priests," to which the designation gives the community "identity" (p. 34). Furthermore, Yahweh lives in the midst of this royal community of priests (Grudem, 2009). Finally, this community is not a community of individual priests; this community is a "body of priests" who are a "community of holy persons enjoying, like priests, direct access to God and functioning in this capacity" with Yahweh living among this community of priests (p. 420). As will be expanded upon in a later section, the function as priests is to help people see Yahweh's marvelous deeds (Keener, 2021).

God's Own People with People Whom I Formed for Myself

Peter utilizes Is. 43:21 to demonstrate Yahweh's choice (Keener, 2021) through the use of *the people I formed for myself* with the author's recontextualization into *God's own people* in verse 9. Again, the Is. passage has a connection to Ex. 19:5 and the use of possession (Elliott, 2007). The use of the two OT passages drives home the idea that just as Yahweh chose Israel from all the nations on the planet (Grudem, 2009), Yahweh now chooses believers in the Messiah to be his "covenant community" and "particular possession" (Elliott, 2007, p. 439).

Holy Nation

Peter again recontextualizes the *holy nation* mentioned in Ex. 19:6, without identifying the original text, into verse 9. *Holy nation* has a connection to the *priestly kingdom* (Keener, 2021). Furthermore, Elliot (2007) identifies the use of "apposition" to connect the *priestly kingdom* to the *holy nation* (p. 438). Ultimately, Peter's purpose is to reinforce that similar to Yahweh's consecration of Israel in Ex. 19:5-6 in distinction from other people groups, Christian believers are now a *holy nation* consecrated to the Lord in contrast to unbelievers.

Might Declare and May Proclaim

Peter continues the recontextualization to communicate that just like Yahweh chose Israel, Yahweh now chooses Christian believers (Grudem, 2009). This new holy nation of chosen people, too, has a "purpose" (Gonzalez, 2011), which is Yahweh's chosen people *make known* his "greatness" (Keener, 2021, p. 36). This purpose is not to be separate from non-believers, though distinct (Elliott, 2007). Instead, the purpose is to carry Yahweh's regenerative power to creation (Wright, 2018) and, according to Gonzalez (2011), to "intercede" on behalf of humanity that does not trust in Yahweh (p. 52).

Who Receive Mercy

Due to Yahweh's mercy to call believers out of darkness into his marvelous light, the Apostle Peter utilizes Hos. 1:6,9 and 2:23 to communicate Yahweh's extension of choosing and extending mercy (Grudem, 2009). In this instance, Hos. 1:9 communicates Yahweh's words that Israel was no longer his people nor he, their God. Hos. expresses this by naming one of his children "Not-my-people" (Keener, 2021, p. 37). Nevertheless, Hos. imagines a future where the no-mercy of Israel will one day be changed to receiving mercy. This reversal is pronounced in 1 Pet. 2:10, and concludes the Apostle's thoughts on Christians incorporated into the "ancient" family of Yahweh (Elliott, 2007, p. 443; Grudem, 2009).

As previously mentioned, Peter's recontextualization of Ex. 19:5-6, Is. 43:20-21, Hos. 1:6 and 9, and 2:23 serve to help Christian believers understand their incorporation into the "ancient" family of Yahweh (Elliott, 2007, p. 443; Grudem, 2009). Just as Yahweh called the children of Israel to be his treasured possession, priestly kingdom, and chosen and holy nation, so too are Christian believers now participants and fulfillments of these passages (Wright, 2018). Not only do Christians receive the prestigious placement of treasured possession and royal priesthood, but they also get to participate in the purpose to *proclaim the mighty acts* of the one who bestowed this prestige. This purpose is to declare Yahweh's excellence (Keener, 2021) through an active role and participation in the new creation (Wright, 2018). Ultimately, Wright utilizes 1 Pet. 2:9-10's recontextualization to demonstrate Yahweh's intent to restore humanity to a renewed human vocation as a royal priesthood.

Methodology

There exist many qualitative approaches to analyzing the observations of human beings (Creswell & Creswell, 2018; McCartan & Robson, 2016). This study deemed the qualitative phenomenological approach the best means to gain "a detailed description of…experiences" of the participants (Creswell & Creswell, 2018, p. 203). Furthermore, the phenomenological approach helps shape participants' experiences into methods (Creswell & Poth, 2018). This allows the researcher to conduct research that highlights specifics of feedback in place of "generalizations" (Creswell & Creswell, 2018, p. 205).

Creswell and Poth (2018) posit that "social constructs such as professionalism" can receive phenomenological exploration (p. 79). Therefore, this study's exploration of

the Biblical recontextualized text of 1 Pet. 2:9-10 demonstrates social constructs created by the God of the Bible as expounded through N. T. Wright's (2018) assertion of God's call for "renewed human vocation" (p. 82). Moustakas (1994) utilizes the phenomenological approach to garner the experiences of roles individuals participate. Furthermore, Lemke (2021) utilized a phenomenological qualitative study to probe the construct of vocation with missionaries. Thus, the use of phenomenology to explore Christians' experiences in the role as the royal priesthood identified in 1 Pet. 2:9-10 was deemed appropriate.

This phenomenological study utilized five participants. Pokinghorne (1989) recommended a range of 5 to 25 participants who shared in the phenomenon be interviewed. Invitations to participate were sent between July 14, 2022, through July 17, 2022, via text, Facebook Messenger ®, and personal invitations. With the invitation was a video presentation and an invitation to participate in the study.

Moustakas (1994) holds that two very general questions be asked of the participants during the interview: 1) "what have you experienced in terms of the phenomenon?" (Creswell and Poth, 2018, p. 79) and 2) "what contexts or situations have typically influenced or affected your experiences of the phenomenon?" The purpose of the two questions is to generate a "textual and structural description" from the shared experiences to generate a commonality of experiences from the participants. One method of collecting data is through journal entries. This study utilized a feedback form with questions as prompts to gather feedback to satisfy the construct of journal entries. Journal entries were received from participants weekly beginning July 23, 2022, through August 22, 2022.

Phenomenological data analysis begins with the first two questions identified in the previous paragraph. This study utilized journal entries to identify themes throughout the responses. Interviews were conducted to identify further additional "clusters of meaning" from the "significant statements" to identify further themes (Creswell & Poth, 2018, p. 79). Ultimately, the significant statements and themes help to develop a description of what the participants experienced through the four-week devotional. Each participant provided their workplace setting, the type of work performed, and how the devotional role of the royal priesthood influenced their experience with the phenomenon of the study. Interviews took place between August 22, 2022, through August 25, 2022. The "essential, invariant structure (or essence)" is conducted, which utilizes the written feedback of the participants to form an understanding of the common experiences of the participants" to identify "an underlying structure" (Creswell & Poth, 2018, p. 80). The underlying structure of this study is identified in the analysis section with five emergent themes.

Finally, a "general reporting structure" is utilized to aid the reader of the study in grasping the experiences of the participants (Creswell & Poth, 2018, p. 80). This reporting might include the researcher's own experiences while conducting the study. A description of the process and reasoning to utilize a phenomenological approach may be included. Finally, a written report of how participants expressed their experiences with "significant statements" followed by "a conclusion with a composite description of the essence of the phenomenon" completes the study (Creswell & Poth, 2018, p. 80).

Analysis of the Study

This study garnered and utilized five participants who share the orthodoxy of the Christian faith. Since individuals who work in ministry settings seem to express a sense of purpose in their work (Barna, 2018; Bloom et al., 2021; Lemke, 2020), this study did not seek individuals who work in ministry or non-profit settings. Instead, the author created the delimitation of the study to only utilize individuals who work in commonly labeled *secular* settings. Below is a brief description of each participant:

Participant 1: Formerly worked in Christian higher education. The participant now works in the financial investment field.
Participant 2: Works as a physician's assistant, commonly known as a PA.
Participant 3: Works as a nurse.
Participant 4: Works as a seafood manager in a grocery store chain.
Participant 5: Works in the field of banking.

Techniques utilized to complete interviews included:

- Aggregate spreadsheets of journal entries (Google Spreadsheet titled Weekly Compilation 4 through 1)
- Notes taken by the researcher (Google Spreadsheet titled Weekly Compilation 4 through 1)
- Coding significant statements into common themes (titled Common Themes in Google spreadsheet)

Results

Five themes developed out of the responses to the weekly response questions and journal entries. A Google spreadsheet with compilations of responses as well as Participants 1 through 5 is found in the appendices. This section explores five derived themes with responses from participants to illustrate how the themes emerged.

Theme 1

Idolatry/dark forces are identified primarily in two examples: 1) corruption for monetary gain/greed and 2) the selfishness of self-interests via co-workers and customers, and 3) my own selfish self-interests.

Participant 1: "I see idolatry in the form of greed.Working hard to make more money to buy and possess more materials. I see dark forces in terms of patients who deliberately create chaos in order to get their way and the same for coworkers who don't care for unity in the office, but instead create drama to bring attention to themselves. I say thoughtless hurtful things to others with considering how they will be interpreted. It ends up creating distance between me and the other individual, which causes them to be unable to trust me as they previously had."

Participant 2: "One of the big ways I see evil at work is, through greed at the expense of the patient. Another way of the darkness coming in is through the lack of the fear of God which has led to "god persona" among healthcare professionals (Covid made this worse). And the advancement of self/career at the expense of anyone else. There are many more ways the darkness comes in, but these are more of the common ones."

Participant 3: "In the financial and fintech sector, the idolatry of the Spirit of Mammon is alive and well. For most people in this field, their NET worth determines their HUMAN worth. Fellow employees dedicate exorbitant amounts of their time and energy to pursuing status symbols of wealth, including sporting clothes and cars beyond their pay grade to look like the financial idols they aspire to. Other financial workers cut corners of quality and legality in effort to boost performance so they can earn lucrative bonuses and incentives."

Participant 4: "Working for a 30K+ corporation, idolatry and dark forces are at play with the motivation of the organization - to survive as long as it can do so without breaking any laws and making people feel like good is happening. Any agenda will be pushed if it is perceived to make its mainstream membership or employees happy…and not out of kindness but out of getting as much business as possible from the membership and extracting the most productivity out of its employees. There are many good employees and frontline leaders but the higher one goes up the corporate ladder the more that greed becomes a common theme."

Participant 5: "(1) Great levels of concern over status and position. (2) Arguments having to do with one having power over another. (3) Insubordination in subtle (and sometimes not-so-subtle ways) when employees don't feel like doing the work as told."

Theme 1c: Giving in to One's Own Self-Interests

Participant 1: "I say thoughtless hurtful things to others with considering how they will be interpreted. It ends up creating distance between me and the other individual, which causes them to be unable to trust me as they previously had."

Participant 2: "I am embarrassed to admit, how easy it is to be influenced by the ugliness of the healthcare world. Unfortunately, healthcare had jaded me in the way I saw humanity, which led to an apathetic attitude towards my patients."

Participant 3: "When I give in to the competitive, hierarchical nature of my field I say things overly critical and judgmental of others that are underperforming."

Participant 4: "When I think about myself first I become selfish in how I approach things and at the end of the day no matter what the outcome is I always feel empty when I give over to the dark forces (or essential not living in alignment with God)."

Participant 5: "Mostly I see evidences of sin in my own pride - that is, when something I did or thought of is challenged, I feel that I have to defend it. And while it's not necessarily wrong to defend a position, it is sinful when the real issue is the fact that I am the one who did it or thought it, not that I was working in love for the betterment of my company and for those around me."

Theme 2

This devotional caused participants to be introspective to think about the dark forces at work.

Participant 1: "This question has motivated change. Reiterating the intentionality of the morning. That time with God shapes the rest of my day. It has made me more aware and vigilant in what I do."
Other participants simply made a general statement that the devotional and this topic moved them to be more introspective about their actions coupled with the importance to have daily devotions.

Theme 3

Authority over work begins with devotionals/worship of God and focusing on doing good in the workplace to counter the idolatrous environment of my workplace. Several general statements were made during the interview process in which most participants stated this devotional reminded them to act on what they already knew. Specifically, the importance of devotions before work, instead of after work, best-equipped believers to Biblically address the challenges of the day.

Theme 4
Rescue from Exile allows me to work out of a place of established identity in which my royal priestly role allows me to have ownership and impact in my workplace as God's presence is active through my being present. This identity also requires I put forth my best efforts for the good of the organization.

Participant 1: "Spiritual authority in the workplace! The title of priestess and queen carries a ton of weight. …it changes your perspective on your spiritual responsibility…" Participant 1 also expressed the knowledge of the royal priesthood took her from a passive role to an active participant.
Participant 2: Expressed the importance of eternal impact and the realization that her actions in the workplace have eternal impact. She also stated this realization took her from a passive role in Yahweh's Kingdom to an active role via the royal priesthood. She is conscientious to care for babies individually instead of simply working by "protocol."
Participant 3: "I can work, not. from a place of status and value, and I can work from an established place of identity." This participant also expressed that "If you hire me you are getting God's blessing on your company if you hire me." They do not realize what they are getting."
Participant 4: "This devotional is a good refresher as I do not think in this terminology a lot. I definitely have not heard this content in the vein of priest and king. Kingdom of God. Being a king priest helps me see the importance of being in the workplace. - being in touch with the Spirit and in-sync with God." And "God gave us our particular gifts and guided us to our particular workplaces for a reason."

Participant 5: "Among other things, it allows me to face challenges as opportunities - not only opportunities to improve in my work, but as opportunities to bless and serve others and to show Christ working through me to get tasks done without grumbling and complaining."

Theme 5

Praying to exercise the Fruit of the Spirit in my workplace made me more aware and reliant to exercise the Fruit, specifically patience and self-control.

Participant 1: Expressed the importance of exercising self-control in her work while working with challenging patients.

Participant 2: "Working in healthcare really exposes all the areas where the fruit of the Spirit is needing growth. I have definitely seen my weakness with a lack of patience (listening to crying/screaming babies, monitor alarms constantly going off, work phone alarms also going off, and parents can really wear on you for 12 hours plus working nights), but when I sense my patience is wearing thin, the Spirit tells me to pray for patience and I do. Through prayer it places everything back into perspective for me and reminds me who I'm representing at work. It's through this rhythm that my patience has grown and I don't get so easily annoyed by things that used to frustrate me."

Participant 3: "I discovered that seeking the Spirit's help for walking in the fruit of the spirit is a lot different than trying by my own effort to act the part of having the fruit of the spirit." And "In my role you need a lot of patience and grace to work with people."

Participant 4: "The spirit in my work is weak as a result of an negative attitude and this can be changed my getting with God and finding the root of my dilemma. In this case it is I feel like I am not where I belong because of my own interior motives and not stopping, reflecting, and waiting on God."

Participant 5: "I think it is often difficult for me to experience and demonstrate joy in my work. But, interestingly enough, I have discovered more and more that my announcements give people laughter and fun - which are likely reflections of spiritual joy. So it would behoove me (and be of benefit to others) to make those announcements with joy in my own heart - not dreading their impact, but seeking to delight others... and with that, opening up doors for a witness of Christ as lived out through me, and perhaps even direct verbal expressions of the gospel."

Discussion

The problem addressed by this study was that some evangelical Christians in the workplace are unaware of their role as priests and kings (priestesses and queens) in the workplace. This qualitative phenomenological study aimed to explore the impact of the conceptual framework of N. T. Wright's construct of renewed human vocation might have on the evangelical Christian's identity and work. The goal of this phenomenological qualitative study was to answer the research question: How does the conceptual framework of renewed human vocation affect one's identity and work?

This phenomenological study centered on the perceptions of five participants working in sectors of healthcare, finance, and grocery management. These individuals participated, separately, in a four-week devotional created by the author of this paper. After the evaluation of journal entries and follow-up interviews, five themes emerged as found in the previous section. Based upon the data and the emerging themes, the conceptual framework of renewed human vocation revealed that workplaces continue to exhibit toxicity and ungodly practices, especially where motivation of the individual and organizational directives. Second, Christians who are employees of organizations find themselves participating in the ungodly work culture. This devotional and study caused the Christian employees to become aware of their work environment and their own participation with the dark forces at work against Yahweh's Kingdom. Third, the awareness of their priestly and royal roles created a shift in how the Christians in the study see their identities and activity in the workplace - they can now see themselves as a force for change through their thoughts, words, and actions. Fourth, participants became more conscious of their need for daily devotionals before work. Fifth, praying for the Fruit of the Spirit to be active in their daily work lives caused an introspection and awareness of reliance on the Spirit as well as the impact the Fruit has on the workplace and co-workers. Participants expressed the need for patience, self-control, and joy in their workplace interactions.

In relation to Lemke's (2020) aforementioned study in the vocation literature review section, identity emerged as a theme as well as the royal priesthood. The exception would be this devotional and study focused on the royal priesthood as recontextualized in 1 Pet. 2:9-10 while Lemke's mention of the royal priesthood has the semblance of a passing comment instead of a weighty insight. Bloom et al., (2021), similar to Lemke's study, surveyed the topic of vocation with respondents working in various non-profit and ministry roles. In contrast, the themes that emerged from this study originated from individuals working in *secular* workplaces and careers with no respondents working in ministry.

Ultimately, it appears from the emerging themes that participants became more aware of the dark forces operating in their workplaces as well as their commission with the dark forces. Instead of a defeatist attitude, the theme emerged that participants became aware or were reminded of their identity as royal priests. This realization empowered participants to see their role as active and a force for change in the workplace.

Furthermore, the participant's interaction with the conceptual framework for renewed human vocation demonstrated recognition of identity as the royal priesthood rather than the traditional view of calling to simply perform a function from an ineffable will. Bloom et al., (2021) expressed the need to adjust one's identity when moving to a new job and function. This study resulted in at least three participants expressing the desire for a job change without the need to adjust one's identity from their current function and specialization - in essence, no matter which role the individuals move to, their identity as the royal priesthood with their ability to benefit others in the workplace does not change.

Finally, Fujimura (2020), N. T. Wright (2018), and Volf (2001) connect work and vocation to eschatology and the eternal significance of new creation and humanity's ultimate destination. Specifically, the conceptual framework of the study connects

renewed human vocation to new heavens and new earth. Participants demonstrated an awareness that how they serve in their workplaces as the royal priesthood informs and impacts their eschatology and new creation.

Suggestions for Future Research

There are five suggestions for future research. The first suggestion is to replicate the study with a larger sample size to ensure validity. Second, a future study should explore the royal priesthood with individuals who are homemakers and retired, as these roles operate outside of nominal work settings. Third, a phenomenological study that includes or concludes with a focus group could be beneficial in generating more identifiable shared experiences. Fourth, a future study should be conducted quantitatively, allowing for a generalization of results. Fifth, N. T. Wright's construct of renewed human vocation is multi-faceted. Future studies should include stronger explorations of the topic of Exile as well as a socio-rhetorical oral-scribal criticism of 1 Cor. 15:3b. Paramount is that all future studies continue to utilize participants not connected to non-profit or ministry roles with the intent to identify strategies to help participants see their vocation as vital to new creation.

About the Author

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Appendix A

(Below are slightly modified titles of videos made and uploaded to youtube by the writer of this paper, whose name is the name of said Youtube channel. To prepare this paper for the review process, the links were removed so that no personal information about the author is included.)

Invitation to Participate

https://youtu.be/pBN3o3bHR-Q
Week 1: How does it affect my work?

https://youtu.be/SjtFCUdrgLc
Week 2: What does the cross mean for my work?

https://youtu.be/hmjblK5svZ0
Week 3: Kings/Queens and Priests/Priestesses

https://youtu.be/vOmAI7Vnt-I
Week 4: Fruit of the Spirit

https://youtu.be/TBJ1dEQClWc

Appendix B

Link to Google Feedback Forms:
https://drive.google.com/drive/folders/1UM0O5NvCDurcPw_BkPX4ayAJiDVyQ3xL?usp=sharing

Appendix C

	Common Themes
Week 1	
	Idolatry dark forces are identified primarily in two examples: 1) corruption for monetary gain/greed and 2) the selfishness of self-interests via co-workers and customers.
	Idolatry/dark forces are released when I act selfishly through negative words and actions toward co-workers and customers.
	This devotional caused participants to be introspective to think about the dark forces at work.
Weel 2	
	Authority over work begins with devotionals/worship of God and focusing on doing good in the workplace to counter the idolatrous environment of my workplace.
	Rescue from Exile allows me to be who I authentically am instead of trying to be someone I am not in the workplace, which is a form of idolatry of self.
Week 3	
	I can now work out of a place of established identity by Yahweh instead of my own identity.
	My royal priestly role allows me to have ownership and impact in my workplace for eternal consequences.
	My organization is fortunate to have me as it allows God's presence to activate through my role as a royal priest.
	Putting forth your best effort with customers, utilizing the resources of the organization wisely, and fostering a healthy environment with co-workers are key to reflecting God's wise stewardship into and back from creation.
Week 4	
	Praying the prayer allowed me to be more mindful to make positive impacts on the organization.
	Praying for the fruit of the Spirit to work in my life in the workplace made me more aware and reliant on exercising the Fruit. My presence and attitude can foster an ungodly work environment, or my presence and attitude can change an ungodly work

| | environment. |
| | |

Appendix D

Week 1 Journal Questions

1. Christ died for our sins in accordance with the Gospel. Our sin began in the Garden of Eden. Sin is idolatry that are dark forces at work in our lives and the world. What are ways in which you see Idolatry or dark forces at work in your work or workplace? (Please provide 3 to 5 sentences).

2. Adam and Eve's actions released the dark forces into the world. When we sin, we abuse our calling, privileges, and possibilities, which means our thoughts, words, and actions have consequences. What are examples of your thoughts, words, and actions having consequences in your work when you give yourself over to the dark forces? (Please provide 3 to 5 sentences).

Week 2 Journal Questions

1. In this week's devotional, we learn that Adam and Eve were exiled from the Garden due to their idolatry. Is. and the Maccabees envision a means of suffering to atone for sin and end man's exile. Exile is ended through Jesus, the suffering servant's crucifixion and resurrection. Christ's work restores you from Exile and gives you authority over creation once again. What are some opportunities you see in your work to have authority over your work instead of the dark forces/idolatry having authority over your work? (Please provide 3 to 5 sentences).

2. In this week's devotional, we learn that we are rescued from Exile, restored to the Presence of God, restored to the image of God, and made genuinely human again. How does this realization affect your personal life?

3. In this week's devotional, we learn that we are rescued from Exile, restored to the Presence of God, restored to the image of God, and made genuinely human again. In what ways does this realization affect your profession and workplace?

Week 3 Journal Questions

1. In this week's devotional, we learn that we learn that our truest vocation is to be restored to our true humanity, which means we are created in the image of God as kings and queens or priests and priestesses. How does this vocational role change the way you see yourself in the workplace and work in general?

2. Doc Brown shared the idea that your bosses and workplace did not hire you to do your job. Instead, your workplace hired you to be a king/queen and priest/priestess that intercedes on behalf of the organization you work. How did this story impact your idea around your place in the workplace and the work you do?

3. Doc Brown provided a quote several times: "We reflect the Creator's wise stewardship into the world and reflect the praises of all creation back to its Maker." What are way you can live out reflecting the Creator's wise stewardship into the workplace? How might the workplace reflect praises back to God as its ultimate maker?

Week 4 Journal Questions

1. In this week's devotional, we learn and pray to reflect God's wise stewardship into the earth then reflect back Creation's praises to the Creator. After praying this prayer for a week, what observations did you make about your work?

2. In this week's devotional, we learn and pray to discover where we are not living out the fruit of the Spirit in our work. What did you discover about the fruit of the spirit in you and your work?

3. In this week's devotional, we learn and pray to press harder when we notice we do not want to complete a task. How did you see yourself as more of a priest and king (priestess and queen) and co-laborer with Christ this week?

4. Are there any additional thoughts you would like to share from your experience?