



CHRISTIAN FAITH PERSPECTIVES IN
LEADERSHIP AND BUSINESS

Modern Metaphors of Christian Leadership

*Exploring Christian
Leadership in a Contemporary
Organizational Context*



Edited by
JOSHUA D. HENSON



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Editor

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INTRODUCTION

The use of metaphors is prevalent throughout the Scriptures. At the heart of Jesus' ministry was the desire to convey eternal truths through paradigms that were relatable to His audience. While most agree that Jesus' use of parables was confounding to His disciples (Bray, 1996), often the metaphors used in these parables were quite simple. The struggle came in trying to grasp the enormity of Jesus' message in the simplest of terms. Yet, the common theme of Jesus' use of parables "is the use of everyday experiences to draw a comparison with kingdom truths" (p. 292). Thus, we find the purpose of the use of metaphors in Scripture: to evoke memory and meaning through common language.

While preferring the term *model*, Dulles (1978/2002) asserts that the Church is a mystery, and, as such, since we cannot speak to mysteries directly, "if we wish to talk about them at all we must draw on analogies afforded by our experience of the world" (p. 2). Dulles writes that when the Bible "seeks to illuminate the nature of the Church, *it* speaks almost entirely through images, many of those...metaphorical" (p. 11). Metaphors provide us with *common language* so that we can better understand the message of the Bible as applied to our contemporary contexts. Given this, the use of metaphors helps us to conceptualize theory.

We see this evidenced throughout the New Testament as Jesus self-identified using metaphors: bread (John 6:35), light (John 8:12), door (John 10:7), shepherd (John 10:11), and vine (John 15:1).

Further, the Apostle Paul leaned heavily upon the metaphor of the household in his conceptualization of leadership offices in the local church as terms such as servant, steward, pastor, bishop, elder, and deacon were common terms in first-century Greco-Roman society (Gloer & Stepp, 2008; Osiek, MacDonald & Tulloch, 2006). Through these metaphors, the message and meaning of the Gospel were transferred from person to person, house to house, and region to region. Every metaphor, every office, and every image of the Bible is grounded in the social and cultural realities of the people of the Scriptures. They are emblematic of a world that existed at the time of the writing of the Bible.

However, as we consider the concept of *common language*, the problem of distance creates a chasm of meaning between biblical texts and contemporary application. How then do we, as contemporary Christian leaders, conceptualize and internalize the nuances of metaphors that are so foreign to us? While through commentaries and historical writings we understand in generalities terms such as servant, shepherd, pastor, and bishop, our understanding is far from a lived-reality.

Thus, we set out to answer the following question: If the New Testament writers were penning the words of Scripture in contemporary society, what metaphors would they use to convey the same message and meaning? It must be noted here, however, that it is not our intention to replace the metaphors of Scripture. Rather, to first ask what lessons can be learned from various exemplars from Scripture and Church history, and then view these themes through the paradigm of modern organizational metaphors.

THE SCOPE

Recently, in a conversation with contributing authors Deborah Welch and Guillermo Puppo, the topic of *common language* was discussed. During our conversation, we began to consider the limitations of the use of metaphors. Can a metaphor ever encapsulate a desired meaning fully? We found that the metaphor, as a way to conceptualize meaning, is best understood as an opportunity to shift one's perspective. Perhaps the Greek word for image, *eikon*, is helpful here. As a mirror, or stained-glass, the image or metaphor is like a picture. A picture is a representation used to depict something *real*. While a picture can be realistic, it can never replace the *real thing* in that the picture cannot convey the depth of the senses experienced in reality. While a picture of a bouquet of roses

may be lovely, we will never be able to touch its petals, smell its aroma, view it from every angle, or feel the pain of its thorns.

Not even Jesus was able to describe the Kingdom of God with one metaphor—thus His use of many. We recognize that no single metaphor can adequately portray the leadership of any of the identified exemplars nor do these exemplars cover the totality of biblical or Christian leadership. Given this, we seek to build upon the work of Christian scholarship and provide a fresh perspective on Christian leadership in the contemporary context.

THE METHODOLOGY

Our research began by asking: What are some of the roles of leaders found throughout contemporary society, and how can these roles be conceptualized such that they are broadly applicable to Christian leadership across organizational contexts? After a designated period of reflective thought and research, the contributing authors presented the following metaphors: community organizer, agent of change, administrator, motivator, manager, servant, artist, coach, ambassador, educator, pioneer, crisis manager, missionary, storyteller, mentor, and role model. We recognize that this is a limited sampling of possible metaphors; however, these metaphors serve as a balanced sampling of both common and unique images of leadership.

Next, each contributing author selected an exemplar, or exemplars, from Scripture or Church history, whose life could serve as a possible source of data for research into each metaphor. As a group, the authors presented the selected exemplar(s) and collaborated with the editor for final approval.

THE CONTENT

Each chapter contains the following: (a) an introduction of the metaphor, (b) an overview of the exemplar(s), (c) themes extracted from the life of the exemplar(s), (d) an integration of themes from the exemplar(s) and organizational leadership theory, (e) principles derived from each theme, and (f) a summarizing table of integrated principles.

Chapter 1 explores the themes of Nehemiah as community organizer. Chapter 2 considers the themes of Elisha as agent of change. Chapter 3 examines the themes of Moses as administrator. Chapter 4 reviews

Nehemiah, Jesus, and St. Benedict of Nursia as motivators. Chapter 5 explores Nehemiah as manager. Chapter 6 researches Joseph, the son of Jacob, as servant. Chapter 7 examines Asaph as artist. Chapter 8 analyzes Ananias as coach. Chapter 9 explores Esther as ambassador. Chapter 10 researches Paul as educator. Chapter 11 reviews Peter as pioneer. Chapter 12 explores Karl Barth as crisis manager. Chapter 13 examines Paul as missionary. Chapter 14 researches C. S. Lewis as storyteller. Chapter 15 reviews Barnabas as mentor. Chapter 16 explores Job as role model.

Recognizing that no discussion of Christian leadership is complete without consideration of Jesus as leader, Chapter 17 examines the life and ministry of Jesus through the paradigm of the Gospel of John. This chapter explores each metaphor through the lens of Jesus Christ while viewing Christian leaders as imitators of Jesus. Thus, Jesus as the ultimate leader provides a template for Christian leadership in contemporary society.

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CHAPTER 1

Christian Leaders as Community Organizers: Utilizing the Power Above, Within, and Around Us

Guillermo G. Puppo

In the distinction of secular theories, sociologists exclude the possibility of the interaction between the human and the divine (Miller, 2017). The result has been a concept of spirituality that neglects the divine and reduces its instrumentation to organizational results (Case, French, & Simpson, 2012). That neglects the divine and reduces its instrumentation to organizational results (Case et al., 2012).

The organizational and social life of the church was the expression of the Spirit in it (Miller, 2017). In the same way that the Spirit offered gifts and abilities to build and organize Christ's church, the Spirit desires to work with the God-given gifts and abilities of people in the marketplace to help them organize toward God's plan for them (Miller, 2017). Therefore, the Spirit not only can but also must be the central element for Christian leaders as community organizers in today's world (Adedoyin, 2016).

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NEHEMIAH AS A COMMUNITY ORGANIZER

Nehemiah was the cupbearer to King Artaxerxes of the Persian court in the capital city of Susa (Rendtorff, 1991). When his brother Hanani visited him in the twentieth year of the king's ruling and described the condition of his fellow Israelites, Nehemiah broke down in tears (Neh. 1:1–3, NIV). Those who survived the captivity were living in a city destroyed by fire (Patton, 2017). Nehemiah's spirituality was central to all aspects of his life. His relationship with God filled him with compassion and a deep desire to seek God's help. As a result, Nehemiah envisioned a new future for his nation. He leveraged his relationship with the king to be assigned as the governor of Jerusalem and begin its reconstruction. Part of his strategy included letters of recommendation that would allow him to deal with the questioning and the resistance of the enemies of his people. Nehemiah stayed focused and, by his example, encouraged others to work hard and believe God's promises for them. Albeit he was the governor, his attitude of servanthood and solidarity inspired many and confronted others, fighting injustice and oppression among the Israelites. In many occasions, he had to adapt to challenges and circumstances swiftly, but he persisted to the end and saw the fulfillment of his dream of rebuilding Jerusalem's walls in fifty-two days.

Nehemiah displayed many skills similar to those of today's community organizers (Patton, 2017). Thus, had the concept of community organizing existed in the fifth century BCE, Nehemiah would have earned the title with high honors. Eight salient themes describe Nehemiah's leadership as a community organizer: spirituality, vision, power, strategy, servanthood, role modeling, adaptability, and endurance. These eight themes were present in the life of this godly leader and are still essential elements of contemporary leadership theories such as spiritual leadership (Fry, 2003), charismatic leadership (Antonakis, 2012), servant leadership (Patterson, 2017), and transformational leadership (Tony, 2018).

THE CENTRAL ROLE OF SPIRITUALITY IN COMMUNITY ORGANIZING

When he heard the news about his people, Nehemiah sat down and wept (Neh. 1); he came before God to practice many disciplines that helped him understand God's direction. Nehemiah fasted, prayed, read God's word, interceded for Israel, confessed personal and corporate sins, and

worshiped God. The practice of the spiritual disciplines (Neh. 2) prepared Nehemiah for his conversation with the king (McNeal, 2000). By the time he met with the king, he had a deep awareness of God's calling and favor upon him. Nehemiah was both humble and bold before the king. He asked for permission to leave, letters of recommendation, and money, all of which were granted by the king (Hoffeditz, 2005). Of all the strategies he could use, Nehemiah began his journey with prayer (Scott, 2014, p. 2).

The book of Acts shows a church that is highly responsive to the lead of the Spirit in matters of social and legal organizing (Billings, 2004). According to Clinton (1993), a leader must know God's purposes for a group. Miller (2017) argued that humans in a meaningful relationship with the Spirit of God are the main instrument for God to accomplish his plans. To faithfully respond to God's invitation, contemporary Christian leaders need a variety of intelligences that include emotional intelligence, spiritual intelligence, and even pastoral intelligence among others.

In the case of emotional intelligence (EI), a study conducted by Jordan, Ashkanasy, Härtel, and Hooper (2002) demonstrated a positive correlation between EI team scores and team performance (p. 209). Bar-On described the first mixed model of emotional intelligence (EI) as follows:

The ability to be aware of, to understand, and to express oneself; the ability to be aware of, to understand and relate to others; the ability to deal with strong emotions and control one's impulses; and the ability to adapt to change and to solve problems of a personal or social nature. (McCleskey, 2014, p. 46)

Emotional intelligence provides leaders the ability to connect with their context from a sense of self-awareness. Christian leaders and organization began to respond to EI with empirical applications such as Emmons' (2000a) spiritual intelligence (SI). Emmons (2000b) presented the core components of spiritual intelligence as: (a) the capacity to transcend the physical and material world; (b) the ability to experience heightened states of consciousness; (c) the ability to sanctify everyday experiences; (d) the ability to utilize spiritual resources to solve problems; and (e) the capacity to be virtuous (2000a; Lamb, 2008, p. 81). Spiritual intelligence connects EI with God. Graham (2006) defined pastoral intelligence (PI) as a combination of EI and SI. He combines intrapersonal aspects of spiritual intelligence with interpersonal aspects of emotional intelligence (Lamb,

2008). Therefore, while emotional intelligence connects the leader with the context, and spiritual intelligence connects the leader with God, pastoral intelligence connects the leader with God's leadership for the leader's context.

Principle One: Christian leaders as community organizers are worshippers who lead from their spiritual life.

THE DRIVING FORCE OF A VISION

Nehemiah had a vision before he spoke to the king. His vision for Jerusalem led him through the process of traveling, recruiting, organizing, and reconstructing the city. Three days after arriving in Jerusalem, he gathered the people and communicated the problem and his vision to solve it (Neh. 2:17). His plans successfully pointed the people toward the desired future goal, which was the convergence of God's plans and people's self-centered needs and hopes (Alinsky, 1971). His vision energized people and garnered commitment, gave them meaning to work, and established new standards of excellence (Hickman, 2010, p. 513).

Vision is an essential element for transformational leaders. Northouse (2013) describes transformational leaders as individuals who have "a clear vision of the future state of their organizations" (p. 197). Sashkin (1988) suggested that visionary leaders are comfortable with change, ideal goals, and working together. Visionary leaders create movements that are like magnets; they attract customers, employees, investors, and allies who want to be partners in its journey into tomorrow (Carson, 2002, p. 103). By proposing a better vision for the future, they encourage people to commit to the fulfillment of the vision (Taylor, Cornelius, & Colvin, 2014).

In their study of 300 North American nonprofit organizations, Taylor et al. (2014) concluded that visionary leaders comprehend the outside environment and respond with a vision that meets people's self-interest while challenging to go beyond it. Furthermore, Margolis and Ziegert (2016) concluded that the way mid-level leaders interpret the vision of the leader would have a direct impact on how much subordinates believe in that vision (Gioia & Chittipeddi, 1991). Also, Groves (2006) placed a strong emphasis on the leader's communication style as a catalyst for focus, performance enhancement, and commitment (Grover, 2006). Westley and Mintzberg (1989) took it a step further by describing five visionary leadership styles.

1. The creator: This style shows the originality of ideas or inventions that occurred through a deep and sudden introspective process of inspiration. When this occurs, the leader is seized by an intense driving preoccupation (Westley & Mintzberg, 1989).
2. The proselytizer: This style shows an almost evangelical zeal to show people the future of a product, catalyzing vision as foresight. This leader does not create products, but concepts around products (Westley & Mintzberg, 1989).
3. The idealist: This style shows an introspective capacity to visualize the ultimate state of things. The idealist may alienate himself or herself in introspection at the expense of the support of stakeholders. Thus, it is vital that the idealist finds a healthy pragmatic balance from which to animate the vision and inspire followers (Westley & Mintzberg, 1989).
4. The bricoleur: This style shows the capacity for building from existing pieces. Unlike the creator or the idealist, the bricoleur does not invent or create. Instead, he or she has the social ability to assess situations and discern what is essential for others to understand future possibilities and generate synergy (Westley & Mintzberg, 1989).
5. The diviner: This style shows excellent insight, which comes with outstanding clarity in moments of inspiration. Although similar to the creator, the diviner tends to focus more on processes than in products (Westley & Mintzberg, 1989).

Principle Two: Christian leaders as community organizers are visionaries who can communicate a vision in ways that inspire others toward a future beyond themselves.

THE CREATION OF POWER AND INFLUENCE

Nehemiah knew how to leverage his relationship with the king and his credibility as the cupbearer to exercise influence on the king's decisions (Coggins, 2012, p. 45) and leveraging power toward his goal (Aryee, 2009, p. 1). The *Missio Dei* does not confine God's resources to the religious life of the members of the Church (Miller, 2017). Instead, the *Missio Dei* encompasses the whole universe, the planet, human work, social movements, justice systems, economic models, educational institutions, artistic expressions, and cultural constructs (Adedoyin, 2016). Organizing these structures is the work of the Spirit in partnership with humans,

redeeming the social order (Couto, 2010), going “beyond the Church as both the end and means of this mission” (Miller, 2017, p. 219).

Emerson (1964) interpreted power as the degree of dependence between two parties. Thus, if A depends on B more than vice versa, then B has more power. In these terms, power is measured in terms of independence (Bass, 2008). Thibaut and Kelley (1959), however, interpreted power as an exchange between two parties in which both have something the other wants. Sources of power include personal, positional, and contextual (Bass, 2008). These sources can trigger either competitive or collective uses of power (Bass, 2008). Neither one is intrinsically good nor evil. Competitive power is used to overthrow adversaries, and collective power is used to unite forces toward a goal. What defines the virtue of each method is the intentions and motivations of the person with power (Pearce & Robinson, 2013).

Another way to understand power is as potential to influence (Bass, 2008). Nevertheless, power and influence are not the same. Although many times confused with power, influence depends on persuasion and the recipient’s ability to welcome or reject it. A laboratory study conducted by Bass, Gaier, and Flint (1956) demonstrated that participants tended to exercise more leadership when they were bestowed with more control over what they desired. In real life, control is bestowed through influence. Community organizers do not necessarily own the resources with which they work. Resources are bestowed to them via the exercise of influence over those who possess the resources. This influence comes through relationships, effectiveness, and reputation (Yukl & Fu, 1999). As they gain control over the bestowed resources, they are able to exercise power, redirecting resources and thus leading toward the desired goal (Simpson, 1994). Etzioni (1961) calls this type of power normative, as it rests on the retribution and manipulation of symbolic rewards and deprivations. Hall (1997) calls it moral authority, which is the only real power source inherently available to community organizers. Leveraging power adds skills and services to new partnerships (Murray, D’unno, & Lewis, 2018). Leaders, however, must be careful to navigate the tensions that arise within the administration of bestowed power around issues such as authority allocation, benefits distribution, and personal agendas (Murray et al., 2018). Elements that may *make-or-break* the new partnerships include trust, fairness, and promise-keeping.

Principle Three: Christian leaders as community organizers are power brokers who foster relationships and integrity as their capital.

NAVIGATING THE STRATEGY

The requests of letters for governors and the keepers of the royal park (Neh. 2:7–8) show that Nehemiah developed a strategy for his vision. Humans have the freedom to join or distance themselves from the work of the Spirit in a community. They may decide to ignore God’s invitation, becoming obstacles or flat out enemies of God’s plans and servants. Nehemiah had to face the reality of Godless social order. Without God, or without God at the center, structures and systems become filled with pride, greed, hate, cruelty, and different forms of exploitation, violence, and oppression (Alinsky, 1971; Levad, 2019).

According to Schwartz (2010), people will interact with the leader in positive and negative ways; therefore, leaders must be prepared to operate in transactional and transformational styles. A transactional style fits best in institutional situations while the transformational style works best in interpersonal environments (Vera & Crossan, 2004). Crossan, Vera, and Nanjad (2008) argued that the study of leadership has mostly been anchored in a micro-oriented perspective (Crossan et al., 2008), undermining wholistic approaches. Arrow, Berdahl, and McGrath (2000) studied groups as complex systems in tridimensional space. First, the local level addresses the individual; then, the global level addresses the interaction between the individual and the group; last, the contextual level studies the effect the context has in both the individual and the group as it is impacted by them as well (Arrow et al., 2000). This approach allows the leader to consider a multi-directional, multi-layer dynamic among all factors (people, resources, and needs) in the organization’s strategy.

In their analysis of literature on empirical research on nonprofit strategic planning, Stone, Bigelow, and Crittenden (1999) made the following observations:

1. Strategy formulation: Organizations must consider elements such as changes in client population or needs in the planning process as much as they consider funding requirements (Stone et al., 1999).
2. Strategy content: The organization’s values and client needs must influence the content as much as the funding environment (Stone et al., 1999).

3. Strategy implementation: Organizations must identify inter-organizational and organizational factors that may impact the implementation of strategy either positively or negatively and measure the effect of each of them (Stone et al., 1999).
4. Performance: Organizations need to measure performance across all parts of the strategy design (planning, content, and implementation) in terms of the impact that each part has in the outcome (Stone et al., 1999).

Rees (1999) studied how the most prominent community-based organizations in the USA strategize their efforts to advance their vision. The findings included town hall meetings in cities and towns, appealing slogans that connect with the target audience, support of local or national authorities, local media coverage, effective signage, op-ed articles in newspapers or social media, and interactive online presence (Rees, 1999).

Principle Four: Christian leaders as community organizers are strategists who plan considering a wide spectrum of leadership styles, opportunities, and obstacles.

THE SERVANT COMMUNITY ORGANIZER

Nehemiah cared deeply for the concerns of the people. He aligned with their values by addressing the need to reestablish proper worship to God, liberated the oppressed, and restore social justice (Scott, 2014, p. 2). He even renounced to his privileges as governor to inspire others to take the same servant attitude. This posture is at the core of the work of the Spirit (Miller, 2017). Scriptures show the Spirit working in two directions: (a) in individuals to prepare them for interaction with their communities and (b) in communities to prepare them to impact the lives of individuals. Both ways produce and enhance relationships (Zizioulas, 1985), and the fruit of such relationships is agape, altruistic love, as described in Galatians 5:22–23 (NIV).

Servant leadership involves the process of interaction between followers and the leader (Northouse, 2013). Servant leaders pay close attention to followers' needs and values (Marshall, 2001) and understand the importance of addressing peoples' distress (Antonakis, 2012, p. 260). Studies revealed that servant leadership increases the levels of commitment to

the supervisor, self-efficacy, procedural justice climate, and service climate (Walumbwa, Hartnell, & Oke, 2010).

Neuschel (2005) compared the work of a servant leader with that of a shepherd of ancient times. Today's managers increasingly face the need to operate in this area (Neuschel, 2005). Petrovskaya and Mirakyan (2018) argued that social entrepreneurship aims to create social value above profit, inviting leaders to pursue a higher purpose. In their studies on 600 Russian social entrepreneurs, they found that social entrepreneurs have a mission of social improvement that cannot be reduced to creating private benefits for individuals (Dees, 1998). Survey results indicate that social entrepreneurs scored higher than traditional ones (Saldinger, 2015) in four of the five perceived servant leadership attributes: altruism, integrity, trust in others, and empathy (Petrovskaya & Mirakyan, 2018).

The servant leader is one who helps followers to grow in several aspects of life—personal, professional, and social (Neuschel, 2005). Developing the qualities of a servant leader is difficult because the servant leader must be more selfless than selfish. The results, however, are highly beneficial. De Clercq, Bouckenoghe, Matsyborska, and Raja (2014) concluded that when followers' needs are a goal in itself, and not merely a means to the goals of the organization (Brown & Leigh, 1996; Greenleaf, 1977; Shuck & Herd, 2012), there is an increase in work engagement, commitment to the leader, and a higher sense of meaningfulness. Also, investing in personal relationships outside of work settings (Lazarova & Taylor, 2009) helps the servant leader to enhance his or her perception among followers (Uzzi, 1997) and facilitates the flow of more honest feedback (De Clercq et al., 2014).

Principle Five: Christian leaders as community organizers are servant leaders who are on a mission to create value in others by developing meaningful relationships and empower them.

ROLE MODELING SHALOM

By refusing to enjoy the privileges of the governor's role while his brothers and sisters were in distress (5:17–18), Nehemiah set the example for all people in power in Jerusalem. His display of solidarity, social justice, and empowerment was the faithful expression of God's heart. His exemplary behavior allowed him to confront other leaders in their corrupt practices. Nehemiah also led by example when he and Ezra read the book of the

Law to all the people (8:2), rededicating their lives to offer their worship and service only to the God of their ancestors. In his dedication to work alongside all of his brothers, Nehemiah showed humility and commitment to the work before them (Palmieri, 2009, p. 21).

Arguably, a behavior is learned not only by conditioning but also by imitating persons of influence (Burns, 1978, p. 63). Transformational leaders inspire by their example, elevating the standards and expectations of their followers (Northouse, 2013, p. 191). Ethical leaders share values and attitudes through their influence on the multi-level ethical culture of the organization (Schaubroeck et al., 2012). Ethical leaders influence direct followers as well as indirect peers and subordinates by creating a culture of moral excellence. Their psychological effect empowers followers to aspire and emulate positive behavior and work engagement (Ahmad & Gao, 2018).

Contrary to the idea that top-level management is a distant figure for employees, Mayer, Kuenzi, Greenbaum, Bardes, and Salvador (2009) found that supervisory ethical leadership mediates the relationship between top management ethical leadership and group deviance. Furthermore, Schaubroeck et al. (2012) concluded that, while their studies found limited support for simple trickle-down mechanisms in the military, that was not the case for multi-level models that consider how leaders influence the organization at different levels, including cognitive and behavioral effects. The study also found that ethical leaders influence not only directly but also indirectly at all levels of the organization in a cascading effect (Schaubroeck et al., 2012). This effect is real even in the most ethically challenging industries such as that of retail sales (Badrinarayanan, Ramachandran, & Madhavaram, 2018).

Perry (2018), nevertheless, argued that, although a person does not have to be religious to apply biblical principles, ethical leadership without a biblical basis is weak. For example, leaders may face expectations or opportunities that challenge their personal, moral, or ethical standards. The internal or external pressure may push the leader toward sacrificing his or her standards for the sake of expediency in advancement, the achievement of goals, financial gain, or even preservation of personal comfort and status (Ball, 2016, p. 3). Ball (2016) concluded that only biblical ethical leadership is fully functional, fully effective, and powerfully influential under such predicaments.

Principle Six: Christian leaders as community organizers are role models who influence directly and indirectly based on their biblical understanding of ethics, morality, and excellence.

THE ADAPTABLE COMMUNITY ORGANIZER

Albeit his clear vision, Nehemiah faced many challenges to which he needed to adapt quickly (Neh. 4). Prayer was always his first step, but he had to adopt new working and defense strategies that allowed people to move forward amid adversity and opposition (Pearce & Robinson, 2013). First, he charged people to work full time in the reconstruction (Chapter 3). As their enemies arose (Chapter 4), Nehemiah developed a defense strategy placing armed men at every open space. Later, he changed the working strategy as well; half of the workers functioned as soldiers and the other half worked with their sword on the one hand and their tool on the other. Over time, Nehemiah felt confident of returning to the king and delegate the ruling of the city to others (Chapter 7). In turn, he came back and corrected the problems he found. Thus, Nehemiah knew how to adapt to different phases of his project.

DeRue (2011) developed a theory of recurring patterns of leading–following interactions that produce new leader–follower identities, relationships, and social structures that enable groups to develop and adapt in dynamic contexts. Instead of a one-way leadership dynamic, the theory proposed that a leader moves between both leading and following within the environment. Organizational change creates particular circumstances that make it imperative for leaders to combine rigid and flexible practices in order to not only survive but also excel (Yaghi, 2017). Also, Yukl (2013) described the situational leadership theory (Hersey & Blanchard, 1997) as one that describes the different types of leadership behavior based on the situation. The subordinate variable here is subordinate maturity. The lower the maturity, the more directive a leader needs to be. The higher the maturity, the more supportive the leader needs to be.

According to Yukl and Mahsud (2010), some of the situations that require flexibility, adaptation, and innovation from a leader include increased globalization, rapid technological change, a more diverse workforce, and concern for outcomes besides profits. Arguably, the degree of adaptive leadership is the extent to which a leader makes appropriate changes in strategies and tactics to deal with threats, opportunities,

or situational changes in both the short and long terms. In their research on hundreds of studies on adaptive leadership, Yukl and Mahsud (2010) identified three primary areas to enhance adaptive leadership and made recommendations, respectively.

1. Cognitive dynamics: Leaders can benefit from learning to assess situations and apply theories and behaviors with a flexible posture that includes feedback, coaching, and substitutes for leadership (Yukl & Mahsud, 2010, p. 79).
2. Role perception: Leaders can benefit from assessing roles expectations, acceptable behaviors, feasible alternatives, and opportunities to influence the perception others have of the leader's role (Yukl & Mahsud, 2010, p. 85).
3. Skills development: Leader can benefit from identifying skills enhancing needs and training opportunities relevant to the different levels of management for themselves and others (Yukl & Mahsud, 2010, p. 89).

Principle Seven: Christian leaders as community organizers are adaptable and capable of swiftly developing solutions that respond to opportunities, threats, or changes effectively.

ENDURING COMMUNITY ORGANIZING

Nehemiah's adversaries challenged him on several occasions. While his people were growing weary of the hard work, he faced threats against his work and life. Nevertheless, he never gave up (Neh. 4). Nehemiah kept reminding himself of the great work he was doing for God and His people (Patton, 2017). God, who created the world for a purpose, created the Church to accomplish such purpose: Shalom (Ferreira, 2017). Jeremiah 29:7 (NIV) describes Shalom as peace. This concept implies the presence of divine justice as the solution for all conflicts, the practice of mercy as a rule for all processes, and the fair distribution of the resources needed to fulfill God's future for all people. God ordered Jeremiah to seek the Shalom for the city where God placed him. God will not give up until he fulfills his Shalom. Therefore, Christian community organizers must continue to work toward that goal not only because of the people but also because of God (Adedoyin, 2016). As they seek God to endure until

the end, they experience a constant renewal of their strength (Is. 40:31 NIV).

Zheng, Yuan, van Dijke, De Cremer, and Van Hiel (2018) posited that self-identification, a leader's sense of uniqueness to contribute to the organization, and sense of belongingness, a leader's conviction to be called to the organization, interact to influence followers' perceptions of a leader's authenticity via perceptions of a leader's self-concept consistency. Furthermore, there is a connection between endurance and Leader-member exchange (LMX) theory. LMX theory attempts to define the quality of a dyadic relationship between a leader and a member of his or her work group (Dansereau, Graen, & Haga, 1975). A leader develops qualitatively different relationships with different workgroup members, yielding different work performance outcomes that include better performance ratings, higher levels of job satisfaction and organizational commitment, and lower levels of employee turnover (Kim, Lee, & Carlson, 2010).

Current studies on LMX theory focus on the interconnection between leaders, followers, and the interdependence between both formal and informal leadership dynamics within the organization, but they may fall short of determining whether the construct is missing a connection with organizational spirituality. While LMX research pursues the findings of elements of interconnectedness in relationship with turnover intentions, productivity, and effectiveness, leaders can benefit from the arguably timeless wisdom provided by the interaction between Jesus and his disciples. Through unconditional love-based personal relationships, which is at the center of LMX, Jesus modeled the infrastructure of a global movement that endured hardship and persecution and is thriving as it enters its third millennium. Thus, through the LMX Christian leaders develop in their personal relationship with Jesus Christ, they can find the sustainability and endurance necessary to persist in hardship, perform with quality, and produce organizational longevity.

Principle Eight: Christian leaders as community organizers are enduring because of their long-lasting relationships with God and with others.

SUMMARY

Nehemiah never planned to be a community organizer. He simply responded to God's prompting amidst his environment. When faced with the needs of a community of exiles living under poverty, oppression,

and defeat, his relationship with God created a sense of calling in him. Nehemiah organized his community in a way that aligned with God’s Shalom in both secular and sacred spaces. The eight themes of his leadership addressed in this chapter—spirituality, vision, power, strategy, servanthood, role modeling, adaptability, and endurance—were informed by the Spirit of God in ways that impacted society as a whole and brought about effective social change (Palmieri, 2009).

Christian leaders have the opportunity to stand at the intersection of the secular and the sacred (Staral, 2000), inviting the Spirit to lead the organizing of communities, systems, and structures in all areas of society (Colón, 2012). They can accomplish this by, as brother Lawrence said, acknowledging that God is present everywhere (Klein, 2008), and practicing the spiritual disciplines observed in the life of Nehemiah, not only within the context of religious places but also in connection with their social realities as well (Daley, Bell, Banout, & Currie, 2012). Most importantly, Christian leaders must organize with the awareness that God is already there (Lloyd, 2014). Rather than trying to create something new, Christian community organizers must incarnate God’s work (Metzger, 2013) by being present and available to God and people. By recognizing the gifts, talents, and resources God already poured in the community (Fulton & Wood, 2012), they can accomplish His plan and align with

Table 1.1 Leadership principles of “community organizer”

<i>Principle</i>	<i>Christian leaders as community organizers are</i>
1	Worshippers who lead from their spiritual life
2	Visionaries who can communicate a vision in ways that inspire others towards a future beyond themselves
3	Power brokers who foster relationships and integrity as their capital
4	Strategists who plan considering a wide spectrum of leadership styles, opportunities, and obstacles
5	Servant leaders who are on a mission to create value in others by developing meaningful relationships and empower them
6	Role models who influence directly and indirectly based on their biblical understanding of ethics, morality, and excellence
7	Adaptable and capable of swiftly developing solutions that respond to opportunities, threats, or changes effectively
8	Enduring because of their long-lasting relationships with God and with others

Source Editor’s creation based on principles within the chapter

God's mission to bring Shalom to every place, system, and workplace (Rusch, 2010).

Table 1.1 is a composite of the principles that have been extracted from Nehemiah's leadership as depicted in Scripture.

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Christian Leaders as Agents of Change: A Biblical Perspective with Practical Implications

Tim Gregory

Change of any kind within an organization can be a difficult task but having someone to champion the cause can make all the difference in the world. Change agents are individuals who are able to champion organizational change. These individuals can come from within the organization or from outside of it, but regardless of where they come from, they have the unique ability to ignite and fan the fire of change that all organizations will eventually need to grow and stay successful (Hoppmann, Sakhel, & Richert, 2018). Change agents are specifically talented at being able to relay a new vision to the members of an organization, and in relaying this new vision, they are able to enact cultural change (Yukl, 2013).

With the rise of globalization, organizations are feeling increased pressure to remain competitive, which is requiring them to adapt and reshape themselves (Barratt-Pugh, Bahn, & Gakere, 2013). Often times, this requires a change in values and beliefs; meaning the culture of the organization must be transformed before new strategies can be employed

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(Groysberg, Lee, Price, & Cheng, 2018). Agents of change help organizations to move past the various roadblocks and barriers they are certain to encounter on the path of change (Eskerod, Justesen, & Sjøgaard, 2017). Christian individuals working in the business world as agents of change can find a biblical example to follow in the prophet Elisha.

The Scriptures point to Elisha as not only a person called to proclaim the Word of God, but also an individual appointed by the Lord to bring about institutional change in Israel (Keil & Delitzsch, 1969). The Scriptures tell of a time when the prophet Elijah was running for his life and hiding from the king of Israel. It is during this season that the Lord spoke to Elijah:

Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. (1 Kgs 19:15–17, NRSV)

Israel's leaders had led the people down a path of idolatry, and its current leaders, Ahab and Jezebel, had done more evil deeds than any of the kings or queens before them (1 Kgs 16:30). God looked to bring change to the monarchy and to the nation, and Elisha would be one of the individuals charged with seeing to it that the needed changes would be brought to past (Keil & Delitzsch, 1969). As we study the life and work of Elisha, we can identify at least ten themes that helped him to be an effective agent of change: team player, creativity, gratitude, concern for others, global thinker, accountability, encouragement, resolute, truth teller, and motivator.

AGENTS OF CHANGE ARE TEAM PLAYERS

When Ahab was king of Israel, the Moabites were subject to him and paid him a yearly tribute, but when Joram becomes king they rebelled against him (2 Kgs 3:5). Joram calls on the king of Judah and the king of Edom to help him as he marches out to re-subjugate the Moabites (2 Kgs 3:9). Before they march into battle, King Jehoshaphat of Judah requested that they inquire of the Lord (2 Kgs 3:11). The Prophet Elisha is summoned by the king and reluctantly agrees to call on the Lord for

them (2 Kgs 3:14). Elisha will not attempt this task by himself but looks for the help of a harpist (2 Kgs 3:15). It was a common practice for many prophets in the ancient world to call on the help of certain musicians to play their instruments while they sought out the Lord (House, 1995). Elisha does not merely depend on his own ability, but rather enlists the help of another Israelite in his efforts to complete the needed task (House, 1995). Elisha, as an agent of change, was a team player and looked to get other skilled members involved in the task at hand.

Leaders who function as agents of change realize that the individuals within their organization all come with gifts and talents, and they learn to make the most of those gifts and talents, recognizing the instrumental primacy of each of member (Arrow, McGrath, & Berdahl, 2000). Leaders must recognize the importance of each team member and integrate them into the process by which change will be implemented (Sivasubramaniam, Murry, Avolio, & Jung, 2002). This not only makes the process of change more manageable and efficient, but it also serves to create a strong cohesion among team members such that each member has a sense of purpose and belonging (Sivasubramaniam et al., 2002). Working within a team of multitalented and culturally distinct individuals requires a leader who is able to manage the diversity of a team in a manner that makes the most of the uniqueness that each individual team member brings to the table (Maznevski & Distefano, 2000).

Leaders, as agents of change, must take responsibility for motivating employees and increasing their performance as team members of their organization, bringing the best out of each member so that the team may remain healthy and productive as they initiate the desired organizational change (Tebeian, 2012). This can only be done if each member perceives themselves as a valuable asset in the change process, which will hinge on the leader's ability to strategically incorporate each member in a manner that utilizes the strengths of each individual (Light Shields, Gardner, Light Bredemeier, & Bostro, 1997). Leaders who step into unknown territory, where they are expected to produce change, must learn to trust in the ability of their subordinates, helping members to embrace their role and perceive their importance in bringing about change within the organization (Gillette & McCollom, 1995). Christian leaders, who take on the role of an agent of change, know they cannot do it on their own, nor do they attempt to, but rather make the most of other organizational members talents and skills, assuring that they feel valued and important as

a member of a team charged with bringing about change for their organization.

Principle One: Christian leaders as agents of change are team players who enlist other organizational members to help achieve the goals and mission of the organization.

AGENTS OF CHANGE ARE CREATIVE

One day, the Prophet Elisha is approached by a widow woman whose deceased husband had been a member of a group of prophets (2 Kgs 4:1). She is in desperate financial need as the creditor approaches to take her two sons as payment for the debt owed him by her husband. Elisha perceives the woman's problem from a different angle and tells her to gather as many jars as possible and to pour the small amount of oil she has into the jars until it is no more (2 Kgs 4:3-5). She is then to take the jars of oil and sell them so she will be able to pay off the debt and use the extra money to live off (2 Kgs 4:7). Elisha is unable to stop the debt collector, but he is able to see another way around the problem as an unexpected miracle is brought to the widow and her dire circumstances (Cogan & Tadmor, 1988). Elisha, as an agent of change, is able to see the situation from a different perspective, bringing a creative solution to seemingly hopeless situation.

Leaders who serve as agents of change are able to respond to problems and challenges from a perspective that creates opportunities and the potential for advancement (Runco, 2004). The creativity of a leader enables them to face the challenges of organizational growth and advancement in a manner that permits them to make the most of every situation; where others see problems, they see opportunities (Ford, 2002). These leaders see things from a different perspective, and the perspective of a leader determines how they respond to the various stimuli they are confronted with (Konopaske, Ivencevich, & Matteson, 2018). Their creativity causes them to interact with their surroundings from a possibility perspective instead of a problem perspective. The creativity of an agent of change allows them to articulate a compelling vision and strategy of a better tomorrow for their organization, and at the same time, they are adept and competent with the technical and operational aspects that will be required to move their organization into that better tomorrow (Pisano, 2019).

Agents of change stay flexible and attentive to their environment; their creativity then allows them to initiate relevant changes and responses to the problems with which they are faced (van Woerkum, Aarts, & de Grip, 2007). The chaos, complexity, and unpredictability of their environment present opportunities to respond with creative ideas and concepts that enable their organizations to advance in their mission (van Woerkum et al., 2007). Leaders, as agents of change, stay aligned with the mission and goals of their company and at the same time do not allow their responses and actions to be hindered by organizational tradition and bureaucracy (Franklin, 2016). Christian leaders, who take on the role as agents of change, are not limited by traditional thinking patterns but are creative in their responses, seeing things from an outside-of-the-box perspective that drives and creates new possibilities for their organization.

Principle Two: Christian leaders as agents of change are creative; seeing problems from a different perspective and looking for opportunities in each challenge.

AGENTS OF CHANGE SHOW GRATITUDE

As the Prophet Elisha went about his efforts to enact change throughout the land of Israel, he would often pass through Shunem where a wealthy woman lived (2 Kgs 4:8). The woman provided a place for him to stay and fed him whenever he passed through. Elisha looks to express his gratitude for all she has done and enquires of his servant Gehazi for a tangible way to show his appreciation (2 Kgs 4:14). Elisha wants to acknowledge that he recognizes the love and kindness this woman has shown him, that he is grateful for her service and efforts to make his travels more pleasant (Keil & Delitzsch, 1969). Elisha, as an agent of change, looks to express his gratitude toward this woman who has become a humble supporter in his efforts to effect change throughout Israel.

Leaders operating as agents of change must understand the power of actively expressing gratitude to other members of the organization who have exerted effort and have made sacrifices to help implement the desired organizational changes (Kumar & Epley, 2018). Lambert, Clark, Durtschi, Fincham, and Graham (2010) conducted research to determine the effects of expressed gratitude on communal strength. Their findings indicated that when gratitude is expressed toward another individual, the strength of that relationship is enhanced, increasing their willingness to

perform a given task for the benefit of that person (Lambert et al., 2010). Leaders who have taken on the role of an agent of change would be wise not to underestimate the power of expressed gratitude to strengthen organizational relationships, motivating others to make sacrifices for benefit of changes they don't fully understand (Kumar & Epley, 2018).

Leaders, as agents of change, appreciate the power of expressed gratitude to influence the behavior of others (Bartlett & DeSteno, 2006). They understand that other organizational members will be willing to assist them in their efforts to bring about organizational change, even though it may be costly to them on a personal basis, when they realize their efforts are noticed, appreciated, and valued (Bartlett & DeSteno, 2006). When leaders, who are attempting to induce organizational change, express gratitude to subordinates and upper management alike, it has a positive psychological effect that influences the behavior of that individual toward the efforts, and the person, of the change agent (Hammer & Brenner, 2019). Christian leaders, who take on the role of an agent of change, understand the need to express gratitude, and the power of doing so, toward those who are aiding them in their efforts to bring about organizational change.

Principle Three: Christian leaders as agents of change openly show their gratitude and appreciation for the efforts and sacrifices of other organizational members.

AGENTS OF CHANGE ARE CONCERNED FOR OTHERS

Once, when a famine swept throughout the land, Elisha found himself in Gilgal with the *Company of Prophets* (2 Kgs 4:38). There he shows concern for the well-being of the other prophets and instructs his servant to prepare a pot of food for the men to eat. The prophet uses the power given to him by God to purify the food, so that the physical needs of the Company of Prophets could be met (Clark, 1977). Elisha was openly concerned for the needs of these men and took action to meet the physical needs of his fellow laborers (Clark, 1977). Elisha, as an agent of change, uses his power to meet the needs of those who are laboring with him in his struggles to bring change to Israel.

Leaders functioning as agents of change should show concern for the needs of others organizational members, knowing the concern they demonstrate toward them will have a direct effect on their relationship

(Clark, Robertson, & Young, 2019). Research shows that the more subordinates perceive their leaders as being concerned for their needs as an individual, and not simply concerned for their *on-the-job performance*, the more productive subordinates become at work; a direct link exists between concern for individuals and their productivity (Lowe, Kroeck, & Sivasubramaniam, 1996). When leaders openly demonstrate concern for the individual needs of their subordinates, they increase the level of commitment those individuals are willing to express toward the mission and goals of the organization (Kim, 2014). Leaders looking to enact change within an organization would do well not to overlook the needs of the individuals who are helping them in their efforts to enact such change.

Showing concern and empathy for the things that directly affect the personal lives of individual organizational members is a way for leaders to build healthy and strong relationships with those they lead (Clark et al., 2019). Leaders desiring to accomplish extraordinary things will need to build strong relationships with those they lead as extraordinary accomplishments take extraordinary relationships (Kouzes & Posner, 2007). Successfully enacting change within an organization, in a manner that can propel a company forward is not an easy task, but rather an extraordinary one. Christian leaders, who take on the role of an agent of change, understand this and refuse to overlook the needs of the individuals who are laboring with them, fully realizing the value they add in their efforts to bring about change and demonstrating that realization through their words and actions.

Principle Four: Christian leaders as agents of change are concerned for the individual needs of other organizational members and express that concern in both their words and actions.

AGENTS OF CHANGE ARE GLOBAL THINKERS

Naaman was the captain of the army of Aram, a mighty warrior with a mighty problem. Naaman suffered from leprosy, but through a slave girl he hears about the powerful prophet Elisha and seeks him out, hoping to be healed (2 Kgs 5:1–2). Naaman is a foreigner, but nonetheless Elisha is willing to grant his request and Naaman through a humbling process receives the healing he sought (2 Kgs 5:13–14). Elisha's willingness to show kindness to a foreigner earns Naaman's favor and expresses God's desire to bless all nations through Israel (House, 1995). Elisha's vision

and mission goes beyond a single nation, as Naaman's conversion brings an altar of worship to Aram (House, 1995). Elisha makes an ally in Naaman that is willing to honestly embrace the God of Israel (Henry, 1983). Elisha, as an agent of change, shows his ability to think from a global perspective, enlarging the reach of his mission to institute change.

Leaders working as agents of change must be aware of the benefits that can come from globalization, and not underestimate the potential gains this phenomenon can produce for them (Ghemawat, 2017). The phenomenon of globalization is not a new one, since World War II has continued to increase creating an interdependency between nations (Northouse, 2013). The increase of globalization has served to intermingle the various world cultures, creating bridges between leaders and developing alliances in their efforts to bring change (Kling, 2010). Leaders who are looking to initiate change within an organization must be global thinkers, not overestimating the harmful consequences that a global market could produce but rather recognizing the possibilities that globalization brings (Ghemawat, 2017).

Leaders who look to make the most of globalization should be aware of the factors that drive politics, business, and the varying cultural environments worldwide (Adler & Bartholomew, 1992). They should also learn to see things from the perspectives of other nationalities so that they may successfully interact with other nationalities in a way that is beneficial to both sides (Adler & Bartholomew, 1992). Leaders who think globally must know how to communicate their vision for change in a manner that transcends cultural barriers, creating a transcultural vision for others to embrace (Ting-Toomey, 1999). Christian leaders, who take on the role of an agent of change, understand the need to think globally, to relate their ideas and concepts in such a manner as to draw other nationalities to their cause, creating greater opportunities to successfully create change.

Principle Five: Christian leaders as agents of change are global thinkers; seeing beyond the borders of their organization and country to create international connections and partnerships.

AGENTS OF CHANGE PRACTICE ACCOUNTABILITY

When Naaman receives the healing he sought, he returns to offer a gift to Elisha as an expression of his gratitude; however, the prophet refuses his gift and sends him on his way (2 Kgs 5:15). Gehazi, the servant of Elisha,

is overtaken by greed and goes to Naaman with the ill-intention of taking some of the gifts falsely in the prophet's name (2 Kgs 5:21). Elisha is aware Gehazi's scheme and holds him accountable for his actions, assigning Naaman's leprosy to him (2 Kgs 5:26–27). Gehazi failed to consider the consequences of his actions, but the prophet does not fail to hold him accountable for his bad judgment and moral failure (Jamieson, Fausset, Brown, & Smith, 1945). Elisha, as an agent of change, holds his servant Gehazi, who was to be supporting him in his efforts to enact change throughout Israel, accountable for his actions and refuses to overlook his deceitful practices.

Leaders operating as agents of change understand the need to behave and work in an ethical and productive manner, and they hold themselves and others to a designated standard of behavior (Behnam & MacLean, 2011). Accountability speaks to the way leaders and subordinates conduct themselves while fulfilling their responsibilities to which they are held liable for and to ensure they are done in a principled and satisfactory manner (McGrath & Whitty, 2018). All leaders have a set of values and guiding principles that have been defined by their personal beliefs and those of their organization (Gini, 1997). These values and guiding principles are the foundation from which they define the expected behaviors to which they hold themselves and subordinates accountable.

In order for leaders to effectively lead change, they will need to have the firmness that is necessary to hold team and organizational members accountable from the onset, setting a standard for acceptable conduct (LaFasto & Larson, 2001). They will need to hold themselves and each member accountable for not only what they achieve but also they must also be willing to hold them accountable for how they achieved it (LaFasto & Larson, 2001). Leaders looking to induce change must ensure that expectations are clearly defined and understood by all team members as is certainly an important role of every leader (van Ginkel & van Knippenberg, 2012). Leaders who understand and model the manner in which they expect others to behave and perform their appointed task will find that their subordinates and team members have a clear grasp of what is and what is not acceptable, and, are more likely to perform up to those expectations (van Ginkel & van Knippenberg, 2012). Christian leaders, who act as agents of change, must be able to clearly express acceptable standards of behavior and performance and then be willing to hold themselves and others accountable to those defined parameters.

Principle Six: Christian leaders as agents of change hold themselves and other organizational members accountable for their actions and inactions.

AGENTS OF CHANGE OFFER ENCOURAGEMENT

As the King Aram attempted to cause havoc in the land of Israel, Elisha kept the officials of Israel informed of his plans (2 Kgs 6:11–12). When the king of Aram learns what Elisha is doing, he sends out a great army to take him (2 Kgs 6:13). When the servant of Elisha sees the great army, he is terrified, but Elisha comforts him by saying, “Do not be afraid, for there are more with us than there are with them” (2 Kgs 6:16, NRSV). In a moment of seemingly overwhelming odds and impending doom, Elisha is able to both comfort and steady his servant, so that his heart doesn’t fail at the sight of the great Aram army (Exell, 1975). Elisha, as an agent of change, is able to offer encouragement in the midst of confusion and fear.

Leaders acting as agents of change understand the power of their words to help others see new possibilities and a better tomorrow (Mayfield, Mayfield, & Sharbrough, 2015). Leaders who offer encouraging words to others have the ability to inspire them to believe that a better outcome can be achieved than the one they presently seem to be confronted with (Sweeny, 2009). They offer encouragement that helps team members and subordinates cope with the difficulties that appear to be out of their range of competence in a courageous manner that allows for a clearer pattern of thought and an optimistic perspective (Dinkmeyer & Losoncy, 1996). Leaders working to bring change and transformation to their organization choose their words with diligence, strategically placing them in the lives others in a manner that produces hope and encouragement.

Leaders who are attentive to the words they speak and the ideas they allow their actions to convey, have the power to bring encouragement that stimulates the behavior of others in a manner that cause them to labor with an optimistic perspective on future outcomes (Azoulay, 1999). Leaders are able to use motivational language to inspire others and to help impart a shared vision to them, encouraging them in a manner that drives them to take risks, to work harder, and to commit to an organizational mission as though it was their own (Mayfield et al., 2015). In speaking of the power of encouragement, Wong (2015) asserts that it “involves instilling strengths that may potentially address the recipient’s perceived limitations. For instance, the instillation of courage reduces fear,

perseverance combats a desire to give up, confidence addresses low self-efficacy, inspiration resolves a lack of motivation or creativity, and hope decreases pessimism about the future” (p. 184). Christian leaders, who operate as agents of change, must understand the power of their words and actions to bring encouragement that helps others to see beyond their circumstances, moving them to strive for greater possibilities and a better outcome.

Principle Seven: Christian leaders as agents of change encourage other organizational members in trying and difficult times by speaking life-giving words.

AGENTS OF CHANGE ARE RESOLUTE

When Samaria was besieged by King Ben-hadad of Aram, a time of great famine was experienced by all living in the city (2 Kgs 6:24–25). The famine was so terrible that the king of Israel finds two women arguing over a child they have contemplated eating (2 Kgs 6:29). When the king hears this, he is so disturbed that he seeks to kill the Prophet Elisha for it had not been too long ago that the prophet had him release and show kindness to the army of Aram, which was now besieging the city (2 Kgs 6:31). The king and his officials hunt down Elisha, when they find him; he gives them a report that sounds impossible to believe. Elisha assures the king, and all with him, that about that time tomorrow the famine would be over, and food would be abundant in the city (2 Kgs 7:1). One of the king’s officials, whose opinion and wisdom the king respected, remarks, “Even if the Lord were to make windows in the sky, could such a thing happen” (2 Kgs 7:2, NRSV)? At this point, there had to be a great deal of pressure on Elisha. The king wanted him dead. The siege was making life unbearable in the city, and the report of deliverance he had given was met with mockery (Exell, 1975). Yet, even when facing pressure from outside forces and from governing officials, Elisha did not waver in his stance (Exell, 1975). Elisha, as an agent of change, stood resolute to uphold what he knew to be true, refusing to compromise truth in the face of external and internal pressures.

Leaders engaging in the role of an agent of change must be resolute in their commitment to follow through with the actions needed to bring about organizational change (Nikolaou, Gouras, Vakola, & Bourantas, 2007). A leader’s resolve speaks of their determination to do what they

believe is right, based on the evidence they have, regardless of the pressures they receive from those inside or outside their company (Pittard, 2015). Leaders must base their decisions on how they will bring about change, founded on the facts and evidence they have uncovered, regardless of the resistance they face from those hoping to sway their resolve using sentiment or intimidation (Pfeffer & Sutton, 2006). Although it is necessary for leaders to move with resolve in their efforts to bring about change, based on the facts they have available to them, it is not always easy and can come with a cost. Both history and empirical research have shown that resilient leaders may have to face retaliation from organizational opposition for their determination to bring about needed change, which can cause some leaders to compromise their resolve and ignore the facts (Besley, Persson, & Reynal-Querol, 2016).

The need for change is inevitable for organizations desiring to stay competitive and ahead of the competition. Therefore, strong leadership that is able to initiate change and bring about new innovation is necessary (Lane, McCormack, & Richardson, 2013). Leaders with strong resolve are able to cope successfully when faced with the risk and adversity that can come when change is initiated (Peterson, Balthazard, Waldman, & Thatcher, 2008). These leaders of change are able to thrive in the midst of difficulties and setbacks that change often brings, and they are capable of rising to the challenge and performing at a higher level than before (Peterson et al., 2008). Christian leaders, who take on the role of an agent of change, must be resolute in their decision making and their stance to bring about organizational change based on the facts and truths they have unveiled.

Principle Eight: Christian leaders as agents of change will not waver in their resolve when faced with either internal or external pressure.

AGENTS OF CHANGE ARE TRUTH TELLERS

Once when the king of Aram was sick, he sent his servant to Elisha to ask him if he would recover (2 Kgs 8:8). The king sent great gifts that were to be presented to the prophet on his behalf (2 Kgs 8:9). Elisha shows no regard for the gifts, but only for the truth; the prophet cannot be bought (House, 1995). He tells the king's servant that the sickness will not kill him, but that he would die, which happens when the servant returns home and murders the king (2 Kgs 8:10–15). Elisha doesn't allow

the position of the king or the servant of the king to influence his words. He maintains his integrity and proclaims the truth (House, 1995). Elisha, as an agent of change, shows himself to be a person of integrity; speaking the truth in the midst of political uncertainty.

Leaders, who act as agents of change, must understand the importance of winning and maintaining the trust and respect of those whom they lead by displaying an unwavering integrity that is devoted to speaking and acting in truth (Kouzes & Posner, 2007). Research has shown that across cultural lines being trustworthy, just, and honest is a universal facilitator of effective leadership (House, Hanges, Javidan, Dorfman, & Gupta, 2004). Followers desire, and will readily follow, leaders who are committed to telling the truth. As truth telling helps to facilitate effective leadership, dishonesty aids in impeding the effectiveness of leaders (House et al., 2004). The commitment of followers can effectively be established and strengthened by leaders who show themselves to be honest and transparent in their decision making (Avolio & Gardner, 2005). Truth telling can be a powerful vehicle by which leaders establish the trust needed to usher in organizational change.

Leaders who say what they mean and mean what they say have the ability to create a high level of commitment among organizational members which can incite followers to go beyond the regular call of duty (Peus, Wesche, Streicher, Braun, & Frey, 2012). Leaders hoping to enact change will certainly need relationships established with their followers that will move them to go beyond their required duties. Leaders who are perceived as ethical truth tellers have been shown to have a positive influence on followers' helping them to identify with the organization and its mission which in-turn has a positive impact on the way subordinates perform their duties (Zhu, He, Treviño, Chao, & Wang, 2015). Christian leaders, who look to initiate change within their organization, will find their success in inspiring their subordinates to such change is directly connected to their perceived integrity; therefore, they must be committed to speaking the truth at all times.

Principle Nine: Christian leaders as agents of change speak the truth to both organizational leaders and members. They value their own integrity.

AGENTS OF CHANGE ARE MOTIVATORS

When Elisha was close to dying, King Joash of Israel went to pay his last respects (2 Kgs 13:14). The old prophet speaks to him of future military campaigns that he will be engaged in with the Arameans (2 Kgs 13:17). In doing this, he has the king strike the ground with his arrows, when the king only hits the ground three times, the prophet becomes upset (2 Kgs 13:18–19). He wanted the king to strike the ground many times, which would have symbolised his unshakable victory over Aram and the determination of his faith (Keil & Delitzsch, 1969). Elisha wanted the king to seek for a great victory. In his final moments, the prophet was pushing and motivating the king to reach for a higher goal (Keil & Delitzsch, 1969). Elisha, as an agent of change, was a motivator, looking to encourage others to push forward into greater victories and not to settle for what was good when they could have something that was great.

Leaders taking on a role as an agent of change should have a firm understanding concerning the power of motivation to help followers reach beyond their perceived limits to attempt new and greater endeavors (Antonakis, Cianciolo, & Sternberg, 2012). Leaders looking to create change are able to do so by encouraging their followers to set goals and then motivating them to strive toward those goals, going beyond their self-imposed limits (Schweitzer, Ordóñez, & Douma, 2004). Goal setting is a powerful method to motivate subordinates to perform at a higher level, to consider possibilities they once felt were off limits, and to participate in organizational change (Schweitzer et al., 2004). The words that a leader speaks can serve as a motivational vehicle to help subordinates understand, accept, and partake in the various actions that must be taken to implement change (Antonakis et al., 2012; Mayfield & Mayfield, 2016). The motivational words and actions of a leader, who desires to implement change within their organization, can serve as a key that unlocks the door for others to willingly, and even enthusiastically, step through.

Leaders who use the power of motivational behavior on a regular basis when interacting with subordinates will find they have the ability to inspire them to attempt increasingly difficult tasks (Kim, Dansereau, & Kim, 2002). A leader's motivational behavior can inspire followers to take on new roles, building their confidence level to a point where they are able to engage in difficult tasks with the belief that they will be successful (Jiang, Gao, Yang, 2018). A leader's behavior and words can be

Table 2.1 Leadership principles of “agents of change”

<i>Principle</i>	<i>Christian leaders as agents of change</i>
1	Are team players who enlist other organizational members to help achieve the goals and mission of the organization
2	Are creative; seeing problems from a different perspective and looking for opportunities in each challenge
3	Openly show their gratitude and appreciation for the efforts and sacrifices of other organizational members
4	Are concerned for the individual needs of other organizational members and express that concern in both their words and actions
5	Are global thinkers; seeing beyond the borders of their organization and country to create international connections and partnerships
6	Hold themselves and other organizational members accountable for their actions and inactions
7	Encourage other organizational members in trying and difficult times by speaking life-giving words
8	Will not waver in their resolve when faced with either internal or external pressure
9	Speak the truth to both organizational leaders and members. They value their own integrity
10	Are motivators; pushing organizational leaders and managers to strive for greater goals and objectives

Source Editor’s creation based on principles within the chapter

both strategically and intentionally be used to purposely motivate subordinates to engage in a desired course of action (Mayfield & Mayfield, 2016). Christian leaders who desire to bring change to their organizations wield the power of motivation to inspire followers to strive for new heights, creating a motivational force that propels them to attempt new and daring things.

Principle Ten: Christian leaders as agents of change are motivators; pushing organizational leaders and managers to strive for greater goals and objectives.

SUMMARY

Championing change for an organization can be a difficult task for leaders who accept the challenge. Although it is a difficult task, it is certainly one that can be successfully done with both precision and intentionality. Christian leaders who have stepped into the role of an agent of change,

regardless of the sector or industry they operate in, have the possibility of making their efforts much smoother and successful by implementing the leadership principles displayed by the Prophet Elisha. Table 2.1 is a composite of the principles that have been extracted from Elisha's leadership as depicted in Scripture.

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Christian Leaders as Administrators: Exemplifying Leadership as an Outgrowth of Collaboration

Craig A. Bell

Approximately 20 years ago, as a fresh-faced, newly minted MBA graduate, I attempted to institute business practices into an admittedly traditional church. The refrain “What makes good business, doesn’t necessarily make good church” rang out. At first, I took the dismissal as a personal affront, in that all the principles I offered were academically sound and of experimental prudence. Why would there be any other reason to reject them, particularly when introduced to a pastor that was charged by God to care for and guide the church?

After thoughtful consideration, a new potential reality presented itself. Perhaps the rejection was not personal; it was principled. Perchance the issue was that the metaphor of *administrator* was not well-established, and thus, it was difficult to accept administrative principles as being within the purview of Christian leadership. Interestingly, this remains the case

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even though churches are demanding more and more from their leaders. They “want everything: big operators, good managers, preachers, fundraisers, teenage advisors and moderators of the old ladies’ guild” (Coates & Kistler, 1965). Churches want leaders that do it all. Christian leaders are required to display a sense of discipline in “all aspects” of their lives (Vaughn, 2007). Now, this is the case in organizations as leaders are increasingly asked to do more and more with less and less. Thus, there is a need for exploring the metaphor of *administrator* in Christian leadership; both in and out of the church.

Regarding the impact of not being considered a valid metaphor, Wessels (2014) makes the point that the term *shepherd* is such a powerful metaphor because it could be used to “incite the imagination of the people to think of leaders in terms of what they know shepherds do: shepherds lead, care, feed and protect their flock” (Wessels, 2014). This chapter seeks to establish the link between principles of administration and functions inherent to Christian leaders. So that, like the metaphor of shepherd, we can better understand what *administrators* do in the context of leadership. In order to accomplish this, I will use Moses an administrative exemplar.

Before presenting Moses in the role of an administrator, it is appropriate to establish the presence of scriptural support for the discipline of management and the applicability of *secular* management strategies. Regarding this, over the past decade, there has been a marked increase in the study and development of theories concerning the scriptural support for the management.

Sell (2010) observed this very fact; noting that throughout the New Testament, the church is shown to place importance on meeting its physical needs. This is evidenced in Acts 2:44–45 as Christians pool their resources together to meet the needs of others (Sell, 2010, pp. 58–67). In Acts 4:32–37, Sell further noted that there is a display of the vestiges of a formalized system of management. Property was sold and the funds were laid at the feet of the Apostles. Wimberly (2010) asserted that not only was management necessary and scripturally supported, but that the “physical aspects of ministry are just as important as the spiritual” (p. 3). Wimberly concluded that management was important because Jesus admonished the disciples on numerous occasions in this regard.

Wimberly highlighted the parables in which servants are shown to aggressively—rather than passively—invest their resources. Wimberly also highlighted that, in another narrative, Jesus is depicted as carefully cultivating an agricultural business. In yet another, there is an allusion to shepherds that risked everything to go after a single lost sheep. Ultimately, per Wimberly, management is necessary because the church is the “original, largest, and wealthiest multinational corporation in the world” (Wimberly, 2010, p. 5).

While researching the specific nature of effective leadership within the local church, Woodruff utilized George Barna’s *Turn-Around Churches* as the basis of his contention of the applicability of *secular* leadership theory to churches. Woodruff felt that the principles denoted in Kouzes and Posner’s *Leadership Challenge* (2012) and Nanus and Dobbs’s *Leaders Who Make a Difference* (1999) were particularly salient (Woodruff, 2004, p. 45).

Woodruff also agreed with Barna’s inference that the models of leadership encapsulated within those books are evident in the lives of leaders within ecclesial organizations. Utilizing terms associated with secular leadership principles, Watts (2014) asserted that they were required for effective ecclesial leadership. According to Watts, relational principles of effective church leadership included: (a) mission, (b) conflict management, (c) power and influence, (d) collaboration, (e) emotions are facts, (f) forgiveness, (g) reconciliation, and (h) love (Watts, 2014).

The identification of administration as a spiritual gift is another sign of its acceptance within ecclesial circles. Gangel (1985) highlighted that, in *Your Gift of Administration*, Engstrom (1983) provides enlightening anecdotes, lists of principles and guidelines as a means of detailing the history of spiritual gifts (Gangel, 1985, p. 90). While Engstrom provided three checklists for delegation and six questions for better communication (Engstrom, 1983), Gangel highlighted the need to continue the development of an understanding of this gift. The question remains as to the difference in gifts contained in Romans 12 and Corinthians 12. Is there a difference between the office of helps and the gift of helps? Regardless of either author’s chosen stance, there is no doubt that administration is a matter of giftedness and has a place in the life of Christian leaders.

MOSES AS EXEMPLAR

The story of Moses is possibly one of the most well-known biblical narratives. It has not only been told in houses of faith; it has been chronicled in the media for decades. Simply put, “the Old Testament prophet, Moses (ca. 1392–1272 B.C.), was the emancipator of Israel. He created Israel’s nationhood and founded its religion” (Cengage, 2018, p. 1). If as to further distinguish him, he is referenced as both the “God’s envoy” (Lichtenstein, 2008, p. xii). Lichtenstein concluded that Jewish tradition gives testimony to its greatest prophet, leader, and teacher, this humble man Moses (Num. 12:3), “whom the Lord knew face to face” (Deut. 34:10, KJV). Garber asserted that Lichtenstein portrays a liberator and lawgiver that was influenced by a conglomerate of Midrashim and commentaries (Garber, 2009).

Assuredly, Moses was a complicated figure in biblical history. Koosed (2014) conceivably captured his complexity best when he asserted:

Moses inhabits the spaces in between. Born a Hebrew slave, he moves through the waters between Hebrew and Egyptian, between slave and aristocrat. As a man, the tension between his two identities creates a situation that necessitates his fleeing into the wilderness. When he returns to Egypt as liberator, he stands between God and Pharaoh; when he leaves Egypt liberated, he stands between God and the Israelites. To obtain the law, Moses travels up and down a mountain, mediating between heaven and earth, humanity and divinity. He spends the last forty years of his life moving between the lands of Egypt and Canaan, not able to return home, not able to enter the promised land; he is not the leader of the triumph so much as the leader of the dream deferred. He dies on another mountain overlooking the new land, poised between her and there. Even his name is an unfinished phrase in a language not his own. (Koosed, p. 415)

Further, the magnitude of the task set before him makes him a natural choice as an exemplar of administration. Consider for a moment that the exodus that Moses led contains between two to three million people. They had to eat, drink, and survive for 40 years. Moreover, Moses had to logistically manage all aspects of life for this massive group for 40 years. They were freed, uprooted and later pursued by a Pharaoh who changed his mind.

Through Moses’s various relationships, important principles of administration will be extracted. The choice to explain his relationships was an

easy one. Our greatest successes and our deepest joys are all found in our relationships (Sessler, 2016). Sessler continues that this is the case in all aspects of our life; personal and business. In the case of Moses, each relationship can be shown to have revealed different principle of administration.

MOSES'S RELATIONSHIP WITH GOD: PREPARATION AND VISION

In the narrative of the life of Moses, Cengage (2018) observes a direct connection between the hand of God and Moses. Whether it is Moses going from being a potential victim of Pharaoh's edict to being raised in his kingdom or escaping certain death for killing an Egyptian, God was active and involved in his life. The event noted ultimately leads to Moses residing in the desert of Midian. He, of course, continues there for 40 years and while there, learns a valuable lesson through his occupation as a shepherd.

More importantly, a requirement for his ultimate role as an administrator was his affiliation with the "backside" of certain circumstances during these 40 years. The first challenge in Moses's tenure in Midian and Mt. Horeb is him tending sheep on the "backside of the desert" (Exod. 3:1, KJV). The second is the occasion when Moses was allowed by God to see His Glory; however, he was only allowed to see the backside of God (Exod. 33:23). Matto (n.d.) highlights the fact that the "backside of anything" often means the worst. In the case of Moses, however, during these forty years of testing, tribulations and waiting without knowledge of what was going on in Egypt, Moses developed a trust in God. It is a trust that reminds us that "God has not forgotten us and there is a reason we are in the situation we are in" (Matto, n.d.).

Exodus 33 concluding with Moses seeing backside of God proves invaluable to his preparation beyond the development of trust. During this time, he also learns of the absolute sovereignty of God which was manifested in the following ways:

1. God would promise to proclaim His Name, the "Name of the Lord," before Moses
2. His Name is forever

3. Moses was reminded that God is under no obligation to show mercy to anyone
4. One of the glories of God is His Sovereignty
5. His Glory and His way are the same; they are the manifestation of His presence and His splendor
6. The realization that the backside of God represented his goodness (Deffinbaugh, 2004).

It is during these experiences in isolation from others, while in the presence of God, that Moses comes to change his perspective. He realizes that his connotation of the just treatment of Israel is too small. One would recall that Moses's anger and reaction to the mistreatment of a Hebrew slave are what sent him into exile. The reason was not that he wanted to deliver them from Pharaoh. Rather, it was God's vision and desire that the children of Israel be free. Moses, however, would likely have settled for an improvement in how they were treated in the land of oppression rather than freedom from slavery.

It is Moses's time of preparation that laid the foundation for his future endeavors. Wyche (2008) admonished that "all successful leaders embrace the principle of preparation along their journey" (p. 11). Further, preparation was considered to be so significant, Wyche claimed that "long-term significance and ability inspire leadership in others" is achieved only by those that never stop preparing (p. 12). In addition, empirical evidence validates that organizations have come to understand the critical nature of preparation. Leimbach (2019) concluded that the very future of a company depends in large part on the implementation of best practices of leadership development (p. 39).

Principle One: Christian leaders as administrators find value in their time of preparation.

Because not all leadership is considered equal, scholars have begun to consider the preferred forms of leadership. To that end, Whetstone (2002) cited Bass's (1995) distinction between transformational and pseudo-transformational leaders. In the case of pseudo-transformational leaders—who are considered to be self-centered—Bass declared that "genuine transformational leaders are motivated by altruism" (p. 387). Bass makes this distinction because, per Whetstone, transformational leadership can be used to an immoral end. As a result, the nature of the motivation

behind the vision is increasingly important. Servant leadership, as defined by Greenleaf, is promoted as the model in that the primary focus and emphasis are on the needs of others versus those of the leader (Greenleaf, 1977).

Rosenberg (2019), as a component a review of Wolak’s Religion and Contemporary Management (2016), spoke directly to the altruistic nature of Moses’ leadership. Rosenberg specifically noted that in Numbers 12:3 (KJV) Moses is described as “very meek, above all the men which were upon the face of the earth.” Rosenberg noted that Wolak highlighted Moses’ primary base of power of influence—directly linking Moses to transformational leadership (p. 132). Cohen (2007) ultimately concluded that not only was Moses a “paradigm from whom every future leader can learn” (p. ix); but that he is an “exemplar of the leadership to which we may all aspire” (p. 4).

Principle Two: Administrators have a vision for the organization that is greater than themselves.

MOSES’S RELATIONSHIP WITH AARON: BUILDING PARTNERSHIPS

In order to discuss the importance of this relationship, we must first consider the genealogy of Moses and Aaron. Ron (2003) notes that scripture introduces Moses in Exodus 2:1–10. Consequently, it is not until Exodus 6 that we become aware of Aaron (Ron, 2003). Ron contends that this is not just the case for Aaron, but primarily of the family of Moses. In Exodus 6, we also learn of Moses’s parents’ names (Amram and Jochebed) and the longevity of Levi, Kohath, and Amram. Further, Exodus 6 identifies Elisheba as Aaron’s wife. Rather than simply highlighting this fact, Ron continues that there is a meaning to the space given before introducing Aaron and to the timing of the introduction. He finds significance in the fact that the need for assistance is established before the introduction of Aaron and points to two conditions that were met prior to the introduction. First, Moses recognized his limitations during his unsuccessful attempt to talk God out of sending him on the assignment. Second, Moses’s noticeable changed his attitude and perspective toward the children of Israel. It is after he began to consider himself an Israelite that the remaining portion of his genealogy is revealed. While no specific time is given around this change of heart, it is noted that afterward, Moses no

longer complained about the actions of the children of Israel. This lack of anger is particularly notable when they attack him by saying, “Was it because there were no graves in Egypt that you brought us to the desert to die?” (Exod. 14:11, NIV; Ron, 2003, p. 193).

Even though these occurrences led to the presentation of Moses’s family, Ron indicates that they also signaled his ascension to considering himself a leader. This elevation in rank and his recognition of the need for help is addressed by God by pairing him with Aaron. Long (1985) sums this up by stating that “Moses is to receive the word from God; Aaron is to speak the word to the people. Moses touches the vision, Aaron the circumstances” (p. 4). Due to this almost symbiotic relationship, it became critical that the two remain in constant contact and in sync with one another. A case in point is when the “vision” is on the mountain-top and the “practice” is in the valley. Ultimately, Aaron “yields and does what ministerial practice always does when it is cut off from its vision of the active presence of God; he fashions a god for them from the materials at hand” (p. 5).

Capps (2009) describes the events and relationship in this manner:

When Moses tried to beg off on the idea of going to the people and announcing that he was appointed to lead them out of Egypt on the grounds that he was “not eloquent” but “slow of speech and of tongue,” the Lord, exasperated if not angry, replied that Aaron, his brother, the Levite, can “speak well.” So, Aaron “shall speak for you to the people, and he shall be a mouth for you, and you shall be to him God,” while Moses shall be the one who performs signs with his rod. (Exod. 4:10–17; p. 456)

This dynamic was so strong that Capps ultimately concluded that “people saw Moses and Aaron as a single unit, and not as separate persons” (p. 456). Due to this partnership, Moses was able to take on this massive challenge. By partnering with Aaron, he was able to do more than he could alone. He was ultimately triumphant over a much more superior opponent.

While discussing the differences between leadership and management disposition, behaviors and actions, Hickman (1992) recognized five different competencies. Of greatest interest, however, is Hickman’s admonition that both managers and leaders alike must appreciate their strengths and build capacity through practices that build on their weaknesses (Hickman). To truly accomplish this level of development, Hirt promoted the

effectiveness of the self-reflective leader (Hirt, 2004). Hirt continued that if this self-reflection is to be considered effective, it must be accompanied by a willingness to ask the difficult questions that will assist leaders in determining what they can add to the organization.

Partnerships, both corporate and philanthropic, are not new. Additionally, associations between the two are also not new. What likely is new, however, are the types of partnerships that have emerged as a result of the new global economy. The opportunities and oftentimes constraints or challenges of this expansive economy have caused people to rethink unilateral relationships. In the past, corporations typically gave, and non-profits received. Sagawa and Segal reported that the realities facing both groups, along with a push toward corporate citizenship and corporate responsibility, have ushered in a new era of cooperation. Leaders in both areas have come to understand that their future and ability to face it are greatly enhanced through mutually beneficial partners (Sagawa & Segal, 2000). While there continues to be a charitable component to the partnership, many joint ventures have extended the life of both organizations. Additionally, private corporations are collaborating with governmental agencies to form public-private partnerships (PPP or P3). Similar to private and nonprofit partnerships, P3s are also born out of necessity. In the vein of joint private/nonprofit partnerships, in many cases, the ability to fulfill organizational mandates is made possible by the partnership (Conrad, 2012).

Principles Three: Christian Leaders as administrators recognize their weaknesses and forge partnerships that allow them to accomplish tasks greater than they could as an individual.

MOSES'S RELATIONSHIP WITH PHARAOH: VIRTUOUS GOALS

If the story of Moses were to be considered a classic drama, then Pharaoh would undoubtedly be the most prominent protagonist. It was under Pharaoh's edict that all newborn male Hebrew children were to be cast into the Nile. Ironically, it was Pharaoh's daughter that found him and subsequently brought him into Pharaoh's home (Cengage, 2018). Ultimately, the fear of Pharaoh's punishment sent him into exile on the "backside of the desert." Finally, it was Pharaoh that he had to confront, conquer and outrun in pursuit of the freedom of Israel. Pharaoh is as critical

to the Moses narrative as any of the other relationships combined, save that of God.

The origin of the edict establishes his role of a protagonist. Hassanein (2009) captured the nature of the relationships between the two in stating that:

A despotic, unjust, profligate king nicknamed Pharaoh ruled over Egypt and divided it into two sects: the Egyptians (Copts) and the Israelites (children of Israel). He heard that Israelites, descendants of Prophet Jacob, we're talking about Prophet Abraham's prophecy that an Israelite would be born to dethrone him. Therefore, he enslaved the Israelites and issued a decree to slay their newborn male children and keep alive their females for the pleasure of the Egyptians. (p. 194)

In true protagonist matter, the narrative of Moses and Pharaoh is comprised of multiple interactions. Having returned from time alone with the Lord and securing an interpreter in Aaron, Moses confronts Pharaoh, and Moses offers three opportunities for negotiation before the final departure of the Israelites. The record reflects that Pharaoh's refusal of Moses's request resulted in 10 plagues. Spero (2010) highlighted that after the fourth plague of the beast, which "economically crippled" Egypt, Pharaoh began to take Moses's demand seriously (p. 94).

In the case of an objective observer, Pharaoh's offers would appear to be reasonable, given Moses "never simply demands that Israel be set free and had never clearly defined the nature of the 'service they were to perform'" (Spero, 2010, p. 96). His initial request was that the "Hebrew slaves be allowed to go into the desert for a three-day period to make sacrifices" (Zeligs, 1973, p. 193). Pharaoh feared that once they left, they would continue and never return. Therefore, his overtures to provide the three days in Egypt were naturally rejected by Moses, as they did not meet the conditions that God directed to Moses. In actuality, the offer was Pharaoh's attempt to appease Moses without losing control.

Encapsulated in the back-and-forth between Moses and Pharaoh is the true nature of their relationship, along with a lesson. Kilner (2017) described this reality as "the dream of Moses sharply contrasted with the nightmare of Pharaoh" (p. 26). Per Kilner, Moses's dream was to build a people while Pharaoh's dream was to build an empire. Kilner further asserted that "the one who controls the empire has nightmares, while the

one that encounters God begins to dream” (Kilner, p. 26). Both men had goals; however, Moses’s goal aligned with God’s.

Within what is considered the gold standard study on goal setting, Locke (1968) determined that the quality of goals is directly related to the success of employees and their overall job satisfaction. Additionally, Quick (1979) reported that Locke found that having the goal was simply not enough. Quick reported that a corollary to goal setting was that the goal had to be accepted by the employee. In the absence of this corollary, Locke’s conclusions are rendered void. Latham and Yukl (1975) further stated that, from a feasibility perspective, Locke’s conclusions are observable over time. They highlighted that the improved performance of challenging and clear goals confirmed that the goal-setting was “effective over an extended time period in a variety of organizations, at both the managerial and non-managerial levels” (p. 481).

Principle Four: Administrators recognize that merely having a goal is not enough. The goal itself must be virtuous.

Within the Book of Moses, the narrative includes the introduction of Pharaoh’s magicians. God provides Moses with three different signs (staff changing to a serpent upon being thrown, transmutation of hand to leprous state and back again, and the turning of water to blood). They were to be used to both convince the children of Israel to follow him (Exod. 4:2–8) and Pharaoh to allow them to leave (Exod. 3:10, 5:1, 6:6 and 7:2). Upon seeing the sign of the staff, Pharaoh instructs his magicians to perform the same sign (Smith, 2018). In the final analysis, Smith claimed that the inclusion of the magician in the narrative “plays an integral role in the development of the discursive norms and worldviews of the developing community” (p. 68). This ability to see and appreciate norms and worldviews is critical to any effort.

Given that first-rate performance is the goal of organizational stakeholders, alignment with the environment in which one competes is a prerequisite. To that end, “strategists and strategic management scholars generally agree that both large and small firms that align their competitive strategies with the requirements of their environment outperform firms that fail to achieve such alignment” (Chaganti, Chaganti, & Mahajan, 1989; Venkatraman & Prescott, 1990). Beal continued that performing an environmental scan is considered the first step toward this alignment (Beal, 2000, p. 27). The benefits of scanning are reported to be that

it allows an organization to discover opportunities to exploit and avoid potential hazards to the success of the organization. In addition to this process, Krijnen denoted the need for and benefits of flexibility within the organization (Krijnen, 1979). According to him, this flexibility included organizational structures. Krijnen also spoke of the diversity of the overall workforce as a component of the organization's ability to be flexible.

Moses' use of the serpent as a sign was a shining example of a keen understanding and familiarity with one's environment (scanning). As noted by Biedermann (1994) and Cooper (1978), within Egyptian culture, the serpent represented both good and bad: life energy, resurrection, wisdom, power, cunning, death, darkness, evil, and corruption (Cooper, 1978, p. 147). Further, Biederman indicated that it symbolized the underworld and the realm of the dead, due to its ability to hid under the earth and rejuvenate through the shedding of its skin (Biedermann, 1994). Thus, Moses signaled that as a representative of God, in his hand was all the power required for their journey and the power required to stand against Pharaoh.

Principle Five: Christian Leaders as administrators recognize the importance of environmental scanning and the potential impact of norms and alternative world views on an organization.

MOSES'S RELATIONSHIP WITH JETHRO: PRINCIPLES OF DELEGATION

In keeping with the overarching theme of relationships, the bond between Moses and Jethro proves to be profound. The conditions of the time required Moses to make decisions that only a close and trusted ally could understand. Moses's position as a judge was absolute and thus, caused him and those he led great distress. After a period, he could not personally attend to all their needs. In Exodus 18, we find Jethro instructing Moses to relieve his stress—not by dismissing the hierarchical structure, but by adding more. He was to create lower rulers who would be assigned groups. Jethro was specific in that these capable men, based on their ability, would be responsible for thousands, hundreds, fifties, and tens of people (Exod. 18:1–27; Veen, 2018).

Though the structure was not necessarily patriotic, Jethro's ability to provide instructions to a person whose authority was without question rested in the fact that Jethro was Moses's father-in-law (Exod. 2:23–25).

As such, there is an inherent trust noted above. However, in the opening verse of Exodus 18, Jethro provides two expressions of assistance:

1. He relieves Moses of the burden of having to split his time between trying to start his ministry and keeping his family fed. He receives his wife and children into his home.
2. After some time, and once Moses establishes his ministry, Jethro and the family joined Moses. In this regard, he assists in alleviating Moses's loneliness (Veen, 2018).

Moreover, Childs (1974) described Jethro's place in Moses's life, as depicted in Exodus 18, as more than merely a father-in-law and comfort provider. Childs noted that Jethro:

acts throughout the story as a faithful witness to Yahweh. He is not treated as an outsider, nor does he act like one. He rejoices with Moses because of what Yahweh has done for Israel and offers him praise in the language of Israel's faith. The sacrifice which Jethro offers is the final stage in a series of acts of worship. (p. 263)

While these acts of comfort are essential, Veen further declared that they created an environment of trust. Prague called it a condition of harmony (Ber, 2008). Once Moses trusted Jethro, he was able to open up to him concerning the daily struggles of leading such a large group of people. This trust and closeness led to the development of the principle of supervision. More specifically, it ultimately led to that of delegation.

Within the last five years, an emerging concept within corporate environments is the concept of a listening organization (Nair, 2014). Even though it is not directly focused on the *weakest link* within the organization, Davis and Pullen (2019) find value in interacting with these components of the organization. They posit that "it is not the organizations with the strongest manpower that enjoys long-term success, but the organizations that effectively develop their weakest links within the organizational chart" (p. 17). Specific to listening organizations, Muehrcke (2005) affirmed that leaders are "missing the gem of an idea that often appears in the most surprising places" (p. 2). She noted that organizations and leaders that are successful make listening a primary tool in their managerial toolkit. Muehrcke highlights the fact that true listening is done once leaders put aside any preconceptions and simply listen. The presumptions

noted here are targeted toward leaders that listen for specific answers. Muehrcke suggested that when people are not listening for answers is when answers appear and “the greatest insights arise from the unforeseen” (p. 2).

Principle Six: Christian leaders as administrators are willing learn from and listen to sources outside of their normal sphere of influence.

Moses’s relationship with Jethro offers another valuable insight into administration: delegation. In Jethro’s recommendation to divide the work among many people, Jethro established a model of leadership that is still modeled today (Exod. 18:17–26). While it is true that leaders must listen to the entire organization, it is also true that no leader can directly lead the entire workforce beyond a certain number of individuals. The natural response to the inability to personally manage the entire workforce is the delegation of responsibilities. While necessary, it is noted that “the purpose of delegation is obviously not to give the manager any easier life than his subordinates, but to allow him time to devote to the most essential parts of his own job” (Baker, 1965, p. 157). Baker goes on to refer to it as an art because while admittedly a good concept, leaders must always ask “why it is needed, when and where it is needed – and above all when it should not be practiced” (p. 157). This is not to suggest that, as an art, the practice of delegation cannot be taught. Rather, it is an acknowledgment that, if not done correctly, it can cause more problems than it solves. Ramsey (2016) acknowledged that without delegation, a leader’s career and effectiveness is constrained by the limits of their “time, energy and attention span” (p. 7).

Principle Seven: Christian leadership as administrators understand the importance and impact of supervision and delegation as a practical model of management.

MOSES’S RELATIONSHIP WITH THE CHILDREN OF ISRAEL: ENCOURAGEMENT AND GOAL ORIENTATION

The presence of this relationship is inescapable. Notwithstanding the reason why—whether it was because he was one of them, that he found them worthy of serving, or that he leads them out of captivity—Moses and the children of Israel are connected. Irrespective of whether it was because

of these conditions or despite them, Moses displays a form of leadership concerning Israel that is noteworthy. He “blinds himself to a people who cannot be expected to reciprocate” (Wildavsky, 1984, p. 179). Coats (1985) contended that this premise was Wildavsky’s “most convincing point, to the nature of the Moses tradition” (p. 136). Wildavsky suggested that Moses’s relationship with Israel was deeper than just his desire to do God’s will. Wildavsky (1984) noted that within the Mosaic tradition “divine intervention recedes into the background.” At that point, the relationship (leadership) is an element of a moral life (Wildavsky, 1984, p. 181).

Exodus 32:19–35 presents a poignant episode between Moses and the children of Israel that significantly represents true intimacy. After an extended time away from the Israelites, Moses returns to find them worshipping idols. Scripture records Moses taking two actions: (1) he eliminated of all idolaters remaining in the camp and (2) he offered himself in exchange for God’s mercy on Israel (Byrne, 2017).

The act of worshipping idols threatens not only the salvation of the idolaters, but the survival of the covenant between Israel and God in its entirety. At this stage in the Exodus narrative, the act of disobedience threatens Israel’s inclusion in the covenant with God (Chan & Miller, 2015). This was the case because the act occurred during the very early days of the covenant. His appeal to God is said to be twofold. “First, Moses appeals to God’s reputation, especially among the Egyptians. Second, Moses refers to God’s promises to the ancestors (see, for example, Gen. 12:1–3; 15:1–21) and God’s liberation of Israel from Egypt” (Fretheim, 1991, pp. 285–286). His appeal for mercy ultimately works and God spares Israel. Moses “with ‘history’ and promise on his side, ‘the one formerly commanded by God now responds with commands of his own: turn away... remember’” (Exod. 32:12–13; Balentine, 1993, p. 137). As the leader, he places the fate of Israel squarely on his shoulders.

There comes a point in time within all organizations where something goes wrong. This is, however, as natural as things going right. Scholars and practitioners have developed many methodologies to aid in the investigation of the cause(s) of failed execution. They use terms such as root cause analysis, fault tree analysis, and Management Oversight and Risk Tree (MORT) (O’Toole, 2002). O’Toole noted that in successful organizations, however, the use of these methodologies is used to find facts and not faults. O’Toole readily acknowledged that finding facts is

not the only reason for the use of these tools. O'Toole does, however, consider the most important use of them is in "identifying the root cause or causes (management system failure) of the accident so adjustments and corrective actions can be taken to prevent similar conditions in the future" (p. 7). In the detection of wrongdoing, Robinson (2006) purports that it is important, when possible, to place it in a larger context; one in which the facts can be discovered, and corrective action can be taken.

Principle Eight: Christian leaders as administrators avoid placing blame for failed plans; instead, they seek to identify the facts, take corrective action, and maintain forward movement.

Near the end of Deuteronomy, just before the conclusion of Moses's tenure of leader, another decision point is reached. The children of Israel are standing with only the Jordan River separating them from their forty-year destination. He encourages them to finish the journey started by their parents so that they may inherit the promise made to their parents. He calls upon them to once again remember the covenant with God:

Therefore, keep the words of this covenant and do them, that you may prosper in all that you do. "You are standing today, all of you, before the Lord your God: the heads of your tribes, your elders, and your officers, all the men of Israel, your little ones, your wives, and the sojourner who is in your camp, from the one who chops your wood to the one who draws your water, so that you may enter into the sworn covenant of the Lord your God, which the Lord your God is making with you today, that he may establish you today as his people, and that he may be your God, as he promised you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. It is not with you alone that I am making this sworn covenant, but with whoever is standing here with us today before the Lord our God, and with whoever is not here with us today. (Deut. 29:9–15, ESV)

Project managers will attest to the fact that the higher the profile of the project, the greater the likelihood that requirements will change; scope creep. While the management of the project is based on a specific project methodology, Elton (2018) suggested that the avoidance of scope creep is not necessarily systematic. Rather, it is the notion of remaining in constant contact with the project stakeholders (Elton, 2018). Based on anecdotal information from other project managers, Elton offered that constant engagement helps project managers emphasize and validate the decisions

made within the project. Once validated, decisions can assist in keeping the project on track.

Interestingly, Elton's high-touch approach is also the recommended approach concerning the motivation of unmotivated employees. The managerial practices offered as impactful in motivating employees are very hands-on in that they involve directing and coaching (Hays, 2012). In this regard, both for systems and employees, a focus on the initial goal with constant reinforcement is the preferred methodology when attempting to move a project or organization forward.

Principle Nine: Christian leaders as administrators keep the goal in focus with continual reinforcement.

MOSES'S RELATIONSHIP WITH JOSHUA: SUCCESSION PLANNING

The exodus narrative continues, another relationship that proves critical to the overall journey emerges. At the death of Moses, Joshua, the son of Nun and a military leader, becomes the new leader. While, for the sake of this discussion, this occurs in Joshua 1:1, the events of Deuteronomy 31 are most salient.

From the inception of Joshua as the choice of Moses's successor, the relationship is solidified through the process of coaching and mentoring. Ghosha and Reio (2013), while indirectly referencing the relationship between Moses and Joshua, noted the benefits of mentoring and coaching. When applied to Moses and Joshua, their theorems would imply that there is an inherently didactic nature of mentoring. That is, to overlook the positive outcomes that mentors might experience would represent a critical omission in the nature and outcome of their relationship (p. 106). Critical to the overall experience is the willingness of the chosen successor to engage in the mentoring process fully (Grima, Paillé, Mejia, & Prud'homme, 2014). By all accounts, Joshua embraced his role and participated in the process. Perhaps one of the most important lessons passed on from Moses to Joshua was his comfort level in the presence of the Lord (Guzik, 2006). Guzik emphasized the ongoing relationship and training, in that Joshua was shown to be with Moses throughout the wilderness journey, especially when Moses was before the Lord (Exod. 33:11). This mentoring relationship was at its zenith in Deuteronomy 31:7-8 as Moses gives Joshua his charge.

Evidence of the impact of the mentoring relationship was noted by Zucker, who highlighted five distinct similarities in the ministers of Moses and Joshua:

1. They both sent out scouts (Num. 13, Josh. 2).
2. Both managed events involving the crossing of bodies of water (Exod. 14:21–30; Josh. 3:7–13; 4:23).
3. Both were successful in adjudicating territorial disputes (Josh. 17:14–18; Num. 32).
4. Each used stones as memorials (Josh. 4:1–7, 8 a and b, 9, 15–20).
5. Both utilized decalogues as a means of preparing people for significant events (Exod. 19:10–15; Josh. 3:1–5) (Zucker, 2012).

There are two accepted axioms regarding succession planning in the life of an organization. If an organization is going to succeed over an extended period, succession planning is both inevitable and consequential. As a result, in firms where an organization is headed by a Board of Directors, they must consider it a part of their fiduciary responsibility. Even in the case of Board-led organizations, Zajac (1990) highlighted that the lack of research around this field caused them to lean on the current CEO. Though inevitable and consequential, it is critical to note that succession planning is about more than simply picking the next leader. Moreover, an effective succession plan is also concerned with minimizing “the inevitable disruption likely to occur” (McKenna, 2018, p. 8). When planned and executed well, succession planning is often seen as a no-brainer and simply a part of the normal course of operations.

Principle Ten: Christian leaders as administrators are concerned about the organization beyond their tenure and thus support and participate in succession planning activities.

SUMMARY

In keeping with the assertion that metaphors are most useful in explaining “complex” thoughts, various relationships and lessons of Moses have been presented as a metaphor of administration (Vondey, 2008). Vondey established that metaphors are used throughout Scripture as a means of representing a concept in terms that were understandable and comprehensive to their audience. Metaphors can take a concept that is common

Table 3.1 Leadership principles of “administrator”

<i>Principle</i>	<i>Christian leaders as administrators</i>
1	Find value in their time of preparation
2	Have a vision for the organization that is greater than themselves
3	Recognize their weaknesses and forge partnerships that allow them to accomplish tasks greater than they could as an individual
4	Recognize that merely having a goal is not enough. The goal itself must be virtuous
5	Recognize the importance of environmental scanning and the potential impact of norms and alternative world views on an organization
6	Are willing to learn from and listen to sources outside of their normal sphere of influence
7	Understand the importance and impact of supervision and delegation as a practical model of management
8	Avoid placing blame for failed plans; instead, they seek to identify the facts, take corrective action, and maintain forward movement
9	Keep the goal in focus with continual reinforcement
10	Are concerned about the organization beyond their tenure and thus support and participate in succession planning activities

Source Editor’s creation based on principles within the chapter

to a person and translate its familiarity into a concept that is not so common.

This metaphor of administrators is required because the legitimate need for temporal goods requires Christian leaders to function in the role of administrator. Beal (2012) stated that the term *administration* comprises the whole range of activities required to preserve, maintain, repair, and improve a person’s property. Additionally, according to Beal, “it must be put to productive use in service to the purposes proper to the Church; above all, the ordering of divine worship, the support of the clergy and other ministers, and the works of the apostolate and charity” (p. 109). To be clear, this focus on administration is not to suggest that administrative tasks are the primary focus of the Christian leaders. We must guard against this notion because Christian leaders, if they are not vigilant, can become distracted by the administrative duties of the church (Willimon, 2002).

While the focus has been on Moses, it is essential to note that administration has been associated with Christian leaders throughout the history of the church (Osborn, 1957). This chapter focused entirely on Moses’s relationships, because, as noted by Coiner (1964), administration within

the church is most often focused on followers and how they should be managed.

Table 3.1 is a composite of the principles that have been extracted from Moses's relationships as depicted in Scripture.

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Christian Leaders as Motivators: Prophetic Vision in Leaders

Brandon L. Key

A role that every Christian leader should play is that of motivator. A motivator *moves people to action*. As a believer, Christian leaders should serve as motivating agents. Moving people to grow closer to Christ, to achieve everything God has for them, and to embody Christian ideals. Throughout Scripture and Church history, there are many examples of motivational leaders. However, in order to be a motivational leader, one must first be transformed. We cannot embody Christian ideals if we have not become Christian. Along with transformation, Christian leaders must be authentic and genuine if they are to motivate.

INTRODUCING THE LEADER AND MOTIVATOR

Every Christian leader should act as a motivator. Before looking at motivation, an accurate definition of leadership is necessary. Winston and Patterson (2006) define leadership as

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one or more people who selects, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organization's mission and objectives causing the follower(s) to willingly and enthusiastically expend spiritual, emotional, and physical energy in a concerted coordinated effort to achieve the organizational mission and objectives. (p. 7)

Winston and Patterson (2006) go on to say that leaders accomplish this by casting a “prophetic vision in clear terms” (p. 7). One of the ways that this is accomplished is by constantly keeping the vision and purpose in front of followers (Bennis, 1999). Using this definition, a leader will motivate. Part of the definition of leadership is to cause leaders to willingly do something with enthusiasm. This requires motivation.

McInerney (2019) defined motivation as “the psychological construct ‘invented’ to describe the mechanism by which individuals and groups choose particular behavior and persist with it” (p. 427). Therefore, a motivator is someone who moves someone toward action or causes a person to act or to continue to act. In defining motivation, this movement is not an impulse reaction, but a driving movement that causes an individual to persevere and achieve. In essence, it is a reason to act (Wright, 2016). There are two different types of motivation. *Intrinsic motivation* takes place when an individual enjoys an activity or finds satisfaction from it on their own. *Extrinsic motivation* is an outside source—be it verbal praise or material blessing—that causes an individual to do something. As theorists and corporations try to devise ways to increase morale, motivation, and productivity, they have desired to devise a way to use both extrinsic motivators to increase satisfaction. Studies concluded that in doing so, the most effective extrinsic motivators were verbal rewards (Gagné & Deci, 2005).

Throughout Scripture and Church history, we see several examples of people who serve as motivational leaders. For the scope of this paper, we will look at two in the Scriptures, and two in Church history. The first such character is Nehemiah.

NEHEMIAH AS MOTIVATOR

Nehemiah served in the court of the king of Persia eighty years after the Israelites were released from Babylonian captivity (Neh. 2:1). He heard about the poor condition of Jerusalem from his brother and decided to act (MacArthur, 2004). Nehemiah fit the bill of a transformational leader.

He prayed and once he knew the direction he should go, provided a vision for the people. That vision consisted of rebuilding the walls around the city of Jerusalem. He had a great vision for a city he himself had never seen. This was also something that had never been done. Following this, he leveraged power in a way that was beneficial to others (Neh. 2:4). Having served in the court of the king, he would have the king's ear in order to arrange a way for him to go to Jerusalem. The fact that a man in the court of the king would have such favor with the king that he could ask a favor and it be granted spoke of the character of Nehemiah even before he went to Jerusalem. He anticipated trouble from those around Jerusalem and took letters approving his actions (Neh. 2:7–8). He took great care of those who worked under him to complete the wall around Jerusalem, adapted to issues, and persevered (Patton, 2017). All these actions served to motivate a defeated people to rise up in the face of opposition and complete a miraculous task (Neh. 6:15). Nehemiah and his workers were able to complete the wall around Jerusalem in 52 days (MacArthur, 2004). Nehemiah motivated the people by leading by example, having been transformed by a broken heart for his hometown. He displayed great leadership in the sense that he led with patience and understanding.

As a motivator, rewards for those on the team will be different than traditional means. When trying to get people motivated, simple compensation or a pat on the back may not work. There must be room for failure and mistakes as others grab a hold of the vision and seek to help fulfill the goals of the organization (Manso, 2011). Nehemiah's intrinsic motivation caused him to be an extrinsic motivator for others. He gave them a vision that they did not possess to complete a task that was seemingly impossible. In turn, he transformed a defeated people into a great workforce.

Principle One: Christian leaders as motivators are intrinsically led by a burden or to complete a vision and will provide extrinsic motivation to those who follow through effective goal setting.

CHRIST AS MOTIVATOR

There is arguably no greater motivator in history than Jesus Christ. There are many instances of Christ serving as motivator, however, given that we are limited in scope, there are two for consideration here. The first is

when Jesus called the disciples: “And he said to them, ‘Follow me, and I will make you fishers of men. Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left the boat and their father and followed him” (Matt. 4:19–22, ESV). In this instance, Christ is both the definitive leader and motivator. He spoke to them, and they followed. They followed Him because He painted a different picture of their lives using a fishing analogy they understood. It changed their lives forever. In Winston and Patterson’s (2006) definition of leadership, the leader has “prophetic vision” (p. 7). Jesus clearly articulated this vision to James and John in a way they could understand, and it motivated to follow. This motivation was intrinsic in the life of James and John. Jesus came by, and with verbal recognition and praise, they were motivated to leave their nets and follow Him. He painted a different picture that intrinsically changed their perceptions and their lives. Then, Mark 2:14 describes the calling of Matthew: “And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, ‘Follow me.’ And he rose and followed him” (ESV). Jesus was able to motivate fishermen and a tax collector to leave their current occupations to follow and live for Him. He motivated them with the promise of a cause greater than their own. It caused them to act, and it would change their lives forever. Early philosophers believed that most motivation for accomplishing a task was for seeking pleasure or avoiding pain (Steers, Mowday, & Shapiro, 2004). Yet, this isn’t the case with Christ. Jesus told the disciples that they “will be hated by all for *His* name’s sake. But the one who endures to the end will be saved” (Matt. 10:22, ESV). He was clear about the potential suffering they would accomplish. Yet, the vision painted was greater than the potential pain to be endured. He gave them a fixed goal: salvation for themselves and the world, and, a fixed goal is essential to motivation (Gannon, 2007).

The second example of Christ’s motivation is similar to the first. In Acts 1:1–11, Jesus reminded the disciples that they have a mission to do. He instructed them to wait in Jerusalem until they received power to carry out that mission. The Holy Spirit is poured out on the believers in Acts 2. They hold onto the promise, faithfully follow Christ, and many died as a result. What caused these people to be so motivated by Christ? It was Jesus’ authenticity that leads to transformation which then resulted in

motivation. From the first call until His last words on earth, Jesus demonstrated authenticity, trust, and transparency. Authentic leadership is genuine and real (Northouse, 2013). While Jesus can be used as a case study of many different types of leadership: transformational, servant, and path-goal theory, to name a few, Jesus was definitely an authentic leader. He was sincere. He spoke with conviction and compassion, and His message benefited all those who listened. He wasn't seeking to build a kingdom for Himself on the earth. Yet, His message was honest about the difficulties of following Him and He granted those who wanted to leave Him a peaceful way out (Huizing, 2011). These two elements were unique to that time, and while effective, are contrary to human nature. Motivational studies suggest that individuals repeat actions that lead to positive outcomes (Steers et al., 2004); however, Jesus was able to motivate people to stand with Him knowing that the outcome maybe death. In first-century Judaism, there was much division. The Pharisees and Sadducees each had their unique way of interpreting the Scriptures. Nevertheless, strict adherence to the Law and respect for the Temple were required (Harris, 2002). Throughout the New Testament, there are references to corruption among Jewish leaders. In this climate, Jesus stood out as He delivered a sincere message that offered life and hope. He does not force Himself on anyone, but freely receives those who come to Him. This motivates many to come to Him, and after His ascension, to stand for Him. It is as if His character is an intrinsic motivator to those who come in contact with Him; inspiring them to fulfill their calling.

Principle Two: Christian leaders as motivators can inspire intrinsic motivation in followers by exhibiting consistent character and authentic leadership.

MOTIVATION AND CHRISTIANITY

It is no surprise that one of the most popular forms of public speaking is called *motivational speaking*. However, from a Christian perspective, there is more to motivation than simply *motivating*. There are many people who have motivated others and were not Christian. There are also those who have motivated people to do heinous things. Hitler, in his work *Mein Kampf*, penned his belief that he was sent by God to defend the world against the Jew (Hitler, 1925/2014). Through this doctrine,

he was able to motivate a large portion of the German people to participate in the Holocaust. Through the writing of the *Communist Manifesto*, Karl Marx was able to influence the intellectuals and teachers in Russia, who provided the basis for the Russian Revolution (Evtuhov & Stites, 2004). Lenin motivated the people of Russia and the Bolsheviks that led to the overthrow of Imperial Russia and bring Communism as a form of government to the world stage (Evtuhov & Stites, 2004). Even the Apostle Paul was motivated to do negative things before his conversion (Acts 7). His belief in the falsehood of Christ motivated him to round up believers to be put to death (Acts 9:1).

Motivation moves people toward accomplishing a task. Motivation without Christian ethics, or a guiding set of moral values that controls a leader's actions, leads to immorality and evil ends (McQuilkin, 1995). That is not to say that all non-Christians have evil motivators. In the instance of Paul, he believed he was doing the right thing as he rounded up believers. Hitler, Marx, and Lenin stood by their principles as they implemented their belief systems. These, however, ended with disastrous consequences. Proverbs 14:12 offers guidance here: "There is a way that seems right to a man, but its end is the way to death" (ESV). On the other hand, as a believer who subscribes to a life of faith and searches the Scriptures, motives and actions are put to the test. They are challenged and shaped by the Word of God as it is a discerner of thoughts and intents (Heb. 4:12). It reveals not just the motivators, but whether the motivator is proper, just, and holy. This is a byproduct of a surrendered life. From the early church fathers, there was no division between good morals and faith (O'Keefe & Reno, 2005). The surrendered Christian life keeps motivators in check and vision holy.

Principle Three: Christian leaders as motivators move people to accomplish a task as the Christian faith helps leaders maintain proper motivation and ethics.

THE SOURCE OF CHRISTIAN MOTIVATION

Christian leaders who act as motivators not only have the opportunity to change the world, but to change it for the better. Regardless of the industry, a Christian leader's goal must be to bring people into the Kingdom of Christ and to live out the principles of His Kingdom in the workplace and the marketplace. This runs counter to much of secular thought.

Much of the actions that we are motivated to do are influenced by the norms of secular society and the meaning that history places on certain actions and behaviors (Nolen, Horn, & Ward, 2015). In everything that Christ did, He sought to bring people into the Kingdom. In John 4, while Jesus sought water, He changed a woman's life. In Luke 8:43–48, as He was walking down the street, He healed a woman with an issue of blood. No matter what Jesus was doing, He was always ready to change a life. Christian leaders need to seek to connect their worship with their work. There is the realization that we are formed in worship on Sunday for mission on Monday (Smith, 2013). When put into practice, whether secular or ministerial, the Christian embraces their occupation as a way to extend the Kingdom of God. In other words, our faith becomes inseparable from our life and purpose. However, to have the right motives requires transformation. Indeed, a motivational leader must be a transformational leader. A transformational leader changes and transforms people (Northouse, 2013). It can be argued that one cannot transform others without being transformed themselves. This is seen in the life of Nehemiah. While serving in the court of the king of Babylon, Nehemiah hears of the condition of Jerusalem (Neh. 1:1–4). The news transforms Nehemiah, shaking him to his core. In verses 4–11, he talks with God. What follows is a vision of a rebuilt wall and a restored Jerusalem. Nehemiah could have never transformed those who rebuilt the walls and given them the courage and direction if he himself had not been first transformed. Lewis (1980) argued that repentance is a hard thing, because it requires us to unlearn all of the evil we have learned, and to operate by a different set of principles. In Nehemiah 1:4–11, Nehemiah prays a prayer of repentance. In order for the future to be right, the past needs to be mended. Also, according to Lewis (1982), everything is working to keep us from this transformation. The church, our human nature, and pride all seek to work against this transformation. That is why Romans 12:2 says: “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (ESV).

Once transformed, Christian leaders become representatives of Christ and His Kingdom on the earth. Paul wrote, “Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God” (2 Cor. 5:20, ESV). Keene (2013) wrote that ambassadors are all those who know Christ and are in Christ, and they are going to a world in need of reconciliation. An ambassador, by

nature, represents its mother country on foreign soil. That analogy works for believers because we represent Christ and all He stands for as we live as pilgrims on the earth. Following the command of Christ, we should motivate all to enter into that same relationship. If believers embrace the truth of Scripture, it should motivate them to motivate others. One of the critical components of motivational theory is time (Steel & König, 2006). There is a certain immediacy for things to be accomplished. With the brevity of life and the swiftness of changes in circumstance, Christian leaders should seek to make as much of a difference as quickly as possible. Thus, “making the best of the time” that God has given us (Eph. 5:16, ESV).

This difference doesn’t mean that the believer holds crusades on the job in order to make converts. Embracing godly principles of business and being faithful regardless of the situation serves as a witness. Being steadfast and honest can motivate others.

Another crucial component of Christian leaders motivating others is that they must be motivated themselves. Before leaders can move others, they must be moved themselves. Christians will not embody Christian principles without being Christian. In other words, change has to take place in us that is genuine. That genuine transformation will motivate us to help others: “and without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him” (Heb. 11:6, ESV).

Principle Four: Christian leaders as motivators are transformed leaders who are motivated by biblical principles that translate into the workplace and relationships.

ST. BENEDICT AS MOTIVATOR

In the sixth century, St. Benedict would serve as a reformer of the monastic system. He was completely appalled at the behavior of Rome and spent his early years as a hermit. Eventually, he would establish a monastery at Monte Cassino. He established a protocol that all monks were expected to use. It outlined schedules of prayer, study, and work. In the end, it would be the Benedictine order that preserved scholastic works through the Dark Ages (Lowney, 2005). As a whole, monastics rejected material possessions, but were also very isolated and independent. It was also during Benedict’s time that the Roman Empire was collapsing. Despite

all this, he was able to motivate monks and nuns to come together and abide under a set of rules that would preserve monastic life (Ponzetti, 2014). Through his leadership, monasteries would become self-sufficient communities that would serve to preserve the Western way of life. This system would be in effect for 1500 years until the rise of Loyola and the Jesuits (Lowney, 2005).

Benedict's great achievement occurred despite the time of upheaval in which he lived. He was motivated by his faith and motivated others to not abandon faith, the church, or a lifestyle that they believed was important and necessary. Motivated by a desire for the system to be effective and true, Benedict left an indelible print on the church and Western civilization. Within motivational theory, there is the debate between which motives act as drivers or goals. In other words, intrinsic motives drive someone to complete a task versus the potential of a goal motivating or driving an individual to pursue the desired end (Covington, 2000). In Benedict, you see both. He knew that the monastic system had to encounter change if it was going to endure and be effective. While he developed a system by which this was to be done, it all started with an intrinsic desire to see something different. From there, goals were set that helped motivate him to achieve them. In other words, Benedict knew that there were things that needed to change. He was intrinsically motivated to fix the system. It was something that completely wrecked him. In the midst of reforming, he formed a system that he believed was the most effective. He started with a vision that was intrinsically derived, yet his goals and that vision motivated him to achieve them. In looking at motivational theory and how it applies to Christian leadership, it seems that this can be a natural flow.

Principle Five: Christian leaders as motivators are simultaneously intrinsically and extrinsically motivated.

TRAIT THEORY AND MOTIVATION

Trait theory looks at the traits that are necessary for someone to be a great leader. These traits are intelligence, self-confidence, determination, integrity, and sociability (Northouse, 2013). It could be argued that to be a good member of a leadership team, one should possess humility, drive, and social skills (Lencioni, 2016). The exemplars discussed so far all possessed these traits, motivated people, and changed the world. While

there are many different leadership theories and approaches, the ability to motivate people toward positive behavior requires the right character. As trait theory and leadership studies have evolved, it is important to note that ability is no longer present (Northouse, 2013). Much of what is done in any sector can be learned. While the ability to accomplish a task is secondary, characteristics that make for a team player and a dependable team member are important. It isn't as much about the task but the motive and reasoning behind the accomplishing of it and the character of the individual accomplishing it. Improper and selfish motives lay the groundwork for destruction within organizations. The Christian leader as motivator must be one that serves and has the best interest of those he or she leads at heart.

The only way a Christian leader can motivate others to achieve and accomplish in a way that exemplifies Christ is for their motives to be pure. This requires the leader to be aware of their own weaknesses and shortcomings. Temporal Motivational Theory suggests that personality traits are an expression of needs within an individual (Steel & König, 2006). While this maybe true, a complicating dimension for Christian leaders is that Christ commands us to act from a motive of concern for others' needs above our own.

Principle Six: Christian leaders as motivators prioritize traits such as integrity, humility, determination, and right motives over ability and talent.

HOLY SPIRIT AND MOTIVATION

None of this is possible without a constant element that is needed in the life of the believer: the leading of the Holy Spirit. The Church is empowered for its mission on earth. This power has to be at work within us (Pinnock, 1996). Paul emphasizes this in Romans 8:14: "For all who are led by the Spirit of God are sons of God" (ESV). While Northouse gave an exhaustive list of traits that are desirable for leadership, there is a list that enhances it: Galatians 5:22–23. Paul lists the Fruit of the Spirit: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Gal. 5:22–23, ESV). While Christian leaders can have various extrinsic motivators, ultimately their purpose and drive will be driven by the leading of the Holy Spirit, the ultimate Motivator. From this motivation, the leader instills this into others, and this, in turn, brings discontentment

with the status quo and creates space for a fresh vision and alternative hope (Engstrom, 1976). Jeremiah wrote: “If I say, ‘I will not mention him, or speak any more in his name, there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot’” (Jer. 20:9, ESV). What was his motivation to prophesy? Extrinsically, he was persecuted and disregarded. Why would Nehemiah be the one motivated to rebuild the wall? He had no knowledge of carpentry or engineering. Why would the Apostles willingly give their lives for the Gospel? What sets all Christian leaders apart is that they are motivated by the transformation and empowerment of the Holy Spirit. There is no escaping the call of God: “For the gifts and the calling of God are irrevocable” (Rom. 11:29, ESV). So, as Christian leaders lead, they are simultaneously being led by the Holy Spirit who is intrinsically driving them to accomplish real goals.

Principle Seven: Christian leaders as motivators rely upon the Holy Spirit as they are transformed by the Holy Spirit. He will compel them to complete the plan He has for their lives.

SUMMARY

Throughout the Bible and Church history, there have been Christian leaders that have served as motivators for the Church and the world. From Nehemiah in the Old Testament, Jesus in the New Testament, to church fathers such as St. Benedict, God used them in their capacities to motivate people to make impacts that would change the world. As current leaders rely upon the leading of the Holy Spirit, they too can become motivators who lead others to make a maximum impact in the arenas in which they lead. By examining their lives and various theories of leadership, below is a summary of the integrative principles that leaders can take away and seek to apply to their spheres of leadership (Table 4.1).

Table 4.1 Leadership principles of “motivator”

<i>Principle</i>	<i>Christian leaders as motivators</i>
1	Are intrinsically led by a burden or to complete a vision and will provide extrinsic motivation to those who follow through effective goal-setting
2	Can inspire intrinsic motivation in followers by exhibiting consistent character and authentic leadership
3	Move people to accomplish a task as the Christian faith helps leaders maintain proper motivation and ethics
4	Are transformed leaders who are motivated by biblical principles that translate into the workplace and relationships
5	Are simultaneously intrinsically and extrinsically motivated
6	Prioritize traits such as integrity, humility, determination, and right motives over ability and talent
7	Rely upon the Holy Spirit as they are transformed by the Holy Spirit. He will compel them to complete the plan He has for their lives

Source Editor’s creation based on principles within the chapter

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Christian Leaders as Managers: Facilitating Extraordinary Outcomes Through Stewardship

Abdulai V. Bayoh

Management aptitude continues to serve as a fundamental element in leadership effectiveness, organizational success, effective human resource development, business growth, and market leadership. Many have argued that though leadership and management are different, to be an effective leader, one must have the ability to manage well. Mintzberg (2009) reasoned that the inability to advance our understanding about managing is a critical factor for many leadership and organizational failures. Indeed, a foundational factor in influencing others to achieve collective agendas is the ability to govern dispositions, behaviors, and resources that ensure people or teams achieve set organizational purposes. Wilbur (2000) defined the art of management as the process of overseeing, organizing, controlling, administrating, and directing people, ventures, and resources toward a specific goal. Central to this process is the ability to properly steward the ideas, visions, and capitals of one's organization. Drucker (1993) emphasized that management aptitude is indispensable

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in organizational success. He maintained that management intelligence remains the leading factor in current and future organizational excellence. That capability allows the transformation of ideas into tangible realities and facilitates enduring growth. Clifton and Harter (2019) revealed a Gallup survey found that the quality of managers and team leaders is the single most significant factor in an organization's long-term success. Kaplan and Norton (1996) avowed that excellent management is the catalyst to business advancement.

Christian leaders are not only called to lead, but they are also given the responsibility to manage themselves, God's ideas and vision, resources, and their organizations effectively. They are obligated to appropriately administrate and steward the abilities and resources God entrusts to them. In other words, demonstrating management excellence is part of the core of Christian leadership effectiveness. Great managers facilitate consistent self-improvement and make their organizations and societies better. They advance and positively transform their constituents and communities. Nehemiah is a biblical figure that displayed outstanding management competency and qualities of excellent management capability. He oversaw the rebuilding of the walls of Jerusalem and the restoration of social order and dignity for his people and nation; achievements that others had failed to attain.

STEWARDS OF INNOVATION AND IDEAS

Tushman and O'Reilly (1997) stressed that innovative ideas are what foster strategic change. Collins (2001) accentuated that great visions and visionaries build great institutions. To grow, organizations must embrace the consistent development of new ideas and processes. Robinson and Schroeder (2014) emphasized that ideas are the heart of performance. They inspire overall organizational behavior. Welch and Byrne (2001) implied that great ideas create highly profitable companies. Therefore, the capacity to advance, engineer, or oversee innovative actions such as product development, new technologies and business ideas, and fresh processes is a requirement for management excellence. Every manager must know how to encourage, steward, and administrate the creation or advancement of transformative ideas. Kelley and Littman (2001) noted that innovation is a centerpiece of corporate growth. They highlighted many companies understand this fact; thus, make that process the core of their corporate strategies and initiatives.

Managers are often responsible for creating the right contexts in their entities. Berkun (2010) argued that leadership and management teams play fundamental roles in advancing and managing innovation in their organizations. Berkun insisted that talents are only as good as the environment managers create. Davila, Epstein, and Shelton (2015) underscored that it is the job of managers to define innovation strategies and encourage significant value creation. They also argued that strong leadership from senior management is essential to achieving success in innovations.

Nehemiah demonstrated the competency to receive or recognize, lead, manage, steward, and guide the fulfillment of a compelling idea and vision. It is revealed in Nehemiah 2:12 that his actions were engineered by an idea or vision that God gave him. God placed in his heart a work that no one has done before and he embraced that mission and process. Nehemiah likewise went about the process of making that vision a reality innovatively. He used new strategies and methodologies. Nehemiah 2: 3–8 shows that he was creative in engaging King Artaxerxes. His presentation was so innovatively compelling that his vision gained the support of the palace. He used a similar tact when speaking with his people in Jerusalem according to Nehemiah 2:17–18. They were consequently inspired to work. Nehemiah also dealt with opposition in a creative way. Nehemiah 4:6 emphasized that the people focused their mind on their work. It is also mentioned in Nehemiah 4:13 that he positioned men according to their families with swords, spears, and bows to defend their work. Nehemiah 4:16–18 iterated that most worked with one hand while holding weapons with the other.

It is important to note that though the idea God gave Nehemiah had the potential to change the condition of his people dramatically; it was his behavior that brought forth the intended result. Many great ideas have failed because the people placed in charge of affairs failed to do what is necessary for those ideas to become a reality. Freedman (2000) noted that other Jews had attempted to rebuild the walls of Jerusalem but were unsuccessful. They recognized the greatness and necessity of the idea but were unable to demonstrate the management skills, fortitude, and capabilities that Nehemiah showed.

Kehoe (2010) mentioned that often great ideas fail because managers lack the attitude necessary to make them fruitful. Part of that poor attitude is what DeYoung (2009) called slothfulness. DeYoung argued that slothfulness involves one's refusal to pursue divine ideas. Many times, that behavior is caused by fear and the unwillingness to move out of one's

comfort zone. The servant, called wicked and lazy (Matt. 25:14–30) is an excellent example. He received his master’s talent, but instead of investing and managing it fittingly, he buried it.

Principle One: Christian leaders as managers have the expertise to guide innovation processes and properly steward great ideas.

ADMINISTRATORS OF STRUCTURES, SYSTEMS, AND PROCEDURES

Structures, systems, and procedures are pillars of organizations. They are often broader than initiatives and make organizations run smoothly. Great managers value and enforce systems and organizational principles. They understand that compromising those pillars undermine effectiveness and long-term success. Often, brilliant ideas and strategies fail because organizations lack the appropriate infrastructure or the management of the systems to facilitate implementation. Anthony and Govindarajan (2007) argued that the failure of several organizations is precipitated by lapse in controls.

The failure to properly manage processes and systems leads to chaos and ineffectiveness. That ultimately destroys excellence in organizations. Ries (2011) emphasized that the improper management of ideas and systems is the reason why many start-ups and entrepreneurs fail. He asserted that management enhances discipline, stewardship, focus, and accountability. Managers must understand that a central aspect of their responsibilities include ensuring that established systems and principles function accordingly. Northouse (2013) underscored that part of that role is enforcing rules. It is ensuring that all principles are followed.

Schrage (2014) observed that the design goals of several organizations are not unreasonable. However, observing implementations, there are enormous gaps between the vision and what is delivered. Schrage suggested that at the core of the discrepancy between great goals and their fulfillment are deficient systems and processes. Burton, Obel, and Hakonsson (2015) stated that the right structure enables firms to perform well-given goals. Poor management of structures, on the other hand, leads to loss of opportunities.

Nehemiah displayed the expertise to excellently manage the structures, systems, and procedures at his disposal. He even created some. That competency helped him advance accountability, collaboration, strategic focus,

and ingenuity. The system of accountability inspired everyone involved in the project to be faithful. Every member of the team played his role with distinction. The system of collaboration allowed Nehemiah, the king's palace, and the men of Israel to work together. Nehemiah followed protocols and rallied his team to generate the desired outcome. During the period of constant attacks, he ensured they remained focused on what was most important—completing the mission. Furthermore, he maintained a creative atmosphere. He engineered constant revolutionary procedures.

Principle Two: Christian leaders as managers are great administrators of structures, systems, and procedures.

HUMAN RESOURCES AND ORGANIZATIONAL PERFORMANCE

Ivancevich and Konopaske (2013) wrote that talents are probably the company's greatest assets. The quality of the human resource in a company determines the performance of that organization or how far it goes. The output of an institution is a reflection of the capability and efficiency of its workers. Michaels, Handfield-Jones, and Axelrod's (2001) affirmed that there is a statistic correlation between better talent and company performance. They noted that the key determinant of any organization's long-term success is the strength, depth, growth, and management of its talent pool. Treacy and Wiersema (1995) suggested that market leaders have high-caliber individuals and teams.

Excellence in talent management is a key management competency. Leaders in companies must know how to properly develop and manage their employees. Rothwell (2015) argued that human capital management is the core of leadership and management. Rothwell further asserted that bringing out the best in followers is the centrality of people management. O'Neal (2011) claimed that the primary purpose of every leader and manager is to help people get better. Cheese, Craig, and Thomas (2008) highlighted that effective leaders know how to identify and invest in the critical talent that provides a platform for success, growth, and new opportunities.

Nehemiah displayed an outstanding competency and capability in people management. He understood human behavior and was an expert in bringing out the best in people. He took six critical actions: Firstly, he focused on working with a team rather than trying to do the work all

by himself. In other words, he was a team player and team developer. Nehemiah 2:15–18 reveals that Nehemiah galvanized and energized the people, priests, nobles, and officials to build the walls. Nehemiah 3 noted that those people rose up to play their part in the process. Secondly, Nehemiah identified competent talents and placed them in charge of crucial responsibilities. Nehemiah 7:2 reveals that Nehemiah gave the charge of Jerusalem to Hanani and Hananiah for they were faithful men. He delegated responsibilities to worthy talents and shared responsibilities with those he was convinced would deliver. Thirdly, Nehemiah ensured his team members felt that they were an integral part of the process. It is written in Nehemiah 2:17–18 that he reminded the leaders about the deplorable condition of their city and people and solicited their participation. He said—“Come and let us build the wall of Jerusalem” (Neh. 2:17). He made sure that those leaders did not see themselves as mere contributors. They were a fundamental part of the project. Without their full commitment and participation, the mission would not be successful. That respect inspired them. They bought into the vision and were willing to die for its completion. Fourthly, Nehemiah inspired his team to perform by performing well himself. In Nehemiah 2:12–15, it is mentioned that Nehemiah traveled with some of his men around the city at night. Nehemiah noted in Nehemiah 4:15, 21, 23 that he was part of the labor force. He was an excellent example to his constituents. By his actions, he established that he was not in Jerusalem to command and control them. He was there to accomplish something more significant than human ideas. Fifthly, Nehemiah displayed a belief in the ability of those that worked with him. He respected their efforts. That is why he used the phrase—“come and let us.” Nehemiah 3 underlined that every man was given something important to accomplish. Lastly, Nehemiah displayed expertise in aligning people with set goals. Nehemiah and his men were under tremendous pressure to quit their mission or get distracted. He, however, kept them aligned with what they were supposed to do. Each time they wanted to be distracted, he repositioned their mindset and behavior to their mission (Neh. 2:10, 19; 4:1–3, 7–8, 11).

Principle Three: Christian leaders as managers develop expertise in employee and human talent development and optimizing organizational performance.

ORGANIZATIONAL CHANGE PROCESSES AND PROGRAMS

Kotter (1996) suggested that a globalized economy is forcing firms to make dramatic improvements. Growth in organizations requires a change disposition. Abudi (2017) underscored that growth and prosperity are hinged on the organization's ability to facilitate or maintain change. Nilakant and Ramnarayan (2006) stated that without change organizations cannot keep up with their competitors. They described change as disruptive innovation. Franklin (2014) hypothesized that in highly performing organizations, the governance of change is a core element of the operating process. In such contexts, leaders and managers are frequently creating, leading, and managing change. Unanticipated events have rendered the world uncertain and unpredictable (Nilakant & Ramnarayan, 2006). Canton (2015) asserted that we live in an era of accelerated change. Thus, organizations that do not regularly undertake change initiatives will find it difficult, if not impossible, to continue to be successful (Franklin, 2014).

Abudi (2017) emphasized that change is an opportunity to create something new, exciting, and valuable. As Nilakant and Ramnarayan (2006) implied, businesses compete in a world that is constantly in need of fresh ideas, products, and services. Miller and Proctor (2016) postulated that it appears that in today's business environment long-established and entrenched ways of working can be quickly disrupted. Cummings and Worley (1997) asserted that the increasing pace of global, economic, and technological development makes change an inevitable feature of organizational life. Thus, many entities have observed that they need to change more frequently (Miller & Proctor, 2016).

Change does not just happen. Managers are often expected to coordinate and manage that process. Cummings and Worley (1997) emphasized change is generally initiated and implemented by managers. Franklin (2014) argued that it is the manager's responsibility to build change capacity within the organization. Abudi (2017) contended that change-savvy organizations have managers that support the change process. Nehemiah displayed the competency and ability to create and administrate changes. He did not only pioneer a revolution that transformed his nation, he brilliantly administrated and executed it. In Nehemiah 2:12, 17, it is recorded that the vision that God gave Nehemiah was to pioneer

a change in the condition of his people. That change involved the religious, social, security, and economic sectors of his country. He challenged the status quo and championed that change process with excellence.

Nehemiah was what Burton et al. (2015) described as an explorer, exploiter, balanced prospector, and analyzer with innovation. Burton, Obel, and Hakonsson implied that some managers are reactors and defenders. They wrote that reactors do not initiate change; they try to adjust to it. Such managers never take their organizations to industry leadership positions. Defenders focus on exploitation rather than exploration. Their goal is to maintain the status quo. Balanced prospectors focus on innovation as well as exploiting existing opportunities. The prospector manager makes changes to the competitive situation to which others must adjust. An analyzer with innovation is a defender and prospector. That manager exploits current scenarios while at the same time adopting active innovation strategy. Nehemiah demonstrated that Christian leaders and managers that develop the competency to initiate, inspire, and manage change lead their organizations to unprecedented level of success.

Principle Four: Christian leaders as managers have the skill to create and oversee organizational change processes and programs.

CROSS-CULTURAL SCENARIOS, TEAMS, AND CONTEXTS

Nehemiah was a Jew serving a Medo-Persian king in a Gentile palace and context. Though the Jewish and Medo-Persian cultures were significantly different, he performed his job with excellence. Nehemiah 2:4 highlighted that the king asked Nehemiah what his request was. The king asking a butler to request what he wanted is a testament that Nehemiah was highly respected. That respect was earned through diligence and effectiveness. Nehemiah testified that he always performed his task with excellence (Neh. 2:1). It would have been impossible for him to be effective without the intelligence to properly interact with the king and people from different cultural background and orientation. It is revealed in Nehemiah 2:20 that Nehemiah dealt with Sanballat (an Horonite), Tobiah (An Ammonite), and Geshem (an Arab) appropriately. The opposition of these non-Jews was defeated because Nehemiah was cross-culturally intelligent. He exemplified the truth that to be effective, the leader must learn to navigate various cultural dynamics and contexts excellently.

Thomas and Inkson (2017) posited that the world had become a global village. Globalization has greatly changed the way businesses operate. Friedman (2005) wrote that the world has become flat: expansive technological advancements have provided organizations and nations access to new opportunities and resources. Thus, Cabrera and Unruh (2012) emphasized that cross-cultural intelligence is no more an option, it is an imperative. Bordas (2012) wrote that this era requires that leaders have cultural flexibility and intelligence.

Livermore (2015) underscored that cultural intelligence is the capability to function effectively across national, ethnic, and organizational cultures. He implied that culturally intelligent managers can appropriately manage in diverse cultural contexts. They can effectively interact with people from various cultural orientations and circumstances. Cultural incompetence would have prevented Nehemiah from working in the king's palace or getting the recognition that helped him accomplish God's vision. His ability to relate to people from diverse backgrounds allowed him to gain respect from those he served.

The issue of cross-cultural leadership has become a fundamental aspect of leadership expressions in recent years. Livermore (2009) theorized that leadership today is a multicultural challenge. Velsor, McCauley, and Ruderman (2010) postulated that the urgent issues of our time are cross-cultural. This is why most organizations are creating collaborative partnerships and building intercultural networks. Walker and Mullins (2014) noted that for many companies, more than 50% of their revenue comes through international transactions. Several firms now consider cross-cultural competency a critical quality for leaders and managers. It is not only businesses that are reaping the benefits of cross-cultural opportunities. Churches are also leveraging that platform. Cole (2010) highlighted that many of the fastest-growing churches in the United States are multicultural.

Nardon (2017) underscored that being a productive multicultural manager indicates that one can effectually manage constituents from other cultural orientations. He maintained that influential multicultural leaders have the capacity, intelligence, character, and skills to properly work with people that are culturally different from them or their organizations. According to Nehemiah 1:11, Nehemiah was the king's cupbearer. Baker (2005) proposed that the position of a butler required sound intelligence including the ability to be diplomatically savvy. Diplomacy often requires cross-cultural intelligence. Achtemeier (1996) acknowledged the

reason for that was the reality that the cupbearer was a confidant in a royal entourage and could exercise influence on a king's policies. A great manager of cross-cultural contexts can deliver desired results in multicultural settings. Such leaders and managers have keen intercultural intelligence, cross-cultural awareness, and knowledge of international operating principles. They are similarly committed to understanding and respecting the fundamental convictions and behaviors of people from other cultural orientations. Lingenfelter (2008) emphasized that leaders and managers with cross-cultural intelligence inspire people from all upbringings to achieve compelling outcomes. Without cross-cultural competency, it is almost impossible to effectively lead or manage organizations and teams.

Principle Five: Christian leaders as managers are effective in managing cross-cultural scenarios, teams, and contexts.

EXCELLENT MANAGERS OF STRATEGIC ACTIONS

Nehemiah did not only preside over great plans; he was an exceptional manager of strategic actions. In other words, he was an enforcer of strategies. He prayed and devised a plan, but it did not end there. He dared to act his faith out. He dared to act on his plan even when the odds were against him and his team. Nehemiah made a request to the king to build the wall of Jerusalem after he created his plan (Neh. 2:5, 7–8). After king Artaxerxes granted his request, he also went to Jerusalem (Neh. 2:11). Nehemiah's request to King Artaxerxes to rebuild Jerusalem was not only bold and ambitious since he did not have all the resources; it was brave. Few years earlier, Artaxerxes had stopped that project. The king was informed by the enemies of the Jews that the walls of Jerusalem represented rebellion against his authority (Ezra 4:7–24). Nehemiah was however not deterred.

Nehemiah demonstrated that what validates faith and belief is one's actions. If one truly believes in a mission and goal, one acts or takes steps that transform that idea into a tangible outcome. Kotter (1996) underlined that the implementation of every kind of significant change requires action. Kotter argued that inactivity does not only empower obstacles, but it also eliminates growth. In other words, leaders that can adequately manage the implementation of set plans are the ones that would experience success.

Christian leaders are not only required to embrace God-inspired ideas; God expects them to follow through in their fulfillment. The leaders that bring change are those with the courage and determination to act on set plans. Freiberg and Freiberg (2004) posited that one of the qualities world's greatest leaders have in common is guts. They have the guts to go places, try things, and make sacrifices for which others do not dare. Freiberg and Freiberg stressed that gutsy leaders demonstrate belief in their goals by acting on them.

Principle Six: Christian leaders as managers are exceptional at managing strategic actions.

EXPERTS IN MANAGING ADVERSITY

The Book of Proverbs teaches that the day of adversity is inevitable (Prov. 24:10). Fink (1986) intimated that every venture and company would face a time of difficulty. It is a moment of testing for every individual and organization. Hackman and Johnson (2011) postulated we live in an era of crisis. Adversity has become an integral aspect of leadership, especially in a change process. What is, however, most important is a display of the appropriate attitude and response by the leadership and management team. Hax and Majluf (1991) intimated that in the period of hardship, the posture of management would determine if the organization triumphs or sinks.

Nehemiah and his team faced an alarming level of opposition as they worked on their mission. Their work was ridiculed and despised (Neh. 2:19; 4:1–2). Their vision was under attack (Neh. 4:9). They were under tremendous pressure to quit. Their enemies tempted them to sin against God so that He removed His hand on their plans (Neh. 6:9–13), and even plotted to harm Nehemiah (Neh. 6:2). The ultimate goal of this adversity was to prevent the completion of the set objective. Nehemiah, however, demonstrated a high dimension of maturity and managed that opposition with great success. He responded with grace, vigilance, strategic focus, tenacity, and tact (Nehemiah 2:20; 4:9).

Nehemiah demonstrated the value of applicably dealing with opposition and crisis. Managers that have the capacity and intelligence to help their organizations navigate difficult chapters are assets. Many companies and objectives have failed because their leaders and managers lacked the skill and character to deal with challenges. Nehemiah would have failed

in his mission if he did not have the competence to discern and appropriately deal with a crisis. He skillfully and brilliantly led his team through a dark period. They came out on top and victorious.

Wagner and Harter (2006) pointed out that one of the elements of great leadership is to identify growth opportunities, some of which are buried in adversity. Nehemiah had that insight. He mastered the art of managing adversity and turned opposition into a motivational force. He stayed engaged on his goal. Though he observed the enemy's actions and prepared for attacks, he directed the bulk of his energy at finishing the task at hand. He dealt with the challenge with deep trust in God and consistent creativity.

As the actions of Israel's enemies showed, adversity has a purpose: to stop or delay the work. Part of that is also ensuring that it is not done in the right way. Nehemiah did not allow crisis to win. He stood firm against adversity and empowered his team members to do likewise. Krames (2008) noted that the leader's most important job is to make the organization capable of anticipating adversities, weathering them, and being ahead of them. Misfortune in leadership and management can come in the form of failure, betrayal, misrepresentation, maligning, provocations, and temporal defeat. Peters (1987) wrote that properly managing chaos is vital. Nehemiah completed his mission because he was highly skilled in managing crisis and adversity.

Principle Seven: Christian leaders as managers are experts in managing adversity.

SUMMARY

Though a fundamental element of leadership is creating visions and inspiring constituents and organizations to support designated objectives, Northouse (2013) underscored that the core of leadership involves facilitating the implementation of set objectives, a function that is similar to that of a manager's role. Many of the extraordinary leaders this world has seen also had outstanding managerial competence. They were experts in managing themselves, systems, entities, procedures, and processes, the people they were called to serve, resources delegated to them, and objectives their organizations aimed to achieve. They demonstrated that to be an effective leader, one must have managerial skills. Drucker (1993) emphasized that the center of modern society, economy, and community

Table 5.1 Leadership principles of “manager”

<i>Principle</i>	<i>Christian leaders as managers</i>
1	Have the expertise to guide innovation processes and properly steward great ideas
2	Are great administrators of structures, systems, and procedures
3	Develop expertise in employee and human talent development and optimizing organizational performance
4	Have the skill to create and oversee organizational change processes and programs
5	Are effective in managing cross-cultural scenarios, teams, and contexts
6	Are exceptional at managing strategic actions
7	Are experts in managing adversity

Source Editor’s creation based on principles within the chapter

is not technology. It is not information or productivity. It is the managed institution as the organ of society to produce results. Buckingham and Coffman (1999) postulated that leaders with managerial skills facilitate revolutionary developments. Thus, Christian leaders must seek to acquire and utilize proper managerial capabilities and competency. That would allow them to drive themselves and their organizations to unprecedented heights (Table 5.1).

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Christian Leaders as Servants: Accept the Opportunity

Lorianne Samuel Smith

When one thinks of leadership, especially effective leadership, servant is not likely the concept that comes to mind. After all, a servant is thought of as one who serves others or is subservient to others. Hunter (1998) purports, a servant is tasked with identifying and meeting the needs of those entrusted in their care. Biblically, servant is a person, male or female, that attends another; one in the state of subjection. These definitions describe a servant as a follower, subordinate, or supporter, but not as a leader. According to Kouzes and Posner (2017), a leader has “an observable pattern of practices and behaviors, and a definable set of skills abilities” (p. 302). Greenleaf (1977) brought together the terms *servant* and *leader* in the early 1970s when he introduced the concept of servant leadership. A servant leader is servant first with a natural inclination to serve which may develop into the aspiration to lead (p. 27). A servant leader’s priority is ensuring the needs of others are met. Greenleaf gleaned the concept of servant leadership from a story written by Hermann Hesse entitled *Journey to the East*. In the story, a caravan of traveling men is accompanied

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by a servant named Leo. As servant, Leo performs lowly chores and, with his spirit and songs, encourage and support the travelers. When Leo is no longer with the travelers, the group cannot sustain itself and disbands. Sometime later, one of the travelers locates Leo and becomes part of the Order that sponsored the journey only to discover that Leo was head of the Order and a “great and noble leader” (p. 21). From this story, Greenleaf developed and proposed the concept that a “great leader is seen as servant first” (p. 21).

Building on Greenleaf’s concept of leader as servant, Spears (1995) suggests servant leadership is an evolutionary change in the concept of leadership as opposed to a revolutionary one. Revolutionary change, he explains, is accomplished in a short period of time and likely involves a political angle, whereas evolutionary change transpires over a long period of time consisting of change made by individuals that result in personal growth (Spears). As part of the evolutionary process of leadership, people who choose servanthood as their modality of leadership develop and demonstrate integrity, trustworthiness, wisdom, patience, forgiveness, appropriate self-presentation, and understand that God is always present. In Genesis Chapters 37–50, the reader is allowed to see the protagonist Joseph evolve into a great and noble servant leader who exercises each of these qualities.

JOSEPH, A SERVANT LEADER

The story of Joseph can be found in the Old Testament book of Genesis beginning with Chapter 37. Joseph was one of Jacob’s twelve sons. Before delving into the story of Joseph, a brief overview of his lineage is in order. Whether familiar with biblical history or not, many have heard of Abraham, Isaac, and Jacob. Abraham was considered a religious patriarch and faithful servant to whom God promised a son (Baschet, 1993). Abraham’s wife Sarah was thought to be unable to bear children; however, in her later years, she bore a son, Isaac. Isaac was the father of two sons, Esau and Jacob. Jacob, also called Israel, is Joseph’s father; therefore, Joseph is the grandson of Isaac and the great-grandson of Abraham. Joseph was the first child born of Jacob’s beloved wife Rachel who, like Sarah, was thought to be barren. Joseph was a “dreamer” (Kim, 2013, p. 235) and liberally shared his dreams of his brothers someday bowing to him (Life Application Bible, 2005). Joseph’s brothers did not take kindly to hearing his dreams of them serving him, their younger

brother. Scholars have characterized Joseph, at this point in his life, as overconfident (Life Application Bible, 2005), having a “puffed-up sense of himself” (Mandolfo, 2004, p. 457), and self-centered (Kim). Biblical text indicates that Joseph was his father’s favorite child stating, “Israel loved Joseph more than all his children, because he was the son of his old age; and he made a richly ornament robe for him” (Gen. 37:3, NIV). His father’s favoritism may have fed Joseph’s overblown self-image. The favoritism shown to Joseph by his father caused his brothers to hate him even more and they considered killing him (Gen. 37:18, NIV). Instead, they sold him into slavery (Gen. 37:26–28, NIV). Joseph was taken to Egypt where he was sold again, this time to Potiphar, captain of Pharaoh’s guard (Gen. 37:36, NIV). Joseph served faithfully; eventually, he was elevated and given authority as overseer of Potiphar’s household (Gen. 39:4, NIV). The scriptures indicate that Joseph was handsome and caught the attention of Potiphar’s wife (Gen. 39:6–7, NIV). Displaying integrity and virtue (Kim), Joseph refused her advances indicating that he could not betray Potiphar, the man who trusted him with his household. During one of Potiphar’s wife’s advances, Joseph ran off leaving his coat behind. She told her husband, Potiphar, that Joseph made advances toward her and that his coat was proof of his misdeed. Angry, Potiphar had Joseph imprisoned (Gen. 39:8–20, NIV).

While in prison, Joseph was promoted by the head prison keeper and given charge over the other prisoners (Gen. 39:22, NIV). He was given authority and deemed trustworthy to the point that the prison keeper “did not look into anything that was under Joseph’s authority” (Gen. 39:23, NIV). Eventually, the king of Egypt imprisoned two of his servants, the cupbearer and the baker (Gen. 40:1–4, NIV). While in prison, they were under Joseph’s charge and when they began to have troublesome dreams, Joseph was able to interpret them (Gen. 40:4–18, NIV). The accurate interpretation of the two prisoners’ dreams eventually helped Joseph get out of the prison. The king began to have dreams that were quite bothersome to him and none of his soothsayers could interpret them (Gen. 41:1–8, NIV). The cupbearer, who had been released from prison, remembered Joseph (Gen. 41:9–13, NIV). Joseph was brought to the king and interpreted his dreams (Gen. 41:14–33, NIV). The accurate interpretation of the dreams was important because once understood, the king realized that the survival of Egypt and its people hung in the balance. The interpretation: Egypt would experience seven years of “plenty” followed by seven years of “famine” (Gen. 41:29–30, NIV). Joseph further advised

the king to select a wise man to oversee the years of plenty and set aside food in anticipation of the years of famine. Pharaoh determined there was no one any wiser than Joseph, so he gave authority over all of Egypt to Joseph who was second in command only to the king himself (Gen. 41:37–42, NIV).

In each instance, when Joseph was promoted, he continued to utilize servant qualities as a leader. Joseph served Potiphar and refused to betray him; as prisoner-in-charge, he took care of the other prisoners and was “in charge of all that was done” (Gen. 39:22, NIV); and as the king’s second in command, he served the people of Egypt by ensuring that the impending famine did not decimate the country.

In the life of Joseph, observers can see that he went from a self-centered dreamer to a wise, discerning leader who exhibited integrity, trustworthiness, and humility (Kim, 2013) which resulted in elevation to and success as a leader. Joseph did not seek leadership or authority; rather, it was granted to him because of his diligent *service*. Joseph demonstrated the qualities of a faithful servant. Because of his virtue, integrity, and loyalty, he was promoted to positions of authority and became a “profoundly transformed leader” (Kim, 2013, p. 235). His path to second in command in Egypt is laden with lessons for contemporary leaders.

INTEGRITY IS FOUNDATIONAL

Integrity is one of many principles and character traits of leadership, albeit an important principle and trait. People determine whether or not to follow leaders, oftentimes, based on a leader’s integrity, or lack thereof. The phrase, *my word is my bond*, is used to imply that one’s words and behaviors align. Behavioral integrity, as described by Simons (1999), is simply the alignment of one’s words and actions. Credibility parallels integrity in that a leader is deemed credible if their words and actions are congruent. Kouzes and Posner (2017) found that people decide if a leader is credible and believable by first listening to what they say, then watching their actions. In other words, people want to know if leaders “walk the talk” and if they “do what they say they will do” (Kouzes & Posner, 2017, p. 43). When followers know a leader will follow through on what they say, they are more likely to trust and see the leader as dependable and reliable (Northouse, 2019). Integrity, according to Bennis (2009), is a basic ingredient of leadership and the basis of trust (p. 35).

Integrity also has to do with adhering to moral principles and values and has a strong connection to ethical leadership. Ethical leadership and integrity are linked, in that, together they “promote effective interaction between leaders and followers” (Engelbrecht, Heine, & Mahembe, 2017, p. 369). The role and behaviors of a leader are critical in providing an ethical and moral environment in an organization (Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009). Additionally, Neubert et al. (2009) propose, behaviors of ethical leadership are influenced by one’s moral authority and virtues. Virtue ethics, according to Fedler (2006), are not just about doing the right thing, but doing the right thing with the right motive and intent for the right reasons (p. 39). Six personal virtue traits of an ethical leader include:

- Character—honoring commitments, being truthful, and modeling espoused values;
- Competence—able to achieve results, demonstrates internal and external effectiveness, and exhibits technical, behavioral and organizational abilities;
- Commitment—has a passion for excellence, gives attention to detail, and willingness to go the extra mile;
- Courage—willing to take risks and challenge established paradigms;
- Clarity—communicates clearly and is candidly truthful; and
- Compassion—concerned with and sensitive to the needs of others (Caldwell, Hasan, & Smith, 2015, p. 1186).

Joseph was a servant whose actions and persona drew the attention of Potiphar. His role as servant made him no less a leader and Potiphar recognized it. One of the ways in which Joseph was likely able to gain the trust of Potiphar was through his integrity and character. Joseph’s integrity was tested when he found himself in a compromising situation with Potiphar’s wife. Rather than succumb to her propositions and womanly ways, he refused her proposals in an effort to maintain the trust of, and remain in good standing with, Potiphar. Unfortunately, through the misleadings, or specifically the lies, of Potiphar’s wife, Joseph lost his position. Even when a leader does the right thing for the right reasons, there are times when misguided information may prompt an unfavorable outcome. Joseph, however, acted on his moral principles by hurriedly leaving what one can surmise was a very tempting situation. However, Joseph’s

competence, courage to do what was right, and his commitment to excellence served to garner promotions in situations that seemed less than desirable.

Principle One: Christian leaders as servants demonstrate integrity through adherence to their moral convictions and the alignment of their words and actions.

TRUST IS FUNDAMENTAL

Trust is fundamental to the effective functioning of a community (Greenleaf, 1977); organizations are types of communities. Trust is earned over time (Bennis, 2009). As stated above, leaders build trust when they are found to be reliable, dependable, and demonstrate integrity. Trustworthiness, a character trait, is another word for honesty and consistency and is a critical aspect of effective leadership (Johnson & Hackman, 2018). Once a trusting relationship is established it must be sustained; therefore, trust-building is an ongoing process (Legood, Thomas, & Sacramento, 2016). A trusted leader is consistent, predictable and reliable; they communicate a vision and follow through even when there is uncertainty (Northouse, 2016). Lack of trust between leader and follower can inhibit employee performance, organizational growth and may be an indicator of a toxic culture. Effective leadership requires the trust of followers because, without followership, there is no leadership (Dale, 1987).

Public trust for organizations and organizational leadership has eroded due to the misdeeds, misbehaviors, and misguidance of some leaders. News reports have revealed the deceptive practices of Volkswagen regarding diesel emissions testing, Wells Fargo and the fake accounts scandal (Cavico & Mujtaba, 2017), the fraudulent practices of some global financial institutions in the Malaysian development scandal (Gabriel, 2018), and allegations of sexual misconduct by some priests and ministers of the church (Chipumuro, 2014; White & Terry, 2008). For some organizations, overcoming the mishandling of public trust may only be met by people who are willing to “*serve* as leaders” [emphasis added] (Greenleaf, 1977, p. 102).

The basis of servant leadership requires that leaders accept the role as well as the concept of being servant first and show concern for the needs of others, including their personal growth (Greenleaf, 1977). Inherent in servant leadership is trust. Followers of servant leaders trust that their

well-being and best interests are part of the leader's goal in building and growing an organization. Leaders must inspire trust as it is the element that allows leaders to lead (Birchfield, 2012). Covey (1989) offers this perspective, "Trust is the highest form of human motivation" (p. 178). Deposits of courtesy, kindness, and honesty into what Covey refers to as an *Emotional Bank Account*, will build trust.

Transformational leadership is a parallel theory to servant leadership. Both are people-centered (Echols, 2009) and include attributes of vision, integrity, communication, and empowerment (Stone, Russell, & Patterson, 2004). Transforming leaders engage with followers such that each lifts the other to "higher levels of motivation and morality" (Burns, 1978, p. 20). Internal morality and values are a guiding force for transformational leaders, and, like servant leaders, transformational leaders motivate followers to experience personal development and improved performance (Northouse, 2019).

Joseph inspired trust in Potiphar, the prison keeper, and the king. He was found trustworthy; thus, was given authority over people and resources. When trust was thought to be broken, as in the case of Potiphar, Joseph did not become bitter, instead, he accepted his new situation, continued to demonstrate integrity and act within his personal morals and values; causing him to gain new leadership roles. Joseph did not abandon his servant qualities; rather, he continued to invest in others by aiding and serving them. Joseph was also transformational as can be seen with the cupbearer. The story does not reveal why the cupbearer was imprisoned and found himself under Joseph's watch, but the reader can surmise that the king's trust of the cupbearer was somehow fractured. Perhaps under Joseph's leadership, the cupbearer's personal growth and transformation occurred which was rewarded when he was returned to his duties by the king.

Principle Two: Christian leaders as servants build and sustain trust recognizing that trust impacts follower commitment and overall organizational growth.

WISDOM IS THE PRINCIPLE THING

Wisdom is listed as one of the cardinal virtues (Fedler, 2006). Cardinal virtues are those virtues agreed upon by Roman and Greek *thinkers* (e.g., Plato, Aristotle, Seneca) and are the "hinge on which all other virtues

(are) hung” (p. 44). Those who act wisely do not act rashly; rather, they are prudent with the ability to assemble and evaluate relevant factors in a situation. Referred to by Fiedler as discernment, this is an effective quality in a leader. Wisdom is perceived to be a characteristic of great leadership and is important in three ways: (a) as a personal quality essential to effective leadership, (b) as knowledge and understanding garnered through various leadership experiences, and (c) as an integration of well-thought-out considerations and actions (Yang, 2011). Biblical scriptures also provide context for wisdom:

- it is more precious than rubies (Prov. 3:15);
- it is a form of protection (Prov. 4:6);
- it comes by way of humility (Prov. 11:2);
- gaining wisdom is a process (Luke 2:52); and
- it is available for the asking from God (Jas. 1:5).

The concept of utilizing wisdom can be surmised for each of the many leadership theories studied and reported on; however, it is likely recognized more in the situational leadership theory. Situational leadership, as the name implies, purports that, since every situation is different, different kinds of leadership will be required (Northouse, 2019). As servant, a leader should use wisdom to know what to do and how to handle varying situations. Creating a diagnosis of conditions and circumstances by surveying as many perspectives as possible along with exploring the underlying currents or causes can help a leader determine steps to encourage necessary change. According to Hersey (2004), situational leaders have to consider their own behaviors and readiness along with that of followers, then “tailor” their leadership responses and attempts to influence, accordingly (p. 55).

Joseph was able to tailor his role as servant and leader to the situations in which he found himself. As servant, Joseph understood his role and under whose authority he operated. No matter the level of leadership one holds within an organization, whether CEO or shop manager, there is always someone to whom the leader is accountable. As leader, Joseph utilized his authority to assess situations and act accordingly, always in the interest of helping and caring for others. Pharaoh recognized Joseph’s wisdom and discerning nature—“Since God has made all this known to you, there is no one so discerning and wise as you” (Gen. 41:39, NIV):

making Joseph his second in command. Wisdom, prudence, or discernment, whatever it is called, a leader who serves those within their leadership must seek it.

Principle Three: Christian leaders as servants seek to wisely dissect situations in order to determine potential courses of action.

PATIENCE REALLY IS A VIRTUE

Technological advances and societal changes have placed everything on a fast track. Messages can be sent in an instant, food heated or cooked in minutes, items ordered online and delivered within days rather than weeks. These are just a few examples of how the world now operates. In order to keep up, leaders are expected to make decisions and move organizations forward expeditiously. Eich (2017), however, notes that extraordinary leaders exhibit patience. Patience is not necessarily the absence of speed, although it is often perceived that way. Patience, according to Akhtar (2015), is the retention of hope coupled with the ability to wait without “restlessness and haste” (p. 95). Responding to problems or situations hastily can lead to flawed decision-making; therefore, leaders have to balance the desire to make quick decisions with the need to gather necessary information in order to make decisions that are in the best interest of the organization (Ulrich, 2017).

It has been determined by scholars that patience is an essential part of leader virtue (Haque, Liu, & TitiAmaya, 2017) and can be categorized as tolerant and persistent, as well as having forbearance and endurance (Ulrich, 2017). While the concept of virtue may be sensitive to cultural differences (Hackett & Wang, 2012), the understanding of patience supersedes cultural variances. Patience is a virtue—reflecting a leader’s character—that is foundational to leader action and is “acquired through learning and continuous practice” (Hackett & Wang, 2012, p. 874). Patience is determined to be a virtue of ethical leadership, spiritual leadership, servant leadership, and charismatic leadership (Hackett & Wang). Some leaders may not see themselves as having patience; however, it can be developed over time. A leader who exercises patience understands the purpose and function of their leadership within the organization. Eich (2017) describes patient leaders as purposeful, approachable, independent thinkers, empathetic, having a nurturing nature, and confident. These characteristics can be linked to additional leadership theories

including transformational leadership, authentic leadership, and leader-member exchange (Northouse, 2019).

Christian leaders need look no further than the Bible to find the relevance of patience. Joseph demonstrated patience. During his time of wrongful imprisonment, Joseph waited to be remembered. It was “two full years” (Gen. 41:1, NIV) after he interpreted the cupbearer’s dream that Pharaoh, too, had a dream and the cupbearer remembered Joseph. What did Joseph do during that time? He waited, and in his waiting, he developed patience. Joseph was patient, accepting the delay of his dreams to become a leader and someday have his brothers bow to him. The patience Joseph developed would prove valuable as he served Pharaoh, Egypt, and when he came face-to-face with the brothers who sold him into slavery.

Principle Four: Christian leaders as servants embody patience as a leadership virtue and understand it is necessary in order to produce thoughtful decisions.

INTENTIONAL FORGIVENESS

As with any relationship, relationships within an organization encounter conflict. Conflict in a work environment does not have to result in a negative, toxic atmosphere. Promoting forgiveness in the workplace can benefit peoples’ self-esteem and, ultimately, lead to improved organizational outcomes (Caldwell & Dixon, 2010). Forgiveness in the workplace can only occur, however, if there are structures in place to facilitate “absolution” and “atonement” (Eide, 2010, p. 1). A relational leadership style facilitates forgiveness in an organization. Relational leadership, associated with the leader-member exchange leadership theory (Uhl-Bien, 2006), is based on the relationship between leader and follower(s) and is integral to creating an environment where intentional forgiveness can occur (Ferch & Mitchell, 2001). Intentional forgiveness, as defined by Ferch and Mitchell, “is the deliberate decision to work through debilitating emotions and choose relational justice” (p. 78). Intentional forgiveness requires sincere and authentic communication followed by behavior that mirrors remorse expressed by the perpetrator and true forgiveness of the victim (Ferch & Mitchell). When there is conflict or mistreatment, there must be a safe place to work through the issue in order for intentional forgiveness to begin.

Conflict and mistreatment can make people feel disillusioned and victimized. Swindoll (1998) outlines three types of mistreatment: (a) undeserved, (b) unexpected restrictions, and (c) untrue accusations. He explains, *undeserved mistreatment* can come from any direction, colleagues, supervisors, and even family members; *unexpected restrictions* place people in a situation where they feel helpless, hopeless, or both, there is a feeling that the situation is beyond their control and change is out of the question; and *untrue accusations* are untrue statements that can destroy a person's reputation (Swindoll). With these experiences, forgiveness may be difficult to extend when people find themselves on the receiving end of mistreatment believed to be undeserved and certainly when it is unexpected. Forgiveness is a choice (Caldwell & Dixon, 2010) and leaders can create an environment that facilitates the opportunity to cultivate it. In a study about forgiveness, Zdaniuk and Bobocel (2015) found that leaders can promote it in the workplace. They found that leaders who exhibit idealized influence, an element of transformational leadership, create an environment where there are collective interests, and a sense of interconnected purpose such that followers have a "collective identity" (p. 866). The results of the study found that when leadership behavior raises collective identity there is *greater motivation* among followers to forgive.

While creating an environment for followers to forgive, leaders must also be forgiving. Brown, Trevino, and Harrison (2005) suggest followers look to leaders and leader behaviors for guidance for their own actions in the workplace and outside the workplace. With that, leaders who display a willingness to forgive provide an example for followers. Nelson Mandela's forgiveness of his oppressors is a well-publicized example of leader forgiveness. Mandela believed and fought for a free society for all. His protests and proclamations landed him in jail for 27 years; upon his release in February 1990, Mandela openly forgave his oppressors and eventually became president of his country (Nelson Mandela 1918–2013, 2014). As a promoter of non-violence, peace, reconciliation, and non-retributive justice, even after his death he continues to serve as an inspiration around the world (Jahanbegloo, 2013).

Going back to the story of Joseph, when his brothers came to him for food during the famine, as prime minister of Egypt, he did not turn them away. His last memory of his brothers was likely their anger toward him and being sold by them to a caravan of gypsies. His brothers did not recognize him, although he recognized them (Gen. 42:8), nevertheless,

he filled their bags with food to take back to the family (Gen. 42:25). It appears that he initially treated them roughly calling them spies (Gen. 42:9) but some theologians contend, that was part of Joseph's plan to eventually bring his family to Egypt (Buttrick, 1984). When Joseph eventually revealed himself to his brothers, he called them near him to forgive and release them from the act of selling him into slavery acknowledging that it was God's plan to preserve the land and them (Gen. 45:4–5). Upon the death of their father, Joseph, still a powerful leader in Egypt, had to reassure the brothers of his forgiveness for their transgression against him. Joseph had the power and the resources to take revenge on his brothers, especially since his beloved father was now dead, but Joseph reminded them, while their intent was evil, God's intent was good (Gen. 50:15–21). Joseph, even in his elevated role of prime minister of Egypt, was a humble, forgiving servant. As a powerful leader, he served not only Pharaoh and the people of Egypt, but his family.

While forgiveness is not always easy and, at times, may not seem reasonable, an organization where resentment and toxicity fester will experience constricted organizational growth which eventually will lead to a negative effect on the bottom line. Christian leaders can look to scripture for the importance of forgiveness and the encouragement to forgive. Examples include Col. 3:13, "Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the LORD forgave you" (NIV); Matt. 6:14–15, "For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins" (NIV); and Luke 17:3, "If your brother or sister sins against you, rebuke them; and if they repent, forgive them" (NIV).

Principle Five: Christian leaders as servants create an environment of shared identity and build structures that are conducive to giving and receiving forgiveness.

PRESENT YOURSELF WELL

Whether in the business world, the ministry, or volunteering, leaders must always present and represent themselves well. Christian leaders are not just representing themselves; they are also a representative of Christ. Presenting yourself well includes appearance, of course. When Joseph was called

from prison to go before Pharaoh, the first thing he did was clean himself up: “When he had shaved and changed his clothes, he came before Pharaoh” (Gen. 41:14, NIV). How one presents themselves is one way in which people establish their identity (Gosnell, Britt, & McKibben, 2011). Additionally, it is widely known that first impressions are often lasting impressions. Presenting yourself well, however, involves not only physical appearance but preparation, articulation, and confident humility. While it appears that Joseph was pulled from imprisonment suddenly and without warning, in fact, he had at least two years to prepare. From the time the cupbearer was released from prison and Joseph asked not to be forgotten for interpreting his dream, to when Joseph was called forward, was a two-year time period. The image of Joseph presented to this point is one of patient trust in God. He knew God would deliver him, so it can be surmised that he was prepared for his time of deliverance. Whitney Young, American Civil Rights leader and former executive director of the National Urban League, once said, “It is better to be prepared for an opportunity and not have one, than to have an opportunity and not be prepared.” Greenleaf (2002) purports that most people can be effective servant leaders if encouraged to prepare as soon as potential is identified. Therefore, preparation for leadership must be a priority (Greenleaf).

It is important that a leader is able to articulate the vision and goals of the organization in such a way that followers are willing to work toward them. Transformational leaders communicate organizational vision and guide followers to “transcend their own self-interest for the sake of the organization” (Yukl, 1999, p. 286). Humility is a characteristic associated with servant leadership. A study found, when faced with challenges, those with “greater intellectual and interpersonal humility” exhibited more servant leader qualities (Krumrei-Mancuso, 2018, p. 256). Humility should not be dismissed as a weakness or a lack of strength (Breedlove, 2016); rather, it is a lack of arrogance even in one’s own achievements.

Joseph was prepared for his deliverance from imprisonment, able to accurately articulate the interpretations of dreams (visions) and showed confident humble. His confidence was not in himself; it was in God. Because of his confident faith, Joseph was prepared, articulate, and humble. When he went before Pharaoh to interpret the dreams, Joseph made it known that it was not he who would interpret the dream, but God through him (Gen. 41:16). From previous experience and with simple faith, Joseph understood that God was faithful. Upon listening to all Pharaoh had to say, Joseph confidently explained the meaning of the

dreams. Had he shown any doubt, Pharaoh would not have believed him. Joseph's preparation, articulation, and confident humility not only got him out of prison but caused Pharaoh to give him charge over the "whole land of Egypt" (Gen. 41:41, NIV).

Principle Six: Christian leaders as servants seek to present themselves well through preparation, articulation, confident humility, and are considerate of their physical appearance.

GOD IS WITH YOU

The story of Joseph reveals some amazing hardships, circumstances, ups, and downs. From a young man who basked in his father's love and favoritism, to slavery, to overseer of Potiphar's household, to imprisonment, to second in command in Egypt, Joseph's faith in God never diminished. The scriptures reveal that God was with Joseph through each situation and His presence was recognized by others:

- When Joseph was sold to Potiphar: "The Lord was with Joseph and he prospered, and he lived in the house of his Egyptian master. When his master saw that the Lord was with him and that the Lord gave success in everything he did, Joseph found favor in his eyes and became his attendant" (Gen. 39:2–4a, NIV).
- When Joseph was in prison: "the Lord was with him; he showed him kindness and granted him favor in the eyes of the prison warden. So the warden put Joseph in charge of all those held in the prison" (Gen. 39:21–22, NIV).
- After interpreting Pharaoh's dreams: "So Pharaoh asked them, 'Can we find anyone like this man, one in whom is the spirit of God?'...you shall be in charge of my palace and all my people shall submit to your orders" (Gen. 41:38, 40, NIV).

Christian leaders can take heart and know, like Joseph, God is with them. Circumstances of life and leadership will bring ups and downs. What matters is the leader's response. Leaders accept responsibility for the organizations, groups, or ministries they lead. Taking a closer look at the word responsibility, Covey (1989) noted it can be divided into two words—"response" and "ability"—thus offering the stance that responsibility means having "the ability to choose your response" (p. 71). In

whatever circumstance that surfaces, leaders can also take the position of Paul: “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed” (2 Cor. 4:8–9, NIV). What is illuminated in this text is choice and attitude. The choice not to be crushed in despair, abandoned, or destroyed instead taking the attitude that God is in control. Joseph experienced many trials in his life that would knock even the staunchest Christian off course, but he held fast to his faith in God. Knowing that God does not show favoritism (Acts 10:34), Christian leaders can be assured that He is with them just as He was with Joseph. And, He can take what others mean for evil toward the leader, those around them, and/or the organization as a whole, and turn it into good.

Principle Seven: Christian leaders as servants understand that, no matter the circumstances, God is trustworthy and will never forget or forsake them.

SUMMARY

Greenleaf’s concept of servant leadership has evolved in the decades since it was first introduced; however, the basic construct remains that a person’s penchant to serve others is the main focus. Servant leaders demonstrate concern for others and a willingness to act on their concern, serve as trusted stewards, work toward equity for all, and act with high moral character (Johnson & Hackman, 2018). Likewise, transformational leaders build trusting relationships, have an effect on follower growth, motivate and coach followers, and encourage innovation and creativity (Echols, 2009).

The story of Joseph does not end when the king promotes him to second in command. The interpretation of the king’s dream which indicated that there would be seven years of plenty and seven years of famine came to fruition. During the time of plenty, Joseph wisely stored food in anticipation of the coming famine in order that the people would not starve. As the famine overtook the land, Joseph’s brothers, those who originally sold him into slavery, came to him to purchase food for the family. Joseph recognized them, but they did not recognize him. Harboring no bad feelings toward his brothers, Joseph gave them the food they needed and eventually revealed himself to them. He forgave them for their harshness toward him. Anyone in leadership can attest that it is not as easy as it may

Table 6.1 Leadership principles of “servant”

<i>Principle</i>	<i>Christian leaders as servants</i>
1	Demonstrate integrity through adherence to their moral convictions and the alignment of their words and actions
2	Build and sustain trust recognizing that trust impacts follower commitment and overall organizational growth
3	Seek to wisely dissect situations in order to determine potential courses of action
4	Embody patience as a leadership virtue and understand it is necessity in order to produce thoughtful decisions
5	Create an environment of shared identity and build structures that are conducive to giving and receiving forgiveness
6	Seek to present themselves well through preparation, articulation, confident humility, and are considerate of their physical appearance
7	Understand that, no matter the circumstances, God is trustworthy and will never forget or forsake them

Source Editor’s creation based on principles within the chapter

sound to be a leader and definitely not as glamorous as portrayed by television, movies or maybe even the story of Joseph. In Joseph’s story, he was betrayed by his family, sold into slavery, endured sexual temptation, and imprisoned for something he did not do. Yet, each time his response was to exercise wisdom, maintain integrity and trustworthiness, exemplify patience, and trust God as a faithful and dedicated servant, which led to promotion and the opportunity to care for others. The same opportunity to serve others, transform situations, and affect positive outcomes is available to all leaders who decide to accept the opportunity.

Table 6.1 is a composite of the principles that have been extracted from the story of Joseph as depicted in Scripture.

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Christian Leaders as Artists: A Three-Ring Cord of Creativity, Imagination and Innovation

Ca-Asia A. Lane

Orchestral conducting is an impressive leadership responsibility of communication, direction and artistic interpretation, that embraces instrumental and musical ingenuity. The lone artist role is both art, science and skilled mastery of the baton that chaperons the string, drum and wind instruments and on occasion brings them together with choral and melodic motion to creating prosody that impresses the senses of the audience. This creative environment of innovative sound is influenced by the conductor's creativity to bring together the musicality of individual groups such as the percussions, strings and winds (Khodyakov, 2007). This musicology structure serves as an organizational design that contributes to the dialogue of Christian the leader as artist with intergroup leadership skillsets. A Christian leader as artist with intergroup influence, aesthetically brings teams and groups together within an organization like, "leadership as a dance between different spaces" (Lindqvist, 2007, p. 207).

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Christian leaders as artists bring elements of creativity, imagination, intergroup synergy and communication skills to an organization. Bennett (2005) describes creative ideas as “creative juice” impregnated with the seed of artistic desire that flows naturally from the Christian leader toward others within the organization (p. 27). Nonetheless invisible creative attributes are a natural potential available to all of humanity (Milivojevic & Manic, 2018). Martin Luther outspokenly stated that he would gladly see the arts in the service of Him who has given and created them (Kepler, 1948, p. 64). These examples provide an invitation to explore contemporary Christian leaders as artists.

This chapter looks at Christian leaders as artists and their innate creative skillset that contributes to an organization. Managing and leading can produce forms of art considered by the organization (Atkinson, 2007, p. 185). To explore the Christian leader as artist, this chapter profiles Asaph, the Old Testament psalter identified by King David as Israel’s first music director, as the biblical exemplar, to demonstrate the connection between artistry, Christian leadership and intergroup leadership.

There is a divine connectedness toward biblical leaders and relevant study for the twenty-first century-Christian leader. Asaph’s character helps to reconcile the impact of the Christian artist at work and the Christian artist’s influence as it pertains to leadership. Examining Asaph’s life and skilled profession as a musical artist and leader supports seven principles that influence innovation for organizational growth as extracted from the following themes: skill and expertise; innovation; creating a culture of imagination; investment; intergroup efforts; communication and calling. Using intergroup leadership as a paradigm for understanding the art of bringing together three-ring cord teams, this chapter suggests the Christian leaders as artists can orchestrate and lead dynamic and multiple teams to work cohesively and impact organizations.

It is important to note, that the forthcoming interpretation process is a great deal of “revelatory submission over mastery” (Peterson, 2006, p. 57). In order to provide clarity and understanding without taking away from or adding to God’s divine meaning, this chapter is written with humility and attempts to avoid fallacies that would affect the original meaning of biblical texts.

ASAPH AS ARTIST

Artist is one of three occupations in the early periods of the Old Testament (Noland, 2005, p. 258). Socially, within many cultures, music, dance and instruments are mostly identified with the creative arts. Music delivers sound that invokes movement and instrumental collaboration that creates a three-ring cord of corporate worship. Pillars of artwork in the form of poems, riddles, parables and short stories design a collective masterpiece of art capstones in the Bible passed down for generations (Wiersbe, 2000, p. 132). Music was used during worship and was a part of the Jewish culture (Gen. 31:27; Judg. 5:3). However, King David made it a part of the daily Jewish worship experience. As a young man, David was a fluent poet and gifted harpist. As king, David's musical acumen inclined his ear to select Asaph to accompany his written words with musical instrumentations (1 Chron. 16:37). Asaph, along with Heman and Ethan, was appointed by the leaders of the Levites (1 Chron. 15:16). Asaph's musical legacy would reside throughout David's kingship. The Asaphite lineage is deserving of the following historical analysis.

Asaph is the Old Testament Levite appointed by King David as senior artistic leader of the musicians for temple worship (1 Chron. 16:5). Principally from the tradition of the Levites found in the Chronicles, Asaph's ancestry is traced to the lineage of Gershon the eldest within the direct line of the house and clan of Levi (Exo. 6:16–25). Asaphites were groomed for being first, in the lead, placed in positions of seniority (1 Chron. 6:1). Their Levitical legacy bears witness at the induction of the Ark where they are the only clan appointed to minister during this exclusive ceremonial occasion (1 Chron. 16:5) (Goulder, 1996, p. 321). They were employed as musicians during the dedication of Solomon's Temple (2 Chron. 15:13). Their voices were heard singing at the historical remembrance of Passover (2 Chron. 35:14–15). Their lineage is accounted for in the genealogies found in Nehemiah: being numbered as 148 "singers" (Neh. 7:44, ESV). Asaph's descendants were sought after by leaders for their ingenuity and skillset in keeping of the celebratory tradition, during the dedication of the wall of Israel (Neh. 12:27; 12:35). Their praise and worship were likened to the days of "David and Asaph..., chief of the singers" (Neh. 12:46, ESV). Their sensitivity and attentiveness to the sounds of God oftentimes extended a prophetic response to His voice, resulting in a message of encouragement, intelligence, deliverance and a reminder that "the Lord is with you" (2 Chron. 20:17, ESV).

Asaph's resume if applicable to the twenty-first-century Christian worship leader would include the titles of composer, supervisor, director, educator, manager and worship leader for the spiritual house. His number one responsibility was to leverage corporate worship for the nation of Israel daily (1 Chron. 16:37). Asaph was also selected by Levitical elders (1 Chron. 15:16–17) and placed in authority by King David for the training, equipping and development of “288 skilled and accomplished” (1 Chron. 25:7–8, ESV). As an extension of his musical artistic gift, one could debate that Asaph could not strike a note without moving his body to the sound of the music he created. Identified in contemporary worship as an extension of artistry, movement in the form of liturgical dance is inclusive to the family of visual arts along with sculpting, painting and graphic arts design.

A great deal can be learned and patterned from Asaph's character and office of leadership. His story holds special appeal to the culture of artistry and the ability to build musical teams that created orchestrate sound and innovative worship for the nation of Israel. Asaph inspires a creative pattern of professionalism, particularly the balance between an artist and leadership (Noland, 1999, p. 249). As will be discussed throughout this chapter, Asaph displayed skill and expertise—divine imagination that inspired creative worship and originality for the nation of Israel—that ultimately impacted generations that would follow.

There is not much extensive study contributed to the life of the Old Testament Levite outside of his famous psalms. However, Asaph as exemplar presents a special appeal to the biblical culture of worship through music, song and poetry, and, in this case, leadership. Exploring his story will also draw attention to the idea of how Christian leaders as artists navigate the seven principle themes addressed within this chapter as consideration for skilled and gifted leaders within any organizational structure.

CREATIVITY, IMAGINATION AND INNOVATION DEFINED

In the beginning, God created and everything created by Him is good (Gen. 1:1; 1 Tim. 4:4). Bible creativity starts with the heavens and earth as the canvas and the Creator of the ends of the earth as the artistic designer of mankind (Isa. 40:28). Creativity is defined as the production of new ideas, universal to solutions and approaches (Kelley & Kelley, 2013). Create also means to cast into molds, to squeeze and form into

preconceived shapes (Bennett, 2005). It is the ability to originate production inspired by new thoughts, oftentimes unexpected, yet satisfies the organizational task at hand (Sternberg & Lubart, 1991). Creativity is identified in individuals, groups and organizations. Creativity within an organization is about competitive reality and can rapidly adjust an organization's strategy. It is global, transformational and it of the future (Gumusluoglu & Ilsev, 2009). Creativity brings forth change, novelty and competition. In most contemporary organizations, creativity manifests as innovation (Kelley & Kelley).

When creativity becomes an illustration of communication, it transforms to innovation. Innovation is defined as the adaptation of systems and process of implementing the creative (Scott & Bruce, 1994). It is the transforming of "*aha*" thoughts into actionable ideas (Lockwood & Walton, 2008). It is the application of creativity or by which creative thought is applied (Amabile, Conti, Coon, Lazenby, & Herron, 1996).

A widely accepted definition of the two together supposes creativity as the individual novel and useful ideas and innovation as the organizational implementation of the aforementioned (Castaner, 2016; Gumusluoglu & Ilsev, 2009). This is evidenced in review of artisan greats such as Michelangelo, Albert Einstein, Prince Rogers Nelson and Steve Jobs; all of whom have built their professional reputation on creativity. Innovation is the process of their creativity evidenced in, the Sistine Chapel ceiling, the photon theory of light, organic electronic rhythm and Apple technology. These creative environments inspired the creativity of the artist to maximize their skillset for the benefit of the organization.

The importance of imagination goes beyond the analytical. Innovation will always be in a perpetual state of change because imagination provokes a response to the way creators handle the innovative process (Lockwood & Walton, 2008). Advancement in technology, no doubt sparked by imaginative thought and increased competition are reasons for the global emerging interest in creativity and innovation (Reiter-Palmon, 2018). How organizational leaders identify the most unique creative individuals within their organization and understand how to use them will set in motion the organization's ability to innovate. It is all determined by the creativity and imaginative aptitude of the people within the organization.

SKILLSET AND EXPERTISE

An artist understands that a conflict of ideas can lead to creativity (Cook, 2006, p. 159). Wiersbe (2000) attests that “Christian artists receive what they have as a gift of God and [artistically] create to the glory of God” (p. 131). So is the same for the Christian artist as leader in an organizational environment, serving as a steward of the organization’s creativity.

In the Old Testament, artists were known as the skillful ones with abilities and understanding, and who’s heart stirred because of the gift the Lord had placed inside of them (Exod. 35:10; 36:1–2). Asaph began his career as a cymbalist (1 Chron. 15:19) raised and groomed in the posture for leadership appointment to serve as the full-time, sole-in charge artistic leader (1 Chron. 16:7). Asaph’s creativity skillset and expertise include musical composer, writer, psalmist, prophet, visionary and gatherer of creative people. Asaph’s musical composition work bears the heading note, *for/or Asaph* also referenced as the Asaph guild and contributes to twelve powerful psalms within the Old Testament: Psalms 50, 73–83. His psalms generate wisdom and exhortation with a personal element that has an artistic identification (Buss, 1963, p. 382). The quality of the twelve Asaph psalms is charged in tradition, governance and experience (Goulder, 1996). In addition, Asaph’s oracle tone particularly gleaned in Psalms 78 and 79 indicate the role of a prophet (Ross, 2013, p. 159).

Historically within organizations creating a product that attracts and draws attention has often been delegated to the advertising team, the graphic design ministry or the teammate that can draw, paint or has an eye for the visual arts. Modern organizational management theory challenges leaders to think out the box in order to make a broader contribution to members, constituents and consumers (Lockwood & Walton, 2008). Although creating and creativity may be deemed as fun, it is also necessary within an organization to have a professional approach while building organizational strategy and uniqueness. Atkinson (2007) suggests that the development of aesthetic sensibility and experience is necessary for successful organizational leadership (p. 189). Art is a discipline (Luz, 2009, p. 47). Therefore, Christian leaders as artists have a measure of discipline that is developed and trained within their artistry skillset. Strategic ideas are no mystery to creative thinkers. One characteristic of the fifteenth-century Jesuits was the ability to be adaptive and creative which become the strategy to unlock potential and undiscovered opportunities (Lowney, 2003, p. 128).

As previously mentioned, creativity is often identified in three areas: individual, group and organizational. Professionally skilled and trained artists analyze and perceive the vision differently, and in essence use a thought process that is creative and distinctive at the same time (Lewis, p. 104). Team creativity involves a generation of ideas and solutions that culminate in an exchange of perspectives (Carmeli & Paulus, 2015). If neither individual nor team are recognized for corporate use or channeled correctly for application, organizational creativity could potentially be relegated to an early creative death.

Work environment and social climate have an impact on team creativity. Studies verify that a structuring leadership role has a positive impact on team performance (Pei, 2017, p. 374). Its purposeful to have a leader that can artistically guide and lead teams to collaborate and work together. It is likened to the process of weaving roles and identity for increased cross-collaboration for a diverse creativity team and outcome (Pittinsky, 2009, p. 129).

Principle One: Christian leaders as artists analyze and perceive things differently and use a creative thought process that is distinctive in organizational strategy.

CONTRIBUTE TO ORGANIZATIONAL INNOVATION

Innovation is the application, collaborative enterprise and productive process of creativity (Maric, 2017, p. 2). Innovation is about making improvements that will revolutionize the organization (Brynteson, 2013, p. 24). The Asaphite Psalms involved the work of Israelite leadership and a group of psalmist compositions that cultivated themes and forms of art that exhibited exhortation with a special kind of religious wisdom (Buss, pp. 384, 387). This serves as an example of organizational innovation.

Innovation includes human activity and leadership involvement in decision-making, problem-solving and organizational management (Kelley & Kelley, 2013, p. 121; Pisano, 2019, p. 179). There is a correlation between a positive leadership relationship and innovation (Gumusluoglu & Ilsev, 2009). Effective leadership is fundamental and necessary for innovation and organizational growth (Pittinsky, 2009, p. 52). However, effective innovation management, with tools such as strategy, initiatives and marketing, determines an organization's success and competitive edge (Agbor, 2008, p. 40).

A healthy medium transforms creativity into innovation through the ability of integrative and collaborative efforts across multiple platforms within an organization (Carlile & Rebutish, 2003, p. 1182). For radical new ideas and whimsical innovations that separate the extremely unique for the ordinary, organizations must minimize barriers to creativity (Carlile & Rebutish, 2003). Creative environments play a role in managing the tension between individual and creativity leading to innovation (Gilson, Shalley, & Ruddy, 2005). This role contributes to a culture of innovation where strategy, marketing and the balance of different values collaborate in order to contribute to the organizational structure. Christian leaders as artists cultivate innovation and advance on its improvements in order to revolutionize the organization. Lastly, innovation has the capacity of expanding globalization and has an important impact on an organization's strategy because it provides a model for creativity to thrive and succeed (Ernst & Chrobot-Mason, 2011; Kelley & Kelley, 2013).

Principle Two: Christian leaders as artists cultivate innovation, advancing on improvements to revolutionize the organization.

A CULTURE OF IMAGINATION

Every organization has a culture. Culture is formally defined as a pattern of shared assumptions learned by a group through adaptation and integration (Schein, 2010, p. 18). Culture will vary in strength and stability depending on the length of its existence, intensity toward the organization and history (Schein, 2010, p. 3). Culture shapes the character of the organization (Morgan, 2006, p. 122). Culture's human diversity within a framework can be expressed through a range of symbols pertaining to the cultural conversation (Ortner, 1973, p. 1344). The work of a healthy culture produces clarity and a sense of belonging within the Kingdom of God (Geiger & Peck, 2016, pp. 22–23). In order to create a culture that continually innovates and outperforms competition, imagination must be a part of and built into the organizational culture (Paradis, 2019, p. 20). It is an innate *superpower* of limitless supply (p. 17). David established a healthy worship culture when he provided structure for the Levitical worshippers, positioning them as one of the professional divisions, “to praise the Lord” (1 Chron. 23:5, ESV). This environment provokes a culture of revelation and imagination.

Asaph's psalms are defined as historical and judgment thematic, yet all display personal expression (Buss, 1963, p. 383). Psalms 77 and 78 express tones of exhortation that is authentic and worship are imagined during the time. Christian leaders as artists create an environment that fosters a culture of imaginative thought and a personal level of mental freedom that allows for transparent and open support to those who may have transformational ideas and vision (Robbins, 2010). Christian leaders as artists have the imaginational capacity to see the invisible, using systems and structures in place and imagine what can be for the design, project or organization (Paradis, 2019, p. 94).

God's imagination created the heavens and the earth. The Spirit of God wants to illuminate the minds of people in order to metaphorically allow for authentic expression painted on a white canvas where an artist's thoughts and ideas are captured safely and spiritually. Christian leaders as artists do not have to compromise transparency when curiosity yields imagination, because imagination fuels creativity, which ultimately leads to organizational innovation.

Principle Three: Christian leaders as artists create an environment that foster a culture of imaginative thought and a personal level of mental freedom that allows for transparent and open support to those who may have transformational ideas and vision.

INVESTING TIME AND RESOURCES

Investing in individual and team creativity is not analogous just to monetary spending or limited to financial domain (Sternberg & Lubart, 1991). Investment in time and resources yields the development of skill and growth. Resources include an array of elements such as funding, materials, systems and people (Amabile, 1988, pp. 155–156). The Scriptures identify Asaph under the authority of King David, having 288 trained and skilled musicians from young to old all qualified for service, appointed impartially, small and great, teacher and scholar (1 Chron. 25:6–8). This communicates a culture of investment in individuals and teams, and a community of skilled artists. In both a contemporary and global context, this culture of investment is also central to *Ubuntu*, a South African cultural concept which represents a leader philosophy of collective and group investment, togetherness and commitment to one another. Russell (2009) highlights *Ubuntu* as a moral right to the western perception of

individualism (p. 36). It is translated to, “I am, because we are” (Richards, 2018, p. 19). *Ubuntu* is appealing to Christian leaders as artists because it embraces the challenge of creating unity at work verses individuality and hyper-competitiveness (p. 93).

The Christian leader as artist considers the artistic worth of an individual and team overtime as a valuable asset and a part of the investment strategy of an organization. Investing in an individual and team’s creativity establishes a treasure troth of, “talent turned into performance” (Buckingham, 2005, p. 71). Part of the investing should also be in resources. The Christian leader as artist is familiar with resources for new innovations outside of the organization. Technology is changing at a faster pace to keep up with competition and organizational strategy. Sternberg and Lubart’s (1991) investment theory draw upon six areas of resources in which organizations can empower the artistic team to be successful in imagining and innovating. The resources include: processes of intelligence; defining and redefining the problems; Insights; intellectual style; personality, motivation and environmental context (Sternberg & Lubart, 1991).

Christian leaders as artists understand the importance of recognizing and rewarding creatively successful work as an investment (Lewis, 2016, p. 151). This challenges the Christian leader to consider the eccentric uniqueness of the team and to see the return on investment over time. Throughout the centuries after King David’s tabernacle pattern of worship, the lineage of worshippers through the Gershonite bloodline was so invested in the Levitical community that his investment in developing artists was passed on to his sons and their children’s children who would lead Israel into battle with praise (2 Chron. 20:14; 21); be present for the purification of the temple during the reign of King Hezekiah (2 Chron. 29:13) and be present with Nehemiah in the building of the walls (Neh. 13:13). Cutting edge investment is also the key of staying ahead in order to be an influencer of the industry.

Principle Four: Christian leaders as artists consider the artistic worth of an individual and/or team overtime as a valuable asset and a part of the investment strategy of an organization.

INTERGROUP LEADERSHIP

Where traditional leadership theory focuses on leader-follower relationships (Burns, 1978; Hollander, 1992, p. 46; Northouse, 2013, p. 6), intergroup leadership encompasses the challenge of bringing together and often reconciling diverse, complex, yet organized, functioning subgroups. Intergroup leadership forges a shared identity and promotes an overarching superordinate (Pittinsky, 2009, pp. 59–60). Rast, Hogg, and van Knippenberg (2018) define intergroup leadership as a process in which the leader recognizes interpersonal conflicts, identifies social identity concerns and is aware of group identity challenges between groups (p. 1090). Intergroup leadership is a collaborative effort of more than one formal group within an organization toward a joint goal. The purpose of the collaboration rests on the groups. Hence, effective intergroup leadership is contingent on the collaborative performance between the groups and creative leader relationships (Hogg, van Knippenberg, & Rast, 2012, p. 234).

Asaph was responsible for a diverse group of Levites with teams consisted of stringed ensembles, cymbals, trumpets and singers. He was placed in leadership to ensure continued celebration, praise and thanksgiving (1 Chron. 16:4–5). His leadership role included engaging other group leaders to ensure cooperation of skilled participation (1 Chron. 15:17–19; 2 Chron. 5:12). These present examples of cross-disciplinary team with creative intelligence greater than the sum of individual groups or persons (Lockwood & Walton, 2008, p. 133).

Pittinsky's (2009) extensive body of literature presents examples that bring groups, creative thought and ideas together, capturing practical voices in order to create organizational innovation. Further research suggests that intergroup leadership seeks to bring different groups together by lessening group ill-will and instead creating good-will (p. 18) with an overall objective to construct a superordinate identity that does not deconstruct existing subgroup identities, cultures and norms, but in turn builds cohesion and eliminate cross-group bias (Pittinsky & Simon, 2007, p. 587). Building an effective intergroup relationship requires a leader's innate skillset that understands the behaviors and functions across distinct subgroups and identifies what may affect the abilities of bringing them together to effectively function as one group or in support of one task.

Hogg et al. (2012) state that intergroup relational identity model explores how intergroup leadership is most effective when it builds an

identity that connects groups in intergroup collaboration (p. 241). It builds on the social identity framework, connecting contemporary leadership and intergroup relations and would be the best alignment for research studies of intergroup dynamics for the Christian artist in a structured organizational environment. This type of framework emphasizes one leader orchestrating collaborative intergroup unity for the totality of organizational relationships.

Aristotle once said, “the soul never thinks without a picture” (384–322 BCE). This can also be said, for the Christian leader as artist. The Christian leader as artist understands creativity as fodder when other works of creativity are present within the workplace (Lewis, 2016, p. 144). The Christian leader as artist is not opposed to multiple ideas and can package it from a different angle because many are gifted with the innate quality of patience (Prov 25:15). The Christian leader as artist understands that the imbalance of human creativity distribution starts with the Creator who makes all of us different, some more naturally astute in creativity than others (Questlove & Greenman, 2018, p. 23). This connection, along with skillset, allows for the Christian artist to be at the very heart of intergroup leadership in any organizational design. This however cannot be mastered unless the organizational leader pays close attention to the individual who thinks outside of the box during the in-and-out moments of creative projects (Questlove, p. 26).

Lastly, boundary spanning is an intergroup leadership model that may be most effective for the Christian leader as artist. Boundary spanning brings together groups in service of a broader vision (Pittinsky, p. 120). The model suggests six essential principles for the intergroup leader to use to span differences across teams or groups. The six principles include: buffering, reflection, connection, mobilize, weaving and transforming. All six inspire the ability for an intergroup leader to work across organizational boundaries to different diversity connections. Intergroup leaders understand the delicacy of the different areas, respectively, and how to include all three in a common intergroup effort of organizational harmony.

Principle Five: Christian leaders as artists understand the delicacy of organizational boundaries and use intergroup efforts to create organizational harmony that cuts across diverse teams.

COMMUNICATION IS KEY

European history speaks of a time during the nineteenth and twentieth centuries when artists collaborated across disciplines, creating a flourishing diatribe of composers, choreographers and collaborators. This resulted in a communicated innovative beehive of artistic activity (Noland, 1999, p. 90). Advancement in modern technology has expanded contemporary creative experiences, seemingly different in networking and collaboration which oftentimes create challenges in working together among artists. In contrast, artists develop and hone aesthesis and ascesis skills both of which contribute to the development of imagination (McCullough, 2015, p. 9). One of the most important qualities that senior executives look for in leaders is creativity. Studies suggest that creative leaders yield higher levels of inspiration, communicate ideas in unique fashion, and display initiable leadership style and interaction with others (Koseoglu, Liu, & Shalley, 2017, p. 799).

In building intergroup communication, the Christian leader as artist sees and senses and then conveys the experience to shape programs and team cohesion that considers the organization, the people within the organization and techniques that support both (Kelley & Kelley, 2013, p. 19). King David communicated his artistic vision to Asaph regularly when he would deliver psalms into Asaph's hands for exhortation composition (1 Chron. 16:8–36; Ps. 105; Ps. 136). Asaph's ability to facilitate the message through musical design was a source of communication. As such, the involvement of the Christian leader as artist encourages communication that influences the senses of others so that the expressed message of His art is clarified and interpreted (Wiersbe, 2000, p. 132).

Art is the activity of human making that transcends into practicality and acts of communication (McCullough, 2015). It is the Christian leader as artist who can effectively communicate across levels, bridge gaps in communication and minimize blind spots that may occur within an organization.

It is important to highlight that artistic temperament can develop when perfectionist critics of individual creativity and identity become the norm. Opposite is the competitive internal drive to artistically outshine. "Artists don't always work well together, nor do they always get along," which creates a great divide in the creative arts space (Noland, 2007, p. 92). Yet Christian leaders as artists must be the interpreters that help others to see and understand the experience (Wiersbe, 2000, p. 134). Individual

and group identity is also a communication-focused role in how others see the artist and how the artist sees others, and yet identity is the chief-tain of great divide within a group or team (Ernst & Chrobot-Mason, 2011, p. 84). Intergroup communication is the nexus to this as well as the next level of globalization. Some suggest creative ideas fail because organizations struggle to bring together creative contributions from different platforms or teams within the organization (Adner & Levinthal, 2008; Carlile, 2002). Others explore intergroup leadership as a means to successful collaboration and connectedness when there is perceived intra- and intergroup obstacles (Hogg et al., 2012, p. 238). Collaborative assessment suggests intergroup leadership is most effective when it builds an identity that connects groups in intergroup collaboration connecting contemporary leadership and intergroup relations (p. 241).

The Christian leader as artist is the synchronist of tension between collaborating groups within an organization. An innate ability of attention to detail in artistic content offers a leadership quality of having a balanced point of view and perspective within an organizational structure (Noland, 2007, p. 208). Litchfield, Ford, and Gentry (2014) developed the argument that select moderators bridge the gap between individual creativity and innovation through communication (p. 281). This same attention leads to the appreciation of *lectio divina*, which reminds us that “words are inherently ambiguous...never exact...influences how we interpret...affects how they are understood” (Peterson, 2006, p. 86). Where in the modern workplace, environmental innovation has its perfect work through creativity and factors levels of success through competitive advantage and strong economics. Old Testament survey employs an element of communicational interpretation, of which Asaph’s story demonstrates a unique balance of an appointed artistic leader transformational through the Levitical continuum and tribal legacy (1 Chron. 16:37).

Principle Six: Christian leaders as artists communicate across levels to bridge gaps and minimize blind spots that may occur within an organization.

CALLED AND SELECTED

In this final section, it is important to point out that Christian leaders as artists are called upon and sought out because of their personal quality

and artistic skill in leading others. In contemporary workplaces and leadership environments, research suggests that intrinsic motivation is the driving factor in perceived work influences toward creativity (Amabile et al., 1996, p. 1167). This is in line with God's pattern of creativity and the artist. God specifically identified by name Bezalel and Oholiab as skilled in their craft, intelligent and knowledgeable to devise artistic designs specifically for the Ark of the Covenant (Exod. 31:2–6). It takes wisdom to create and God's spirit uses creative skill in every area of artwork (Keck, 1994, p. 921; Ex. 31:3).

God's spirit was also present with Asaph and the group of Levitical worshippers when they used their skills to create and praise in unison, so much so that the house was filled with His glory (2 Chron. 5:12–14). The preservation and presence of the skilled and gifted of Asaphite descendants became crucial overtime in establishing continuity in worship throughout the Old Testament (Ezra 2:41). Upon the return to Jerusalem and Judah from exile, Asaph's descendants were called upon to lead in worship (Ezra 3:10). In the days of Nehemiah, the descendants of Asaph were sought after by leaders to keep the tradition and they prepared and skilled themselves to fulfill the call (Neh. 12:27–35).

These examples demonstrate that Christian leaders are called and selected. Because of their gifted treasures in earthly vessels and spiritual discernment, Christian leaders as artists are prepared to use their gifts and talents in support of the entire organization (Durham, 1987, p. 410).

Principle Seven: Christian leaders as artists are called upon and sought after because of their artistic quality and skillset in leading others.

SUMMARY

Within the organization, a Christian leader as artist is one who is able to absorb the creative work around them, because their tolerance to engage with the creative is a part of their leadership skillset. The Christian leader as artist is able to harness a stream of ideas and filter what is necessary for the canvas in front of them. This chapter profiles Asaph, the Old Testament exemplar as a worship leader and artist with intergroup influence. His example demonstrates Christian leaders as artists, involving seven principles identified throughout this chapter that are applicable in understanding the contemporary Christian leader as artist in an intergroup leadership setting. Asaph's biblical profession reflected in the

Table 7.1 Leadership principles of “artist”

<i>Principle</i>	<i>Christian leaders as artists</i>
1	Analyze and perceive things differently and use a creative thought process that is distinctive in organizational strategy
2	Cultivate innovation, advancing on improvements to revolutionize the organization
3	Create an environment that foster a culture of imaginative thought and a personal level of mental freedom that allows for transparent and open support to those who may have transformational ideas and vision
4	Consider the artistic worth of an individual and/or team overtime as a valuable asset and a part of the investment strategy of an organization
5	Understand the delicacy of organizational boundaries and use intergroup efforts to create organizational harmony that cuts across diverse teams
6	Communicate across levels to bridge gaps and minimize blind spots that may occur within an organization
7	Are called upon and sought after because of their artistic quality and skillset in leading others

Source Editor’s creation based on principles within the chapter

seven principles addressed in this chapter connect Christian leaders as artists to intergroup leadership. These themes—trained and skilled, innovate, imagination, investment, intergroup leader, communicate and called and selected—suggest the attributes and principles for the contemporary Christian leader as artists. Table 7.1 summarizes the principles identified within this chapter that culminates Christian leaders as artists.

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Christian Leaders as Coaches: Unlocking Potential Through Prophetic Relationships

Nathaniel Mizzell

Coaching is a concept familiar to countless people throughout societies across the globe. The simple fact of the matter is that when people are struggling with a variety of issues, they require coaching to produce the competence and commitment needed to get the job done (Kouzes & Posner, 2012). Coaching has a universal appeal that applies to any market, sector, religion, sport, or educational discipline. According to Kouzes and Posner, coaches make an up-front investment in strengthening others to produce results that the coachee might otherwise never achieve. Coaches motivate teachers to teach better, preachers to preach better, corporate executives to lead better, athletes to jump higher and run faster, and they inspire dreamers to dream bigger.

According to Passmore (2014), the rise of coaching seems unstoppable as it has continued to grow in popularity, application, and understanding over the past two decades. Passmore (2016) defined coaching as a form of development in which a person called a coach supports a learner or client in achieving a specific personal or professional goal by providing training

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and guidance. Wilson (2012) asserted that coaching is a critical activity which helps individuals and organizations reach strategic goals (Carbery & Cross, 2015). Segers, Vloeberghs, Henderickx, and Inceoglu (2011) stated that coaching has grown from a segmented profession to a flourishing industry since around 1981, particularly in Western economies. However, the concept of coaching reaches back as far as the Bible. Engstrom (1976) declared that all truth has its origins in the Bible, and this is what we will learn about coaching in this chapter. In this chapter, we will journey back in Scripture to a chance encounter between our biblical exemplar and coach, Ananias, and a man named Saul who was blinded by the Lord on the road leading to a place called Damascus. The purpose of our journey is to extract principles, characteristics, qualities, and attributes of coaching that are timeless strategies which are just as relevant in the contemporary postmodern society in which we live as they were over two thousand years ago.

ANANIAS: BIBLICAL EXEMPLAR AS COACH

One of the most riveting biblical stories is the historical account of the transformation of Saul of Tarsus. Saul of Tarsus is most notably known as Paul the Apostle, the writer of over two-thirds of the New Testament. Many people believe the Lord changed Saul's name to Paul on the road to Damascus, but that is not at all what happened. The fact of the matter is that Saul was of Jewish descent but born in the Roman city of Tarsus and given the Jewish name Saul and the Greco-Roman name Paul at birth (Porter, 2008).

The biblical narrative which leads to Paul's encounter with Ananias begins with the Lord confronting Saul in a vision as he was in route to Damascus to persecute disciples of Christ (Prince, 2017). According to Acts 9:8, the radiance and intensity of the confrontation left Saul blind and having to be led by others into the city (Wilson, 2016). However, according to Sanders (2018), the traumatic event along the road to Damascus was not the climax of Saul's experience and barely introduced Saul's reversal of the conviction to persecute Christians. Sanders asserted that the vital part of the chronicle doesn't happen when the Lord blinds Saul on the way to Damascus but once he is led there by those accompanying him. The presentation of the hero and biblical exemplar occurs after Saul is led by the hand to Judas' house located on the street called Straight in the city of Damascus (Acts 9:11).

In a detailed portrayal of the events which took place, the Bible introduces a certain disciple at Damascus named Ananias. According to Acts 9:10, the Lord spoke to Ananias in a vision concerning Saul. In stark contrast to Saul's unavailability, it is noteworthy to highlight Ananias' availability as he immediately responded "here I am, Lord" as soon as the Lord spoke to him (Acts 9:10, ESV). Ananias' response is indicative of a Christian coach's ability to not only hear but comprehend the voice of the Lord and be strategically positioned and postured to take action (Caligiuri, 2012). In Acts 9:11–12, the Bible records that the Lord gave Ananias specific instructions: (1) get up, (2) go to Judas' house located on the street called Straight, and (3) ask for Saul of Tarsus. Additionally, the Lord prepared Ananias by telling him that Saul received a vision that a man named Ananias would come into Judas' house, place his hands on him, and his ability to see would be restored (Røsæg, 2006).

Principle One: Christian leaders as coaches are discerning; having the ability to not only hear the voice of God but are positioned to respond to His voice.

CHRISTIAN COACHES ARE AGILE

Ananias displayed the characteristics and qualities of agility as one called by God to serve as a Christian coach in the life of Saul. Ananias illustrated agility in that once he verified and concluded that the vision he received from God was genuine, he embraced the instructions received and went his way to complete his assignment without delay.

However, the narrative at Acts 9:13–14 suggests that Ananias initially questioned the Lord concerning the authenticity of the instructions he received. Ananias first responded by telling his spiritual coach, Jesus, that many people were aware that Saul had persecuted the saints in Jerusalem and was on the way to Damascus with authority from the chief priests to do the same (Kelhoffer, 2010). Sanders (2018) proposed that Ananias was justifiably hesitant because he had heard how zealous Saul had been in attempting to eradicate the Christian sect and that he was coming from Jerusalem to arrest members of the Jesus believers and take them back to Jerusalem perhaps to suffer the same fate as the martyr Stephen. Ananias' reaction inherently suggests that there are times when it is acceptable for a coachee to seek clarification to ensure they clearly understand the instructions of a coach. The Bible sanctions such behavior in several places. For

example, in Exodus 2 and 3 when the Lord called and coached a fugitive (2:15) named Moses on the backside of the desert to be used by God to deliver the children of Israel from bondage in Egypt, Moses initially responded “here am I” (3:4) but afterward questioned God by asking “who am I” (3:11).

The nature of the task required cultural sensitivity as well because Ananias faced conflicting or opposing views. On the one hand, Ananias had to address the fear and lack of comfort with the surrounding community who only knew Saul as the zealous Jewish leader who had persecuted Jesus’ followers in Jerusalem and was now coming to Damascus to do the same. On the other hand, Ananias came face-to-face with the terrified and confused persecutor who had experienced a life-changing event that left him physically blind on the side of the road. It was a collision of two cultures, one old and one new, that required cultural agility on the part of Ananias.

To fully apprehend the intrinsic value of agility, it is needful to ascertain a contextual understanding of culture. According to Hofstede, Hofstede, and Mindov (2010), culture is a catchword for the patterns of thinking, feeling, and acting learned through social interaction. Default culture, according to Lingenfelter (2008), is learned from birth through parents, peers, and associations, with all of the inherent strengths and weaknesses of the surrounding society. The origin of the word culture is Latin and refers to the tilling of soil; however, in most Western languages it refers to civilization or the refinement of the mind (Hofstede et al., 2010). Because people from the same social climate shape its culture, it is a collectively learned phenomenon (Hofstede, 1991). Hofstede (1991) further posited that culture is the collective programming of the mind that distinguishes the members of one group or category of people from others.

According to Caligiuri (2012), cultural agility is the mega-competency that enables professionals to perform quickly, comfortably, and successfully across cross-cultural platforms. In the same way that agility relates to rapidly changing positions in physical fitness without losing balance, cultural agility relates to the global professional’s ability to combine individual skills and abilities, motivation, and experience to change directions to meet the demands of a given cross-cultural environment or experience (Caligiuri, 2012). Culturally agile professionals achieve success in multi-cultural, international, and cross-cultural situations by leveraging cultural adaptation, cultural minimization, and cultural integration (Caligiuri & Tarique, 2016).

Caligiuri (2013) further asserted that developing cultural agility requires active engagement in knowledge acquisition, experiential learning, and personal reflection. Additionally, Caligiuri prescribed the following seven approaches that globally minded leaders (coaches) can use to ensure success: (1) question all assumptions about culture; (2) learn how to learn about specific cultural differences; (3) build deep knowledge about other cultures; (4) become comfortable being uncomfortable; (5) ignore your passport stamps and frequent flyer miles; (6) get some passport stamps and frequent flyer miles; and (7) be honest with yourself.

Principle Two: Christian leaders as coaches are action-oriented; having the ability to process new knowledge quickly and transcend cross-cultural platforms for the betterment of others.

CHRISTIAN COACHES POSSESS A GLOBAL MINDSET

As Ananias contended with the instructions to go and meet Saul, he must have been reminded of the global mandate given by Jesus to go and teach all nations, baptizing them in the name of the Father and of the Son, and the Holy Ghost, and teach them to observe everything that the Lord had commanded (Mathew 28:19–20, KJV). Ananias was quite literally in the middle of a spiritual paradigm shift in culture from Judaism to Christianity, from religion to relationship, and from religiosity to spirituality. Ananias did not have the luxury of textbooks, theologians, or university scholars. Only armed with specific instructions from the Lord and unquenchable faith as a disciple of Jesus Christ, Ananias embraced God's global mission with the global mindset required to engage in a journey that would result in perpetuating the change advocacy instituted by Jesus during his earthly ministry. Interestingly, it is easy to interpret globalization as a contemporary phenomenon unique to the twenty-first century; however, the concept and mandate are biblical. God was able to use Ananias as a spiritual coach for Saul because Ananias possessed a global mindset. This global mindset is evidenced in God's instructions to Ananias. The Lord graciously confirmed His instructions to Ananias by telling Ananias yet again to go and explaining that (1) Saul was His chosen vessel to the Gentiles, and kings, and the children of Israel, and (2) that he, Ananias would be used to show Saul all that he would suffer for the sake of the Lord (Acts 9:15–16). By coaching Saul, Ananias became a part of the global work of the kingdom of God.

A global mindset (Cabrera & Unruh, 2012) and cultural agility (Caligiuri, 2012) are dynamic disciplines that work together in the lives of effective coaches. According to Cabrera and Unruh, neither are innate tendencies of us humans. While each of us possesses the capacity for each, Bazerman and Tenbrunsel (2011), contended that most of us overestimate our ability to be globally minded or culturally agile. According to Cabrera and Unruh, developing a global mindset and cultural agility requires personal development through ongoing formal and informal education to navigate through the stages of cultural illiteracy, awareness, intelligence, and agnosticism. No matter where we are in our respective pursuit to be globally minded or culturally agile, there is always more to learn and room to grow (Cabrera and Unruh).

Coaches are strategic leaders who must possess a global mindset and cultural agility to the degree that they are enabled to impact any life, leader, or organization that they touch. Global-minded coaches reach beyond the confines of their race, religion, or political affiliations to positively impact the lives of those that are outside of their comfort zone. According to Cabrera and Unruh (2012), being global means to think, act, and lead in a manner that will quite literally impact and transform the world. Global thinking entails much more than mastering personal goals, skills, knowledge, abilities, and objectives, but involves mastering the complexities and competencies required to develop others in today's fully globalized world (Cabrera & Unruh, 2012). Effective coaches are never closed-minded and more concerned with personal victories and outcomes than they are with developing the gifts and talents of others. Coaches are charged to do nothing based on selfish ambition or conceit, but to consider others as more important and significant from a posture and context of humility.

Responsible, accountable, and transformational coaches are sorely needed in the world today. We are collectively fortunate to be the beneficiaries of a priceless legacy from our ancestors. As recent political, social, and financial calamities demonstrate, ongoing success is not guaranteed and is delicate at best. We have in our possession a global world founded on a global marketplace containing limitless possibilities (Cabrera & Unruh, 2012). However, our success is not predestined, preordained, or guaranteed but requires authentic transformational servantleaders like Ananias who are empowered to restore sight to the blind and provide the coaching so desperately needed to shape the future of the world.

Principle Three: Christian leaders as coaches are strategic leaders who must possess a global mindset and cultural agility to the degree that they are enabled to impact any life, leader, or organization that they touch.

CHRISTIAN COACHES DISCERN BLIND SPOTS

Ananias was strategically used to hold up a much-needed mirror that objectively revealed to Saul a reflection of himself that he did not necessarily want to see. However, as a transformational coach and experienced guide, Ananias was able to restore and correct Saul's vision. Most profoundly, Saul lost his vision because he was sincerely wrong. Saul traveled from Jerusalem to Damascus to persecute and arrest honest law abiding citizens of God's Kingdom because of their ability to see, receive, understand, and accept God's revelation of Jesus Christ. No doubt Saul was a devout follower of the law of the Jewish faith. He was circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, and a Pharisee among the Pharisees (Eph. 3:5). However, those admirable qualities caused Saul to develop blind spots that prevented him from receiving the revelation of Jesus Christ. It is astounding that deeply religious individuals can possess or develop blind spots which prevent them from receiving the spiritual revelation hidden in the Bible.

Interestingly, Ananias was just as blind as Saul as it pertained to God's plan for Saul until the Lord revealed it to him in a vision. These respective inability to see constituted blind spots in the lives of both Ananias and Saul. According to Bazerman and Tenbrunsel (2011), blind spots are gaps between who we want to be and the truth of who we are in reality. Additionally, by responsibly addressing organizational, societal, and personal blind spots, we can close the gap between the organization we belong to and the one that is ideal for us (Bazerman & Tenbrunsel). Both Ananias and Saul were devout Jews; however, one was sensitive to God's paradigm shift while the other was zealously prideful about his religious belief system and subsequently lost his ability to see. However, God set in order a spiritual collision course that would bring these men together and enable Ananias to coach Saul, restore his vision, and empower him to see clearly.

Blind spots refer to incognizant breaches that exist between how moral we evaluate ourselves and the actual diagnosis of our ethics (Bazerman & Tenbrunsel, 2011). According to Pittarello, Leib, Gordon-Hecker, and

Shalvi (2015), ethical blind spots form when a person gives little conscious thought or consideration to ethical matters, which ultimately lead to ethical failure and scandals. Bazerman (2014) attributed blind spots to a lack of awareness that impairs the ability to identify ethical implication in a given situation. From a Christian worldview, while the term blind spot is not in the Bible, the principle and concept is woven into its fabric. For example, Psalm 19:12–13 states “who can understand his errors? Cleanse me from secret faults, keep thy servant from presumptuous sins; let them not have dominion over me; then shall I be upright and I shall be innocent from the great transgression” (KJV).

Kelly (2013) asserted that the success or failure of an individual or organization results from the effectiveness and ethics of leadership and coaching. To be an effective leader while at the same time a thoughtful, reasonable human being, one must put virtues before values (Kelly). According to Wright (2010), virtues are strengths of character which collectively contribute to an individual becoming a fully flourishing human being, while values relate to some aspect of human life seen as a prize. Kelly clarified further that virtues are behaviors that make a person good and values are things a person desires. Additionally, Colson (2011) asserted that self-righteousness is the belief that a person is so right that vulnerability to being compromised does not exist. Such pride is lethal. For contemporary Christian coaches, Romans 12:3 advises that a leader can become more aware of ethical blind spots and overcome them by not deceiving him or herself by thinking more of themselves than they should think, but to be humble and sober based on the measure of faith that God has given.

Further, it is essential for Christian coaches to stay connected to Christ. John 15:5 reminds believers that Jesus is the vine, and we are the branches. When Christian coaches abide in Christ and Christ abides in them the coach will bring forth much fruit; however, without the Lord, the Christian coach can do nothing. However, apart from remaining connected with Jesus, any coach is going to be exposed to the vulnerabilities that accompany blind spots.

Principle Four: Christian leaders as coaches possess the requisite self-awareness to address personal blind spots, while helping others to consider theirs as well.

CHRISTIAN COACHES LEAD OTHERS IN DEFINING MOMENTS

Defining moments are times in life when circumstances, situations, and conditions trigger conflict with personal values (Badaracco, 1997). As alluded to earlier, values are abstract notions of what is important in life to an individual (Wright, 2010). According to Vertsberger and Knafo-Noam (2018), values are desirable goals that motivate behavior, apply across situations, and exist in individuals, organizations, and societies. Defining moments establish character and clarify the authenticity of one's values (Bleich, 2015).

The divine encounter experienced between Saul and Ananias represented a defining moment for both men. Saul's values were defined by his system of beliefs based on Jewish law while Ananias' values emerged from his relationship with Jesus Christ. Saul's values motivated him to undertake a mission to persecute Jesus followers, which led to the loss of his ability to see. Ananias' values motivated him to yield to the Lord which led him to take on a mission impossible to visit Saul, restore his sight, challenge his values, and coach him into a new way of living. As a transformational coach, Ananias challenged Saul's religious paradigm, introduced Saul to God's new purpose for his life, strengthened Saul's spiritual leadership acumen, and prepared Saul to be the catalyst and change advocate the Lord would use to introduce the Gospel of Jesus Christ to the Gentiles, kings, and the children of Israel (Acts 9:15).

Christian coaching is invaluable during defining moments. Defining moments are especially scary for talented individuals who are called by God but are accustomed to making choices based on a secular worldview. Christian coaches guide by illuminating the problem and helping clients gain traction during defining moments (Badaracco, 1997). What is most astonishing is that illumination is provided by asking questions and providing answers only when necessary (Badaracco). Christian coaches introduce objective guidance during defining moments, and the coach is only interested in helping the client do their best so they can be their best (VanDenburgh, 2007). Christian coaches are subject-matter-experts in the practical application of the Word of God in trying times. Christian coaches specialize in helping clients make the most out of defining moments (VanDenburgh). According to VanDenburgh, the chances of following through and changing behavior is slim, but Christian coaches

greatly improve the odds of accomplishing goals, fulfilling dreams, implementing decisions, and realizing plans.

Principle Five: Christian leaders as coaches lead others to defining moments such that they are challenged, illuminated, and empowered to accomplish goals, fulfill dreams, make decisions, and realize plans.

CHRISTIAN COACHES ESTABLISH CRITICAL CONNECTIONS

Christian coaches take advantage of the network of relationships available. Acts 19:9 records that after receiving his sight Saul spent “certain days” with the disciples which were at Damascus. Considering that Saul went on to immediately preach Christ in the synagogues, it is reasonable to conclude that he was with the disciples for a considerable length of time. The plural use of disciples also indicates that in addition to Ananias other Jesus followers in Damascus emerged to embrace Saul. However, to this end, Ananias was not only used to restore Saul’s sight but coached other disciples in Damascus on the importance of receiving new converts into the Christian community. No doubt, this established an environment where Paul would learn the tenants of the Christian faith. According to Hesselbein, Goldsmith, and Beckhard (1997), research confirms that Christian coaching is most effective when critical connections exist with the surrounding community. Additionally, leaders who want to improve their leadership acumen are more successful when the people with whom they live and work are also involved in the process.

Principle Six: Christian leaders as coaches value networking and relationships and work toward developing kingdom partnerships.

A common contemporary Christian colloquialism states that Christianity is a team sport. Leyda and Lawson (2000) explored a coaching model for promoting spiritual formation based on a sports paradigm. According to Leyda and Lawson, the use of a coaching model has the potential to strengthen several areas which traditionally have been weak in evangelical Christian education practice. Leyda and Lawson rightly projected that a coaching approach to teaching and leadership would increase in popularity in a variety of fields outside of sports. Leyda and Lawson were not the first to propose that the role of coach might be instructive for those within the Church. Senter (1992) postulated that outside influences often spark

renewal to ministry. Stanley and Clinton (1992) categorized the coach as an intense type of mentor with the ability to empower others needing motivation, skill development, and help in making realistic applications to meet life's tasks and challenges. Additionally, Lines (1992) asserted that the coach is one of the important functional images for the religious educator. According to Lines, as a religious educator, a coach is a supervisor, a trainer, a motivator, and a strategist.

According to Leyda and Lawson (2000), a major disparagement of Christian education is that it focuses almost exclusively on the transmission of biblical information much like schooling in a classroom setting. Christian leaders have traditionally assumed the student will believe, commit, and practice biblical principles in their lives; however, no substantive change is far too often the outcome (Leyda & Lawson). According to Leyda and Lawson, while one cannot discount or take the role of the Holy Spirit or the receptiveness of the learner for granted, the traditional model is seriously flawed. Teaching for spiritual growth is complex and challenging. While students may be able to recite the commands and principles found in Scripture, the principles often conflict with deeply held contemporary cultural beliefs and values (Ciulla, 2014). One vital component in teaching for spiritual beliefs is the presence of a respected Christian coach with whom the student has a personal and caring relationship (Leyda & Lawson). Christian coaches are exemplars who serve as motivators and illustrators that students can assimilate, and their values and commitments are most often more caught than taught (Leyda & Lawson, 2000). The Apostle Paul became a great relational Christian coach due to his chance encounter with a Christian coach named Ananias.

Principle Seven: Christian leaders as coaches are educators, communicators of truth, and mentors who are highly respected by those with whom they work.

CHRISTIAN COACHES CAPTURE VISION FOR OTHERS

One of the most astonishing features of the Saul and Ananias account is the vision and dialog between the Lord and Ananias. The specificity and detail the Lord used to communicate with Ananias provided tremendous insight into His plans for Saul, and Ananias subsequently was equipped with a vision for Saul that Saul did not have for himself (Acts 9:15). Wilson (2016) alluded to the despondent condition of Saul as he sat at

Judas' house waiting for awaiting the arrival of a man named Ananias (Acts 9:12). According to Wilson, before the arrival of Ananias, Saul is left at Judas' house in a decimated state lacking basic bodily necessities such as food and drink. Wilson further suggested that the encounter with Jesus left Saul emasculated, powerless, and reliant on others to lead him to Damascus. Contrastly, Ananias' encounter with the Lord empowered him with a coaching plan for the restoration of Saul's vision and the blueprint for his spiritual renewal. According to Williams (1996), spiritual renewal concerns the growth and development of the Christian faith. It addresses the study of such basic matters as God and His relationship to the world, the nature of man and the tragedy of sin and evil, the person and work of Jesus Christ, the way of salvation, the coming of the Holy Spirit, the gifts of the Spirit, and the Christian walk (Williams).

McCluskey (2008) defined Christian coaching as an ongoing partnership between a coach and a client focused on the client taking action toward the realization of their visions, goals, and desires. However, the account of Saul and Ananias suggests that coachee's often lack clarity on the specifics of God's vision, plan, and purpose for their life. Therefore, according to McCluskey, Christian coaching is rooted and grounded in helping others ascertain a clear understanding of God's vision for their life. Christian coaching is beneficial for people from all walks of life. Christian coaches support people in taking on the mind of Christ and allowing Christ to be the wellspring of their hearts desires, and understanding God's giftings and calling for their life. However, Christian coaching is not a matter of someone who has expertise leading a client who lacks the expertise; or a "teacher to student" or "mentor to apprentice" relationship (McCluskey). McCluskey noted that Christian coaching is a collegial and collaborative connection in which the coach walks alongside the client to help them determine and make the most of the assignment to which God has called them.

Most importantly, coaching is about the client or coachee taking action. Therefore, Christian coaching is concerned with accountability which denotes the ability to give justification for acting or not acting in a fashion congruent with the coaching relationship. According to McCluskey (2008), coaches speak of "coaching the gap." The "gap" refers to the difference between the current state and the future position to which God has called the client (McCluskey). Whether the future state is the apostle to the Gentiles, a corporate executive, pastoral ministry, marriage, family, or the pursuit of life plans and dreams, coaching

supports individuals who take consistent and daily action to follow and be accountable to God for the life to which He has called the coachee (McCluskey, 2008).

Principle Eight: Christian leaders as coaches have a vision for others that they may not yet have for themselves and provide a blueprint for future growth and development.

SUMMARY

This chapter has presented coaching, a concept familiar to countless people throughout the world, as a discipline that reaches as far back in time as the Bible. It has engaged the chance meeting between Saul and Ananias to develop major themes for contemporary Christian leaders as coaches. While some coaches fulfill highly visible roles in politics, sports, and top-notch corporate organizations, far too many Christian coaches are unsung heroes contributing to the lives of countless clients the world over. The

Table 8.1 Leadership principles of “coach”

<i>Principle</i>	<i>Christian leaders as coaches</i>
1	Are discerning; having the ability to not only hear the voice of God but are positioned to respond to His voice
2	Are action-oriented; having the ability to process new knowledge quickly and transcend cross-cultural platforms for the betterment of others
3	Are strategic leaders who must possess a global mindset and cultural agility to the degree that they are enabled to impact any life, leader, or organization that they touch
4	Possess the requisite self-awareness to address personal blind spots, while helping others to consider theirs as well
5	Coaches lead others to defining moments such that they are challenged, illuminated, and empowered to accomplish goals, fulfill dreams, make decisions, and realize plans
6	Value networking and relationships and work toward developing kingdom partnerships
7	Are educators, communicators of truth, and mentors who are highly respected by those with whom they work
8	have a vision for others that they may not yet have for themselves and provide a blueprint for growth and development

Source Editor’s creation based on principles within the chapter

major themes highlight coaches as agile, global-minded, discerners of blind spots which guide during defining moments, establishing critical paths and capturing visions. Christian coaching is rooted in the belief that God has uniquely crafted and called every human for specific assignments (McCluskey, 2008). It is the role of the Christian coach to help others figure out the specific nature of their gifts and calling. Finally, according to VanDenburgh (2007), Christian coaches help people to complete assignments, become the people they want to become, and accomplish the goals they choose to complete. A coaching paradigm that uses the power of relationships surrounding the coachee is not only more effective, but it is also a living testament to the reality of the gospel of the kingdom of God (VanDenburgh).

Table 8.1 is a composite of the principles that have been extracted from the story of Saul and Ananias as depicted in Scripture.

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Christian Leaders as Ambassadors: Esther as a Representative of Two Kingdoms

Deborah L. Welch

Therefore, we are ambassadors for Christ, as though God were making an appeal through us. (2 Cor. 5:20, NASB)

The essence of the ambassador metaphor is a life of transformative service, in an alien or unfamiliar context (Burns, Shoup, & Simmons, 2014, p. 61). The ambassador role factors highly in representation to both internal and external stakeholders through interdependent coordination at all levels of the organization, including executive leadership responsibilities (Javidan, 1991), project team leader and mid-level manager collaboration (Yukl, 2012), and employee engagement (Rhee, 2004; Smudde, 2013). The biblical premise of the ambassador as representational leadership stems from two key sources. Foremost, God created mankind in His image from the beginning (Gen. 1:26–27, NASB) to function in His image by reflecting Christ in our callings and in the meanings that we create, whether expressed verbally or through our direct actions (Burns et al., p. 155). Secondly, Paul calls upon Christians to live as ambassadors of reconciliation in the world (2 Cor. 5:20) since we have been freely given

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dual citizenship in here and now, as well as the eternal kingdom of heaven (Burns et al., p. 51). This twofold kingdom citizenship thus consists of first, the spiritual orientation of Christian conscience in piety and worship and secondly one's earthly duties relating to the matters of the present life, such as food and clothing and observance of and enactment of societal rules, norms, and laws (Littlejohn, 2017). Based on the historical narrative of Esther, Scripture reveals emerging leadership in which believers reconcile the divine citizenship of the Hebrew people from Jerusalem with the kingdom of world represented by King Ahasuerus of Persia (Gregory, 2014). As a prominent biblical exemplar, Esther and Mordecai will be considered as embodying the key elements of an ambassador within this dual citizen model.

AMBASSADORS AS INFLUENCING AND REPRESENTING ORGANIZATIONS

The idea of employee ambassadorship, according to Smudde (2013), is neither new nor merely meant to be figurative. Indeed, all members of an organization possess a kind of insider status that enables them as authentic, credible representatives of their employers. Additionally, Rhee (2004) viewed employees as spokespersons for their organizations in the face of external and internal strategic audiences. Employees as ambassadors can shape the way the organization is viewed publicly and the reputation of the organization by important stakeholders, regardless of formal public relations messages (Rhee). Yukl (2012) described the ambassador role as a representing form of leadership responsibility. Top executives especially lead the organization by engaging with superiors, outsiders, peers, and subordinate units to coordinate sufficient resources and support (Yukl). Additionally, the ambassador role provides a buffer for work-units against interference from suppliers, clients, and other work-units (Yukl). Lobbying internal and external stakeholders on behalf of the best interests of the mission and relevant members, according to Yukl, can determine the success or survival of groups and organizations. Moreover, representative leaders need to consider timing as "a critical determinant of effectiveness," since "acting too early or too late can reduce the effectiveness of many behaviors" (Yukl, 2012, p. 76). Finally, other essential features of the ambassador role that will be explored in further detail including: communication, cross-cultural collaborative influence, meaning and culture making, and organizational citizenship behavior (OCR).

ESTHER: AMBASSADOR “FOR SUCH A TIME AS THIS”

In his commentary on the book of Esther, Matthew Henry (1988) exhorted that all Christians consider how God has placed them specifically where they are as stewards of their particular circumstances. Therefore, Christian leaders ought to study their vocations, seeking opportunities to serve God and his kingdom, alongside their neighbors in the earthly kingdom. Following the example given in the life of Esther, one might well heed the words of Esther’s cousin Mordecai, who implored of her: “And who knows but that you have come to the kingdom for such a time as this?” (Esther 4:14b, RSV). As exiles from their homeland, Mordecai and Esther lived as citizens in the kingdom of Persia until both were called into roles of influence as representational leaders (Gregory, 2014; Reid, 2008). Bridging the gap between their Hebrew tradition and the strategic rule of Ahasuerus, Esther emerged as an ambassador leader of influence serving dual roles of eternal consequence.

REPRESENTING TWO KINGDOMS

Burns et al. (2014) described Christian leaders as citizens of heaven and ambassadors to the world, called to represent both kingdoms well (p. 51). Today, most Christian leaders live figuratively in a foreign land, while representing another country or kingdom with our primary citizenship (Burns et al., p. 51). Esther, as with other Old Testament saints such as Daniel were physically exiled to live as aliens and foreigners in countries quite unlike their Jerusalem homeland. The life of an ambassador is one of transformative service while living in a context unfamiliar or different from our heavenly homes (Burns et al., p. 61). The lives of Esther and Mordecai in the Old Testament serve as physically tangible examples of the spiritual realities that Christian leaders may similarly encounter in our own callings. Jobes (1999) referred to the example of Esther for lay leaders, as one whom God raised in her secular vocation to enact his purposes in history.

The three-pronged role of an ambassador, according to Burns et al. (2014) involves: (a) representing the earthly king’s will and agenda—the laws of the land, (b) providing a means of service by stewarding resources and gifts given providentially in order to advance the interests of both kingdoms, and (c) expectation of the implied challenges of suffering and sacrifice experienced as one seeks to balance the interests of the homeland

with the dynamic demands of a host country (p. 61). Thus, the call to the ambassador vocation, according to Burns et al., poses first and foremost a holy calling from God, the king of the Christian's native country. As the mission of the ambassador is carried out through stewarding the talents and gifts, positions and opportunities, wisdom is required to serve both kingdoms and bring glory to God and our neighbors simultaneously. Ultimately, ambassadors serve as redeemed citizens of Heaven while playing a transformative role among others as earthly inhabitants of the world and workplace (Burns et al., p. 92).

Early in the narrative of Esther's ascendancy into her representative role as Queen of Persia, she observed the laws of the land and did not impose her own customs and allegiance on others in the earthly king's domain (Esther 2:20; Bush, 1996, p. 371). Later, when Mordecai requested for Esther to break protocol with the king's edict in order to prevent disaster for her own people, Esther responded, stating that to break the king's law and enter his inner court would subject her to being put to death unless the king extended special mercy (Esther 4:8–11). The pericope then initially depicted Esther acting in a subdued role of ambassador with regard for the law of the land. However, when crisis struck, she and Mordecai took the initiative and risk of responding for the good of their people and on behalf of the heavenly kingdom (4:13–14). Yet, both Esther and Mordecai continued to operate within the bounds of the rules of their present circumstances. Upon consultation with Mordecai, who reminded her of foremost allegiance as one of the Jewish people to the heavenly kingdom, Esther assented and agreed to embark upon the risky intervention by attempting to reconcile the two kingdoms (4:16). The following themes explore five key leadership behaviors exemplified by Esther which describe her ambassador roles as: (a) organizational citizens; (b) cross-cultural collaborators; (c) mentors; (d) change representatives; and (e) influencers of organizational culture.

AMBASSADORS AS ORGANIZATIONAL CITIZENS

One of the most prominent themes for Christian leaders as ambassadors involves exercising positive and proactive organizational citizen behaviors (OCR), such as peacemaking, loyalty, and protecting others, planned departure and succession, and celebration (Organ, Podsakoff, & MacKenzie, 2005).

Reconciliation

Burns et al. (2014) emphasized the importance of the ministry of reconciliation as evidence for those who belong foremost to the party of the “redeemed citizens of heaven” (p. 92). As such, leaders as ambassadors play a transformative role in bringing together diverse groups of people and individuals with different paradigms and experiences. Ambassador leadership exhibits peacemaking by de-escalating conflict and initiating mediation between factions (Organ et al., 2005). In a study of the relationship between pastoral leadership and organizational culture, Davis (2007) found that placing a priority on the reconciling mission of God throughout the world and into all nations had a direct impact on healthy organizational culture. Additionally, the transformative style of pastoral leadership, with high expectations, clear vision, and a supportive approach to individuals and the community, experienced higher participant rates in worship gatherings (Davis, p. 70). Moreover, ambassador leaders demonstrate protection of people, organizational resources, and reputations by stepping-into correct actual, perceived, and potential harms (Organ et al.). Thus, ambassador leaders who model reconciliation, peacemaking, and protection promote unity and engender OCR.

Much of Esther’s narrative demonstrates the disorder, displacement, chaos, and conflict that often erupts when the godly men and women inhabit, serve, and lead in cultures where others exhibit open hostility to the kingdom of God (Duguid, 2005). Yet, both Esther and Mordecai demonstrate humility and courageously balance between when to hold one’s peace and when to initiate the self-sacrificial step of mediating and reconciling both kingdoms. In Esther 4:16, Esther conveyed not only the firmness of her conviction, but also the “courageous determination” of a young Hebrew woman assuming responsibility to facilitate the resolution of one of the most momentous conflicts in biblical history (Bush, 1996, p. 400). When the king’s highest nobleman Haman, who had made himself an enemy of the Jews and the kingdom of God, petitioned and convinced the king to issue a decree to destroy all the Jews throughout the kingdom (Esther 3:8–11), King Ahasuerus issued an edict to his entire kingdom to kill and annihilate every Jewish man, woman, child, young and old on the thirteenth day of the twelfth month (3:13–14). Hence, the stakes of conflict in which Esther sought to resolve were of the highest order imaginable. Yet, as an ambassador and organizational citizen of

both kingdoms, Esther had been placed in a unique setting to exercise one of the most consequential leadership roles in history.

Succession and Departure

Modes for planning succession and departure also factor highly in the organizational citizenship behavior construct (Sonnenfeld, 1991). Distinguishing four types of executive leaders departing their organizations, Sonnenfeld found that the more charismatic leaders, which he termed monarchs and generals, experienced difficulty due to a strong attachment to heroic mission and zealous pursuit of their idealistic vision (p. 77). Often when transitioning to another role or retiring altogether, these more attached leaders undermine potential successors and the overall organization. Monarchs, according to Sonnenfeld, are not typically willing to leave voluntarily, while generals leave voluntarily, with an expectation to return at a later time (p. 77). Administrators tend to exhibit less charismatic leadership style, but cling to their roles beyond the scheduled time and internalize challenges well after leaving (Sonnenfeld). The fourth category, the ambassadors, promote better transitions by remaining in close relationship with their successors before and after the transition process (Sonnenfeld).

Leaders that operate from the ambassador role ensure more effective departure planning, because they focus on developing personal courage and empowering others (McCloskey, 2014, p. 159). By cultivating an “other-friendly” emphasis on subordinates, clients, stakeholders, and other followers, ambassador leaders ensure that relationships endure beyond their own tenure. In contrast to the ambassador role, McCloskey stated that leaders and cultures “that only serve themselves will find themselves on the fast track to irrelevance or on the road to extinction” (p. 166). As an anti-type of ambassadorship, Jobes (1999) described the prideful purposes of Haman as blinding him to his own inevitable downfall. Haman’s plot, which was designed to willfully and tragically exterminate his neighbors out of self-ambition and vengefulness, instead led to his own death and the extinction of his own legacy (Jobes, p. 238).

Celebration

Finally, proactive ambassador leaders engage the organization and its citizens in celebration (Organ et al., 2005). From the perspective of preserving one's kingdom, Burns et al. (2014) asked leaders and organizations to consider: "what will you choose to lift up and celebrate?" (p. 243). After undergoing the difficult and transformative processes of protecting, reconciling, planning transitions, and other organizational citizen actions, Burns et al. claimed that celebration as a community is essential for re-enforcing belonging. Since Jesus rejoiced in transformed lives and in the kingdom to come and wept with those who wept, Burns et al. suggested that leaders schedule organizational celebration and recognition through doxology.

Queen Esther, at the end of the scripture's historic narrative, confirmed with full authority the feast of Purim (Esther 9:29) to be celebrated as a day of joy and feasting (9:17). Mordecai's letter, with Esther's confirmation, established Purim as a day to be remembered and celebrated by the Jewish people to this day (Jobes, 1999, p. 227) and acknowledged by Christian believers as pointing toward the eschatological joy and rest that awaits them in the heavenly kingdom to come (Jobes, p. 221).

Principle One: Christian leaders as ambassadors model organizational citizenship behaviors, including peacemaking, protecting, loyalty, planned succession, and celebration.

AMBASSADORS AS CROSS-CULTURAL COLLABORATORS

As organizations expand influence across the global environment, Mathis (2010) posited that leaders must alter their perspectives and reframe their approach toward workplace diversity. Employees who embrace cultural diversity, training and development that expands the way they think about the workplace and the way they communicate to other employees should be positioned as cross-cultural leadership ambassadors for the organization (Mathis). Additionally, Mintzberg (1990) found that ambassadors specifically understood and applied intra-organizational and inter-organizational collaboration as a way of developing mutually beneficial relationships between diverse stakeholder groups. Likewise, Javidan and Carl (2005) discussed the importance of interdependent functions of diverse groups

based on intra-organizational interdependencies and extra-organizational relationships (p. 33). Sensitivity to global interdependencies, various sub-cultures, and diverse points of view enables leaders to improve negotiation and cooperation, while building networks that the organization can leverage for success (Luthans, 1988). Moreover, Peters and Austin (1995) demonstrated that when corporate leaders facilitate communication, coordination, and integration, they exhibit higher longevity. In terms of interaction with the external environment, executives that adopt an ambassadorial role tend to build healthy relations with external stakeholders, while representing their organization's best interests (Javidan, p. 34).

Cullen, Palus, Chrobot-Mason, and Appaneal (2012) adopted the ambassador approach in order to broaden military leadership. Using boundary spanning initiatives to meet increased worldwide demands for security, sustainability, and diplomacy, Cullen et al. experienced higher levels of collective accomplishment (p. 430). Collaboration and interdependent practices from the highest decision-making levels globally to the intermediate boots on the ground have benefited from the increase in diversity, collectivist approaches, and boundary spanning efforts (Cullen et al., p. 430). Similarly, Hughes, Palus, Ernst, Houston, and McGuire (2011) remarked that any comprehensive approach to governmental leadership efforts needs to use boundary spanning across leadership cultures in a collective effort that reflects more diplomatic, ambassadorial collaboration. Engaging all levels of stakeholders to promote transparency and improve awareness of the situation, the ambassador approach facilitates an appropriate balance between sides that sometimes seem to be in competition or conflict with one another (Hughes et al.).

From a global, cross-cultural perspective, meta-leaders rely on delegating followers to serve as ambassadors for amplifying the vision, work, efforts, and intentions of the meta-leader (Marcus, Ashkenazi, Dorn, & Henderson, 2007). These ambassador representatives create networks using their own social capital with counterparts serving in other organizations (Marcus et al.). Support from those in the follower-ambassador role, according to Marcus et al., leverages influence and activity that could not be achieved within the normal scope of the meta-leader's direct authority. Moreover, meta-leaders model ambassador actions and behaviors that followers imitate, behaviors that could include both strengths and weaknesses (Marcus, Dorn, Ashkenazi, Henderson, & McNulty, 2009).

The writings of Josephus described the cross-cultural reach found in the Esther narrative. While in exile, the Jewish practice was to conduct

their lives based on the best examples of their host nations (Chalupa, 2016, p. 139). In most cases, the Jewish exiles worked to implement justice and to support the earthly governments, and in exchange, they were permitted to live according to the customs of their own Pentateuch (Chalupa). According to Josephus (as referenced in Chalupa), Esther and Mordecai were able to acculturate to the Persian culture, norms, and laws without relinquishing their own core identity, and so mostly lived at peace as without presenting a misanthropic testimony (p. 159). As Esther received the crown and title of Queen and Mordecai had been given a place at the king's gate, both of them demonstrated loyal observance to the culture and norms (Esther 2) while also remaining true to the core identity as Jews (Esther 3:2–4).

Principle Two: Christian leaders as ambassadors collaborate and create cross-cultural opportunities to bridge the priorities of both the sacred and secular.

AMBASSADORS AS LEVERAGING MENTORSHIP

At the foundation of his leadership philosophy, Bennis (2010) advanced the concept of mentorship as care for the individual's spirit in which leaders prepare, develop, challenge, encourage, and touch their people through vision and passion. Nahavandi, Denhardt, Denhardt, and Aris-tigueta (2013) conducted a case study of an ambassador program that mentored emerging women leaders across the globe through a cooperative, cross-cultural effort that leveraged a one-on-one mentoring process. The program helped women gain education, training and support needed to increase contributions and benefit from the example of established leaders (Nahavandi et al.). Mentors from the ambassador program encouraged emerging leaders from a cross section of industries, including banking, retail, entertainment, and non-profit leadership to develop the capacity to transform their lives and circumstances and extend their sphere of influence (Nahavandi et al.).

Similarly, in the field of education, teachers, administrators, and school librarians alike viewed the concept of a mentoring as a useful way to recruit and retain newer teachers, office staff, and media specialists to fulfill crucial fields in the future (Solomon & Rathbun-Grubb, 2009; Ekundayo, 2011). In a study conducted by Chen, Liao, and Wen (2014),

mentoring was determined to exhibit a mediating role of psychological safety, positively effecting work and relational attitudes. Unlike simple mentoring, leadership from the ambassador perspective provides a significant framework for developing mentorship programs and relationships that go beyond the supervisor to employee dynamic. Indeed, meta-leaders, according to Marcus et al. (2009) serve as the ultimate ambassadors and mentors: the prototypical leader of leaders. They foster leadership development throughout the system, beginning first at home among their constituents, by understanding that true leadership is embedded at multiple levels with many people (Marcus et al.).

Mordecai and Hegai demonstrate two key examples of the meta-leader type in the narrative of Esther's ascendancy as ambassador. Throughout, Mordecai played a crucial role in mentoring Esther into her role as Queen and ambassador to the Persian kingdom (Esther 2:7). Likewise, during Esther's time in the king's court as she prepared for the role of Queen, she contentedly took the suggestions given by the king's eunuch, Hegai (2:25). Breneman (1993) stated that Hegai would have known King Ahasuerus preferences, as well as the customs and adornments proper to the Persian culture. Esther's acceptance of mentorship from Hegai and Mordecai enabled her to win the king's trust and favor, ultimately for the good of both kingdoms.

Principle Three: Christian leaders as ambassadors leverage mentorship from other experienced leaders for the common good.

AMBASSADORS AS CHANGE REPRESENTATIVES

According to Smith (1994), "ambassadors see the present from the point of view of the future" (p. 67). Expressed as a form of change through representation, ambassador leadership follows a pattern of strategic vision that emphasizes what is possible and a mission of virtually living backward in time (Smith). By imparting their vision and culturing-changing process to others, people throughout the organization are emboldened to speak and act as representatives of breakthroughs and to transcend cultural limitations (Smith). Men and Stacks (2013) extended the concept by considering the impact on internal and external relations. The representational model revealed that employee empowerment and engagement could generate positive word-of-mouth communication as an internal driver for improving group and organization reputation, as well as

building reputation external to the organization (Men & Stacks, 2013, p. 184; White, Vanc, & Stafford, 2010, p. 56). Employees with favorable attitudes toward their leaders and organizations become corporate ambassadors, serving as a kind of company-wide public relations force (Haywood, 2005, p. 29). Similarly, Vallaster and De Chernatony (2006) emphasized the role of leadership for internal brand building.

The successful ambassador leader, according to Vallaster and De Chernatony (2006), mediates between the corporate or higher-level leadership structures and the individual employee to integrate identity and internal brand building. When individuals at all levels of the organization grasp and internalize the message, the brand image becomes clear and consistent, and employees become brand ambassadors themselves. Men (2014) also described the importance of having a favorable reputation among insiders as well as external audiences, because as individuals come to identify with the brand, they become de facto ambassadors themselves. Also, the acquisition of emotional capital from building reputation creates a sense of loyalty and security.

When Queen Esther went to the king to plead the cause for her people, she was reluctant, since doing so violated the law of the land (Esther 4:16). Yet, she decided to make a clear, life-altering choice, one which DuGuid (2005) described as containing two unpalatable alternatives (p. 51). She could remain blurred in the shadows of the two kingdoms, as an “undercover believer” becoming even more private about her faith and denying her association with the covenant community of the Jews, which Mordecai warned against. Or, on the other hand, she could risk her life and end up like the two eunuchs that were hung for going against the king (Duguid, p. 51).

In an attempt to show solidarity with her Jewish identity, while also honoring the wishes of her earthly king, Esther resolved to seize the moment (Baldwin, 1984). She enlisted the support of others, requesting that all the Jewish community in Susa fast for her three days and nights (Esther 4:16). She then approached the king in as worthy a manner as possible and throwing herself on the king’s mercy, knowing full well that her approach would breach the law of the land. Certainly, when the king stretched out his scepter and saved the life of the queen (Esther 5:1), his change of mind came as a direct result of the way Esther had lived her life in his presence. She understood the future first and made the choice to fulfill her role in the moment based not on cultural limitations, but on what she believed best for the future of the people she represented.

Principle Four: Christian leaders as ambassadors facilitate change by representing others first and preserving the reputation of the community.

AMBASSADORS AS INFLUENCERS OF ORGANIZATIONAL CULTURE

In the ambassador role, leaders can either choose to be passive recipients in their positions or active influencers of the organizational culture (Lumby & Foskett, 2008). When ambassadors act as participating citizens among other cultures, Lumby and Foskett stated that they work toward facilitating change and instituting improvements by seeking to both leverage and shape their immediate culture. Further, the uncertainty of the environment incites active influencers to use constructive conflict as a means of proposing alternative perspectives, diverse solutions, and adaptive processes that encourage a reciprocal culture of give and take (Lumby & Foskett, p. 43). The heart of ambassador leadership, then, acknowledges the need for either necessary alignment or challenge to the dominant culture. As the culture is shaped to engage moral and ethical dilemmas, Lumby and Foskett posited that those in the active ambassador role help others navigate the twofold decision-making process of whether to embed and adopt cultural assumptions or to advocate for change to the dominant culture (p. 60). In Esther's narrative, cultural alignment takes priority initially, as her cousin Mordecai helps equip her in the new role of Queen by developing the competence and confidence needed as she assumes her opportunity for intercultural influence.

Culture-shaping ambassadors model what they preach and serve as ethical leaders that enable a culture of change (Hames, 2013). By creating an *others-friendly* setting, they relate directly to and empower followers to do the right thing (Bennis, 2010). Since the ambassador function flows from the *head* dimension of servant leadership, according to Coetzer (2018), the ambassador primarily serves by sharing and enacting a higher purpose and vision (p. 158). Oftentimes, enacting the vision and purpose organically requires inverting structures to activate fresh "hands" within the organization (Coetzer, p. 158).

By the eighth chapter of the book of Esther, events have unfolded such that a major reversal and kingdom inversion comes to light. After learning of Haman's plot, the King issued a decree to revoke the previous edict to annihilate the Jews (Esther 7:8). Mordecai initiated a reversal as well. Instead of echoing the total destruction of Haman's family, based

on 1 Samuel 15:2–3 which called for Haman’s ancestors, the Amalekites to be annihilated, the new decree focused on those aimed at attacking the Jewish people (Jobes, 1999, p. 185). Unlike Haman’s decree against the Jews or the one given to Mordecai’s ancestors in 1 Samuel 15:2–3, Jobes stated that the Persian Jews were allowed them to defend themselves against attackers (p. 186). Moreover, according to tradition and biblical theology, the Amalekites served as representatives of the enemies of God, who like Haman were set upon destroying the representatives of God’s kingdom (Jobes, p. 186). A further example of kingdom inversion is that, for Christians today, the enemies of faith and the kingdom of God are no longer represented by flesh and blood (Eph. 6:12). Rather, today’s Christian leaders face spiritual enemies with whom they battle in the realm of prayer and spiritual warfare (Eph. 6:13–17). In yet another reversal and kingdom inverting truth, Paul pleaded as “an ambassador in chains” with Christian leaders in the Ephesian church to proclaim the good news of salvation in the gospel message to his physical enemies and captors (6:20, NASB). In the same way, Christian leaders today can seek to reverse the powers of the kingdom of darkness in our midst.

Principle Five: Christian leaders as ambassadors understand the balance between assimilating into and shaping organizational culture.

CULTURE-SHAPING COMMUNICATION

Effective culture-shaping relies heavily on communication that reflects wisdom, rather than merely transmitting information. According to Men (2012), employees are organizational ambassadors on a daily basis and informal spokespersons that represent the organization to external stakeholders based on the mode and content of their communication. Moreover, the effects of organizational leadership on strategic internal communication and employee outcomes, especially in this increasingly connected social media age, contribute directly to the success of the organization (Simon, 1999). Therefore, two-way communication that is employee-centered and responsive should guide daily and routine practices in order

to achieve employee communication effectiveness (Men, p. 171). Multi-level communication that reflects transparency tends to cultivate quality relationships between the organization and its employees, including employee's sense of belonging and favorable impression of the mission and vision (Kang, 2010). Likewise, employee engagement potentially creates a positive organizational culture and promotes supportive behaviors (Kang). Furthermore, employee communication of information proliferates through social media as information networks carry vast amounts of data and dialogues allowing unprecedented access to a limitless body of knowledge (Grates, 2010, p. 4). Failure to leverage and manage this content sharing can have unanticipated consequences. However, culture-shaping leaders understand that when employees receive relevant and important information through their networks of communication, they can become the best ambassadors for getting the word out (White et al., 2010). Other positive impacts of an effective communication system include employees that: (a) share a strong sense of purpose, individually and corporately; (b) possess increased motivation at work and spend more time and effort on their work; (c) demonstrate more connections and mentoring investments; and (d) become ambassadors of the organization (Steger & Dik, 2010, p. 137).

Even more important than communication and information sharing is the cultivation of wisdom. Burns et al. (2014) referred to the Christian notion of meaning-making, in which believers engage as image bearers and representatives of God and who create meaning by developing true wisdom (p. 154). Functioning in the image of (Gen. 1:26, NASB), believers live to reflect Christ in this world and in the meaning we create, including verbal and nonverbal manifestations (Burns et al., p. 154). Withal, Christian leadership is not morally neutral; therefore, we need to seek a legitimate and biblical framework for decision making and for determining values, priorities, and virtues. Burns et al. asserted that Christian leaders as ambassadors construct decisions and actions that align rightly with Christ's priorities and mandates for the heavenly kingdom, while simultaneously seeking to honor the various customs and values of the earthly kingdom, or "host country" (p. 217). Paul spoke of the discipline of "taking every thought captive to the obedience of Christ" (2 Cor. 10:5b, NASB). Moreover, believers are promised they will be given "more insight" than the teacher and more understanding than the aged (or the elders) by seeking to obey the Lord (Psalm 119:99). Furthermore,

Burns et al. recalled the threefold alignment of the scriptures, the leading of the Holy Spirit, and the sound judgment of wise counselors as a trusted method for discerning wisely (p. 216).

In Genesis 1:27, humanity is endowed with the wisdom and creativity to exercise dominion and to act as creational ambassadors for the Lord in the Garden of Eden. Wisdom leading to creativity leverages relevant patterns of knowledge in order to do what's right and good. However, it takes time to identify all the applicable story lines, to sift through competing values, and to evaluate the alternatives (Burns et al., 2014, p. 223). When evaluating the data, new discoveries and solutions tend to arise as the researcher evaluates data and learns that some paradigms need modification. Wisdom and discernment come with time as an acquired practice which is passed through mentoring and experience (Burns et al., p. 224).

ESTHER AS THE CHIEF CULTURE INFLUENCER

Esther exhibits exemplary communication and trust building that juxtaposes the narrative's antagonist, Haman. When Mordecai learned of the plot to kill the king, he went to Queen Esther, who in turn informed the king on his behalf (Esther 2:22). After investigating the report, the king had the officials executed for treason (2:23); however, Carruthers (2008) claimed that some traditional accounts of King Ahasuerus portrayed his judgment as possibly lacking in prudence and care (p. 158). In either case, when the narrative describes Esther's intervention, she had to undergo the process of building social capital and gaining trust with the king in order to convince him to change course. She also acted patiently, waiting for the correct timing before approaching the throne (Esther 5:1–3), by showing hospitality (5:4–6), and by patiently preparing to petition the king with information and a request for the king to reverse his own decree (7:3–4). By earning the king's trust and through building emotional capital, Esther communicated boldly and acted selflessly in wisdom to create one of the scripture's most culture-defining moments: the preservation of God's people in the midst of man's kingdom.

Principle Six: Christian leaders as ambassadors influence culture by enacting vision and purpose through wise communication and by modeling what they preach.

SUMMARY

The ambassador’s role involves transformative service within an alien and unfamiliar context (Burns et al., 2014, p. 61). Representation from the executive level down to the front-line worker occurs through internal and external interactions and communication. The representational leadership found in scripture defines the life of the Christian as one of dual citizenship in the twofold kingdom of God and kingdom of man. As ambassadors of Christ, believers serve as organizational citizens, cross-cultural collaborators, mentors, change representatives, and organizational culture shapers. Esther, as the biblical exemplar, emerged into an ambassador form of leadership, in which she served to reconcile the promise of divine citizenship to the Hebrew people with the earthly kingdom of Persia, ruled by King Ahasuerus (Gregory, 2014). While Esther represented the prominent biblical exemplar of an ambassador within the dual citizen model presented in this paper, other biblical examples can be found in the Old Testament, such as Daniel, some of the other prophets, and Boaz, the kinsman-redeemer. For today, Christian leaders serve the two kingdoms as an earthly kingdom and spiritual kingdom. Unlike the Old Testament Hebrew people, we do not look back to the physical temple as our heavenly home, but rather we look forward to the heavenly place where Christ is seated and reigning over all things and making all things new again (Rev. 21:5).

Table 9.1 is a composite of the principles that have been extracted from the story of Esther and Mordecai as depicted in Scripture.

Table 9.1 Leadership principles of “ambassador”

<i>Principle</i>	<i>Christian leaders as ambassadors</i>
1	Model organizational citizenship behaviors, including peacemaking, protecting, loyalty, planned succession, and celebration
2	Collaborate and create cross-cultural opportunities to bridge the priorities of both the sacred and secular
3	Leverage mentorship from other experienced leaders for the common good
4	Facilitate change by representing others first and preserving the reputation of the community
5	Understand the balance between assimilating into and shaping organizational culture
6	Influence culture by enacting vision and purpose through wise communication and by modeling what they preach

Source Editor’s creation based on principles within the chapter

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Christian Leaders as Educators: Leading a Culture of Learning and Innovation

Kenneth S. Dixon

Titus 2:11–12 says: “For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly” (NRSV). The word *training*, according to Thompson (2001), has the connotation that emphasizes that this grace, by the incarnation of Jesus Christ, is a saving and inviting divine endowment with limitless mercy extended attached that is for every man, woman, and child. Further, Smithson (2003) insisted that in the original Greek, the word for grace, which is translated from the Greek word of *charis*, is not at the beginning of the Greek version but it is in the English translation, and thus, Smithson submitted that the emphasis should be shifted from the act of it being given to its recipients. Bockmühl (1985) postulated that by synthesizing verses 11 and 12 together means it is intended for all people and educates those who receive and believe it.

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The emphasis and salient point here is to highlight the word for teaching as found in verse 12. The Greek word for teaching used in this verse is *paideia*, a verb that, in original Greek manuscripts, translates as discipline with the more general meaning being to instruct or bring up (Smithson, 2003). Strong (2001) gave the following definitions for *paideia* as primarily denoting to train up a child, suggesting the broad idea of education so as to teach so that those who believe reap all intended benefits of it. Thompson (2001) asserted that in verse 12 the grace of God that Christians receive through Jesus Christ's incarnation and atonement, as declared in verse 11, is enlaced with pedagogical purposes. He went on to state that Christians are intently being trained to learn God's plan of salvation and to do a work as God's redeemed while being sanctified by the renouncement of "impiety and worldly passions" (Thompson, 2001, p. 424). From the various sources above, an aggregate definition of *paideia* renders as instructing and educating: educating the people to be effective in whatever they set out to do.

Today's organizations have to deal with complex, competitive, and constantly changing environments within their respective industries all the while having to operate in a global environment. While organizations deal with globalization, it implies a multicultural environment that has to be embraced by the organization and particularly by organizational leaders (Northouse, 2016). The focus is not just on the external environment of organizations but also on the internal culture of organizations. Whatever goes on within organizations will determine how the organizations handle their external global dynamics.

If organizations are to thrive today, all of this points to an imperative that must be met by today's organizations. Organizations have to be learning organizations. But, what are learning organizations? Learning organizations set themselves apart by their organizational participants who think often, constantly being conscious about their actions and the results that have been achieved (Luhn, 2016). They are constantly processing and measuring to develop ideas for changes that move them to the next level in the process (Luhn). Their aim is to be an organization that is continuously developing; forming its own future by being creative and adaptive to the continuously changing market conditions (Luhn). Smith, Barnes, and Harris (2014) asserted that learning organizations generally focus on innovation, flexibility in environments that are turbulent, new ideas being embraced by the organization's employees, and the challenges

that formulate when organizations are making the transition from traditional organizations to learning organizations. Senge (2006) posited that a learning organization is an organization that is persistently growing its operations to create a prospective tomorrow. Armstrong and Foley (2003) postulated that a learning organization is one in which learning is enabled for the organization's members so that it produces worthy results that are positive in nature: social responsibility, organizational performance superiority, and organizational efficacy and innovation.

So, another question may arise from this: What does it take for an organization to be a learning organization? Wen (2014) has proposed 10 effective strategies for building a learning organization: (a) leaders first, leadership transition and learning leadership team; (b) to promote learning and personal mastery; (c) the double-loop learning, systems thinking, and the improvement of mental models; (d) to develop organizational capacity, learning teams, and the deep dialogue; (e) to promote the practice of learning; (f) to enhance the effectiveness of learning; (g) to establish the "three in one" mode of work; (h) to aim at sustainable development; (i) to promote the whole assessment process; and (j) to establish the leading group (pp. 294–298). It should be noted that these strategies are not absolute, nor do they exhaust the possible ways organizations can become learning organizations, whether they are applied or not applied. Rather, these strategies are presented collectively as an option for how organizations can become learning organizations, depending on the degree upon which organizations apply them.

APOSTLE PAUL: CHRISTIAN LEADER AS EDUCATOR

After Jesus ascended to Heaven, and just before the day of Pentecost, Peter and the other apostles cast lots and chose Matthias as the one to take the place of Judas, returning the number of the Apostles back to 12 (Acts 1:12–26). After Pentecost, these 12 apostles began teaching and preaching the Word of God, and God confirming the Word with signs and wonders (Acts 2:42–43). As the apostles went about doing the work of preaching the gospel, persecution and opposition arose against them and their work (Acts 3–5). Some were beaten, some jailed, and others were martyred for the gospel (Acts 5:40; 7:57–60; 12:1–4). These twelve apostles preached to and mainly focused on the Jews (Gal 2:9).

God called a Jew by the name of Saul to carry the gospel to the Gentiles (Acts 9:15). Saul was a Pharisee and worked with the high priest,

from whom he also received written authorization to bring disciples of the Lord Jesus captive to Jerusalem (Acts 9:1–2). As Paul traveled on the road near Damascus to apprehend disciples, he miraculously experienced an encounter with the Lord Jesus (Acts 9:3–5). The Lord instructed Saul to go into Damascus to receive further instructions (Acts 9:6). The men who were traveling with Saul led him into the city because he was blinded due to the experience (Acts 9:8–9). Later, as Ananias, a disciple of the Lord who lived in the city, prayed for him, Saul was filled with the Holy Spirit and recovered his sight (Acts 9:17). Saul began to preach in Damascus that Jesus was the Son of God and the Christ (Acts 9:20, 22). There were plots that arose to kill Saul, but there were disciples who helped him escape from Damascus (Acts 9:23–25). He went to Jerusalem where Barnabas introduced him to the apostles (Acts 9:26–27). Saul was conspired against to be killed in Jerusalem but he was sent down to Caesarea and then sent to Tarsus (Acts 9:29–30).

The Bible does not mention Saul's name again until an assembly of believers were at the church of Antioch (Acts 13:1). Saul, Barnabas, prophets and teachers, along with other believers were assembled together in worship when the Holy Spirit commissioned Saul and Barnabas for a work prepared for them (Acts 13:1–2). Sometime after this commissioning by the Holy Spirit, the Bible started to refer to Saul as Paul, which was his most recognized name throughout the remainder of the book of Acts and the Pauline epistles (Acts 13:9; Rom. 1:1; 1 Cor. 1:1; 2 Tim. 1:1). Paul, Barnabas, and John Mark set out traveling to different cities and regions of the empire. According to Acts 13:14, after John Mark had left them and went back to Jerusalem, they arrived in Antioch of Pisidia. There they entered the synagogue and there the leaders allowed them to speak. Paul expounded upon the scriptures from the Old Testament law and prophets to the events of Jesus' crucifixion and resurrection. Paul and Barnabas entered the synagogue the following Sabbath. After Paul had spoken to the people again, there were Jews who saw the crowds and became jealous and then began to blaspheme and contradict Paul's words. Acts 13:46–47 states:

Then both Paul and Barnabas spoke out boldly, saying, 'It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles.' For so the Lord has commanded us, saying, 'I have set

you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth'. (NRSV)

As van de Sandt (1994) asserted, it was a negative response from the Jewish nation of Israel excluding themselves from the salvation extended to them by the apostle. The idea conveyed in verse 47 was that of the spreading of the gospel throughout the inhabited world (van de Sandt, 1994). Paul was a chosen vessel of God. As for his apostolic calling, Paul attested to it in 1 Corinthians 9:1–2:

Am I not free? Am I not an Apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. (NRSV)

Therefore, Paul's call to the Gentiles and the confirmation of his apostleship was established.

The Apostle Paul effectively applied and modeled his leadership in the churches of his day. In this chapter, Paul's work in those churches will be examined for potential applications for the building of learning organizations today. Wen (2014) posited 10 strategies for building learning organizations. The strategies mentioned above will be viewed through the lens of the Apostle Paul as an exemplar of a Christian leader as educator. Today's learning organizations can benefit from exploring and applying the principles Pauline leadership as displayed in his ministry.

EDUCATIONAL LEADERSHIP

The first theme is based on Wen's (2014) first strategy: "Leaders first, leadership transition and learning leadership teams" (p. 295). This strategy is by no means saying that leaders come before followers not does it intimate the leaders' needs come before followers' needs. This strategy calls for leaders to give attention and guidance to followers and the dynamics within the organization to facilitate organizational learning (Wen, 2014). In other words, the responsibility of meeting the needs of the organization falls on the leader. Mostovicz, Kakabadse, and Kakabadse (2011) posited that the term responsibility possesses the intention to reflect the needs of the organization's stakeholders. Maak and Pless (2009) added that leaders make choices, promote certain values, and have the potential and capability to do good; however, they must be

aware of their values and their responsibilities. Scarnati (1999) asserted that leaders are responsible for everything that their organizations do or fail to do. Paul, in his letter to his spiritual son Timothy, stated:

Share in suffering like a good soldier of Christ Jesus. No one serving the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer. And in the case of the athlete, no one is crowned without competing according to the rules. It is the farmer who does the work who ought to have the first share of the crops. (2 Tim. 2:3–6, NSRV)

Much like athletes, soldiers and farmers depicted in these verses, Christian leaders must work hard, stay focused, and endure hardship knowing within themselves there is an eternal reward as well as earthly benefits (Hays & Duvall, 2011).

Principle One: Christian leaders as educators assume responsibility for the learning that takes place in their organizations.

EDUCATIONAL ENVIRONMENT

The second theme is based on Wen's (2014) second strategy: "to promote learning and personal mastery" (p. 295). Personal mastery is standard in learning organizations, which comprises of the skills, techniques, way of life, desired outcome as well as an attitude of continuous learning (Wen). It is the culture that facilitates learning. Csath (2012) defined a learning culture as "one in which continuous learning is encouraged and appreciated" (p. 10). Csath went on to assert that a learning culture includes group or individual learning is not confined to any specific group but rather is natural to the entire organization. This learning culture must be practiced every day and characterized by candidness and determination (Csath). Littlejohn, Lukic, and Margaryan (2014) gave their definition of a learning culture as a culture that provides easier means of conceiving the social and organizational factors that give support to the development of knowledge and skills in the work environment. Van Hester and Heijboer (2016) found that every organization has its own culture. They went on to postulate that a culture that facilitates learning is effective when it formulates an effective atmosphere where the learning is needed within an organization (van Hester & Heijboer, 2016). Paul exhorted the saints of the church at Philippi, "Let the word of Christ dwell in you richly;

teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God” (Col. 3:16, NRSV). Detwiler (2001) claimed that in Colossians 3:16, the Apostle Paul, as the leader of the church, encouraged the saints of that church to sing to each other so that the end result would be that the word of God would dwell in them richly. This facilitated a learning environment which created a learning culture.

Principle Two: Christian leaders as educators create a culture for organizational learning.

EDUCATIONAL TRANSFORMATION

The third theme is based on Wen’s (2014) third strategy: “The double-loop learning, systems thinking and the improvement of mental models” (pp. 295–296). This strategy requires more than having open minds or even positive thinking; it is a requirement that solicits much more profound ways of thinking and its aim is to attain a spiritual transformation and a new perspective of the world (Wen). The Apostle Paul exhorted the church in Rome, as he wrote, “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2, NRSV). Gonzalez (2014) submitted that the terms of conformed and transformed are lexical analogies, i.e., the first is issuing a warning to resist the influence or attraction of the age and the latter is giving a warning of not to resist the influence or calling of the Lord Jesus Christ. This verse also carries the connotation of changing or experiencing a metamorphosis of the mind, affecting to change a Christian’s perception, the faculty of thinking, reasoning, feelings and the decision-making faculty (Gonzalez, 2014). Kang and Feldman (2013) noted the word transform in this verse is *metamorpho*, a biblical Greek term that means *something to be changed* to another form whether by an internal, external, or a change of state. The text suggests that we make this change by self-sacrificial worship and being cooperative with the Holy Spirit.

Principle Three: Christian leaders as educators are always open to more excellent ways of thinking so that there is constant learning and change.

EDUCATIONAL CULTURE

The fourth theme is based on Wen's (2014) fourth strategy: "to develop organizational capacity, learning teams and the deep dialogue" (p. 296). Learning organizations and their leaders should encourage organizational members' cheerful compliance and requisites, dissimilar styles of working, as well as styles of leadership and collaboration (Wen). The leader must be a proponent of democracy throughout the organization (Wen). Paul, in his letter to the church in Corinth stated, "Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose" (1 Cor. 1:10, NRSV). In the same letter, Paul wrote about the characteristics of love. He wrote: "it bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:7, NRSV). Paul exhorted the fledging church of Philippi to unity as he wrote, "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your worn interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus" (Phil. 2:3–5, NRSV). From a Christian leadership standpoint, leaders ensure that all employees of the organization are free to contribute to the organization and ensure a democratization aspect is part of the organizational culture. Ingram (1981) postulated that democracy within an organization is predicated upon the intrinsic worth of the individual; it is personal worthiness that validates the person's right to speak, whether that person is in defense of the status quo or an advocate for change.

Principle Four: Christian leaders as educators develop a democratic culture such that followers are free to contribute to the knowledge base of the organization.

EDUCATIONAL LEARNING

The fifth theme is based on Wen's (2014) fifth strategy: "to promote the practice of learning" (pp. 296–297). Within the organization, issues and problems arise (Wen). Senge (2006) coined the phrase *practice of learning* which stresses the solving of problems at work when they do arise. Paul encouraged the saints in Rome, "We know that all things work together for good to those who love God, who are called according to the will

of God” (Rom. 8:28, NRSV). Pertaining to this verse, Gignilliat (2006) proposed that the two preceding verses, verses 26 and 27, allude to the Holy Spirit working in collaboration with believers; thus, posited that it is the Holy Spirit who is working on behalf of Christians who love God and are called of God who are the beneficiaries of God working together with the Holy Spirit. Kowalski (2018) asserted the Holy Spirit is the agent of new creation and is present in the Christian’s life to offer a guarantee that everything will work for good for the Christian’s salvation, aiding them to conform to the full image of the Lord Jesus Christ, to include eternal life with God. So, regardless of any issues or problems that may arise, God will provide the strength through the Holy Spirit to accomplish what He called each Christian to do, and to learn in the process. Paul exhorted the saints at the church in Philippi that, no matter what problems arose, they could overcome all circumstances and situations by the power that Christ provided as he penned the words, “I can do all things through him who strengthens me” (Phil. 4:13, NRSV). Berding (2013) added that it is the Holy Spirit who gave Paul the strength to do what God called him to do, and the Holy Spirit who will strengthen all Christian leaders the same way.

Principle Five: Christian Leaders as educators continue to learn as they encounter challenges.

EDUCATIONAL EFFECTIVENESS

The sixth theme is based on Wen’s (2014) sixth strategy: “to enhance the effectiveness of learning” (p. 297). This strategy deals with ridding the organization and the minds of organizational members of all barriers to learning (Wen). Lloyd et al. (2014) listed some common barriers to learning as: having a negative workplace culture, absence of work tasks that are challenging, lack of expert advice and support, and absence of expertise. Smith and Elliott (2007) proposed organizational learning can happen on an individual or collective basis because of the response to crises and the anticipation of crises. They went on to identify barriers to learning within organizations such as: rigid core beliefs, values, and assumptions; ineffective communication and information difficulties; denial of experts and disregard of outsiders; and lack of corporate responsibility (Smith & Elliott). Smith and Elliott suggested that if organizational learning is to take place, then a change in culture of learning must be sustainable.

The Apostle Paul once again, provided aid to the church in Corinth when he wrote, “When I was a child, I spoke like a child, I thought like a child, reasoned like a child; when I became an adult, I put an end to childish ways” (1 Cor. 13:11, NRSV). It is here that Lioy (2018) asserted that, contextually, God’s love is the main theme threaded throughout the chapter and Paul was teaching or explaining what the difference was between the two eras of redemptive history. Paul explained this in the preceding verses about the spiritual gifts of tongues, knowledge, and prophecy; how love will prevail when these spiritual gifts will someday cease to exist (Lioy, 2018). Pertaining to verse 11, Campbell-Reed (2010) proposed that if Christians can discover the courage within themselves to faithfully live their lives where there are gaps, trust will consequently come forth, their maturity level will develop, and their creativeness will flourish. Paul taught in verse 11 that to develop trust means to make a decision and to practice that decision in one’s life in order to bring to an end all childish and immature ways (Campbell-Reed, 2010). So, there comes a time when an organization must abandon certain practices and then implement a new strategy (McRay, 1971; Roberts, 1959; Scott, 2010). Steinhouse (2011) suggested that effective training removes the barriers, specifically psychological barriers, to learning by causing people to see a higher and better perspective or narrative of themselves being successful at doing things they were not good at doing prior. So, a new way of thinking must replace old ways of thinking, thus, enhancing the effectiveness of learning. The old way of thinking was useful for a while, but when the time comes, leaders must embrace new ways of thinking before organizations can advance to the next level.

Principle Six: Christian leaders as educators eliminate the barriers to learning in order to ensure the efficiency and effectiveness of organizational learning.

EDUCATIONAL INNOVATION

The seventh theme is based on Wen’s (2014) seventh strategy: “To establish the ‘three in one’ mode of work” (p. 297). The three in one mode of work is effective in mastering regulations, working creatively and ensuring high performances and qualities (Wen). Specifically, the mode of work refers to “learning, research and innovation”: people perform research in

learning, master rules during research, and make innovations in accordance with the rules (p. 297). Csath (2012) suggested that innovation means that there is improvement in any place within the organization, not only in the products or services the organization may offer, but also in the functions of departments or areas such as leadership or communication. Hon and Lui (2016) conducted research from which they proposed a strategic contingency power model of creativity that asserted that both individual and group-level uncertainties were fundamental determining factors for hindering creativity and for recognizing essential effects of creativity. They then proposed that the specific identity of the uncertainties of creativity employees experience is paramount simply because it brings forth the capability for organizations to constitute coping strategies to foster organizational employees' creativity and innovation (Hon & Lui, 2016). So, all hindrances to creativity and innovation must be overcome to facilitate an atmosphere within the organization for the development of organizational creativity and innovation. Ghosh (2015) had a different way of suggesting creativity within organizations by conducting a study that established that "self-leadership, namely, self-observation, self-goal setting, self-reward, self-correcting feedback and practice, can lead to the path of individual employee creativity at the workplace" (p. 1141). Wen, Zhou, and Lu (2017) proposed that when followers have a high level of identification with their leader—the followers observed the leader as a creative worker—they are sensitive to the expectations of their leader for creativity, they trust their leader that enables them to possess the propensity that may lead them to learn creative skills and thus may cause creativity in the followers at higher levels. Paul as the exemplar in this chapter, encouraged the saints in the church of Corinth to make improvements whenever and wherever they could when he wrote, "Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain" (1 Cor. 15:58, NRSV). Williams (2008) insisted that Paul encouraged the Corinthian Christians using two predicate adjectives: to be steadfast and unmovable. Williams noted the word steadfast means to be "... unwavering, resolute, or unswerving" (p. 75). The word unmovable, having a similar connotation, means to be "firmly fixed, permanent, and resolute, almost in a stubborn way" (p. 75). These two words together give the sense of holding the line and not giving in (Williams). The word abound means something different. Orr (2013) suggested that when Paul told the Christians at Corinth to abound in the work of the Lord, it was not a mere call to

general Christian living, but the work of the Lord referred to the things Christians did to promote the spread and disseminating the gospel among the unbelievers and to proselyte unbelievers to become Christians. Voelz (2018) intimated that while Christians are in physical bodies that their lives of faith are never in vain as they will be rewarded sometime in the future when they receive their rewards from the Lord. Plunkett (1989) proposed that what Paul meant in verse 58 was to encourage Christians not only to wait on the Lord but to work, because their work in faith as a Christian will not be in vain but will be all part of God's reclamation, to include resurrected bodies, of the entire creation under the Lordship of Jesus Christ.

Principle Seven: Christian leaders as educators encourage and support creativity and innovation.

EDUCATIONAL SUSTAINMENT

The eighth theme is based on Wen's (2014) eighth strategy: "To aim at sustainable development" (pp. 297–298). This strategy makes long-term plans for a long-term process and sustainable organizational success (pp. 297–298). This goes back to the definition of a learning organization given by Wen earlier in this chapter. Metcalf and Benn (2013) linked an organization's sustainability with that of the leaders and their leadership. Aras and Crowther (2009) asserted that sustainable development can be attained through rethinking radically of corporate accounting that is paramount to give priority to the main features of sustainability.

Paul stated in 2 Corinthians 9:10, "He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness" (NRSV). Kiehl (1981) emphasized the importance of the word "seed" used throughout the New Testament; mostly as representing the word of God and offerings; or monetary gifts. Kiehl asserted that once a natural seed is planted or sown, nature takes over and the process of growth takes place. So, when seed (offering) is sown, the kingdom of God takes over and spiritual things take place (Kiehl). Osborn (1985) intimated that a seed comes from the fruit which comes from a plant or tree. This seed is in its embryotic state of some unrealized plant of some sort. As alluded above, the natural was used to draft a spiritual metaphor. Wilson (2017) posited that Paul used an agricultural metaphor taken from Isaiah 55:10 which applied to the nation of

Israel at the time to explain spiritual concepts to the church in Corinth. So, even though giving in this instance is monetary, it is metaphorically referred to by Paul as agricultural abundance and seed (Wilson, 2017). Malherbe (1959) added that this giving by the Corinthian church will result, not in practical terms, but spiritual blessings, i.e., there would be an increase of righteousness for their harvest. Linss (1985) suggested that Paul used the term righteousness in this verse for the offerings or gifts offered. Paul also wrote in Colossians 1:10, “so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God” (NRSV). For this verse, Van der Watt (1986) observed that through the knowledge of God the Christian will live a life that will be pleasing to God and bearing of fruit which in turn is an outcome of the Christian having a better life by a better understanding of God. The development of the Christian is long-term; over the life of a Christian. Thus, when Christians are added to the church and the Christians who are part of the church is growing continually in the knowledge, then sustainable development is taking place. The same is applicable to modern organizations. Either way, the church in this case was set up for continued success whether or not Paul was present. Christian leaders today should look for ways to keep their entire organization up for sustainable development.

Principle Eight: Christian Leaders as educators ensure that the organization is set up for sustainable learning and development.

EDUCATIONAL ASSESSMENT

The ninth theme is based on Wen’s (2014) ninth strategy: “to promote the whole assessment process” (p. 298). This strategy suggests integrating the evaluation process with the construction process in order to build a whole process of assessment of which evidence exists that this is an effective strategy (Wen). For any organizational evaluations, use a standard by which to measure the state of progress. In the case of our exemplar, the Apostle Paul wrote to his spiritual son Timothy: “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work” (2 Tim. 3:16–17, NRSV). Nullens (2013) proposed that this passage affirms the moral authority of Scripture and that the word of God should be viewed through the lens of

love; God’s redemptive love toward mankind and man’s response of that love in obedience to the word of God. Grindheim (2016) asserted that Scripture presents a declaration of condemnation of the sinner, but it also presents an opportunity for reconciliation to God by a response of faith in Jesus Christ. Knight (1986) postulated that Scripture can be applied to different cultural situations. In the many different ways categorizing and interpreting scripture, Oss (1989) posited that the divinely inspired word of God should always trump any theological and hermeneutical frameworks or models. The main thought to draw from this is that a Christian leader can use the word of God as a gauge to continually evaluate him or herself.

Principle Nine: Christian Leaders as educators study the Word of God as their standard for living and continuously gauge themselves against it.

EDUCATIONAL EXAMPLES

Finally, the tenth theme is based on Wen’s (2014) tenth strategy: “to establish the leading group” (p. 298). The strategy is for the organization to have leading groups as a model or prototype group to test and possibly validate the propose theories (Wen). This way, once a theory is validated, the organization can then move in that direction. The Apostle Paul exhorts the saints in Corinth: “Be imitators of me, as I am of Christ” (1 Cor. 11:1, NRSV). Paul uses himself as a leader in this instance. Plummer (2001) warned that Paul’s appeal for the Christians at Corinth to imitate him should not be taken out of context, but in unity with 1 Corinthians 10:31–33. In 1 Corinthians 11, Paul says that Christ was his model. In the next chapter, we learn the context of Christ’s pattern: He did not seek his own advantage or will but that others may obtain salvation (Plummer, 2001). He exhorted the Christians in Corinth to be imitators of him as he did the will God. As Paul stated in 1 Thessalonians 1:6–7, “you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia” (NRSV). Paul went on to state in verses 8 and 9 that the Thessalonians’ faith had not only reached others in Macedonia and Achaia, but in every place their faith is known such that the people of various regions spoke about the faith of the Thessalonian Christians. Paul’s use of the term imitate is not one of a domineering manner as would have been inherited

from the Greco-Roman culture but is a humble solicitation to foster creativity and self-responsibility within the Christians' faith at Thessalonica (Ehrensperger, 2003). So, notice that this group of Christians from the church of Thessalonica were presented by Paul as the prototype or model group, the leading group, to other churches.

Principle Ten: Christian leaders as educators should be examples from whom followers can emulate and learn.

SUMMARY

The purpose of using Paul as an exemplar for Christian leaders as educators was to set the pattern for Christian leaders and to show Christian leaders that it is possible to transform organizations into learning organizations. There were challenges from the beginning of the first missionary journey until when Paul was imprisoned in Rome; however, he overcame all those challenges. Christian leaders will encounter challenges in their organizations. The Apostle Paul was called to teach, instruct, educate and to make the church, as he knew it, a learning organization. There can

Table 10.1 Leadership principles of “educator”

<i>Principle</i>	<i>Christian leaders as educators</i>
1	Assume responsibility for the learning that takes place in their organizations
2	Create a culture for organizational learning
3	Are always open to more excellent ways of thinking so that there is constant learning and change
4	Develop a democratic culture such that followers are free to contribute to the knowledge base of the organization
5	Continue to learn as they encounter challenges
6	Eliminate the barriers to learning in order to ensure the efficiency and effectiveness of organizational learning
7	Encourage and support creativity and innovation
8	Ensure that the organization is set up for sustainable learning and development
9	Study the Word of God as their standard for living and continuously gauge themselves against it
10	Should be examples from whom followers can emulate and learn

Source Editor's creation based on principles within the chapter

be Christian teachers or educators in modern organizations. Wen (2014) proposed 10 strategies to create learning organizations, and from those 10 strategies, 10 themes evolved. From those 10 themes, 10 principles were derived based on the Apostle Paul's leadership as an educator.

Table 10.1 is a composite of the principles that have been extracted from Paul's leadership as depicted in Scripture.

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Christian Leaders as Pioneers: Compassion Gives Pioneering Leaders Their Invaluable Edge

Adam C. Schwenk

Healthy Christian leaders understand Apostle Paul’s perspective in 1 Timothy 1:12: “I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service” (ESV). Christian executives respond to a calling from God, and they serve in various roles to faithfully steward their Spirit-granted gifts for the proclamation of the gospel, the edification of the saints, and the glory of God (Hawkins, 2012; Stitzinger, 2005). At times, this calling functions in a pioneering, apostolic role (Payne, 2015; Towns, 2018; Wagner, 2010). Regardless if an organization is starting, has existed for decades, or must utterly reinvent itself, pioneering leaders are expected to carry the responsibility to employ new initiatives to spark growth, stability, and organizational development (Stetzer & Dodson, 2007).

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In order to successfully pioneer an organization through its uncharted waters and new challenges, effective leaders need a range of competencies (MacArthur, 2005). Many organizations seek pioneering executives with strategic prowess, persuasive communication, business acumen, and firm convictions (Montoya, 2005). How many organizations would include compassion as a desired attribute? Unfortunately, many organizational leaders view compassion as weakness, or at best it is an extra perk (Engstrom & Cedar, 2011). Along with humility and meekness, compassion regrettably falls into the category of nice genteel leadership qualities, but not essential ones (de Zulueta, 2016). However, compassion is an indispensable trait for pioneering leaders of all organizations. Foremost, Christian leaders must cultivate compassion because it is entwined in their spiritual being. Romans 8:5–8 describes this reality:

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed it cannot. Those who are in the flesh cannot please God. (ESV)

Compassion is a God-glorifying attribute of the spiritually renewed person. One definition of compassion is “the altruistic concern for another person’s suffering and the desire or [motivation] to alleviate it” (de Zulueta, 2016, p. 2). One of the Hebrew words for compassion is derived from the root word meaning *womb*. (Elwell & Beitzel, 1988). Similarly, the Greek word for compassion conveys the meaning “to be moved in one’s bowels,” which demonstrates how compassion is not merely a feeling, but it is interlocked with their very core (Elwell & Beitzel, 1988, p. 504). The Old Testament portrayed compassion in the actions of God the Father and in his covenant with the Israelite people (2 Kings 13:23; Ps. 78:38; Ps. 103:13). The Gospel accounts recorded that Jesus had compassion for those who received his teaching, healing, and miracles (Matt. 9:36; 14:14). Famously, Jesus’ parable of the Good Samaritan demonstrates a passerby who felt compassion for a rejected and hurting man (Luke 10:25–37). The New Testament epistles instructed the Church to put off sinful behavior and put on compassion (Col. 3:5; 12). Likewise, Christian executives must exhibit compassion in their leadership. This characteristic is non-negotiable to effective, healthy, and lasting

work (Engstrom & Cedar, 2011). Even though the mindset of compassion is a markedly Christian attribute, it is not easy to appropriate and seldom valued among Christian executives (Engstrom & Cedar, 2011).

Unfortunately, pioneering executives can miss the mark by cultivating destructive behaviors in their leadership (Packard & Hope, 2015). All Christian leaders run the Christian race, but not all finish faithfully. For nearly two thousand years, leaders have fallen victim to idols such as greed, lust, envy, and public notoriety (Wilson & Hoffmann, 2007). They have allowed the temptations of the flesh to stifle their effectiveness for the kingdom of God. Most participants in the broader Christian community understand these failings as clearly sinful and damaging to the leader, the leader's family, and the leader's calling (McNeal, 2009). Regrettably, when leaders do not stir compassion, they tend to cultivate compassion's sinful counterpart of acerbity. Acerbic leadership characteristic does not display the fruit of the Spirit, and it sabotages spiritual development (Dickerson, 2013). When Christian pioneers allow curt impertinence or tactless indifference to infect their leadership behavior rather than humble altruism, they dangerously succumb to unbridled anger (Stoll & Petersen, 2008). Leading with their selfish dysfunction feels good and may be even praised as bold and direct, yet it leaves a wake of relational destruction behind it (Purves, 2004). Disastrously, compassionate leadership's sinful counterpart of acerbic leadership tends to be praised until the damage is already felt (Scazzero & Bird, 2010).

Therefore, what does it look like to be a Christian pioneer with compassion? Christian leaders must know who to be (Langer, 2014). Likewise, employees, stockholders, and organizations must know who to follow. To best understand how compassion is an indispensable trait for pioneering leaders of all organizations, one should examine the life and ministry of the Apostle Peter.

THE APOSTLE PETER

Peter, originally a trade fisherman named Symeon, responded to a call to follow Jesus (Luke 5:1–11). As a disciple, Peter was one of Jesus' closest confidants and grew into a unique leadership role among his equals (Helyer, 2012). Peter was the only disciple who walked on water with Jesus (Matt. 14:29); Peter was recognized as the future rock of the Church (Matt. 16:18); Peter was one of three who witnessed Jesus' transfiguration (Mark 9:2–3); Peter was identified as a denier of Christ (Matt.

26:33–35); Peter preached the first sermon after Pentecost (Acts 2:14–41); Peter carried the gospel to the Gentiles beginning with Cornelius and his family (Acts 10).

Peter is often characterized as brash and impulsive, which may validate Christian leaders' brusque leadership style (Hengel, 2006). However, upon further evaluation of Peter's life and ministry *after* his restoration with Jesus in John 21, he is marked as a compassionate leader. He still maintained unique boldness, but it was strengthened with Christ-like compassion (Meyer, 2013). Peter functioned as an ecclesial leader to the inaugural Jerusalem church and an apostle of the wider Christian movement, and he truly reflects an exemplar leader displaying compassion toward followers in the church (Perkins, 2000). By using biblical accounts of the Apostle Peter in the New Testament writings of Acts and the Petrine epistles, modern leaders can observe six themes of Christian leaders exemplifying compassion. Each theme explains how compassion is an indispensable trait for pioneering leaders of all organizations.

COMPASSIONATE PIONEERS SEE PEOPLE WITH ETERNAL PERSPECTIVE

Now when they heard this, they were cut to the heart. (Acts 2:37, ESV)

In Acts 2, Peter preached a sermon at Pentecost. In this momentous ecclesial event, the Holy Spirit moved over 3000 to respond with faith to the gospel of Jesus Christ (Shelley, 2013). What allowed Peter the unction to confidently preach? Clearly the Holy Spirit was working in a unique way, fulfilling Christ's declaration that the Church would be built on the rock of *Petros* (Arrington, 1988; Hengel, 2006). Further, Peter faced a crowd of thousands for the first time after Christ's resurrection and ascension. He may have recalled a lesson he learned from Jesus when 5000 men were fed by 5 loaves of bread and 2 fish. In that defining miracle, Jesus "had compassion" on the masses "because they were like sheep without a shepherd" (Mark 6:34, ESV). From Jesus, Peter observed and learned the power of compassion (Meyer, 2013). When Peter saw the crowds on Pentecost with an eternal lens, compassion likely stirred because people needed God (Polhill, 1992). Thus, Peter had a new opportunity to proclaim the gospel to his Jewish kin who needed the truth (Bruce, 1988). They were not merely a large group of people and Peter was not striving

to be the center of attention, but they were individuals in desperate need for the transforming power of the gospel (Longenecker, 1994).

Therefore, compassionate leaders must see people as God sees them. Foremost, each person is created in the image of God (Gen. 1:27). They are uniquely and wonderfully made by their Creator (Ps. 139:14). Consequently, each person has intrinsic value and dignity, and compassionate leaders treat them as such (Horton, 2013). Moreover, each person carries the eternal need to be reconciled with God through the cross of Christ (Winter & Hawthorne, 2009). An organization's quarterly strategies or earthly bottom line may not be the highest priority compared to an individual's eternal status before God. Hence, Christian leaders must be compassionate to an individual's true eternal need. These pioneering leaders must carry an eternal burden in the heart for each person their organization encounters, whether employee, member, stockholder, or customer (Witmer, 2010). These leaders recognize their sovereign God orchestrates details for His glory and their good, and more might be at play when someone needs compassionate interaction (Blackaby & Blackaby, 2011). Thus, Christian pioneers demonstrate the indispensable skill of compassion when they see people with an eternal perspective.

Principle One: Christian leaders as compassionate pioneers see people with an eternal perspective.

COMPASSIONATE PIONEERS MEET PERSONAL NEEDS

I have no silver and gold, but what I do have I give to you. (Acts 3:6, ESV)

In Acts 3, there was a man at a city gate. This man had been lame since birth, and he begged at this entrance on a regular occasion. Jesus and his disciples likely saw this man; Peter possibly talked with this man in previous encounters. This day was different as the Apostles Peter and John talked with the man. The beggar desired monetary alms, but the Apostles addressed the deeper need—the man's physical disability. They healed his body, which allowed him to worship in the synagogue and work for steady income. This miracle demonstrated the continuing power from Jesus to His apostles (Marshall, 1980). If the Apostles only felt sorry for the man,

but did nothing, their inward compassion would have fallen short of necessary action. Further, if the Apostles only addressed the man's felt need, he would've had a temporary fix but then begged the next day. Instead, the Apostles met the greater personal need.

Therefore, compassionate pioneers see personal needs, and they are willing to meet those deeper needs in meaningful ways that carry a lasting effect beyond a proverbial Band-Aid (Caldwell et al., 2012). For instance, within an organization's workforce, employees fulfill their responsibilities, but many are laden with their personal challenges they face outside of employment. Compassionate leaders have the opportunity to address real issues of their employees, whether those issues are relational, financial, emotional, or physical (de Zulueta, 2016). Instead of tossing a mere *atta boy*, leaders should try their best to guide or resolve the burdening matter. Perhaps the organization can create flex schedules, virtual offices, scholarships for education, partial reimbursements for mental health care, or even shifting the employee's role within the organization (Bock, 2015). Oppositely, compassionate words bring life to a difficult situation. Proverbs 16:24 describes kind words like honey that is "sweet to the soul and healthy for the body" (NLT). Employees may need personal, specific verbal encouragement to resolve inward doubts, fears, shame, and discouragements (Thompson, 2015). Rather than providing general appreciation gifts, compassionate leaders listen to statements and watch for behavior that provides necessary cues to individualized compassionate encouragement. Thus, Christian pioneers demonstrate the indispensable skill of compassion when they meet personal needs of those encountering the organization.

Principle Two: Christian leaders as compassionate pioneers meet personal needs.

COMPASSIONATE PIONEERS SHOW NO PARTIALITY

Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. (Acts 10:34–35, ESV)

God sent Peter to the home of Cornelius to explain the gospel, specifically describing that the gospel was good news to both Jews and Gentiles

(Gangel, 1998). While the emotion of compassion is not detailed in the text, the uniqueness of the event parallels Jesus' conversation with the Samaritan woman at the well (John 4). Both listeners were outside of the pure Jewish bloodline, and both speakers (Jesus and Peter) shared the truth out of obedience to the Father without regard for public opinion (Bock & Herrick, 2005; Jeffers, 1999). This mindset reveals an inner conviction for obedience as well as burdened compassion for the listener needing saving truth. Much like Jesus who shared the good news to the woman, Peter faithfully explained the gospel without reservation to this man. Cornelius was a Gentile, so Peter's Jewish friends were amazed when "the Holy Spirit was poured out even on the Gentiles" (Acts 10:45, ESV). In this moment of the Christian Church, God demonstrated that salvation was not relegated to the Jewish people, but it was a gift to Gentiles, too. As Paul observed in Galatians 3:28, "There is neither Jew nor Greek...for you are all one in Christ Jesus" (ESV). Similarly, as once stated, "The ground is level at the foot of the cross" (Larkin, Briscoe, & Robinson, 1995, p. 160).

Therefore, compassionate pioneers show no partiality because God shows no partiality (cf. James 2:1–13). Organizational executives may become so focused on fulfilling their personal vision through unchecked bias that they display unwarranted partiality toward others (Shoup & McHorney, 2014). This partiality could originate from motives such as undisclosed racism, sexism, ageism, or ableism (Hoyt, Simon, & Reid, 2009). Also, the bias could stem from educational elitism, familial pedigree, political affiliation, or simply interpersonal friendship. For example, toward underperforming employees, managers may handle some identical situations in different ways. Toward likeable employees, managers may happily excuse unacceptable behavior; whereas toward unlikeable employees, managers may act unfairly with reprimands (Bock, 2015). Coworkers notice this favoritism, and it brews an unhealthy and toxic organizational culture. Compassionate leaders understand that double-standard partiality is dishonoring to God, and it is distasteful in the workplace to act differently. Thus, Christian pioneers demonstrate the indispensable skill of compassion when they withhold partiality.

Principle Three: Christian leaders as compassionate pioneers show no partiality.

COMPASSIONATE PIONEERS ADVOCATE FOR JUSTICE

The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter stood up. (Acts 15:6–7, ESV)

Peter participated in the first Church Council, which is recorded in the book of Acts. The gathering deliberated on the proper incorporation of the Gentile people within the Jewish community (Barton & Osborne, 1999). The Jewish Christians had dozens of customs not recognized by the Gentile Christians, and the Church leaders desired unity among the newly forming Christian family (Gaertner, 1993). Acts 15 records portions of the debate, including Peter's words to the leaders. On this day, Peter listened to his Jewish brothers' concerns, but he also testified to the miraculous work with Cornelius' family. After he spoke, the tone of the Council shifted; the Holy Spirit used Peter's words to unify the leaders around the joy and simplicity of this newly grafted people into the kingdom (Newman & Nida, 1972). With Peter's influence, he held the power to validate or dismiss the Gentile conversions, which directly impacted how they were integrated into the Jewish community. In many ways, Peter represented those who had no vote at the gathering; he spoke up for those without a voice that day; he gave justice to the marginalized of their Christian community.

Therefore, compassionate pioneers must advocate for the marginalized in an organizational community or broader society (Mason, 2018). With compassion in their gut, these bold executives make decisions without steamrolling the least of these. Historically, leaders have been known to take advantage of another people groups, such as American Indians or African slaves, in order to gain economic and societal advantages (Heltzel, 2009). However, Christian pioneers maintain the highest levels of dignity toward others (Chester & Timmis, 2012). Thus, Christian pioneers demonstrate the indispensable skill of compassion when they advocate for justice.

Principle Four: Christian leaders as compassionate pioneers advocate for justice.

COMPASSIONATE PIONEERS MANAGE HUMBLY

Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly...not for shameful gain, but eagerly; not domineering over those in your charge, but being examples. (1 Pet. 5:2–3, ESV)

In his first epistle, Peter refers to himself as a “fellow elder” (1 Pet. 5:1, ESV). This demonstrates the significance Peter placed on mutual leadership among the church authorities rather than one leader shouldering all of the responsibility (Elliot, 2008; Merkle, 2009). This mindset is equally affirmed by Paul’s ecclesial methodology of instituting elders at local churches throughout Greece and Asia Minor (Laniak, 2006; Strauch, 1995). Peter instructed the local church shepherds in three specific ways. Each of these is unique, yet they are unified by the common strand of humility. First, he commands to exercise willing oversight, not being coerced into the responsibility. Second, he commands the lead eagerly rather than having some type of shameful gain. Third, he commands that leaders are examples to followers rather than being domineering over them. Peter portrays an overarching mindset of humility by stating, “Clothe yourselves, all of you, with humility toward one another” (1 Pet. 5:5, ESV).

Therefore, compassionate pioneers must manage others humbly. Organizational stability becomes threatened in the midst of trailblazing. Executives endure heightened stress and unexpected anxiety (Wilson & Hoffmann, 2007). Normal interpersonal challenges may become explosive conflict. The cost-benefit of strategic risks may feel unbearable. In those moments, pioneering leaders must increase compassion and humility with their followers (Engstrom & Cedar, 2011). Rather than elevating domineering tendencies, they have the opportunity to demonstrate humility (de Zulueta, 2016). In the words of Peter, they must be an example to others, which encompasses humility in words, actions, and thoughts. Thus, Christian pioneers demonstrate the indispensable skill of compassion when they manage others with humility.

Principle Five: Christian leaders as compassionate pioneers manage others with humility.

COMPASSIONATE PIONEERS VALUE GODLY CHARACTER

Whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. (2 Pet. 1:9, ESV)

Peter reminded his readers of seven fundamental supplements to their faith: virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love (2 Pet. 1:5–7). Each of these traits represents a balance of godly character to leadership because they are multifaceted and all rooted in grace (Schreiner, 2003). Further, according to Peter’s convictions through the inspiration of the Holy Spirit, these characteristics keep someone from “being ineffective or unfruitful” (2 Pet. 1:8, ESV). Rather than Peter emphasizing common attributes valued in modern personality tests, he recognized the value of godly attributes for all Christians, including those in leadership capacities. These attributes cultivate a holistic leader who fruitfully and faithfully accomplishes one’s divine calling for life (cf. Eph. 2:10).

Therefore, compassionate pioneers value godly character in their life and leadership. They recognize that successful leadership incorporates attributes of eternal significance over attributes of worldly success (Malphurs, 2003). Should one strive for popularity or godliness? Should one aim toward self-control or charisma? Should one prioritize virtue or communication? Peter led the Church during one of its greatest eras of missional advancement, yet he exhorted readers to fight for godly qualities as their benchmarks in successful leadership (Meyer, 2013). Likewise, today’s Christian leaders should revive the significance of these New Testament attributes. Thus, Christian pioneers demonstrate the indispensable skill of compassion when they value godly character.

Principle Six: Christian leaders as compassionate pioneers value godly character.

SUMMARY

After Peter’s infamous denial, Jesus restored him, changing the apostle forever. From the Father, Peter learned a heavenly understanding of his compassion and delayed anger (cf. Ps. 86:15). From Jesus, Peter learned unconditional love. By the empowerment of the Spirit, Peter grew in his

Table 11.1 Leadership principles of “pioneer”

<i>Principle</i>	<i>Christian leaders as compassionate pioneers</i>
1	See people with an eternal perspective
2	Meet personal needs
3	Show no partiality
4	Advocate for justice
5	Manage others with humility
6	Value godly character

Source Editor’s creation based on principles within the chapter

sanctification. As Peter matured in his faith, he displayed compassion to the Church and the local community. The forgiven apostle became one of the strongest leaders in the history of the Church. He was bold in his faith, he preached to thousands, and he eventually died as a martyr. His legacy is lasting. However, Peter’s life and ministry are also marked by radical compassion. Likewise, Christian pioneers can look to Peter’s life and writings to learn compassion in their leadership. Thus, they can magnify God’s purposes through the organization when they stir the indispensable skill of compassion through the organization. Table 11.1 summarizes those principles.

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Christian Leaders as Crisis Managers: Leading When the Going Gets Tough

Alex G. Wright

The word *crisis* comes from the Greek word *krisis*, which literally means judgment, choice, or decision (Paraskevas, 2006, p. 893). This makes sense because crises are events which demand that those with power and influence must use sound judgment to make the correct decisions in order to resolve the crisis. In organizational contexts, a crisis has been defined as “a low-probability, high-impact event that threatens the viability of the organization and is characterized by ambiguity of cause, effect, and means of resolution, as well as by a belief that decisions must be made swiftly” (Pearson & Clair, 1998, p. 60). There are just as many crises as there are types of organizations: a product gets recalled, a Web site gets hacked, a member of the organization is involved in a scandal, and a leader takes an organization in the wrong direction.

Though the above definition describes crises as “low-probability events,” the complex and interconnected nature of contemporary society has allowed for an increase in the variety and complexity of crises which occur within organizations and societies as a whole. Whereas crises used

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to be the aberration rather than the norm, organizational leaders should now expect to face multiple crises during their leadership (Lalonde, 2007, p. 95). In other words, every leader in every organization must be prepared to be a crisis manager, because it is not a question of *whether* a crisis will come, but a question of *when*.

So, what does it mean to be a crisis manager? A crisis manager is an individual who successfully responds to the crisis and satisfactorily resolves the situation for the organization. The present scholarly literature has identified six main actions which the crisis manager needs to take. First, the crisis manager must be aware of the early warning signs of a pending crisis and take appropriate action (Rizzuto & Maloney, 2008, p. 82). All crises have early warning signs, but these signs are often not detected until the crisis has become full-blown (Veil, 2011, p. 116). By detecting a crisis early, it is often possible to minimize the consequences. Second, the crisis manager must contain the damage of the crisis to ensure that it does not spread to organizational stakeholders (Rizzuto & Maloney, p. 82). Third, the crisis manager must ensure that, as much as possible, normal functions of the organization are maintained throughout the crisis (Rizzuto & Maloney, p. 82). If the organization stops functioning during the crisis, it will only create further problems. Fourth, the crisis manager should learn from the crisis and determine what policies and practices should be changed to prevent such a crisis in the future (Rizzuto & Maloney, p. 82). Fifth, the crisis manager attempts to ensure that the reputation of the organization remains untarnished throughout the crisis period (Rizzuto & Maloney, p. 82). Finally, the crisis manager must make quick, accurate, and informed decisions as to how to best respond in each of these areas (Rizzuto & Maloney, p. 82). It should be noted that these actions are not absolute in that they are either performed or not performed; rather these actions exist on a continuum in which these actions can be performed to varying degrees.

This chapter profiles Karl Barth as an illustration of a Christian leader who was a crisis manager. Barth's actions throughout the crisis of the German Church were analyzed through the lens of successful crisis management. This analysis yielded seven themes for how Christian Leaders should approach crisis management within their organizations.

KARL BARTH: A CHRISTIAN LEADER AS A CRISIS MANAGER

As the Third Reich rose to power, Adolf Hitler began to exercise control over all aspects of German society, including the German church. In the German church under the Nazis, the Jewish Old Testament was no longer used, all references to Jesus' Jewish heritage were eliminated (he was instead characterized as being German), and Augustine and the Apostle Paul were eliminated because of their "Jewish sense of sin" (Mullin, 2008, p. 240). Hitler sought to eliminate all "half-Germans" from church membership, and Christianity was redefined as a religion which was at war with Jews (Mullin, 2008, p. 240).

While many of the German clergy went along with Hitler's actions, there were also many who refused to comply with the changes which had been instituted. During this period, more than seven hundred Protestant clergy members were arrested in Germany for resisting Hitler's ecclesial interference (Mullin, 2008, p. 240). One of those at the forefront of this resistance movement was a Swiss theologian, professor, and pastor named Karl Barth. Barth referred to this period from approximately 1933 to the end of World War II as the *Kirchenkampf*, or the *Church Struggle* (Darnell, 2008, p. v). Along with ninety-four other influential clergy—including Dietrich Bonhoeffer, Martin Niemöller, Willem Visser 't Hooft, and Hermann Sasse—Barth formed the Confessing Church whose purpose was to stand against Hitler's changes to the church (Skiles, 2016, p. 16). Whereas some within the Confessing Church were discussing whether or not to remain as part of the national Church, Barth believed that the problem was much more fundamental. Barth stated that Nazi teaching was claiming that Hitler was "a god incarnate and offending most seriously against the first commandment" (Hart, 2013, p. 284). In 1934, the Confessing Church released a statement known as the Barmen Declaration, primarily written by Barth, which "affirmed the sovereignty of the Word of God and condemned the political ideology rooted in extreme nationalism, which attempted to corrupt it" (Mullin, 2008, p. 240). Though Barth was ultimately forced to leave Germany before the conflict came to an end, his leadership of the Confessing Church movement and authorship of the Barmen Declaration set the stage for the resistance, and he stayed in regular communication with the leaders of the Confessing Church who remained in Germany (Hendel, 2009, p. 135).

The purpose of using Barth as an illustration of the Christian Leader as crisis manager is not to claim that everything Barth did was perfect.

Indeed, Barth had areas of failure when it came to responding to Hitler's changes to the German church, as well as well-documented areas of failure in his personal life. The purpose of portraying Barth as the Christian Leader as crisis manager is to emphasize exactly that point: During the crisis, it will be next to impossible to perform perfectly. After all, humans are prone to mistakes in the best of times. Barth is illustrative of an individual who achieved the positive end of the continuum on most of the crisis management actions and thus can act as a model for those who find themselves trying to manage crises. As was mentioned at the outset of this chapter, leaders in organizations should expect to face crises. The remainder of this chapter examines the themes yielded by Barth's response to the *Kirchenkampf* and how these themes are illustrative of effective Christian leaders.

CRISIS MANAGERS DEMONSTRATE ORGANIZATIONAL COMMITMENT

Whereas some of the influential members of the German clergy wanted to leave the church, Barth argued that it was the job of the clergy to remain with the church to help it navigate the crisis (Gerlach, 2000, p. 32). This demonstrates Barth's commitment to the German Church. Allen and Meyer (2000) defined organizational commitment as "a psychological state that characterizes an employee's relationship with the organization and reduces the likelihood that he/she will leave it" (p. 286). Furthermore, loyalty to an organization in the form of organizational commitment causes an individual to be less personally opportunistic and instead seek the good of the organization (Clague, 1993, p. 411). Organizational commitment is not unique to Christians, but it should be a hallmark of Christian leaders, especially during times of crisis. Rego and Cunha (2008) found that workplace spirituality is positively related to organizational commitment (p. 53). Whereas workplace spirituality does not explicitly entail religious belief, the major tenets of individual practice of Christianity are certainly included within the construct of workplace spirituality (Krieger & Seng, 2005, p. 773). Therefore, it makes sense that a Christian leader would demonstrate high levels of organizational commitment, especially during an organizational crisis. Prewitt and Weil (2014) wrote that, "A leader that demonstrates the ability to accept the harsh reality brought on by the crisis, yet continues to persevere, demonstrates a personal investment in the team and their mission" (p. 77). On

the other hand, a leader who demonstrates a lack of organizational commitment “presents an invitation to the [other] people who are uncommitted” to also ignore the needs of the organization (Heifetz & Linsky, 2002, p. 51). Therefore, in order to properly respond to a crisis, it is incumbent upon the leader to remain committed to the organization and demonstrate that commitment through his/her actions.

Principle One: Christian leaders as crisis managers do not abandon an organization in crisis, but rather remain committed to the organization.

CRISIS MANAGERS POSSESS ORGANIZATIONAL AWARENESS

Barth was aware of Hitler’s attempts to interfere in the German Church and knew that if Hitler was allowed to control the Church, it would be harmful for the organization and its constituents. One of the main responsibilities of any leader is to know what is going on his/her group or organization. When things are going well, leaders “often actively do not want to know what is going on and take deliberate steps to isolate themselves from everyday events” (“Self-Interest,” 2004, p. 1403). This is a recipe for disaster, however. In the New Testament, one of the words used for leaders is the Greek word *episkopos* which means, “A man charged with the duty of seeing that things to be done by others are done rightly” (Thayer, 1889, p. 243). In order to ensure that things are done correctly, a leader must be aware of how things should be done and how they are being done. A Christian leader who is not aware of potential internal and external threats is abdicating a core responsibility. Furthermore, if leaders are not aware of what is transpiring within an organization, it may cause a delay in recognizing and solving the types of problems which lead to organizational crises (Koc, 2013, p. 3692). Whereas it is certainly not possible for a leader to anticipate every crisis, studies do show that the majority of organizational crises occur when leaders are caught off-guard by foreseeable events (Carmeli & Schaubroeck, 2008, p. 178). However, Hindmoor and McConnell (2013) noted that warning signs emerge slowly and do not exist in an objective state as if just waiting for leaders to recognize them (p. 548). Whereas it is true that leaders often “live in a world full of uncertainty and ambiguity where at any given time numerous contingencies can materialize,” Crisis managers have the responsibility to “recognize real impending crises from the sea of possible contingencies” (Boin, 2005, p. 38). Only by being vigilantly aware of what is happening in the

internal and external organizational environments can the crisis manager see warning signs.

Principle Two: Christian leaders as crisis managers ensure that they are aware of what is going on both within and outside the organization so that they are able to notice early warning signs of impending crises.

CRISIS MANAGERS MAINTAIN NORMALCY WHILE ADDRESSING CRISIS

According to Sarkar and Osiyevskyy (2018), “A crisis in an organization can provoke significant disruptions ... interfering with the normal operations, endangering its public image, and damaging its bottom line” (p. 57). It is for this reason that crisis managers must—to the best of their ability—prevent crises from interfering with normal operations. As Hitler sought to interfere in the German Church, Barth sought to get the Church to maintain both its normal operations and its commitment to its mission. This does not mean that he ignored the challenges posed by the Third Reich, but rather that he attempted to keep the Church functioning as smoothly as possible while the challenges of the crisis were addressed. Crisis managers do not pretend that the crisis does not exist, but rather view the crisis through the lens of normal organizational functions and convince followers to do the same. This process is often referred to as *sensemaking*, which refers to “the process of social construction (making meaning of one’s environment) that occurs when normal activity is interrupted with new or unexpected information, and includes ongoing and retrospective understanding of that new information or situation” (Livingston, 2016, p. 64). Whereas a shared sense of meaning normally exists within an organization, a crisis threatens to shatter that shared meaning (Parry, 1990). By seeking to maintain normalcy and shared meaning, “leaders engage in painting a picture or telling stories within their organization in such a way that the urgent and unusual circumstances of crisis can be retroactively understood to be a normal expectation for the organization” (Gilstrap, Gilstrap, Holderby, & Valera, 2016, p. 2800). The less adequate the crisis manager’s attempts at sensemaking and maintaining normalcy, the greater the damage the crisis will cause (Weick, 1988, p. 305).

Principle Three: Christian leaders as crisis managers seek to maintain normalcy within the organization while still acknowledging the challenges posed by the crisis.

CRISIS MANAGERS DEMONSTRATE CONCERN FOR STAKEHOLDER WELL-BEING

One of the main issues in discussing *stakeholders* is the fact that it is such a wide-ranging term that just about any group can be considered to be stakeholders (Phillips, 1997, p. 63). According to Bass and Bass (2008), stakeholders are “those who have an interest in the actions of the organization and the ability to influence,” including shareholders, customers, suppliers, and the community in which the organization exists (p. 656). In the case of churches, stakeholders would include congregants, the community, ministry and outreach recipients, and those on whose behalf the church seeks justice, mercy, and relief. It is quite apparent that the variety of groups included under the umbrella of *stakeholders* also includes a variety of interests. Doh and Quigley (2014) argued that the interests of all legitimate organizational stakeholders are to be equally valued, and no collection of interests should be allowed to take precedence over others (p. 257). Phillips (2003) engaged the issue of who constitutes a legitimate, or normative, stakeholder, stating that these are the “stakeholders to whom the organization has a moral obligation, an obligation of stakeholder fairness, over and above that due other social actors” (p. 30). Phillips further argued that *equity* rather than *equality* should govern the consideration demonstrated for stakeholders. Leaders should certainly demonstrate concern for all stakeholders, but in times of crises, it may not be possible to protect both internal and external stakeholders equally. Where Barth arguably fell short was in his lack of action on behalf of the Jews who were being persecuted at the hands of Adolf Hitler. As was mentioned above, Barth later admitted that it had been a terrible error not to include statements of support of the Jews in the Barmen Declaration (Weth, 2009, p. 181). However, this was not an intentional lack of response to the plight of the Jews, but rather an indication of Barth’s focus on ensuring the survival of the Christian church in Germany. In other words, it was not Barth’s mission to combat all of the atrocities which were being perpetrated by Hitler, but rather to address the crisis of what Hitler was doing to the German church. This is an important caveat for the crisis manager: In times of wide-ranging crises, the leader

will not be able to address every aspect of the crisis but must instead first ensure that the organization which he/she oversees survives the crisis. Whereas this is a difficult truth to accept, especially for Christian leaders who wish that they could protect everyone from the effects of a crisis, it is nonetheless reality.

Principle Four: Christian leaders as crisis managers seek to limit the adverse effects of the crisis on individual stakeholders to as great a degree possible.

CRISIS MANAGERS LEARN TO PREVENT FUTURE CRISES

Vinod Khosla, the founder of Sun Microsystems, once said, “A crisis is a terrible thing to waste” (Vaitheeswaran, 2007, p. 1). Each crisis offers leaders an opportunity to learn from the crisis and thus prevent similar crises in the future (Hällgren & Wilson, 2011, p. 196). If a leader fails to learn from the causes of a past crisis and allows a similar crisis to occur in the future, it is the proverbial pouring of salt into an open wound. However, learning from a crisis should not simply focus on preventing the same crisis from recurring, but should be used to build resiliency against a broad range of crises (Elliott & Macpherson, 2010, pp. 599–600). The type of learning which should occur as a result of a crisis is double-loop, rather than single-loop, learning (Birkland, 2009, p. 146). Argyris (1977) explained the difference between single and double-loop learning using the example of a thermostat. Single-loop learning occurs when a thermostat learns that it is either too hot or too cold and responds accordingly. Double-loop learning would occur if the thermostat had the ability to question whether it should indeed be set at a given temperature and thus not only detect error but also examine underlying goals and policies (Argyris, p. 116). In double-loop learning, there is a constant reevaluation of operating norms to ensure that the organization is not being exposed to potential crises (Morgan, 2006, p. 92). As was mentioned above, it is difficult to assess whether such learning occurred under Barth’s leadership because his role in the Confessing Church changed in the middle of the crisis. However, the writing of the Barmen Declaration does indicate that, at the very least, single-loop learning had occurred. The fact that Barth continued to reflect on the crisis of the German Church in subsequent years may be evidence of individual double-loop learning on his part. Rather than learning narrow lessons about an individual crisis, crisis

managers must engage in double-loop learning in order to ensure that the organization is building resilience against crises.

Principle Five: Christian leaders as crisis managers engage in double-loop learning from the causes, effects, and resolutions of the crisis in order to prevent crises in the future.

CRISIS MANAGERS HONESTLY PROTECT ORGANIZATIONAL REPUTATION AND IMAGE

Gotsi and Wilson (2001) differentiated between reputation and image, arguing that *reputation* is an evaluation of an organization over time and *image* is an evaluation of an organization at a certain point in time (p. 29). However, adverse images of an organization do threaten to influence an organization's overall reputation (Fombrun, 1996). According to Sims (2009), reputation management during crises involves being prepared to communicate, telling the truth even when it hurts, leaders being the bearer of bad news, and accepting responsibility (p. 458). Whereas it might be tempting to try to preserve the organization's reputation by covering up or downplaying crises, this is both immoral and bad leadership practice. One recent, and in many ways still ongoing, failure of reputation management in the area of ecclesial leadership is the sexual abuse scandal in the Catholic Church. Rather than manage the crisis as soon as it was discovered, the Roman Catholic Church attempted to cover up the problem and handle it internally (Barth, 2010, p. 787). Instead of taking action to protect the institution's reputation, the mishandling of the crisis greatly damaged the public opinion of the Catholic Church (Maier, 2005, p. 220). This demonstrates an important lesson for crisis managers: The failure to successfully manage an initial crisis will often lead to secondary and tertiary crises which are sometimes even more damaging than first (Smith, 2015, p. 267). Whereas the crisis in the German Church was not an internal scandal like that of the Catholic Church, it was still necessary to manage the church's reputation to ensure that the church was not assumed to be approving of Hitler's false doctrinal statements. Therefore, a crisis manager should seek to prevent the organization's reputation from being unfairly tarnished but must only do so through honesty and openness.

Principle Six: Christian leaders as crisis managers seek to protect the reputation of the organization but do not resort to dishonesty, misleading statements, or cover-ups.

CRISIS MANAGERS DEMONSTRATE SPIRIT-LED DECISION-MAKING

Decision-making is a leadership task which is fraught with difficulties, not the least of which is the fact that is impossible for the decision-maker to know all of the outcomes and consequences of his/her decisions (Takahashi, 2015, p. 77). The majority of decisions are made in uncertain circumstances with imperfect information (Simon, 1979, p. 497). This is true in the best of circumstances, but coupled with a crisis, decision-making is exponentially more difficult. Because of the nature of crises, they “allow little time for deliberation” (Ulmer, 1998, p. 14). For this reason, crisis managers must be quick and accurate in their decision-making. Whereas the rational decision-making process calls for all alternatives to be identified and evaluated, the time constraints of the situation generally do not allow for this (Ivancevich, Konopaske, & Matteson, 2008, p. 417). This is why it is important for Christian Leaders to seek wisdom from the Holy Spirit in addition to rational decision-making processes. Sanders (1989) wrote, “Spiritual leadership can be exercised only by Spirit-filled [individuals]. Other qualifications for spiritual leadership are desirable. To be Spirit-filled is indispensable” (p. 97). This does not mean that Christian Leaders as crisis managers ignore data and evidence in favor of some sort of ethereal mysticism when making decisions. Simmons, Shoup, and Burns (2014) argued that Christian leaders should follow typical data-gathering and decision-making processes coupled with following the leading of the Holy Spirit, prayer, seeking relevant Scripture, and identifying relevant values consistent with the Kingdom of God (p. 225). According to Story (2010), Scripture demonstrates that the Holy Spirit is often active in decision-making processes when sought by believers (p. 52). This does not mean that Christian Leaders will always make perfect decisions, but it allows for guidance that is not available to those who do not seek to follow the Holy Spirit. Therefore, especially in the context of crisis management when each decision is extremely important and must be made quickly, Christian Leaders should seek wisdom in ways that are consistent with their Christian faith.

Principle Seven: Christian leaders as crisis managers make quick, accurate decisions which are informed by their personal beliefs in Jesus Christ.

SUMMARY

As was noted at the beginning of this chapter, leaders must be prepared to face multiple crises during their leadership, not asking *if* a crisis will occur, but rather preparing for *when* a crisis will occur. Crises are no longer rare events which organizational leaders can hope to avoid. This chapter examined the actions of Karl Barth during the German *Kirchenkampf* (*Church struggle*) as illustrating how Christian leaders should act as crisis managers. When Hitler took over the German Church, altering its teachings and practices in order to fit the agenda of the Third Reich, Barth—among other German clergy—stood against these efforts by founding the Confessing Church. Whereas Barth did not perfectly handle every aspect of this crisis, his efforts provided an alternative to the cult into which Hitler had transformed the German Church. Barth’s actions yield themes and principles which are applicable to crisis situations in organizational settings. The principles outlined in this chapter apply to the contemporary

Table 12.1 Leadership principles of “crisis manager”

<i>Principle</i>	<i>Christian leaders as crisis managers</i>
1	Do not abandon an organization in crisis, but rather remain committed to the organization
2	Ensure that they are aware of what is going on both within and outside the organization so that they are able to notice early warning signs of impending crises
3	Seek to maintain normalcy within the organization while still acknowledging the challenges posed by the crisis
4	Seek to limit the adverse effects of the crisis on individual stakeholders to as great a degree possible
5	Engage in double-loop learning from the causes, effects, and resolutions of the crisis in order to prevent crises in the future
6	Seek to protect the reputation of the organization but do not resort to dishonesty, misleading statements, or cover-ups
7	Make quick, accurate decisions which are informed by their personal beliefs in Jesus Christ

Source Editor’s creation based on principles within the chapter

global organizational leadership context because they can help leaders prepare for inevitable crises. Whereas these principles were derived from the actions of a Christian leader in an ecclesial setting, they are applicable and beneficial to leaders in any organizational setting. The following table summarizes these principles (Table 12.1).

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Christian Leaders as Missionaries: Twenty-First-Century Application of a First-Century Mission

Samuel P. Dobrotka

Prior to His departure from earth, Jesus left final instructions for His followers,

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. (Matt. 28:19–20, NIV)

Ever since those words were spoken more than 2000 years ago, Christian missionary leaders have sought to fulfill the call by Jesus (Cf. Mark 16:15; Luke 24:47–49; and Acts 1:8). By 2010, nearly one-third of the global population identified with the Christian faith (Pew Research Center, 2011). Regardless of what one thinks about Christianity as a form of religion, the quality of leadership necessary to grow such a movement cannot be ignored. With that in mind, the purpose of this chapter is to

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explore the qualities of Christian missionaries that make them effective leaders, with particular attention given to the Apostle Paul.

A discussion involving the word, *missionary*, should acknowledge a few challenges from the outset. First, there exists a predominantly negative perception of the term in most twenty-first-century cultures (Dunch, 2002). Missionaries have been viewed as the embodiment of all that is evil about Western imperialism. There are a number of arguments that counter this misperception (Conroy-Krutz, 2018; Dunch, 2002; Porter, 1997; Richardson 1974), the most compelling being that by 2010, nearly one-half of Christianity's missionaries came from the Global South (Center for the Study of Global Christianity, 2013). In short, the Christian missionary movement is no longer the domain of the West. While the term might have troublesome connotations for some, the substance of the misperception is not warranted.

A second perceptual challenge rests largely within Western evangelical Christianity. For many at this end of the theological spectrum, *missionary* is often synonymous for someone who moves to another country for the primary purpose of evangelism (Tucker, 1983). The difficulty with such a mind-set is that the fulfillment of the Great Commission (Matt. 28:19–20) is relegated to an elite few who are *called* to be a missionary. The overwhelming majority of Christ-followers are thus marginalized to the missiological sideline (Hammond, 2000). A second difficulty with such a mind-set is that it does not consider that *the nations* (Matt. 28:19) have come to us (Appleby, 1986). Winter (1974) advocated for the idea that all *nations* (political boundaries) be understood as all *people groups* (cultural boundaries). This understanding of *nations* predominates the missiological mind-set in the twenty-first century (Richardson, 2015). Understood this way, many people may encounter *the nations* without leaving their neighborhood. Whereas the strategic priority to fulfill the Great Commission might rest with those culturally furthest from us, they need not be geographically distant. Additionally, while Winter advocated for the strategic priority of cross-cultural evangelism, in no way did he diminish the need for evangelism to those culturally close to us. Understood this way, a missionary is anyone who takes to heart the Great Commission of Jesus wherever they go, including within their own organization.

This brings us back to the heart of this chapter: What are the qualities within missionaries that make them effective leaders? To answer that question, one needs to look no further than to the Apostle Paul as an exemplar of a Christian leader who served as a missionary. Whereas

some have given attention to Paul's methodological strategy (Allen, 1962; Amsbaugh, 2001; Donovan, 1988; Nickle, 2009), the intent of this chapter is to give attention primarily to those personal characteristics that allowed Paul to be effective in his missiological endeavors.

PAUL: THE ORIGINAL CHRISTIAN MISSIONARY

The crossing of cultural barriers to influence the spirituality of others did not begin with the expansion of the Christian movement. In fact, the *modus operandi* of God's redemptive plan for humanity has always involved the crossing of cultural barriers. Abraham was sent by God to a foreign land so that others might benefit through him (Gen. 12:1–3). Although not necessarily by their choice, four Israeli youths were conscripted into service for kings Darius and Cyrus. Because of their faithfulness and zeal for God, the entire Babylonian Empire came to fear God (Dan. 6:26, 28). Jonah was sent by God to the city of Nineveh to preach to its citizens so that they might turn from their wicked ways (Jon. 1:1). And in the greatest act of cross-cultural engagement ever known, Jesus crossed from the realm of creator to that of created (Phil. 2:5–8).

Due to these instances of divinely appointed cross-cultural incursions, it is not surprising that the Christian movement began to spread throughout the earth shortly after the death, resurrection, and ascension into heaven of Jesus. Peter received direct instruction from God to go to the home of a Gentile centurion, Cornelius, and tell him and his family about Jesus (Acts 10:27–29). His willingness to travel and involve himself with people not like him resulted not only in the salvation of this family, but also opened the doors for future cross-cultural missionary endeavors in the years ahead (Acts 11:18).

Within a short period of time, Saul/Paul (Acts 13:9) and Barnabas set out on what is considered to be the first Christian missionary excursion recorded in the New Testament (Longenecker, 1981). Two subsequent cross-cultural journeys would follow. As pointed out by Wilson (1997), from that point on the history of the European West was inextricably linked to the fruit of Paul's ministry. As we consider the life and work of Paul, we can identify the following themes that point to his effectiveness and speak to our missionary calling within organizational life today.

MOTIVATION AND DIVINE PURPOSE

In Acts 9, Paul is on his way to Damascus in order to arrest Christians, both men and women who might belong to the growing movement known as the Way (Acts 9:2, NIV). Shortly before he arrived, a bright light from the sky blinded him, forcing him to the ground. In his own words, Paul described the encounter with the resurrected Jesus during which Jesus spoke to him,

I have appeared to you to appoint you as a servant and as a witness of what you have seen and will see of me. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me. (Acts 26:16–18, NIV)

Within days, Paul became an evangelist, proving to all who would listen that Jesus was the Messiah (Acts 9:22). For this reason, Paul would soon face persecution: the same type of persecution he once perpetrated.

How significant was his encounter with Jesus? Paul acknowledged that his revelation of Jesus was unique, nothing like that of Peter, John, or the other Apostles who actually walked with Jesus (Gal. 1:11–17). Nevertheless, he felt that his office and calling were no less significant. In fact, in nine of the thirteen books generally attributed to him, Paul introduces himself as an apostle of Jesus. Paul was a missionary not because it was a good career choice, but rather, because he believed he was called to this purpose by Jesus himself. In fact, it was the strength of belief in his unique calling that allowed Paul to pursue a ministry path separate from the twelve apostles and other followers of Jesus based in Jerusalem (Wilson, 1997).

Christian organizational leaders need to be motivated by that same sense of divine purpose. DeShon's (2010) qualitative study identified 64 individual characteristics deemed to enhance ministry effectiveness. Underlying all of them was a sense of divine purpose. Those in ministry leadership placed more value on a sense of divine purpose than on any other skill, knowledge, ability, or personal characteristic. The conviction that one has a divine purpose can also enhance one's ability to influence followers. Lussier and Achua (2013) maintained that both charismatic and transformational leaders share a common quality of vision. Vision, born out of conviction, allows the leader to cast an idealized image of the future

that compels followers to action. The need for a sense of divine purpose is particularly acute in times of crisis (Chanoff & Chanoff, 2016). It motivates the leader to persevere in difficult times, keeping them from becoming discouraged and withdrawing from their leadership role. A sense of divine purpose is what allowed Paul to persevere in the face of challenges, and even suffer for the cause of Christ (2 Cor. 11:23–30).

Like many good things, a sense of divine purpose can be misused. It should not be used as an excuse to neglect proper training (Atchison, 2009), possess an overreliance on personal abilities, or negatively manipulate followers (Czaja, n.d.). A sense of divine purpose is a powerful tool for those leaders who lead with a deep and sincere conviction of their calling. While most Christian leaders will not experience a Damascus Road encounter like Paul, each of us has a unique calling by God to serve His purposes to the best of our abilities wherever we find ourselves (John 15:16; 1 Thess. 5:24; 2 Thess. 2:14; Phil. 3:14; and 1 Pet. 2:21).

Principle One: Christian leaders as missionaries are motivated by a sense of divine purpose, allowing them to maximize their influence on those they lead.

PERSEVERANCE IN THE FACE OF ADVERSITY

After leaving Antioch, Paul and Barnabas had quick stopovers in Malta and Perga before arriving in Pisidian Antioch (Acts 13:14). Great numbers of people responded positively to their message. However, the goodwill was short-lived, and they were soon “expelled” from the region (Acts 13:50, NIV). From Pisidian Antioch they went to Iconium. The process was repeated—initial positive response, then opposition, and a threat of violence forced them to leave (Acts 14:6). They went to Lystra. Again, the same process unfolded. Except, in this case, the opposition became violent and Paul was stoned and left for dead (Acts 14:19). Think about that for a moment. Their first three stops ended in either a forced departure or physical violence. Yet, rather than second-guess their mission, they doubled their efforts, even revisiting the regions from which they were so poorly treated, acknowledging that hardship was to be expected (Acts 14:21–22). Physical abuse and emotional hardship became second nature to Paul (2 Cor. 11:24–28). In fact, he saw it as something to embrace, not avoid. “Not only so, but we also rejoice in our sufferings, because we

know that suffering produces perseverance; perseverance, character; and character, hope” (Rom. 5:3–4, NIV).

Depending upon the organizational culture in which they serve, contemporary Christian leaders may also encounter some forms of adversity due to their faith (Richardson, 2016). While Christian organizational leaders in the West do not currently experience the kind of severe persecution like Paul, or even like Christians in other parts of the world (Lowery, 2019), there can be both personal and professional repercussions for being a Christian in today’s marketplace (Hagerty, 2005). However, rather than viewing these experiences negatively or trying to avoid them altogether, Christian leaders might look at such adversity as an opportunity to grow, change, or even innovate their leadership (Faulhaber, 2007). An environment of adversity can even build a sense of cohesiveness among fellow Christ-followers (Tippett, 1975). Bass and Avolio (1993) referred to such an environment as *transformational culture*. A transformational culture has a family orientation, a strong sense of purpose, and one in which commitments are long term. Group members go beyond their self-interests for the good of the group.

A transformational culture requires a transformational leader. In fact, in times of crisis, a transformational leader is often the difference between success and failure (Bass, 1990). A relevant behavioral characteristic of transformational leadership is idealized influence. Leaders who demonstrate this behavior identify with their followers by showing courage, dedication, and self-sacrifice in the face of hardship (Yukl, 2013). Compared to other forms of leadership, a transformational leader possesses a greater sense of trust, admiration, loyalty, respect, and commitment to the cause from their followers (Yukl, 2013). These same leader characteristics also positively influence intrinsic motivation and goal commitment among followers (Piccolo & Colquitt, 2006). Furthermore, Bass (1997) determined that the appeal and value of transformational leadership transcended cultural barriers. This is significant given the various levels of diversity within organizations today. While no Christian leader should have a masochistic approach to adversity, they would be well served to keep in mind that adversity has potential follower and organizational value besides personal growth in spiritual maturity demonstrated by Paul.

Principle Two: Christian leaders as missionaries do not shy away from adversity, knowing it develops spiritual maturity and builds cohesion among their followers.

ENHANCE INTRINSIC MOTIVATION IN OTHERS

The first journey by Paul and Barnabas, as well as, two subsequent cross-cultural trips by Paul, is notable because they legitimized direct engagement with gentiles who had no prior connection to Judaism, and also because they legitimized the authenticity of gentile Christians without their need to adopt Jewish lifestyle or practices (Longenecker, 1981). This distinction was in sharp contrast to the more traditional Jewish religion which placed a high priority upon ancestral and external signs for distinguishing the Jew from the non-Jew. In his first letter to the Christ-followers in Corinth, Paul indicated his approach was not an accident. “To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings” (1 Cor. 9:22–23, NIV).

While Paul’s approach reflected an intentional methodology, it was a methodology born out of specific mind-set. A review of the introductions to Paul’s letters reveals greetings addressed to those “loved by God and called to be saints” (Rom. 1:7, NIV), “those sanctified in Christ Jesus and called to be holy” (1 Cor. 1:2, NIV), and “the faithful in Christ Jesus” (Eph. 1:1, NIV). Even though the contents of the letters quickly show that the people in those groups were far from perfect, Paul did not treat them as unworthy of the gospel. Hiebert’s (1994) concept of set theory is helpful to understand the significance of Paul’s mind-set. *Bounded-set* groups have firm boundaries that must be crossed in order to be a part of the group. They have strict rules, rituals, and language—necessary to be able to distinguish between those inside the group and those outside the group. The Jewish Pharisees exemplified such a bounded-set paradigm. In contrast, a *centered-set* group does not have a boundary, per se. A person’s relationship with the group is determined by the direction they are moving with regard to the vision or beliefs of the group (Niewold, 2008). Within this context, a person’s connection to the Christian faith is based upon their relationship and ongoing pursuit of Jesus Christ. As pointed out by Yoder, Lee, Ro, and Priest (2009), set theory can explain how one answers the question: “At what point can a person be considered a Christian?” A bounded-set perspective would answer: when they have *demonstrated* a proper understanding of the faith. A centered-set perspective would answer: the moment they determine to submit their life to Jesus. Paul always resisted conformity to Jewish law, tradition, and practice, and

instead appealed to the Lordship and submission to Jesus when engaging those in the faith. The churches Paul planted were not filled with people whose lives were proper and orderly. However, it's hard to argue against the effectiveness of his approach born out of a centered-set perspective.

The application of a centered-set perspective has significant implications for the Christian organizational leader. Paul's approach directly affected the motivation of his followers. They were motivated not by a set of rules and regulations, but by a desire to submit their life to Christ. The Christian organizational leader has a similar intent to appeal to the intrinsic motivation of their followers. While there are limits to what a leader might expect from their followers with regard to faith, empirical studies support the premise that organizations benefit when followers possess a strong organizational commitment (Angle and Perry, 1981). Bass and Avolio (1993) found that strong organizational commitment is found among followers in organizations with a transformational culture, characterized by an emphasis on "purpose, vision, values, and fulfillment without emphasizing the need for formal agreements and controls" (p. 119; Cf. Chen and Yang, 2012). In other words, when a follower buys into the mission and vision of the organization, their level of commitment to the organization increases. As demonstrated by Paul, a centered-set paradigm of leadership is very effective in increasing the intrinsic motivation of followers.

Principle Three: Christian leaders as missionaries have a centered-set paradigm of leadership which enhances the intrinsic motivation of their followers.

PERSUADE WITH INTEGRITY

The Apostle Paul held little reservation in his attempts to influence the behaviors of people (2 Cor. 5:11). We see evidence of his verbal effectiveness in the book of Acts (Acts 13:43; 18:4; 19:8, 26; and 28:23), as well as his writing effectiveness in each of his epistles. At times, he spoke with direct authority (1 Cor. 5), like a parent to their child (1 Cor. 3:1–2), even suggesting punishment would not be withheld (1 Cor. 4:21; 2 Cor. 10:6). At other times, Paul used softer persuasion in his attempt to influence people. Neumann (1979) pointed out that when calling for the Corinthians to contribute money to help the believers in Jerusalem Paul appealed to their sense of generosity (2 Cor. 9:6), sense

of pride (2 Cor. 8:24), sense of obligation (Rom. 15:27), and their sense of competition by comparing them to other churches (Rom. 15:25–32; 1 Cor. 16:1–4; 2 Corinthians 8–9). In what might be his most intriguing persuasive attempt, Paul attempted to convince Philemon to not only accept his runaway slave without punishment, but also receive him like a brother (Philem. 1:13–16). Paul could have sold the slave, Onesimus, at auction and sent the money to Philemon and ended the matter then and there (Bruce, 1977). Instead, because he valued relationships, Paul used his relational collateral with Philemon to ask him to forgive Onesimus (Philem. 1:10) and accept him as a brother, not as a slave (Philem. 1:16). Paul did not shy away from using his personal relationship and apostolic position to affect the thinking and behavior of his followers.

Paul's attempts to move his followers from point A to point B is indicative of transformational leadership behaviors identified by Bass (1989): idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Such behaviors cause followers to identify with the leader's aspirations and they want to emulate their leader (Bass & Steidlmeier, 1999), often due to some form of internal motivation (Ivancevich, Konopaske, & Matteson, 2014). Followers of transformational leaders make self-sacrifices, make difficult commitments, and generally achieve more (Yukl, 1999). Such a relational exchange between leader and follower introduces an ethical component to transformational leadership. With this in mind, Bass and Steidlmeier (1999) firmly stated that authentic transformational leadership "must rest on a moral foundation of legitimate values" (p. 184). Even so, Lin, Huang, Chen, and Huang (2017) determined that leader values alone do not assure leadership effectiveness. The leader may, in fact, have legitimate values (e.g., honesty, integrity); however, if the followers *perceive* they are being manipulated, leadership influence is greatly reduced. Trust in the leader is critical in the transformational process (Lussier & Achua, 2013). Paul's concern for genuine authenticity can be seen in his instructions to both Timothy and Titus,

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. (1 Tim. 4:12, NIV)

In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be

condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. (Titus 2:7–8, NIV)

Christian leaders should not ignore the possible presence of manipulation in their efforts. The concern for ethical leadership crosses cultural boundaries (Eisenbeib & Brodbeck, 2014). However, although history is full of leaders who have misused their influence and manipulated followers for personal benefit and/or unjust causes, the Christian leader can lead with confidence if they hold themselves to the same standard as Paul held for himself, “Follow my example, as I follow the example of Christ” (1 Cor. 11:1, NIV; Cf. Phil. 3:17, 4:9; 2 Thess. 3:7–9; 2 Tim. 3:10–11).

Principle Four: Christian leaders as missionaries persuade their followers not only with their words but also by their character.

PRIORITIZE LEADERSHIP DEVELOPMENT

Because we know Paul only through the lens of the past 2000 years of history, we tend to consider him the most significant person of the Christian faith outside of Jesus himself. However, as pointed out by Wilson (1997), Paul died in relative obscurity with little evidence of the extent of his influence to come. Given that Paul was in his 60s at the time of his death (Tabor, 2012), it is reasonable to assume that he spent the second half of his life as the Christian missionary and apologist we know in the New Testament. Yet, the contents of his epistles portray a Church whose future was far from certain. Both theological conflict and relational division threatened the very existence of the movement for which he suffered. The final season of his life consisted of prolonged house arrests—2 years in Caesarea (Acts 24:27), 2 years in Rome (Acts 28:30)—before his ultimate execution. Paul confessed he worried daily about the future of his church groups (2 Cor. 11:28).

Given the future uncertainty of his work, it seems somewhat odd that Paul spent so little time physically present with his groups of converts. The Acts account of his three missionary journeys portrays a man on the move—his longest stay being three years in Ephesus (Acts 20:31), the next longest being a year and a half in Corinth (Acts 18:11). His approach is a stark contrast to the modern missionary model of the nineteenth and twentieth centuries that required a life-long commitment to

a region, with the subsequent establishment of schools, hospitals, compounds, etc. (Allen, 1962).

Paul's more mobile approach might be attributed to his theological understanding of the Church. The success of its future rested with Christ, not on him (Barclay, 1986). Toward that end, Paul was focused on the establishment of a local church, not its ongoing maintenance. Even so, Paul's approach may have also unknowingly utilized effective tactics for both group and change dynamics.

Arrow, McGrath, and Berdahl (2000) identified three primary functions of a group: (1) complete group tasks; (2) fulfill member needs; and (3) maintain the structure and integrity of the group as a system. Three types of group activities were also identified: (1) process information and generate meaning; (2) manage conflict and develop consensus; and (3) motivate, regulate, and coordinate member behavior. It is not difficult to envision the three primary functions of a group wonderfully manifested in the life of a local church. Paul helped to shape these functions during his relatively short, but undoubtedly intensive, visits. His ability to convince people of the truth about Jesus was significantly enhanced by the cultural environment in which the churches formed, namely renewed hope founded in Jesus (Malina, 2001). But Paul was also able to have influence from a distance via messengers and letters. Paul's greater long-term impact came in the management of group activities as described by Arrow et al. (2000) above. From a distance, he was able to continue facilitating the development of meaning—those in Christ are new creations (2 Cor. 5:17); those in Christ are no longer Jew or gentile, slave or free (Gal. 3:26–29), for example. The ongoing managing of conflicts and addressing member behavior was also continued from a distance. Leading from a distance was possible because Paul gave priority to the development of leaders who would remain with the local churches. Paul realized that the long-term health and effectiveness of the group rested not with his physical presence, but with the development of other leaders.

Kotter (2012) identified eight stages in the organizational change process. The second stage, “create the guiding coalition,” is most pertinent to this discussion. In short, if an organizational leader wants to bring about effective change within their organization, they must have the right people with them driving the change. According to Kotter, the four characteristics needed within the change coalition are: position power, expertise, credibility, and *leadership*. While some leaders may be readily available within the organization, others will need to be developed. The lack

of leadership development is why many attempts at organizational change fail (Kotter, 1995). The extent of change advocated by Paul was profound. He wanted his followers to not only behave differently, but also to think of themselves differently (Gal. 3:28). For his followers to accept such change, Paul needed other leaders to embrace his vision and reinforce a new way to live life. Had he not developed other leaders, the Christian faith may very well have died with him in the first century. Effective Christian leaders recognize that leadership development is a critical component in the ongoing life of an organization.

Principle Five: Christian leaders as missionaries give priority to leadership development in order to enhance group health and foster organizational change.

CULTIVATE NETWORKS

Understanding the reasons for the rapid expansion of early Christianity has long intrigued historians and scholars. While adherents to the faith might attribute the growth to divine providence (e.g., Acts 3), others are inclined to take a more analytical approach. Some point to the unique person and leadership style of Jesus, the founder of the Christian movement, while others contend the success of the movement was due to the accomplishments of those like Paul, the immediate followers of Jesus (Czachesz, 2011).

Attempts to gain better understanding have been made by looking through the lens of Social Network Analysis (SNA) (Granovetter, 1973). One of the premises of SNA is that a correlation exists between the diffusion of new ideas and the strength of interpersonal ties. The strength of a dyadic tie is determined by a combination of length of time, emotional intensity, depth of intimacy, and relational reciprocity. An immediate family member or best friend would be an example of a strong tie. The neighbor down the street to whom you wave as you drive by, but have little contact otherwise, would represent weak tie. In developing his theory, Granovetter found that a person looking for a job has a better chance of finding new employment via acquaintances (weak ties) rather than via close friends (strong ties). The stronger the tie, the least likely it is the other person has information you do not already possess. Weak ties become bridges to new information and new ideas.

Building on the work of Granovetter (1973) and Czachesz (2011) applied the weak tie theory to the fast expansion of Christianity. As already established, Paul was an itinerant, traveling from city to city, never staying in one place longer than was necessary to establish a local congregation. As described by Czachesz, while Paul's travels kept him from developing strong social ties, they did facilitate the development of numerous weak ties with people from a variety of social and cultural backgrounds. Czachesz went so far as to describe Paul as "a between-group broker" (p. 143). As pointed out by Lee (2017), those weak ties also had weak tie networks of their own, allowing for the rapid diffusion of the Gospel message. This is the value of weak ties. Ideas "can reach a larger number of people, and traverse greater social distance, when passed through weak ties rather than strong" (Granovetter, p. 1366). In fact, one might infer that had Paul and the rest of the Apostles attempted to grow the movement from within their own cities and cultures, the Christian movement might have never survived past the end of the first century.

While acknowledging the value of weak ties for the expansion of a social movement, Duling (2013) maintained that a movement takes root only through the presence of strong ties. Strong ties provide the group with a sense of legitimacy and enhance the credibility of an innovative message. They are essential for the development of trust among group members—necessary to reinforce behavioral change. Within this context, strong ties are more important than ideology. While Paul may have initiated his work in each city via weak ties, many weak ties quickly became strong ties. They became close friends (Lydia), travel companions (Sopater, Aristarchus, Secundus, Gaius, Tychicus, Trophimus), leaders in the young churches (Phoebe, Timothy, Titus), and ministry partners (Apollos, Aquilla & Priscilla, Epaphras, Philemon). In fact, Paul's expressions of kinship within his letters imply he felt a very strong relational bond with the people who responded to his message.

The implications of both weak ties and strong ties networks for Christian leaders are significant for two reasons. First, without question, every Christian leader, called by God, is compelled to serve the cause of Christ wherever they find themselves. At the same time, the reality of organizational life requires that one be ready to make a change with little notice. For some, a case could be made that they are never really employed, they're just in between job searches. The work of Granovetter (1973) would suggest an ever-present awareness for the need to manage relational networks. Second, and related to the previous section, some of the

best new leaders may be found through weak ties networks. If the Christian leader limits their relationships to strong ties networks, they may miss out on some of God’s most rewarding relationships.

Principle Six: Christian leaders as missionaries utilize both weak ties and strong ties networks to cultivate strategic relationships.

SUMMARY

Christian missionaries have been the driving force for the Christian movement for more than 2000 years. They led with courage and wisdom, and they also made significant mistakes (Guy, 2004). They lived and died, hoping others would come to know the saving grace of Jesus Christ as they had. In the twenty-first century, the role of a missionary is not limited only to those *called* to move to another country. Christian missionary leaders are needed in every community and in every organization. Toward that end, this chapter examined the characteristics of Paul’s life and ministry in order to identify themes and principles that might be applicable to Christian leadership effectiveness in the twenty-first century.

Table 13.1 is a composite of the principles that have been extracted from Paul’s leadership as depicted in Scripture.

Table 13.1 Leadership principles of “missionary”

<i>Principle</i>	<i>Christian leaders as missionaries</i>
1	Are motivated by a sense of divine purpose, allowing them to maximize their influence on those they lead
2	Do not shy away from adversity, knowing it develops spiritual maturity and builds cohesion among their followers
3	Have a centered-set paradigm of leadership which enhances the intrinsic motivation of their followers
4	Persuade their followers not only with their words but also by their character
5	Give priority to leadership development in order to enhance group health and foster organizational change
6	Utilize both weak ties and strong ties networks to cultivate strategic relationships

Source Editor’s creation based on principles within the chapter

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Christian Leaders as Storytellers: C. S. Lewis, God's Master Storyteller

Christa M. Bonnet

Storytelling is one of the first communication strategies used by mankind and is still used in some cultures to pass down traditions, customs, and memories. Soin and Scheytt (2006) write that stories help us to make sense of what we are, where we come from, and what we want to be. According to Gabriel (2000), stories are useful for meaning making as emotionally and symbolically charged narratives. Snowden (2003) reminds us that people express their values and beliefs through characters in storytelling. Mladkova (2013) writes that we use stories to create personal and group identities, change social practices, and share knowledge and values.

Stories are lived. From movies to novels or warm conversations over dinner, stories can capture our imagination and shape the way we think about the world. People want to feel part of a good story. The question may be asked: *Why stories are so important?* Stories help us make sense of where we find ourselves, what has gone wrong with things, and what can

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be done about it. Stories provide a framework of where we fit it. It gives us meaning and opens the doors of possibility to things that could be.

The use of the story has entered the mainstream corporate world, a trend witnessed by the growing number of books on storytelling in secular leadership (Brown, Denning, Groh, & Prusak, 2004; Denning, 2007). Graves and Schlafer (2008) write that the *storyteller* image of the Christian leader is receiving increasing attention in homiletics literature. According to Ramos (2014), storytelling is an important tool of communication used by biblical authors. Christians are predisposed to accept wisdom and authority from stories as Jesus was *the* master storyteller who chose to deliver most of His teachings through parables offering truths to stand for all time (Yocum, 2018). Using parables, Jesus challenged the minds of His audience by comparing abstract ideas to familiar facts and connecting the unknown to the known. By drawing invisible lines between real-life experiences and mental pictures, Jesus continually tried to stretch and deepen the thinking, and motivate changed behavior. Matthew 13:11 refers to the wisdom of stories in a profound way stating that, “It has been given to you to know the mysteries.” Jesus employed parables for a dual reason: to illustrate the truth for those who are willing to receive it, and to obscure the truth from those who hated it anyway (Mark 4:10–12). In this regard, MacArthur (2015) writes that stories are tools with which Jesus taught and defended the ultimate truth through ingeniously simple word-pictures with profound spiritual lessons with His teachings full of everyday stories. Jesus never told a story merely for the story’s sake. All His stories have an important lesson to convey.

In the narrow sense, storytelling can be understood as a technique where the storyteller engages listeners (Akerlund, 2014). The point of a good story should be true at some level despite the story itself painting an imaginary scenario (MacArthur, 2015), that is, the very nature of parables and stories. The term *story* in this chapter refers to the context as described by Clive Staples Lewis as:

A story is, or should be, more than the succession of events we call plot...it is the embodiment or mediation of the “more”, i.e., that which lies beyond the perception of the reader, that horizon or atmosphere which frames our conscious critical day-to-day existence. For the reader, a story is or should be his entry into a larger world of the imagination.

The analysis of Lewis's life and works is a topic too vast on its own and falls outside the scope of this chapter. The focus is to identify ten themes and ten corresponding principles from C. S. Lewis as an exemplar, Christian leader and storyteller, and how these lessons are applicable to contemporary organizational leadership.

LEADERSHIP AND STORYTELLING

Leadership is a matter of the heart. According to Khann (2007), a leader of character reminds that life is not about self-achievement but about meeting the needs of others in ways that brings out their best potential. The role of storytelling in leadership has been connected to leadership effectiveness for over 15 years (Boje, 2001; Denning, 2004, 2007, 2011; Weick, 2000). One of the primary ways in which leaders shape reality is through storytelling. Harvey (2006) writes that leaders frame stories and events to help followers understand the world, themselves, and other groups, identify and solve problems. The ability to tell stories is an important skill to master for effective leadership (Baldoni, 2003; Denning, 2004; Kouzes & Posner, 2007). Effective leaders lead followers to achieve outcomes through purposeful storytelling (Cleverley-Thompson, 2018).

Leaders who know which stories to tell, to who, when, in what way, and at the right time get their leadership message across in a meaningful way to achieve strategic organizational goals. Such leaders influence others to pick up the same story line and in doing so they extend the narrative to others (Hackman & Johnson, 2013). This process of retelling stories is part of the co-creation of meaning that is central to storytelling.

The field of narrative leadership remains underexplored as no formal theory of narrative leadership itself has been developed. Through the exploration of the constellations of narrative and leadership, the power of storytelling in an organizational context can lead to an integrated understanding of narrative on a deeper level of both personhood and leadership (Hung, 2018). However, the specific properties of narrative leadership and their related outcomes are yet to be defined. According to Baker and Gower (2010), storytelling theory has been proffered as an effective cross-cultural communicational tool as workforce diversity creates challenges of complex structures of human interaction where "how" to communicate among and between these groups has become the biggest challenge. Baker and Gower (2010) suggest that storytelling—also known as Narrative Paradigm Theory (NPT)—is a cross-culturally accepted method

of communication that can be used to overcome organizational diversity and related communication challenges. Cragan and Shields (1998) believe that, as a theory, the power and scope of NPT are derived from its ability to communicate and assess values while the interpretation of those values summoning human action. Much like social exchange theories (Blau, 1964), NPT is an exchange of information that is value laden in a manner that is familiar and shared along the organizational diversity continuum.

C.S. LEWIS: GOD'S MASTER STORYTELLER

Hackman and Johnson (2013) write that an exemplar or role model plays a critical role in the development of highmoral character of followers. Lewis was born in Belfast, Northern Ireland, to Protestant parents on November 29, 1898, and died on November 22, 1963. The famous mid-twentieth-century Anglo-Irish Christian apologist, novelist, and Oxford University professor of medieval and early modern English literature was a prolific writer. Lewis is best known for his portrayal of Christian symbolism and biblical parallels in his seven-book fantasy series, *The Chronicles of Narnia*. Jack (as his friends affectionately called him) was well educated in both literature and philosophy. While teaching at Magdalene College, a part of Oxford University, Lewis joined a literary group called *The Inklings* along with his fellow writer J. R. R. Tolkien. During this time, Lewis embraced Christianity and earned fame for writing apologist texts in which he explained spirituality by means of logic and philosophy.

Lewis was very influential in his day and his popularity shows little signs of diminishing in ours. According to Kinzel (2014), despite Lewis hardly getting a mention in standard textbooks dealing with literary theory today, his legacy lies in the gift of how literature should be read. Flemming (2010) states that Lewis did not fit into a pigeonhole as he was a poet, a scholar, a literary critic, an apologist, a lecturer, a writer, a mentor, and a letter writer. This aligns Bredvold (1968) stating that Lewis was not a narrow specialist and wrote on a remarkable variety and range of subjects.

According to Hurd (2012), Lewis's work spans many genres and defies categorization as a stroll through most bookstores or Amazon reveals his work across many categories such as Christian Apologetics, Children's Literature, Science Fiction, Fiction, and Literary Criticism. Widely respected, Lewis frequently published in both academic and non-academic venues and wrote more than thirty books of which his fiction book *The*

Lion, the Witch and the Wardrobe (1950), as part of the seven-volume *Chronicles of Narnia*, was adapted for a major Hollywood film. His *Mere Christianity* (1952), *The Problem of Pain* (1940/2012), *Surprised by Joy* (1955/2012), *The Allegory of Love* (1936/2013), *The Screwtape Letters* (2014), *Perelandra* (1943), and *The Abolition of Man* (1943/2001), to name a few, are all still popular and influential Christian apologetic works. He is often proclaimed to be a unique advocate for the potential of unity of romanticism and reason, especially in works such as *The Pilgrim's Regress* (Lewis, 1933/1950), *The Allegory of Love* (1936/2013), and *Surprised by Joy* (1955/2012). He believed that story received as myth does what rational statements cannot—it opens the imagination to that reality, which is fundamental to all of life. Lewis knew that from this meaning emerges.

Although reared as a nominal Christian, at age 15 Lewis became an atheist; however, he later converted to theism and returned to Christianity at age 33. White (2008) writes that Lewis's acceptance of Christianity not only changed his outer life drastically but brought him to a new era in his inner life and his imagination. Lewis described this transition in his imagination as seeing his work through new eyes. According to Gray (2007), Lewis stands in a long line of Christian Platonists for expressing divine beauty and wisdom in his writings. However, Barkman (2009) identifies Lewis as a Neo-Platonist as *myth* was primarily a theological reality for Lewis.

His writing style illustrates his understanding of the nature of imaginative literature in storytelling and how to connect with his reader's imagination through creating an intellectual, imaginary, and spiritual atmosphere as preparation to receive Christ's message. Lewis successfully took advantage of deep Christian beliefs at a time in Western society by incorporating storytelling in a mastery manner to offer moral guidance to a world that needed it. His messages are practical and useful to both religious and non-religious individuals, and the characters in his stories are modern incarnations of the legacy of Christian values. In his work, Lewis offers insights into what actions needed to be taken to achieve salvation.

According to Hurd (2012), God and spirituality form the central theme of Lewis's work. It is evident that God is the ultimate authority in Lewis's work after his acceptance of Christ in his heart as Savior. Brazier (2012) states that Lewis' works reveal his belief that pagan mythology had its source in God's self-revelation through the Holy Spirit. Wood

(2001) writes that Lewis upholds, what he terms “mere Christian” doctrine, while creating a world in which Christianity as such does not exist (p. 239). Throughout his stories, it is evident that Lewis’ God is a benevolent liberator with the story of Christ the true myth.

Lewis “understands the human heart, in all its deceitfulness and grandeur, both in its design and its twisted corruption” (Rigney, 2018, p. 22). He speaks from his heart and own experience with such mastery as only a master wordsmith can do. Lewis had the gift to summarize the historic center of Christianity in easy understandable language and vocabulary to connect with the innate longing in people. He was relentless in his pursuit of the truth coupled with a gentle firmness for insights to be revealed.

Lewis was not a professional theologian, but as an apologist and scholar of medieval literature he was familiar with Christian theology since it served both those vocations. He viewed it his duty to translate Christianity into layman’s terms, a much-needed task in the twentieth century. This is still relevant today. Yuasa (2014) observes that Lewis’s understanding of Christianity through the Gospel is creatively reflected in his writing approach, and in the descriptions of the identities of his characters, which borders between fact (history) and fiction (mythology). According to Magas (2014), Lewis does not always write for the faithful Christian audience, but for the unsuspecting reader in search of adventure, space exploration, and those with a *what if* approach to life’s greatest mysteries. For example, his second installment of the science fiction trilogy, *Perelandra* (1943), is a myth, telling the story from the book of Genesis of Adam and Eve. According to Magas (2014), Lewis believed that a storyteller wields great power and can promote good as well as evil. Lewis’s promotion of truth transcends the Christian reader to all people of goodwill for anyone searching for purpose and truth among the chaos of this world.

CHRISTIAN LEADERS NEED PROPHETIC IMAGINATION

The complexity of today’s organizations requires creative imagination from both leaders and followers (Vondey, 2010). Lewis exhibited strategic foresight knowing that one way for Christian leaders to face complex environments and influence creativity in followers is through using biblical-theological aesthetics such as imagination and creativity. He knew that this God-given gift relates to values of beauty, truth, and goodness. As a

craftsman, Lewis understood that through storytelling, Christian leaders can cultivate Christ-like values within organizations as stories stimulate both cognitive and emotive responses. As a literary expert, Lewis knew that creativity is a natural result of the imagination.

According to Hatch (2013), aesthetic knowledge comes through sensory experience as opposed to intellectual effort with the method of studying, creating, and managing organizations aesthetically extend to the poetic and artistic. Aesthetic theories assume that human senses and perceptions play a major role in constructing organizations, and that “experience of the real is first and foremost a sensory experience of a physical reality” (Gagliardi, 1996, p. 311). Strati (1999, 2000) and others write that leaders can learn from artistic form and content by using, for example, music, dance, storytelling, drawing, painting, and sculpture (Barrett, 2000; Barry, 1996; Guillet de Monthoux, 2004; Nissley, Taylor & Butler, 2002; Ottensmeyer, 1996).

Leadership may be understood from a communication perspective, primarily through the stories Christian leaders communicate and embody by using aesthetic theories. This assists leaders to inspire a future of hope in believers by using language creatively to create images in the mind. According to Guite (2012), poetic and imaginative language holds the potential of mirroring human realities so that people see themselves more clearly in the story. Avis (1999) suggests that human imagination is one of the closest analogies to the being of God because God delights in revealing Himself through the forms of imagination, that is, in the poetic, in the symbolic, and in stories. Magas (2014) observes that Lewis, through his divine gift of prophetic imagination, crafted analogies and stories for readers with the intent to experience the fear and uncertainty of accepting one’s purpose and the strength needed to make the journey of transformation to live a life that glorify God.

Principle One: Christian leaders as storytellers expand the imagination of their followers to inspire a future of hope and faith on the journey of transformation.

CHRISTIAN LEADERS ARE TEACHERS

Teaching implies a deep caring and genuine concern for others. As teacher of God’s flock, God works within Christian leaders as storytellers who rely on His grace and wisdom to teach His flock (Witmer, 2010). Christian

leaders as teachers love their followers too much to settle for mediocrity. The role of the Christian leader as teacher is more that of facilitator than expert prescribing, directing, or mandating (Khann, 2007). Lewis was an effective teacher for God. His facilitation style as teacher reduced defensiveness and push-back, encouraged participation, stimulated thinking, and promoted transformation.

Great leaders have a vast repertoire of relevant stories, illustrations, anecdotes, metaphors, analogies, and parables involving the behaviors, facts, or principles being taught. These are important resources for adult learning and retention which Lewis used in his teaching practices. Yukl (2013) writes that the willingness and ability to learn and adapt are important requirements for effective leadership in today's uncertain and turbulent world and a spirit of teachability is important to be able to adapt quickly to change. Roberts (2016) reminds us that such a spirit is more concerned about honoring God than self-promotion. Lewis had such a teachable spirit. He was willing to learn from the old and the young, the schooled and the unschooled, as well as the mature and the immature.

Duffy (2006) shares that as a private tutor, Lewis exhibited the makings of a teacher who never lectured but instead had dialogues with his students in an effort to see how they were developing as thinkers and writers. Lewis engaged his students and instilled an understanding that education is not about passive reception of knowledge, rather growing the person's ability for critical thinking and personal introspection. He believed people need to be reminded more than instructed. Christian leaders must continually remind followers of the reason behind their direction and beliefs as a foundational building block for their activities. Conger and Kanungo (1988) emphasize the importance of articulating a compelling vision through communication.

Lewis was passionate about education and teaching others. He once stated that, "The task of the modern educator is not to cut down jungles but to irrigate deserts...By starving the sensibility of our pupils we only make them easier prey to the propagandist when he comes" (Lewis, 1943/2001, pp. 13–14). All readers and listeners in a way were his students. He was a patient teacher and it was important to Lewis that people had understanding by using common language that was understood by all. *Mere Christianity* (1952) was such a book as it was not simply a book written in the common language; it is a book in common language about

the truth. Hooper (2004a) writes that Lewis had the ability to turn Christian doctrine into language that is easily understood by unscholarly people. As a teacher, Lewis (Hooper, 2004b) believed that if speakers and writers could not translate their thoughts into common language, then their thoughts will not translate in impactful actions. He used storytelling to achieve this as he believed that, “The inhibitions which I hoped my stories would overcome in a child’s mind may exist in a grown-up’s mind too and may perhaps be overcome by the same means” (Hooper, 2004c, pp. 44–48). His strategy when using storytelling and analogies was no different for adults than for children.

Principle Two: Christian leaders as storytellers are fueled from desire to empower their followers to fulfill their God-given purpose and calling.

CHRISTIAN LEADERS ARE MASTER COMMUNICATORS

According to Axley (1984) and Reddy (1979), communication is the transfer of information. Ivancevich, Konopaske, and Matteson (2011) link communication as the glue holding an organization together. Communication as an attribute implies the skill underlying effective and direct interpersonal and personal interaction through several methods, which include written, verbal, non-verbal signs, attitudes, body language, feelings, data, information, actions, and/or appearance. Khann (2007) describes this as the transmission of meaning between sender and receiver with listening as a key element of communication. The leader as master communicator takes advantage of all these elements to positively influence others. Lewis had the ability to listen with extreme intentness because he felt it was his duty as he knew and understand its importance in communication.

Boje (1991, 2008) writes that stories are the currency of communication, organizational behavior, and leadership work as one of the most efficient tools when used properly to help leaders sharing knowledge, building a shared vision, and settling conflicts peacefully. Storytelling is a tool that addresses emotions of people by bypassing the rational mind. It has the potential to overcome barriers people build to protect themselves against the external world and new ideas. Lewis was a self-confident, charismatic communicator with a masterly command of rhetoric and persuasion no matter his audience and medium (e.g., radio, classroom, or public spaces). According to Hackman and Johnson (2013), communication is more than an important element of charismatic leadership as

charisma rather is a product of being a master communicator. Charisma is not “so much a gift as it is a specific form of communication” (Richardson & Thayer, 1993, p. 27). As a literary professor and expert, Lewis knew the rules of communication by heart.

Lewis’s literary approach is biblically influenced in two ways: firstly, the concept of limited human language; and secondly, the Apostle Paul-type communication approach adjusting to different approaches according to different cultures (Yuasa, 2014). Similarly to Paul, Lewis is vigilant regarding the best communicative way to reach the contemporary reader. His mind also was receptive to opposing views and he never forfeited his faith nor backed down or allowed negativity to affect his optimism. Gibson (1980) writes that Lewis’s tonality reflected a warmth through all of his work. Similar to Jesus’ teaching style, Lewis told stories in a captivating way rather than conveying facts as information in a systemic layout. He was never stiff or pedantic when he taught, but informal and conversationally connecting with the emotions of his audience.

Principle Three: Christian leaders as storytellers are charismatic in sharing knowledge, building a shared vision, and settling conflicts peacefully.

CHRISTIAN LEADERS ARE TRANSFORMATIONAL LEADERS

Transformational leadership originated in the work of Burns (1978) and Bass (1985). It was further developed by Bennis and Nanus (1985) and later by Kouzes and Posner (2007). Wilson (2010) writes that these authors had the following in common about the role of a transformational leader, namely role modeling, enabling a shared vision, and trust as well as the capacity to work together. According to Hurd (2012), Lewis exhibits four qualities of transformational leadership: (1) idealized influence; (2) inspirational motivation; (3) intellectual stimulation; and (4) individual consideration. In its essence, transformational leaders empower others. Lewis is such an exemplar.

In terms of *idealized influence* (*charisma*), Lewis was a humble, reluctant but effective leader who was unpolluted by the desire for power in his promotion of unity and benevolence among people. This he did through a captivating and charismatic communication style. As an *inspirational motivator*, Lewis created a longing for God in the minds and hearts of his audiences; for example, his twenty-five BBC broadcast talks during the Second World War to raise the morale of the nation were published

in 1952 as *Mere Christianity* (Vaus, 2008, 2010). Hurd (2012) writes that Lewis' sharp intellect captured the tenets of the Christian faith with the pragmatism of a rational mind through bespoke *intellectual stimulation* as he expanded the minds of both religious and secular scholars, and made his work tangible to the public so that laymen of every parish could understand core concepts of the Christian faith. As a kind, humble, and generous Christian leader, Lewis was known for his *individual consideration* and deeply cared about his students and followers in his letters to such an extent that he considered it his duty to respond to every letter he received in an encouraging or humorous manner (Hurd, 2012).

Through his example as an effective Christian leader, Lewis used his gift as God's master storyteller in a charismatic and an *idealized influential* manner as followers idealized him as role model and influencer. Lewis was such an *inspirational motivator* with the ability to motivate followers with high standards and optimism in the pursuit of worthy goals to such an extent that he was the driving force for many followers in their conversion to Christianity. His charismatic communication style focused on both the *intellectual stimulation* and touching the hearts of his followers to lead them to intended outcomes through purposeful storytelling. Lewis is known for his *individualized consideration* attending to individual follower's needs in self-development. As Christian leader, Lewis masterly incorporated these four qualities of transformational leadership to focus on changes necessary to transcend both individual and societal transformation. In doing so, he addressed the ongoing demands of a changing world, which, according to Bennis and Nanus (2007), makes transformational leadership a critical part of the role of the transformational leader.

Principle Four: Christian leaders as storytellers are transformational leaders who make time for others and inspire followers to accomplish shared goals.

CHRISTIAN LEADERS ARE ROLE MODELS

According to Khann (2007), people tend to seek out, appreciate, and emulate positive examples around them. Many successful leaders have attributed their success to have been following the example of a role model, mentor, or person they truly admire and respect. Role modeling is an essential aspect of Christian leadership. Similarly, role modeling in storytelling is essential in developing an ethical and spiritually based organizational culture. Also, role modeling and stewardship go hand in hand in organizational leadership.

Human stewardship reflects the commission from God. Steward leadership starts with the wanting to be the best *for* the world, not only the best *in* the world. According to April, Kukard, and Peters (2013), this type of leader is rare. Steward leadership reflects “a model that views the primary identity and role of the leader as one who is a steward managing the resources of another that are entrusted into his or her care” (Wilson, 2010, p. 42). The Stewardship Framework of April et al. has nine dimensions: personal mastery, personal vision, valuing diversity, shared vision, risk-taking, experimentation, vulnerability, maturity, raising awareness, and delivering results. In this Framework, there is a need to create an unlearning-and-relearning environment for shared responsibility creating a followership community supporting the organization.

Whereas April et al. (2013) place stewardship as a separate leadership theory, Roberts (2016) incorporates it as part of servant leadership theory with the dual foundation being stewardship where the organizational mission is achieved with integrity of motives and by giving God the glory for all accomplishments. This is evident throughout Lewis’s writing after his acceptance of Jesus Christ as his savior. His profound words are still applicable today: “What we practice, not what we preach is usually our greatest contribution to the conversion of others” (Lewis, 1963/2004, p. 576). Lewis was a fearless champion of essential truths and an advocate of unity in diversity within the church (Hurd, 2012). Edwards (2007) reminds that Lewis’s core values represent a solid basis for building an ethical life and a pattern of leadership that is neither coercive nor manipulative. He was a Christian leader who led by example based on heartfelt conviction. He was a steward leader who could hold the importance of others, and their goals, alongside his own goals in such a way that both his own and his follower’s goals, values, aspirations, and dreams could be pursued.

Principle Five: Christian leaders as storytellers “walk their talk” and as their character is the foundation of their ethics and leadership praxis.

CHRISTIAN LEADERS ARE INFLUENCERS

According to Hackman and Johnson (2013), power is defined as the ability to influence others. Ivancevich et al. (2011) describe power as the capability to affect the actions of others, whereas influence is a transaction between people to behave in a certain way. Another way is to think

of power is the potential to influence, and influence as power in action. Influence is the essence of leadership with powerful leaders having a substantial impact on the lives of followers in organizations (Yukl, 2013). According to Gini (1998), the primary issue is not whether leaders will use power, but whether they will use it wisely. Influencing others does not automatically qualify as leadership; rather, power must be used in pursuit of group goals to merit leadership classification. Bennis and Nanus (1985) summarize the relationship between power and leadership this way: “Power is ... the capacity to translate intention into reality and sustain it. Leadership is the wise use of this power... Vision is the commodity of leaders, and power is their currency.” Yukl (2013) states that understanding the sources and uses of power is essential to effective leadership. According to Northouse (2019), one form of power involves coercive power, which involves the use of force to effect change or to influence others to do something against their will or manipulate them in some way through penalties and rewards. Lewis did neither use such form of influence nor power as Christian leader as his inner power was the rocket for his influence. His inner power was anchored in Christ as his Savior.

Hackman and Johnson (2013) state that leaders gain more power by empowering others. Also, leaders are perceived powerful or powerless based on their ability to communicate. This makes language an important tool for building power bases. Lewis understood the rules of this power game well as a master communicator. Leaders as powerful communicator can influence the quality of organizational learning through stories, which was the case with Lewis. Lewis’s influence as a Christian leader is undeniable. However, despite his obvious influence as discussed in *Principle Five* above as a transformational leader, in his own eyes Lewis was a conduit for God to deepen the faith and intellect of many. He was a gardener of the mind and hearts of his audiences for God to nurture and develop to mature Christians.

Principle Six: Christian leaders as storytellers are conduits who use communication as a form of influence and power.

CHRISTIAN LEADERS ARE MENTORS

Lewis was a mentor *par excellence* driven by a pure desire to empower and transform those who needed his mentoring and guidance in sharing his desire for improved human behavior (Hurd, 2012). Phemister and Lazo

write that, “I have found Lewis to be an admirable role model and mentor in his journey” (2009, p. 96). Hurd (2012) further notes that although Lewis never desired to be a leader, he proved to be a leader who was not just a mentor, but also fundamentally changed people through his influence and inner power.

According to Blanchard and Hodges (2003), as people enter into the preparation phase of leadership, the quality of their service will be a direct result of their spiritual preparation. Formal mentoring programs are used to facilitate leadership development in many organizations (Gilber, Carter, & Goldsmith, 1999; Noe, 1991). Mentoring is a relationship in which a more experienced leader guides a less experienced protégé (McCauley & Douglas, 1998). Blanchard and Hodges write that a key activity of an effective servant leader is to act as a mentor. When Jesus called the disciples to follow Him, He has pledged His full support to them and as mentor Jesus transmitted His model of servant leadership into their minds and hearts. The process of heart-renewal is indicated in various ways in the Bible—for example—it is the removal of the “stony heart” (Ezek. 11:19; Ezek. 46:26–27, KJV); the necessity of the heart becoming “clean” (Ps. 51:10, KJV); as it is with the heart that man believes (Rom. 10:10); Jeremiah 31:33 reminds that on the “heart” the power of God is exercised for renewal; Ephesians 3:16 states that in the “heart” God’s Spirit dwells with might; and in the “heart” God’s love is poured forth (Rom. 5:5, KJV). Also, Galatians 4:6 notes that the Spirit of His son has been “sent forth into the heart” with 2 Corinthians 1:22 stating that the “earnest of the Spirit” has been given “in the heart” (KJV). In Hebrews 8:10, God prophesizes His new covenant by putting His laws in the minds of man and that He will write it on their hearts. In the works of God’s grace, therefore, the heart occupies a unique position making the heart and mind an important focus of mentorship of Christian leaders.

According to Bartel (2013), passion comes from the heart, and thus, the goal in a “heart-shaping-mentoring-model is to aid the one who disciples in shaping that desires to passionately follow Christ” (p. 12). In Matthew 17:14–21, Jesus assesses and holds His disciples accountable. Maxwell and Elmore (2017) write that, “He again becomes a mentor for His men. He commits Himself to the training of the Twelve, believing every exposure they get becomes an opportunity to learn” (p. 1203). According to Maxwell and Elmore (2017), Jesus is the master Mentor in developing leaders. Jesus’ mentoring methods include four elements, namely instruction, demonstration, experience, and assessment, which

means that He teaches them, shows them, allows them to try it themselves, and processes what happened (Maxwell & Elmore, 2017, p. 1203). This is reinforced in Luke 6:12–19 illustrating the miracle of how Jesus in less than one generation mentored His disciples to progress from ignorant laborers to bold spiritual leaders. Maxwell and Elmore (2017) state that Jesus practiced the mentorship axiom: “More time with less people equals greater kingdom impact” while providing the disciples as part of the mentorship path into simplifying truth into something His men could grasp, practice, and pass on to others. He took complex theology and made it usable just like Lewis did as mentor. Jesus gave His mentees roadmaps by guiding where they are, what roads to take, and what roads to avoid. He further creates safe spaces for them for experimentation. Just like Lewis, Jesus did not just lecture; He provided practical spaces for mentees to practice what they have learned. Most of all, both Jesus and Lewis gave their mentees wings to fly. John 14:12 illustrates that Jesus pushed His mentees and cheered them on in their victories and triumphs.

Principle Seven: Christian leaders as storytellers are spiritually prepared to influence and develop others.

CHRISTIAN LEADERS EMPOWER OTHERS

According to Roberts (2016), the principle of empowerment is a kingdom imperative and to empower others is vital for effective leadership. Christian leaders understand that empowerment is a necessary element of growth and inner transformation. Jesus modeled this principle of empowerment in building a team, first His disciples, and then the church in order to provide organizational growth and continuity for His mission until His second coming.

Delivering results is key to leaders, including the Christian leader. According to Lawler (1986), employee empowerment is sometimes referred to as high-involvement management development interventions. Eisenberg and Goodall (1997) observe that the definitions of empowerment vary considerably, including the sharing of power with subordinates through delegation and decision making as well as enabling and motivating employees by building feelings of self-efficacy. According to Yukl (2013), empowerment involves autonomy, shared responsibility, and influence in making important decisions. In dyadic theories, empowerment is primarily a result of a leader’s use of delegation or consultation

with individual subordinates (Vroom & Yetton, 1973). Bennis (1976) writes that empowerment is one way to stimulate growth, and by sharing power with followers, the leader can help them tackle new challenges, learn new skills, and find greater fulfillment that can lead to positive changes in an organization's culture.

According to Northouse (2019), authentic leaders have a high level of maturity in terms of self-awareness and emotional intelligence. They also have a solid knowing of their own values with their actions driven by these values. Lewis had a clear understanding of who he was as a human being, where he was going as a reborn Christian, and what the right things were to be done under guidance of God. When tested in different situations, authentic leaders do not compromise their values, but rather use those situations to strengthen their values. Lewis's life and writings demonstrated these principles.

Roberts (2016) writes that God holds us accountable for the quality of our relationships, and hence, He calls us to take time to help the wounded, be the Good Samaritan, and invest in the lives of others through mentoring, teaching, caring, and guiding others—both in quality and quantity. As an authentic leader, Lewis had the capacity to open himself up, become vulnerable, and establish real and deep connections with others in the context of the above. He was willing to share his own story with others and listen to their stories. Northouse (2019) writes that, through mutual disclosure, authentic leaders and followers develop a sense of trust and closeness. Another quality that Lewis had as an authentic leader is the practice of self-discipline that gave him focus and determination to establish objectives and standards of excellence to reach goals and keep others, where needed, accountable.

Lewis was not afraid to share power as his influence came from an inner power. He was not a positional leader. He was truly a reluctant leader. Lewis involved people in making decisions that affected them, and he provided access to people to relevant information that was important to them to understand. Another form of empowerment that Lewis practiced is to encourage others and support initiatives to solve problems of his friends, followers, and in the community. He recognized important contributions and achievements of those around him. Lewis knew the principles of empowerment inside-out, and he lived that out in the design of his writing, teaching interventions, and as God's master storyteller and as Christian leader as illustrated in the examples in this chapter under the various themes.

Principle Eight: Christian leaders as storytellers use their communication to empower, encourage, and support others.

SUMMARY

Truth does not change from generation to generation but context, culture, and the structure of argument and application certainly do change. Our lives can, and should, be informed by Lewis' writings and life. Future generations can, and should, read what C.S. Lewis has written as there are important lessons and truths for us to learn as Christian leaders and storytellers that we can adapt to our twenty-first-century context, culture, and organizational structures.

This chapter illustrated that Clive Staple Lewis was a committed Christian leader, deft writer, gifted storyteller, and blessed with a keen mind, pen, and pure heart. Hurd (2012) reminds us that Lewis is a valid candidate to provide a realistic portrait of a purpose-driven life as Christian leader. His works shape the minds and hearts of many Christian leaders and followers alike, and he encouraged many people to live a life of significance.

This chapter has explored examples of how Lewis used communication in his teaching and writing to empower others. In the sharing of examples, some themes for Christian leaders as storyteller were identified,

Table 14.1 Leadership principles of “storyteller”

<i>Principle</i>	<i>Christian leaders as storytellers</i>
1	Expand the imagination of their followers to inspire a future of hope and faith on the journey of transformation
2	Are fueled from desire to empower their followers to fulfill their God-given purpose and calling
3	Are charismatic in sharing knowledge, building a shared vision, and settling conflicts peacefully
4	Are transformational leaders who make time for others and inspire followers to accomplish shared goals
5	“Walk their talk” and as their character is the foundation of their ethics and leadership praxis
6	Are conduits who use communication as a form of influence and power
7	Are spiritually prepared to influence and develop others
8	Use their communication to empower, encourage, and support others

Source Editor's creation based on principles within the chapter

and for each theme a relevant integrative principle. In conclusion, the importance of integration of storytelling as a critical skill-set for Christian leaders as master communicators is highlighted in their quest to others, not only to God, but also to achieve the organizational vision through shared leadership cemented on biblical foundations (Table 14.1).

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Christian Leaders as Mentors: The Challenge of Emerging Leaders

Mark L. Atterson

People seek personal connections amid intensely organized structures within churches and professional environments. Without those connections, human beings are left to the inadequacy of their own devices. Amid global organizations, overpopulated schools, and megachurches, people can feel dehumanized and reduced to a mere number. Often people long for more, a destiny or divine purpose for their lives but don't know how to embrace it. A mentor is needed for encouragement to challenge and to engage that person purposefully. The great stories of the past often include a sage mentor stepping into the life of a disillusioned young person who requires a nudge, wise council, and an adventure to uncover the latent tendencies of the hero (Achilles and Chiron the Centaur, King Arthur and Merlin, and Obi-Wan Kenobi and Luke Skywalker). We call these guides of purpose and destiny mentors: leaders who personally leave a legacy, hone talents of protégés, and set the stage for emerging leaders (Moberg & Velasquez, 2004).

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Many challenges face mentors today as they seek to reach out to a new, emerging generation. The challenges include distrust for the establishments of the past, a new multiethnic framework with relative morality, and face-to-face relationships exchanged for texting and e-networking (Creps, 2006). How can Christian leaders as mentors influence their protégés and overcome these challenges? Does the Bible and church history speak to these challenges and offer some solutions?

Mentoring in fluid and volatile environments is nothing new to mentors in church history and need not impede the mentorship examples of the New Testament. The first-century church faced diverse cultural and ideological problems (DeSilva, 2004). How did this kind of mentorship survive and thrive through 2000 years of history and ebbs of persecution? Jesus provided a reproducible mentoring strategy of his day that exhibited powerful modeling characteristics. Jesus not only taught profound truths but also lived as an example that could be modeled by his disciples. Among these disciples, Barnabas stands out as the quintessential mentor.

BARNABAS: THE QUINTESSENTIAL MENTOR

Barnabas exhibited exemplary mentorship skills, modeling the way of Jesus. Barnabas chose Paul and John Mark—two high-risk candidates—to further the kingdom of God. The New Testament church chose the name Barnabas as an endearing title to honor a man named Joseph (Acts 4:36). Barnabas' name demonstrated a key element of his predictable behavior: encouragement. Among the New Testament church members, Barnabas held a high status of respect as a prophet and apostle, though not with the same stature as the twelve (Fenlon, 1907).

The witness of Acts described Barnabas with impeccable character, as a generous man, and as “a good man, full of the Holy Spirit and of faith” (Acts 11:24, ESV). Barnabas displayed this generous spirit with his empowering nature with his disciples, especially Paul, who became the chief speaker on trips (Acts 14:12).

Barnabas perceived the hidden potential of Paul (the persecutor of the church), who Gamaliel (the most influential rabbi of the day) discipled (Gigot, 1909; Nunally, 2000; Acts 9). Instead of avoiding the controversial protégé, Barnabas could see the potential in Paul even though Paul's early ministry caused considerable discord in Jerusalem (Acts 9:28–29).

The Christian community in Jerusalem rejected Paul out of fear, but Barnabas advocated for Paul and presented the former persecutor before the Apostles as a true believer (Acts 9:26–27). In response, and for the health of the church, the Apostles sent Paul away to Tarsus (Acts 9:30).

During Paul's time in Tarsus, the church sent Barnabas as an envoy to Antioch to minister and to report on the new conversions among the Greeks (Acts 11:22–23). Holzner (2008) described Paul as a man stuck in Tarsus between Jewish nonbelievers and Jewish Christians with only Barnabas as a solution. Barnabas embraced the opportunity in Antioch to mentor Paul and to reach the people of Antioch for a year. Barnabas returned to Jerusalem as Paul's mentor with gifts to the Jerusalem elders (Acts 11:30).

While Barnabas and Paul served in Jerusalem, Barnabas chose John Mark to come alongside the ministry team (Acts 12:25). However, John Mark deserted the team and returned to Jerusalem, leaving Paul disappointed with Mark (Acts 13:13). Barnabas showed resilience with Mark and invited him to go back to the churches planted on the second trip causing considerable disagreement between Paul and Barnabas (Acts 15:36–38). Although Barnabas was good-natured, he stood up for people unintimidated by Paul (Burge, 2016). Barnabas decided to venture ahead with Mark, and Paul decided to mentor Silas.

Barnabas' influence as a mentor paid off for the church with lasting, eternal ripples into the present. Barnabas discipled Paul and Mark, who wrote much of the New Testament (the Gospel of Mark and the Pauline Epistles). Barnabas possessed the unique ability to see beyond the present circumstances and disciple unlikely candidates into great, contextual leaders like his divine mentor, Jesus.

MENTORS IMPLEMENT FOLLOWERSHIP AS A PRIORITY

Barnabas' mentorship developed in a first-century, Jewish-Christian context as modeled by Jesus of Nazareth. Jesus led as a divine mentor in the context of first-century Judaism (Guy, 2004; LaTourette & Kenneth, 1953). The foundation for leadership in Judaism began in the home with the father as patriarch (Ernest, 1896). The father/son relationship became the building block for mentorship. Under Roman rule, many of the Jewish families scattered around the Mediterranean and leaned heavily on the rabbis or Pharisees for religious instruction and daily life (Reid, 2004).

The Pharisees were called masters or teachers (*rabbi* or *ravs*) and taught disciples (*talmidim*) (Vanderlaan, 2019). The *rabbi/talmidim* relationship extended beyond learning and incorporated a sense of reproducing the teaching and life (the way) of the *rabbi* (Spangler & Tverberg, 2018). In this regard, rabbis acted as mentors teaching the Jewish Scriptures and instructing disciples in the way to walk more akin to a father/son relationship (Vanderlaan, 2019). The *talmidim* devoted themselves fully to becoming the *rabbi* by obeying the teaching and by living like the *rabbi* (Vanderlaan, 2019). Jesus embraced this form of mentorship and the people conferred Jesus with the title, *Rabbi* (Matt. 26:25, 49; Mark 9:5; 10:51; 11:21; 14:45; John 1:49; John 3:2, 26; 4:31; 6:25; 9:2; 11:8; 20:16). Like the rabbis, Jesus chose twelve formal disciples to follow Him as He taught the crowds.

Jesus called twelve disciples to walk in His ways and to learn from His teachings as the rabbis of old called their disciples to become like them (Mark, 1:17, 3:13–19; Matt 4:19; 10:24–25; 16:24; Luke 6:40; 9:23; 14:27; 18:22; John 1:43; 2:22; 13:15). “A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple that he become like his teacher, and the slave like his master” (Matt. 10:24–25, ESV). The call to discipleship is the call to followership.

Followership is an organizational leadership construct that focuses on the power and influence of the follower in the leader-follower dyadic relationship. This symbiotic relationship surfaces in the literature as necessary for an emerging leader (Huizinga, 2013). Litzinger and Schaefer (1982) studied leadership at West Point and uncovered the importance of a head follower finding authority and power from a fundamental place of followership. Both the authority of the leader and the influence of the leader are granted by the voluntary submission to the leader’s direction based on the leader’s ability to show faithful followership.

Not only is it important for an emerging leader to embrace followership for reasons of competence and effectiveness, but also, followership can exist to help a deficient leader, or a struggling leader, to find good counsel (Chaleff, 2009). Chaleff noted that followership’s role in counsel could help protect a naïve leader from making manipulative or Machiavellian decisions. Barnabas’ role as a follower gave him the humility to minister in diverse cultures throughout the first-century Mediterranean

world with great boldness, reproducing himself in the lives of his protégés, Paul and John Mark. To reach emerging leaders in the twenty-first century, embracing followership provides a bridge and authenticity needed to breach the distrust of protégés.

Principle One: Christian Leaders as mentors cultivate the importance of followership in both themselves and their protégés.

MENTORSHIP AND AUTHENTIC, INCARNATIONAL LEADERSHIP

Barnabas modeled the way of Jesus in his mentorship of both Paul and John Mark. Paul understood what it meant to be a follower first, being initially dismissed in Jerusalem by the Apostles for a season (Acts 9:26–30). As a follower of Christ, Paul understood Jesus the Rabbi’s call to become like him. Jesus taught, “it is enough for the disciple that he become like his teacher, and the slave like his master” (Matt. 10:24–25). Paul echoed this sentiment when he exclaimed, “Be imitators of me, as I am of Christ” (1 Cor. 11.1). The early Christians embraced the incarnational reality of God and Jesus’ model of making disciples.

The discipleship process turned converts into disciple-makers by following the way of life of the mentor or rabbi (Vanderlaan, 2019). The follower does exactly what the leader does to become the leader in teaching and action, much like a father/son, mother/daughter, and rabbi/*talmidim* relationship. In the first-century Christian movement, each ordained mentor saw themselves first as followers of Christ, helping protégés experience Jesus through their lives and ministry as living epistles (2 Cor. 3:1–3).

In the leadership literature, authentic leadership is often viewed through three lenses: (a) intrapersonal, (b) interpersonal, and (c) developmental (Northouse, 2016). Intrapersonal leaders influence from inner conviction, self-awareness, discipline, and a desire to live as an original (Shamir & Eilam, 2005). The intrapersonal approach focuses on the dyadic relationship, more specifically the response of the follower in that interaction (Eagly, 2005). The final lens perceives authentic leadership longitudinally over the life and development of the leader along, noting the progress along the journey (Avolio & Gardner, 2005; Northouse, 2016; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

Incarnational leadership surfaces primarily in the ecclesial leadership literature, primarily in the realm of missionary, contextual leadership (Niewold, 2006). Guder (1999) wrote about the lifestyle of the minister as a means of influence. Like the rabbis, Barnabas and Paul wanted the followers of God to embrace their powerful but gentle lifestyle as a means of reproducing themselves in others.

But we were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us. (2 Thess. 2:7–8, ESV)

Henson (2015) noted that one of Paul’s primary purposes in mentoring was to transform both churches and individuals through ethical, authentic leaders. With the increase in distrust among an emerging generation of leaders, mentors must align their teaching with their behavior. When authenticity takes place, then transformation may occur. Given this, the Christian leader understands the challenges of mentor/protégé context and embraces authentic, incarnational leadership.

Principle Two: Christian leaders as mentors embrace authentic, incarnational leadership.

MENTORSHIP REPRODUCES EFFECTIVE MENTORS

Follow me, and I will make you fishers of men. (Matt. 4:19, ESV)

Barnabas followed the multiplication principle of turning disciples into mentors, like the missional, reproductive nature of the first-century rabbis (Vanderlaan, 2019). The goal of the call focuses more on making “fishers of men” (Matt. 4:19, ESV) instead of simply followers. If the organizational structure of ecclesial settings perceived their role as leaders making leaders instead of simply making followers, then the kingdom of God would have a tremendous impact on our contemporary world (Geiger & Peck, 2016).

To accomplish this, an ecclesial organization can look to an open-system of mentorship based on Jesus’ call to make disciples who fish for men (Matt. 4:19; 28:19–20). The open-system of organizations is a

metaphorical theory (Morgan, 2006) that resembles an earlier biological theory of the cell (Von Bertalanffy, 1956). An open-system in organizational leadership settings changes to its environments. An open-system comprises of a membrane or limit, inputs, a process, outputs, and a feedback loop (Morgan, 2006). This model works well for mentoring in the twenty-first century among emerging leaders (see Fig. 15.1).

Even though mentors are generally more informal, understanding that training a protégé to reproduce themselves in others fits within the open-system approach. The environment is the world at large. The boundary consists of those who are willing to listen to the teachings of Christ. The inputs are the various ways in which people are invited to accept the call to follow him. The process becomes transformational instead of merely exchanging knowledge for followers. Instead, mentors train protégés to fish. The output is primarily not followers, perpetually following (though that is important) but mentors themselves fishing for other protégés. The feedback loop helps the mentor contextualize and adapt to his or her environment while upholding the teachings of Christ.

Another way of viewing the process of turning a protégé into a mentor was discussed by Rivera (2007). Rivera noted that the relationship

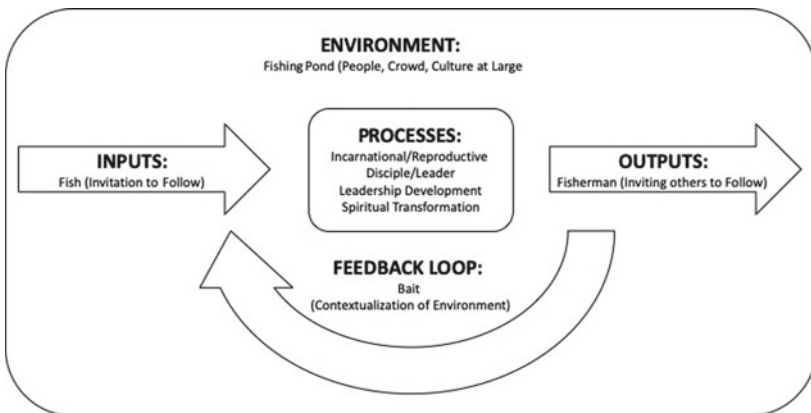


Fig. 15.1 Fishing for men (*Source* Author's creation based on content from the chapter)

between Barnabas and Paul progressed through five stages: (a) “Sponsorship,” (b) “Initiation,” (c) “Cultivation,” (d) “Separation,” and (e) “Re-definition” (pp. 3–6). Instead of being surprised by the growth of the protégé or even competing desires of the disciple, the mentor expects growth and some separation, encourages it, and embraces a mutual encouragement from different places (Rivera, 2007).

The Christian leader makes other leaders; this is the process of mentoring. The process can adapt to the environment without losing integrity of message through incarnational, reproductive training. In the growth stages of mentorship, an eventual separation is embraced, allowing for more mentoring to occur. A Christian leader as mentor embraces the reproduction process of protégé development.

Principle Three: Christian Leaders as mentors reproduce perpetual, effective mentors.

MENTORSHIP: SELF-AWARENESS IN THE MENTOR AND PROTÉGÉ

Both Barnabas and John the Baptist understood that emerging leaders may outshine them. When John the Baptist’s followers were concerned that his followers left and began following Christ, John replied, “He must increase, but I must decrease” (John 3:30). In like fashion, Barnabas stepped back to allow his protégé Paul to shine (Acts 14:12). The mentor/ protégé relationship functions for a greater, kingdom-oriented cause. The mentor takes pride in allowing the protégé, when ready, to outshine or leave one’s side, to carry on their own purpose. This ability takes great self-awareness and an ability to allow someone else to succeed.

In contrast to this kind of leadership, the literature discusses toxic leadership that focuses primarily upon the leader often at the expense of the follower. This leader can hide a hidden dark side, often with narcissistic and Machiavellian behavior that lacks empathy or altruistic tendencies for followers (Paulhus & Williams, 2002). Unfortunately, this toxic form of leadership can occur among spiritual mentors. In contrast to this kind of leadership, Jesus taught a different kind of leadership that was altruistic, follower-oriented, and sacrificial in nature (Atterson, 2019). Instead of self-aggrandizement, the Christian leader as a mentor requires a different motivation.

Winston (2002) argued that *agapao* love is one of the primary motivations needed for leadership. *Agapao* leadership behavior altruistically seeks the best interest of the follower. To engage this kind of leadership, the mentor requires self-awareness. A self-aware mentor loves the protégé altruistically, serving the needs of the greater good of the organization (kingdom).

Without this kind of altruistic motivation, the protégé abides in a vulnerable power relationship with the mentor (Dube, 2008; Perry, 2018). As stated earlier, both Barnabas and John the Baptist embraced *decreasing* for the sake of the greater good. Barnabas gave Paul room to outshine him, which demonstrated a self-awareness and a kingdom focus. When Paul was ready, Barnabas found a new protégé. Barnabas skill and leadership made room for other opportunities (Holzner, 2008). The self-aware mentor understands the dangers of power and jealousy, seeking the good of the protégé.

Embracing this kind of mentorship requires an acute sense of emotional intelligence (Goleman, 2005) and maturity, along with a change in perspective. The self-aware mentor relishes in the success of the protégé, who ultimately mentors others. This kind of mentorship lends itself to high-risk mentoring beyond formal, corporate structures and turns the success of the leader from mere accomplishments to the quality of leadership reproduction.

Principle Four: Christian Leaders as mentors embrace self-awareness in themselves and their protégés.

MENTORSHIP UNDERSTANDS THE CHALLENGES OF THEIR CONTEXT

Barnabas chose to mentor Paul because of the unique challenges relating to the Gentiles throughout the first-century Mediterranean world. Paul spent considerable time in Tarsus and Arabia, processing his conversion and ministering outside of formal authority (Gal. 1:17) until he was embraced as an apostle with Barnabas in the church of Antioch (Acts 11:14). Barnabas understood that the Gentiles had unique contextual challenges in becoming believers of Christ while not converting to Judaism. The first church council confirmed the importance of this context by officially opening their fellowship to uncircumcised, Spirit-filled believers (Acts 15).

Like the first-century Mediterranean world, the twenty-first century poses growing concerns of context. Current cultural and ideological obstacles have impacted mentor/protégé relationships in profound ways. Leaders, who want to mentor like Jesus and Barnabas in the twenty-first century, face two significant obstacles. First, the contemporary realities of the twenty-first century demonstrate a shift in ideologies, culture, and a disconnect between older mentors and their younger protégés. Second, a multiethnic framework exists with clashing worldviews and moralities.

Contemporary Realities

At the turn of the century, a new generation of young adults began to reject the traditions of the previous century, longing for more authentic spiritual relationships and mentorship. As church denominations face growth plateaus and declines in attendance, the present reality exists of an emerging generation of young people that have become indifferent to the local church.

How can Christian mentorship provide a solution to this dilemma? A possible solution resides in the concept of reverse mentoring that is beginning to occur in the global marketplace as a social exchange tool, leveraging the expertise of both the mentor and the protégé (Chaudhuri & Ghosh, 2012). Boomers and millennials are frustrated and perplexed, feeling like the other side is obtuse to reality (Crepes, 2008). Reverse mentoring is much like the process missionaries go through when living in a new culture. Although the missionary mentors the people to become like Christ, the people mentor the missionary to understand their culture. In this regard, the close, personal relationship of mentorship between generational differences provides a means to bridge the gap between the church and cultural realities, which at times seem to run in contradiction to one another. Christian leaders as mentors embrace a form of reverse mentoring that listens as much as guides the protégé.

The Challenge of a Multiethnic Framework

Not only do cultural challenges exist that require an ability to listen, but also the Christian leader as mentor deals with varying degrees of ethical frameworks. In many circles, right and wrong have become relative constructs, unique to each individual. International and multicultural businesses have discovered the importance of defining the ethical framework

of other companies as business is conducted (McCoy, 2007). When mentoring a disciple, uncovering the starting place for the protégé’s ethical framework can be very helpful when introducing the ethics found in the Scriptures. The religious, ethical framework can be very diverse among people and cause unnecessary contention. McCoy (2007) noted that a universal commonality exists in spiritual leadership, which can be a good starting place for addressing ethics in a diverse context.

Understanding the diverse context of the twenty-first century helps the mentor to create commonalities and discussion points. The Christian leader as a mentor can engage in a reverse mentoring process that listens as well as guides and who understands the need to identify ethical starting points. Mentors who embrace the challenges of the twenty-first century must exegete their culture and context.

Principle Five: Christian Leaders as mentors exegete their culture and context.

SUMMARY

Mentoring as a Christian leader in the twenty-first century to emerging leaders is wrought with unique challenges and obstacles. Even though the context of a new generation of leaders requires a careful exegesis of what some perceive as a quagmire of ambivalence, the ecclesial leader as a mentor can provide a way forward for both sacred and global marketplace organizations. Embracing the incarnational, transformational, reproducible mentorship of Barnabas can provide a way forward for an

Table 15.1 Leadership principles of “mentor”

<i>Principle</i>	<i>Christian leaders as mentors</i>
1	Cultivate the importance of followership in both themselves and their protégés
2	Embrace authentic, incarnational leadership
3	Reproduce perpetual, effective mentors
4	Embrace self-awareness in themselves and their protégés
5	Exegete their culture and context

Source Editor’s creation based on principles within the chapter

emerging generation of leaders. This kind of mentorship cultivates the importance of followership through incarnational, authentic leadership. Christian leaders who desire to reach an emerging generation in the twenty-first century exegete the generational challenges through reverse mentoring and understanding different ethical starting points between the mentor and protégé. Table 15.1 displays the five leadership principles of Christian leaders as mentors.

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Christian Leaders as Role Models: The Life of Job as an Authentic Leader

Darlene L. Davis

When Christians think of the biblical character of Job, rarely is it in the context of leadership. However, the story of Job, and how others view him, is an essential account of biblical leadership and has great implications for our understanding Christian leaders as role models. Authentic leadership is a leadership construct that centers mainly on the integrity and moral compass of the leader (Avolio & Gardner, 2005). The story of Job begins with a dialogue between God and Satan. God asks Satan has he considered Job and proceeds to boast of Job's integrity and how there is no other human like him in all the earth (Job 1:8, NIV). Authentic leaders follow their path driven by an innate sense of morality, ethics, and self-assuredness developed out of a life of struggle and triumph (Shamir & Eilam, *What's Your Story: A Life Stories Approach to Authentic Leadership*, 2005). In the story of Job, his integrity and innate sense of integrity have reached Heaven where God himself asserts Job as being authentic in his style of leadership and integrity (Job 1:8). Authentic leadership is a leadership theory in which scholars attribute the leader's values and

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inner moral compass for decision-making. The decision made by authentic leaders benefits everyone not only the top-tier leaders of an organization (George, Simms, & McLean, 2017). In the accounts of Job and the testimony of God, Job serves as an exemplar of authentic leadership.

An authentic leader's behavior is the driving force of follower performance and an antecedent to perceptions of leader behavior that drives the performance of the followers (Palanski, Simons, & Hannes, 2019). In leadership, integrity matters. Authentic leadership centers on the leader's ability to engage in personal integrity and a high sense of morality and ethical responsibility to others. The difference between authentic leadership and many other leadership theories is it incorporates many different leadership theories and constructs into one. Bass and Steidlmeier (1999) argue the ethics of leadership rest upon the three pillars which include the moral character, the ethical legitimacy, and the morality of the leader to engage and purposefully pursue ethical conduct.

Job was a respected leader in his community and had proven himself to be faithful, giving, and integrous in his dealings with others. Job was a leadership figure, because of his wealth and position in the region. His personal standards for managing others identify the character traits associated with authentic leadership theory. Job 1:3 demonstrates Job's wealth and status as a successful businessman, because he had several heads of livestock, a number of servants, and several different herds of livestock, all of which was a measure of wealth and success in biblical times (Barton, 1912). The wealth Job obtained did not make him conceited, nor did it allow for arrogance to entangle his heart. When he lost everything, he acknowledges God by saying: "the Lord gave, and the Lord takes it away blessed be the name of the Lord" (Job 1:21, KJV). In the case of Job, his response to crisis and loss was to communicate the value of his relationship with God by acknowledging his awareness that God gave him the blessings, and then somehow, and for some reason, God took them away. Authentic leaders' actions and response to crisis are based on their convictions and belief systems (George, 2003).

The current organizational leadership climate is requiring institutes of higher learning as well as organizations globally to rethink leadership. Bennis (1989) wrote, "leadership without perspective or point of view is not leadership at all. A leader cannot borrow someone others vision" (p. 5). Job's perspective was evident in his awareness that a higher power was controlling his environment and he made no excuses for not having the capacity to control things out of his control. Given this, Job can be

described as an authentic leader, and his life serves as an exemplar for Christians leaders who seek to model an authentic leadership.

PERSONAL INTEGRITY

How Job responds to tragic news in front of others is a critical element in understanding the leadership characteristics of integrity. Accordingly, George et al. (2017) suggest that authentic leadership begins with understanding the story of the life of the leader. In the story of Job, Satan insists the only reason Job has such high integrity and is righteous to God is because of the blessings of God. Satan insists that if material things are taken from Job, he would turn his back on God and curse God to His face (Job 1:10). As a result of the accusation, God gives the accuser permission to take the things he has freely given to Job but informs the accuser that he cannot take Job's life (Job 1:12). This results in Job losing everything in one day: his children, his wealth, and his peace. However, Job's response was to worship God and to place his relationship with God above his pain.

I made a covenant with my eyes not to look with lust at a young woman. For what has God above chosen for us? What is our inheritance from the Almighty on high? Isn't it calamity for the wicked and misfortune for those who do evil? Doesn't he see everything I do and every step I take? (Job 31:1–4, NLT)

Moreover, Job's integrity is such that he makes a covenant with himself not to engage in any thoughts which could lead to personal failings against the commandments of God.

Currently, the increase in corporate corruption, greed, and the quest for power generates a level of fear, uncertainty, and loss of confidence in those who make decisions for others (Avolio, Gardner, Walumbwa, & Mayes, 2004). Leaders who are responsible, integrous, and empathetic toward those who do not have much are in high demand (George et al. 2017). Restoring trust and building long-lasting relationships with others are all essential components of authentic leaders.

Creating a space for accountability—checks-and-balances—to ensure that leaders are making integrous decisions is what authentic leadership embodies (Argandoña, 2015). Authentic leaders do not say things they do not mean and give equal respect to all, irrespective of rank and title.

Authentic leaders build trust because their followers know they can rely on them to keep their word (Bass & Steidlmeier, *Ethics, Character and Authentic Transformation Leadership Behavior*, 1999). Satan accused Job of only being a servant of God for the benefits, and authentic leaders realize those who walk with them will sometimes have those who will not agree with them entirely on some decisions (Shamir & Eilam, *What's Your Story: A Life Stories Approach to Authentic Leadership*, 2005).

In the case of Job, his friends accused him of sin, and it was because of his sin that all of his kids died. The belief that only bad things happen to bad people is a myth destroyed in the accounts of Job. The accusation of evil is not just on Job, but Jesus as well (Luke 11:15). It is entirely plausible for leaders to be accused of evil when they have done nothing to deserve the title; however, how a leader handles the negative accusation is where integrity is most important. It is essential to note that Satan's issue was not with Job, and his issues were with the confidence that God placed in the heart of Job. Satan desired to see the word of God fall and prove to the Creator that His creation of humanity was flawed.

Authentic leaders are those who are value-driven and operate with a sense of purpose and drive that enters on the inherent values and moral standards they adhere to (Avolio et al., 2004). In the case of Job, God makes the assertion is that Job's values are driven by righteousness and integrity, not by the value of materialism (Job 1:8). Harter (2002) asserts that authenticity lends itself to the idea that owning one's personal learned experiences allows for the correct self-establishment through life experiences. It is through Job's abrupt life change that this lived experience gives place to his authentic-self. Leaders should keep in mind that followers have a 360-degree view of them. However, the leader only has a 180-degree view of their followers. Having this limited view allows for followers to see all their sides and only gives the leader a limited view of their followers. However, integrity breeds integrity, and ethical environment creates space to grow ethical followers (Algera & Lips-Wiersma, 2012). Job expresses the importance of maintaining his integrity until the very end. Job asserts, "as long as there is breath in my nostrils I will not speak falsely, my tongue shall not utter deceit until the day I die I will not put away my integrity" (Job 27:4-5).

Principle One: Christian leaders as role models are guided by integrity as their values, convictions, and perspective influence their followers.

SELF-SACRIFICIAL BEHAVIORS

Job speaks of himself, the sacrifices he made for others, and his reputation in the city gate (Job 29:7). His speech to his friends reminds them of the sacrifices made by stating that in instances where: He was eyes to the blind (v.14); he was feet for the lame (v.15); a father to the needy (v.16); and did not allow those who were greedy to take from the poor (v.17). These are essential traits to model as Christian leaders. Geiger and Peck (2016) assert that if leaders understood the meaning of leading, they would reconsider the desire to lead (p. 5). True leaders are servants who die to themselves so that others may flourish. Jesus was the epitome of this. The essence of Job's sufferings was not the sufferings, but his character in sufferings: how he, like Jesus, was capable of enduring shame and pain for the greater good of humanity. Leaders serve to die, to themselves, and for others. Believing one possesses moral courage without testing is naïve, and the response to stressful situations determines resilience (Diddams & Chang, *Only Human: Exploring the Nature of Weakness in Authentic Leadership*, 2012). Job lived a life of sacrifice for others. Job would rise early in the morning and offered burnt offerings according to the number of them all in the event his sons had sinned and renounced God in their hearts (Job 1:5).

Job demonstrates his sacrifice by rising early in the morning and giving to God out of the concern for the shortcomings of others. Rising early to give sacrifices for each of his children took great sacrifice as those sacrifices were ceremonial and required time to do so. Further, authentic leaders focus on internal morality such that their sole purpose for behaviors rests on not disappointing others who depend on them (George & Simms, 2007). This strong moral identity allows for authentic leaders to be less likely to behave in an unethical manner and respond to situational pressures differently than others (George & Simms, 2007). Those leaders who possess a strong moral identity are less likely to behave unethically (Colby & Damn, 1992). Job's personal habits of self-sacrifice for others were a lifelong habit and personal conviction (Adkinson, 1991). Authentic leaders promote trust through a sense of deep self-awareness of both their strengths and their weaknesses, which creates a nondefensively nature and allows them to be consistent and transparent to their followers (Diddams & Chang, 2012).

Principle Two: Christian leaders as role models behave in a manner such that they are considerate of others and model behavior consistent with a strong moral identity.

MODELING HUMILITY

Leaders do not know everything. The proposition of a leader having all the answers for all that ails an organization is inaccurate and places unnecessary pressure on the leader to always make the *correct* decision for himself and others. Authentic leaders are respected leaders who have built reputations for trust and reliability (Avolio et al., 2004). Humility demonstrates the quality of the relationship between the leader and their peers (Bass & Steidlmeier, 1999). It is a demonstration of trust and appreciation of others who contribute to the end goal. In the authentic leadership model, leaders account for three variables: followers, the tasking of the followers, and the environment where the followers exist (Konopaske, Ivancevich, & Matterson, 2014). Authentic leaders listen to others and often speak from a perspective of personal experience. The idea of being a weakened state is misleading.

Humility is present in servant leadership (Greenleaf, 2002), transformational leadership (Northouse, Leadership Theory and Practices, 2016), and authentic leadership (George et al., 2017). Humility is a virtue learned by modeling others socially accepted behaviors. The leader who operates in humility is the leader who has discovered their own weaknesses and strengths and is willing to help others discover their strengths and weaknesses as well. In helping others in this manner, the leader assist in others obtaining the strength to maintain socially acceptable moral and ethical demeanor (Mcelroy et al., 2014). Humility is closely associated with the *knowing thyself* aspect of authentic leadership (Avolio et al., 2004).

“How can mere Humans get right (become righteous with God)” (Job 9:1, NLT). Job saw himself as blameless. He saw himself as righteous before humans, but nothing in the eyes of God: “Yet I have done no wrong, and my prayer is pure” (Job 16:17, NLT). The core of humility is self-awareness and self-knowledge. The humble are aware of their weaknesses, strengths, virtues, successes, and failures (Argandoña, 2015). Moreover, humble leaders will accept responsibility for their mistakes, will not operate with a hidden agenda of seeking praise and compassion, and will not make attempts to conceal mistakes. The authentic leader does not

look at humility as a sign of weakness but demonstrates vulnerability in tough times.

Principle Three: Christian leaders as role models are self-aware and accept responsibility for their mistakes.

VULNERABILITY AND TRANSPARENCY

Just as humility is not a sign of weakness but brings glory to God by recognizing human frailties and God's sovereignty over life, so demonstrating vulnerability is the root of humility. Job says he secretly had a fear of failing, of losing everything (Job 3:25, ESV). He feared losing his children, his wealth, and his health: "For the thing that I fear comes upon me, and what I dread befalls me" (Job 3:25, ESV).

Every leader has fears but few ever express it or speak to it, because it brings with it a level of negativity that no leader desires. Vulnerability denotes a person who is in a weakened physical or emotional state. It implies being open to temptations, easily persuaded and opened to some level of calamity (Vidal & Marle, 2012). Demonstrating vulnerability is another way of leaders conducting risk assessments.

Risk assessments are methods one uses to determine weaknesses that could negatively impact individuals, assets, the environment, and making judgments (Bazerman & Tenbrunsel, 2011). By looking at potential issues and expressing fears, the leader allows his innermost fears to be addressed and countered. Knowing fears and weaknesses allows for better decision-making in crises (Avolio & Gardner, 2005). Bazerman and Tenbrunsel postulate that the *want-self* and the *should-self* are always at war with one another, and when making decisions, leaders tend to make the decision based on *want-self* and *should-self* often loses (p. 66). This often happens because of the fear of vulnerability. In a broader sense of risk assessment, it is a collaborative effort of identifying and analyzing the potential and future risk, which could negatively impact the organization, the culture, the environment, and the individual. Expressing vulnerabilities is expressing weaknesses, and weaknesses are multifaceted and coexist with fear and an inability to cope with stress or dangers (Vidal & Marle, 2012). The collaborative effort of addressing potential risks with others is the formation of trust for others and a power higher than ones-self.

Authentic leadership encourages employees' input while modeling ethical behavior, which increases overall work culture and improves work performance (Pope, 2018). According to Pope (2018), the most influential theory associated with the study of authentic leadership is positive psychology, which is the foundation of the authentic leadership model. The authentic leader focuses on building others rather than singling out the faults of others (Avolio & Gardner, *Authentic Leadership Development Getting to the Root of Positive Forms of Leadership*, 2005).

Principle Four: Christian leaders as role models encourage vulnerability and transparency as a means of addressing weaknesses and potential challenges.

DEVELOPING TRUSTING RELATIONSHIPS

Trust in leadership is identified as a crucial element of the effectiveness of the leader (Bass & Steidlmeier, 1999). Trust is relationship building (Avolio et al., 2004). Trust is a measure of confidence and competence wrapped inside the character of a person. Most scholars agree that the ethical climate of trust and building trust are integral parts of building a shared ethical climate within an organization (Hensen, Dunford, Alge, & Jackson, 2012). Trust is something earned through interpersonal relationships and personal communication. A person could demonstrate elements of truth and sincerity, but without trust, leaders will fail at motivating people and creating an ethical climate. Ethical leadership is a guide to a keen sense of moral decision-making and through the interactions and treatment of others especially advocating for others in the treatments of colleagues, and superiors foster a deep sense of purpose for followers (Walumbwa, Wang, Wang, Schaubroek, & Avolio, 2010).

The climate of the organizations is not solely based on the personality or the morality of the leader, but, instead, a product of the interaction of trusting relationships between leader and followers (Van Gils, 2012). The way leaders respond in a crisis—the way leaders think in crisis—is fundamentally shaping the culture and climate of the organization. Human actions are oriented toward the future because the action is a derivative of past experiences and expectations toward the future (Hassan & Ahmed, 2011). The foundation of building a trusting relationship works on the future and past experiences, and experience cannot be undone (Szrompka, Alexander, & Seidman, 2000).

Job's friends' visit is a testament to Job's relationship and his moral character. Job 2:11 is a demonstration of how relationships of trust and respect are demonstrated in the action of his friends. Job's friends had heard of all the calamities which had befallen him, and they came to be in solidarity with him (v.11). Then, once they saw him, he wept (v.12), then they tore their clothing and placed ash upon their heads (12). They sat in silence with him for seven days (v.12). Job, before his sufferings, built a reputation of respect, trust, and honor, and those characteristics were grounded in years of trusting relationships and experience. Leaders make it their priority to build trusting relationships through credibility on a personal level, and the acts of Job's friends demonstrate the credibility he earned with them. Further, a leader and determining leadership qualities are grounded on how a leader leads vice the characteristics of the leader. The distinction allows for separate qualities in identifying those who are natural leaders and those who are purported leaders, one who leads naturally and one who is appointed to lead (Ciulla, 2014).

Principle Five: Christian leaders as role models seek to develop trusting relationships with their followers.

GENUINE CONCERN FOR OTHERS

In his time of great suffering, Job considered the priorities of his past. He reflected upon his treatment of others with rhetorical questions:

Have I refused to help the poor, or crushed the hopes of widows? Have I been stingy with my food and refused to share it with orphans? No, from childhood, I have cared for orphans like a father, and all my life I have cared for widows. Whenever I saw the homeless without clothes and the needy with nothing to wear, did they not praise me for providing wool clothing to keep them warm? (Job 31:16–20, NLT)

Authentic leadership is an intricate dance between the heart and the head. Meaning, authentic leaders find themselves of being personable but not personal. Finding the balance of being friendly, but not friends with their followers is challenging for leaders (Mihelič, Lipičnik, & Tekavčič, 2010). However, the authentic leader creates a space where there is a healthy balance between the two (Hsiung, 2012). In the story of Job, this is demonstrated when his friends attempt to advocate for him. They remind

him that they have seen and heard him advocate for other people, how he gave people hope in a better tomorrow and allowed people space to stand-up after failing (4:7–10).

Leaders create a climate and culture of advocacy and integrity when they demonstrate advocacy for others. It creates a climate of truthfulness and trust. Advocacy allows for the creativity of others and a more productive work environment (Jensen & Luthans, 2006). Job believed he did not have an advocate. He believed he did not have a voice or someone to make his claim before God. Job insisted that he get the right to speak to God or someone who could speak to God on his behalf (Job 9:33–35). Building trust, creating climates of thoughtfulness and honesty are all characteristics of authentic leaders. Job was one who set a standard for advocating environments of trust and inspiring others to do and be the same. Authentic leadership is a leadership theory that focuses on the creativeness of the leader. Not creative in the sense of art, but creative in the sense of genuine, not a replica of someone or something other (Ciulla, 2014). Authentic Leaders are leaders who chart their paths (George & Simms, 2007). They are leaders who stand against all the odds and create space, not just for them, but for those who will follow them and those who travel alongside them.

Principle Six: Christian leaders as role models create a climate and culture advocacy and concern for others.

VALUE-DRIVEN LEADERSHIP

People are cause-and-effect minded. Meaning, people search for meaning in calamity or success. Job's success, according to the accuser, was because of God's protection around him. Job's reason for serving God was because of the perks associated with belonging to God (1:7): He was serving God for the benefits or because people will do anything to save themselves (2:6). Authentic leaders have discovered through their life stories and experiences that life is filled with ebbs and flows, ups and downs, risings and fallings, and yet God grants his beloved other days (George & Simms, 2007).

In the middle of being accused of wrong, Job's purpose and statements remained consistent: He had not done anything to deserve the level of punishment he believed came from God. He became driven to speak to God and advocate for himself. Those around him were convinced of his

sin; his refusal to repent was the direct cause of sin in his heart (Job 2: 7–13). Authentic leaders are purpose-driven and value-oriented (Avolio & Gardner, 2005). Job wanted to prove himself sinless. Job believed that he had done nothing wrong to deserve his state and requested to have his case brought before the righteous Judge (Job 9:33–35). Authentic leader owns their mistakes and shares in the strengths and weakness of others (Argandoña, 2015).

Not only are authentic leaders' value-driven, but they are also concerned with others operating in integrity, morality, and a sense of high self-awareness (Graen & Uhl-Bien, 1995). On the other side of the pain is passion. The authentic leader is an experienced leader who understands the vision and mission of the organization and prepares not only themselves but those who follow them for those times when things are not looking well (Eagly, 2005). Authentic leaders prepare themselves for challenges and challenge those around them as well.

Principle Seven: Christian leaders as role models are motivated by a set of personal values and are true to their beliefs even in the midst of crisis.

SUMMARY

Authentic leaders are characterized by their keen sense of value to do the right thing, establish trusting relationships with others, demonstrate self-discipline, and are passionate about their mission. They have a real sense of purpose. They are open and establish real relationships with people. Authentic leadership requires one to be committed to developing self; one must devote oneself self to a lifetime of realizing individual potential (George et al., 2017). The written accounts of Job in scripture is one of a man who lived in a time where the revelation of the Christ had not been revealed. The understandings of grace, mercy, or love had not been demonstrated. Varying scholars focus on the sufferings, the poetry, and the humility of Job to demonstrate theories of humility, servanthood, and gratefulness. However, very few shine the light on his leadership, ethical leadership, and his high standards of morality as a leader.

The case for the story of Job in Scripture is not one of popularity regarding leadership or leadership principles. Many study the book of Job as a story of suffering because most of the book speaks to his pain, his loss, and the restoration of things at the end. However, this research sought to lend a different perspective to demonstrate how Job's character and values

Table 16.1 Leadership principles of “role model”

<i>Principle</i>	<i>Christian leaders as role models</i>
1	Are guided by integrity as their values, convictions, and perspective influence their followers
2	Behave in a manner such that they are considerate of others and model behavior consistent with a strong moral identity
3	Are self-aware and accept responsibility for their mistakes
4	Encourage vulnerability and transparency as a means of addressing weaknesses and potential challenges
5	Seek to develop trusting relationships with their followers
6	Create a climate and culture advocacy and concern for others
7	Are motivated by a set of personal values and are true to their beliefs even in the midst of crisis

Source Editor’s creation based on principles within the chapter

are the purpose of the book and its placement in the Holy Scriptures. God himself testifies Job’s work ethic, his character, and his integrity. The very essence of the definition of authentic leadership is God himself speaking of Job, a mere human, to the accuser. By intricately weaving the story of Job through the eyes of God, Job’s friends, and their initial encounter with Job, it is possible to see Job as integrous, engaging, a listener, and one demonstrating empathy for others. Leaders would learn the lesson of leading through crisis, maintaining integrity, and perseverance through the book of Job and seeing him as the epitome of an authentic leader.

Table 16.1 is a composite of the principles that have been extracted from Job’s leadership as depicted in Scripture.

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Christian Leaders as Imitators: Jesus as the Ultimate Example of Leadership

Joshua D. Henson

In this culminating chapter, it is neither my intention to restate or summarize the metaphors of previous chapters nor is it my desire to reframe each metaphor through the lens of Jesus Christ. Rather, I conclude this work on *Modern Metaphors of Christian Leadership* by considering the words of the Apostle Paul: “Be imitators of me, as I am of Christ” (1 Cor. 11:1, ESV). Christianity is largely defined by its ability to replicate itself from generation to generation through the process of discipleship. So then, Christian leadership should be conceptualized as a perpetual process of *imitation* that can be traced back to the person and work of Jesus Christ. Given this, any work on Christian leadership should include consideration of Jesus Christ as the ultimate example of leadership. Using the 16 metaphors explored through the examples of various leaders from Scripture and Church history, this chapter will succinctly examine the leadership of Jesus through the paradigm of the Gospel of John.

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JOHN 1: JESUS AS ARTIST

The Prologue of John is unique in that it echoes the Old Testament narrative of the Creation: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1, ESV). John begins his Christocentric Gospel conveying the message that the spoken word that created the Universe has appeared in an actual person, Jesus Christ (Beale & Carson, 2007). Jesus is the embodiment of the creative work of God. The term *logos*, or word, is only used four times in John’s Gospel. Each of these occurrences occurs in two verses: the first verse and the fourteenth verse of John 1 (Michaels, 2010). The use of *logos* creates a bookend of sorts through which John expresses the divine nature of Jesus: moving from the spoken word (1:1), to visible light (1:4), and then to the physical incarnation (1:14). John’s Gospel provides a theme that is carried throughout the New Testament: the relationship between salvation and creation (Morris, 1971). The Christian leader, being a *new creation* (2 Cor. 5:17) and a *Christ-imitator* (1 Cor. 11:1), is an active part of God’s creative activity. Thus, being imitators of the *life-giver* and the *light-bearer* (Morris, 1971; John 1:4), Christian leaders embody the life and light of Jesus Christ in whatever context to which they are called. Christian leaders are creative, because they emulate their Creator.

Creative leaders promote creative organizations by developing creative climates and modeling creative behaviors (Mathisen, Einarsen, & Mykletun, 2012). Cook (1998), however, posited that creativity and innovation cannot be forced: The right techniques require the right organizational context. Implementation and creativity, however, are distinct concepts such that there are challenges to organizational creativity (Rank, Pace, & Frese, 2004).

John’s description of the creative work of Jesus provides a three-level framework for his “sending Christology” that becomes the paradigm through which we view Jesus’ relationship with His followers (Beale & Carson, 2007, p. 421, cf. Isa. 55:11). It is through this three-level framework that Christian leaders can foster the creative process, bringing fresh life and illumination: the spoken word (1:1), visibility (1:4), and incarnational presence (1:14). Christian leaders as artists are able to paint mental portraits in the minds of their followers through effective communication. Christian leaders as artists help their followers see the path toward shared goals. Christian leaders as artists model change by incarnationally living-out desired outcomes.

Principle One: Christian leaders as imitators of Jesus inspire new life and illumination through effective communication, vision-casting, and modeling desired outcomes.

JOHN 2: JESUS AS COMMUNITY ORGANIZER

Long before the multitudes would cry out: “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel” (John 12:13, ESV), John hints to the origins of a community transformation led by Jesus: “Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing” (John 2:23, ESV). This statement comes sandwiched between a narrative of Jesus’ first recorded miracle (2:11) and Jesus’ conversation with Nicodemus in John 3. The verse implies that Jesus was actively conducting miracles not recorded in John’s narrative (Jamieson, Fausset, & Brown, 1961). There are two remarkable events that are recorded: the wedding at Cana (2:1–12) and the cleansing of the Temple (2:13–22). The two juxtaposed narratives provide an interesting contrast. The former was a celebratory social affair in which Jesus was compelled by another to address a resource that was lacking whereas the latter was a solemn religious tradition in which Jesus initiated a challenge to behaviors that were excessive. In both cases, Jesus stood as the central figure who manifested the glory to which He was called (Michaels, 2010). In both cases, Jesus’ disciples were present. While Jesus did not fully “entrust himself” to the masses at this time (John 2:23, ESV), His actions transformed the faith (2:11) and the thinking (2:17) of His disciples. Jesus transformed the world by investing in twelve men.

Community organizing, at its core, is about engaging communities through participation and empowerment (Craig & Mayo, 1995). The core of *community* is “face-to-face interactions and social relationships” (Aigner, Raymond, & Smidt, 2002, p. 86). Jesus spent His entire three-year ministry transforming one community through social interactions and social relationships: His disciples. The narrative invites the reader to view Jesus “through the disciples’ eyes” (Michaels, 2010, p. 155). And, it is through their eyes that generations of Christians have been transformed by the Gospel (John 17:20). So then, Christian leaders as community organizers manifest the glory of Jesus Christ through incarnational communities of faith.

Principle Two: Christian leaders as imitators of Jesus seek to cultivate transformational relationships with those in their sphere of influence.

JOHN 3: JESUS AS AGENT OF CHANGE

John 3 contains one of the most well-known verses in the Christian Scriptures (Borchert, 1996): “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him” (John 3:16–17, ESV). The verses, however, are embedded within a larger conversation between Jesus and Nicodemus (Michaels, 2010). The use of “for,” or *gar* in the Greek, points the reader back to the two questions asked by Nicodemus: “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” (3:4) and “How can these things be?” (3:9). Nicodemus’ questions arise from a larger discussion of the concept of being *born of the Spirit* as the only means of seeing the Kingdom of God (3:3). In His response, Jesus places Himself in the role of the ultimate *agent of change*: offering eternal salvation through Him (3:17). The source of the transformation from darkness to light—death to life—is God’s *love* for the world (3:16). Thus, John chooses to use *love* for the first time in his Gospel to identify the primary motivation of Jesus’ transformational sacrifice on the Cross (3:13–14; Michaels, 2010).

Love is an essential quality for effective leaders in contemporary organizations (Caldwell & Dixon, 2010). It is those who choose to lead with love who change the world, demonstrating genuine concern for others (Patterson, 2010). Love is the source from which all Christian virtues come (Bocarnea, Henson, Huizing, Mahan, & Winston, 2018). Christian leaders as change agents should not seek change for selfish ambition. Rather, they bring change out of a concern for their followers and their organizations; being transformed by God’s love, Christian leaders as agents of change seek to transform others.

Principle Three: Christian leaders as imitators of Jesus seek to transform their contexts out a genuine concern for others.

JOHN 4: JESUS AS MISSIONARY

During the life of Jesus, certain religious and social restrictions were readily known among the people. Jesus had a habit of breaking social norms in order to interact with people. In the case of the Samaritan woman in John 4, Jesus broke through centuries of strained relations between the Jews and the Samaritans in order to have a transformational conversation with her (Beale & Carson, 2007). To bring the kind of change He sought to institute (3:16–17), Jesus knew that it requires challenging many of the religious and social conventions of the day. This is illustrated in John’s opening of the narrative: “Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John” (4:1, ESV). While the Pharisees sought to exploit something as spiritual as baptism to cause division (Bruce, 1983), the narrative juxtaposes it with a seemingly random encounter between Jesus and the Samaritan woman. The undergirding theme of the narrative is how Jesus removed racial, religious, gender, and social barriers in the midst of criticism from both the Pharisees and the disciples. Jesus engaged the woman at a point of convergence that transcends cultures and times: their humanity (4:7). By simply asking for water, Jesus opened the door for deeper conversation.

Christian leaders navigate highly diverse and complex organizational contexts such that they are tasked with motivating teams of individuals with varying cultural, religious, and personality traits. Yet, the key to managing a diverse workplace begins with recognizing the commonality of our humanity. There are collectively held values that transcend cultural and religious perspectives: humanity, honesty, justice, and responsibility (Eisenbeiß & Brodbeck, 2014). Jesus’ engagement with the Samaritan woman illustrates the possibility of overcoming cultural and religious barriers by approaching each relationship with mutual respect and a sense of common humanity. Given this, Christian leaders as missionaries value all people, seeking to build relationships and networks.

Principle Four: Christian leaders as imitators of Jesus develop a culture of mutual respect and collaboration through modeling behaviors that value humanity and justice.

JOHN 6: JESUS AS MOTIVATOR

John 6 serves as a watershed moment in the life and ministry of Jesus (Tenney, 1981). To this point, Jesus' popularity was continuing to grow; however, in what defies conventional conceptualizations of effective leadership, the narrative describes the actions of Jesus that led to a mass-exodus of His followers: "After this many of his disciples turned back and no longer walked with him. So Jesus said to the twelve, 'Do you want to go away as well?'" (6:66–67, ESV). In the narrative, the disciples and the multitude following Jesus are simultaneously confronted with Jesus' authority (6:14) and His identity (6:48, 69). Jesus challenges the motivations of the crowd because they were more focused on the *material* rather than the *meaning* of the miracle (Brown, 1988). Jesus was not flattered by their followership, because He was concerned about their motivation. Signs and miracles served as a witness of the power, authority, and identity of Jesus; they were not ends unto themselves. Given this, Jesus challenged the crowd to follow Him because of an inner transformation versus a carnal desire for miraculous provision: intrinsic rather than extrinsic motivation.

Intrinsic and extrinsic motivations are not mutually exclusive concepts. Lepper and Henderlong (2000) assert that intrinsic and extrinsic forces work in tandem to effect behavior. Jesus did not discount the extrinsic motivational impact of the feeding of the five thousand; however, He was concerned that it was the only motivational force at work as evidenced in their abandonment of Jesus after He challenged them (6:66). Amabile (1993) wrote that it is necessary, therefore, for leaders to create motivational systems that create a synergy between the various influences of human motivation. Therefore, Christian leaders as motivators seek to motivate their followers such that inner transformation leads to behavioral transformation.

Principle Five: Christian leaders as imitators of Jesus motivate their followers intrinsically and extrinsically by creating motivational systems and structures.

JOHN 7–8: JESUS AS EDUCATOR

John's *temple discourse* in John 7 marks the beginning of Jesus' temple ministry (Michaels, 2010). The narrative of Jesus' temple ministry extends from John 7:14 to John 8:59 (Michaels, 2010). John provides

an elongated description of Jesus' teaching ministry in temple. While the narrative has many nuances that are out of the scope of this discussion, there are four themes that can be extracted from the narrative. First, Jesus' teaching challenged the status quo and evoked a negative response from Jewish leaders (7:20). While Jesus' words *evoked* negativity on the part of some, what it is more important is that it also *provoked* a conversation about the Kingdom of God (Brown, 1988). Second, Jesus caused the people to begin to ask questions. Some of these questions were negative (7:25); however, more importantly, others begin to question the identity of this stranger from Galilee (7:41). Third, Jesus' teaching harkens back to Jesus' identity as the *Light* (1:4) as He states: "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (John 8:12, ESV). Jesus desired that His followers would discover spiritual illumination. Last, this spiritual illumination centered on the core of Jesus earthly mission: "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free" (John 8:31, ESV). Therefore, Christian leaders, as imitators of Jesus, must lead their followers to truth.

It is not enough for leaders to train their followers; there is a need to educate organizational leaders and followers on ethics, justice, and honorable business practices (McCabe & Trevino, 1995). Further, Argyris (1976) wrote that leadership education is limited within the status quo when it only transforms espoused theories. Thus, Christian leaders as educators not only challenge the status quo, but motivate their followers to apply truth to action.

Principle Six: Christian leaders as imitators of Jesus motivate their followers to challenge the status quo, be transformed by the truth, and apply it to their behavior.

JOHN 10: JESUS AS ADMINISTRATOR

There is an economic component to Jesus' Parable of the Good Shepherd in John 10. This powerful statement from Jesus actually contains two of His seven *I AM* statements: "I am the gate of the sheep" and "I am the good shepherd" (10:7; 11, ESV). The role of the shepherd was essential to the economic viability of the region, and, thus, the sheep held inherent value. According to Bruce (1983), the parable should be read against the background of Ezekiel 34 in which God denounces

those under-shepherds who neglected the flock, slaughtered the fatlings to gorge themselves, and used the wool to clothe themselves (p. 223). Jesus' references to thieves, robbers, and hired hands point to the financial implications of shepherding (10:8, 12). While there is an obvious financial benefit to shepherding the sheep, Jesus uses these metaphors to communicate the necessity of leaders who are concerned about their followers.

Jesus first refers to Himself as the "gate of the sheep" (10:7, ESV). As the gate, Jesus exercises oversight over the day-to-day well-being of the flock: protecting the flock from "exploitation" (Tenney, 1981, p. 107). Jesus then refers to Himself as the "good shepherd" (10:11, ESV). Jesus distinguishes the shepherd from the hired hand in that the shepherd demonstrates a long-term commitment to the flock as the hired hand in Jewish culture was not considered part of a "permanent shepherding office" (Beale & Carson, 2007, p. 463). Further, the shepherd demonstrates self-sacrificial behavior (10:15). Lastly, Jesus distinguishes the shepherd as one who has intimate knowledge of the sheep and one who effectively communicates with the sheep (10:14, 16).

Like the shepherd, Christian leaders should lead their organizations with concern and compassion; discerning potential harms and protecting the organization from being exploited by the unethical practices of others. According to Allert and Chatterjee (1997), leader integrity and communication build follower trust such that: "the role of the leader as a listener, communicator, educator is imperative, in formulating and facilitating a positive organizational culture. The central tenet to this relationship would be that of mutual trust built through open two-way communication" (p. 19). Christian leaders as administrators establish trust through communication, integrity, and concern for their followers.

Principle Seven: Christian leaders as imitators of Jesus navigate the perils of organizational life through their character, commitment to the organization, concern for their followers, and effective communication.

JOHN II: JESUS AS CRISIS MANAGER

The narrative of John 11 at first serves as a reminder of the fragility of life and the grief associated with death. Yet, as the narrative progresses, it serves as a testimony of the resurrecting power of Jesus. To be sure, Lazarus' family was in crisis. Interestingly, Jesus did not create the crisis

nor was He there at its inception. Yet, Mary and Martha leaned on Him for answers. So then, how did Jesus respond in the midst of this crisis? First, while Jesus sincerely cared for Lazarus and his family, Jesus' "reaction was optimistic and purposeful" (Tenney, 1981, p. 115). Second, Jesus' actions are not dictated by the pervasive negativity on the part of the disciples (11:8–16) and the Jews (11:36–37). Third, in another of His *I AM* statements (10:25), Jesus focuses on life-giving and faith-building communication. Last, while belief and life are essential themes of the narrative, another theme is the glory of God (11:4, 40). It is through the resurrection of Lazarus that Jesus points to His own resurrection (Michaels, 2010), thus providing credibility to His prophetic claims.

According to Boin, Hart, Stern, and Sundelius (2016), "well-publicized instances of successful crisis management increase personal credibility" (p. 91). The outcomes of a crisis extend past its direct impacts, serving as an opportunity for learning, training, and development (Wooten & James, 2008). Therefore, Christian leaders as crisis manager seek to establish trust through purposeful and effective communication.

Principle Eight: Christian leaders as imitators of Jesus respond to challenging times through purposeful, life-giving, and faith-building communication that, in turn, builds trust.

JOHN 12: JESUS AS MANAGER

At first glance, one may wonder the relationship between John 12 and the manager metaphor. The narrative moves from Mary anointing the feet of Jesus (12:1–8) to the Triumphal Entry (12:12–19). Neither of these scenes are implicitly managerial in nature. The term *manager* is usually accompanied with a descriptor: crisis manager, human resources manager, quality manager, etc. There is, however, a general consensus that management involves organizing, directing, and coordinating; managing is about getting things done (Shafiriz, Ott, & Jang, 2016).

Upon closer analysis, the John 12 demonstrates a level of purposeful organizing on the part of Jesus; coordinating time, people, and resources while leveraging His credibility. John gives a specific time for the events at Bethany: "Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead" (12:1, ESV). The event at Bethany sets up the timeline for the rest of Passion Week. Both the events at Bethany and at the Triumphal entry demonstrate Jesus'

ability to manage people. Jesus empowers Mary (12:3), rebukes Judas Iscariot (12:4), and delegates the responsibility of obtaining a colt for His entry into Jerusalem (12:15; Luke 19:29). Jesus utilized seemingly unrelated resources as tools to carry out His vision. Mary's ointment (12:3), colts (Luke 19:29), and even palm branches (12:13) each contributed to the crowd's expression of Jesus' Messiahship (12:13). Last, Jesus coordinated each of these while also leveraging the credibility He earned from the resurrection of Lazarus all of which led to the crowd identifying Him as Messiah (12:16). Given this, Christian leaders as managers organize and coordinate the resources at their disposal to accomplish the goals of the organization.

Principle Nine: Christian leaders as imitators of Jesus coordinate time, resources, and people in order to accomplish a shared goal.

JOHN 13: JESUS AS SERVANT

John 13 begins the five-chapter *Johannine Farewell Discourse* (Beale & Carson, 2007). In washing the disciples' feet, Jesus flipped the master-slave paradigm. Further, according to Jewish tradition, the washing of feet would have been done, not by a Jewish slave, but by a Gentile slave (Kruse, 2003). John identified love as being the primary motivator for Jesus service and sacrifice: "having loved his own who were in the world, he loved them to the end" (13:1b, ESV). According to Beale and Carson, by removing His outer garments and washing the disciples' feet, Jesus pushed the traditional limits of the Jewish virtue of humility. Jesus' dialogue with Peter revealed two key points. First, Jesus' act of service was designed to illuminate the understanding of the disciples such that they would better comprehend Jesus' vision for them and model His character (John 13:7; Michaels, 2010). Jesus' service acted as an invitation for the disciples to become more fully engaged through relationship and followership (13:8). Not only did He model this behavior and virtues before His disciples, but He then challenged them to the same (13:14).

Van Dierendonck and Patterson (2015) posed a four-component model of compassionate love in servant leadership: compassionate, virtuous traits, servant leader behavior, and follower well-being (p. 120). In the actions of Jesus, we see this model. Jesus was motivated to serve out of love for His disciples (13:1b). His love was manifested through the virtue of humility (13:4). His love and humility resulted in the servant leader

behavior of washing the disciples' feet (13:5) and provided Jesus with an opportunity to provide direction (13:6–8). Last, it is through both the act of service and the direction provided that Jesus was able to provide meaningfulness to servitude and develop a deeper sense of community (13:14, 16). Therefore, Christian leaders as servants model servant leader behaviors in order to empower and equip their followers for the future.

Principle Ten: Christian leaders as imitators of Jesus are motivated by a deep sense of love and concern for their followers and use their behavior as a tool to provide direction and meaning for the future.

JOHN 14: JESUS AS PIONEER

In John 14, Thomas asks a question that resonates with any organization of any era: “How can we know the way?” (John 14:5, ESV). Jesus' response to Thomas was the sixth of His *I AM* statements: “I am the Way, and the truth, and the life” (14:5, ESV). Jesus then further explains this statement by stating: “if you had known me, you would have known my Father also. From now on you do know him and have seen him” (14:7, ESV). While the disciples *knew* Jesus, they did not fully grasp the magnitude of who Jesus was and why He came (Kruse, 2003; Tenney, 1981). This was in no way an indictment of the disciples' faith as nothing in the dialogue points to any frustration on the part of Jesus. The disciples simply struggled seeing the finish line. Given this, Jesus continues the dialogue by promising the Holy Spirit: “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you” (14:26, ESV). Rather than isolating them because of their ignorance (14:18), Jesus promises to continue to develop the disciples until the day He comes again (14:3). From the first verse, it is evident that the disciples are unsettled by what they were hearing and seeing. Through this dialogue, Jesus seeks to reassure His disciples and offer them hope for the future. Jesus, as the Way, the Truth, and the Life, offers His disciples hope in the fact that they have a place in Him (14:1), a promise from Him (14:6), and a peace through Him (14:27).

The principles of positive organizational behavior teach that hope comes from a combination of willpower and waypower (Nelson & Cooper, 2007). It is through the Holy Spirit that the will is transformed and through the promises of God that we know the way. While not *the*

Way to the extent of Jesus, Christian leaders as pioneers prepare the way for their followers by providing vision, encouragement, and hope.

Principle Eleven: Christian leaders as imitators of Jesus challenge their followers with a vision for the future while providing hope by preparing the path forward and effectively communicating it.

JOHN 15–16: JESUS AS STORYTELLER

With the last of the *I AM* statements, Jesus states: “I am the true vine, and my Father is the vinedresser” (John 15:1, ESV). As a master communicator, Jesus continues to convey the abstract realities of the indwelling of the Holy Spirit in Chapter 14 with the metaphor of the *vine* that was readily understood in first-century Israel (Michaels, 2010; Tenney, 1981). With intricate detail, Jesus expresses Spiritual truths by painting a metaphorical portrait of the vineyard. Not surprisingly, the final *I AM* statement follows a similar pattern to that of the others, using familiar concepts to communicate eternal truths. Jesus recognized the necessity of communicating through figures of speech as the disciples’ spiritual maturity required such (16:25; Tenney, 1981).

The use of metaphors in effective communication “provides a cognitive bridge between two dissimilar domains” (Putnam, Phillips, & Chapman, 1996, p. 127). The parable was Jesus’ “chief teaching tool” and was used to “invite people to consider a new way of thinking” (Seraphine, 2004, p. 22). The use of metaphors in the New Testament extends past the ministry of Jesus and is a vital aspect of the development of the early Church. Jesus used the metaphor of the vine as a launching pad for His larger allegory exploring the spiritual relationship that “must be nurtured” in the life of His followers (Beale & Carson, 2007, p. 492). Thus, Christian leaders as storytellers effectively communicate with the intention of developing their followers.

Principle Twelve: Christian leaders as imitators of Jesus use all available means to communicate their vision to their followers.

JOHN 17–18: JESUS AS AMBASSADOR

Jesus’ first sermon was “Repent, for the kingdom of heaven is at hand” (Matt: 3:17, ESV). From the beginning of His ministry, Jesus “made

it clear” that He came on behalf of God (John 5:43; Michaels, 2010, p. 862). In this sense, Jesus was an ambassador of the Kingdom of Heaven: “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world” (John 18:36, ESV). Ambassadors serve as coordinators, advocates, and communicators who aid in the promotion, development, and representation of a country (Andersson & Ekman, 2009).

In His High-Priestly Prayer, Jesus serves as “advocate” for His disciples (Michaels, 2010, p. 861). As advocate, the narrative of Jesus’ Highly Priestly Prayer is a “triple affirmation of the love with which all other love begins” (p. 882). From the prayer, the narrative shifts to the arrest and trial of Jesus through which the question of Jesus’ kingship is at the fore (Morris, 1971). There is a twofold conversation taking place between Pilate and Jesus. The most obvious centered on Jesus’ identity, and the second dealt with truth: “What is truth?” (John 18:38, ESV). Jesus served, not only as advocate for His disciples, but also as a communicator of truth (Michaels, 2010). He operated in His Father’s name (Michaels, 2010). His authority was derived from His relationship with His Father. As an ambassador of the Kingdom, Jesus demonstrated His authority, His character, and His motivation. Christian leaders as ambassadors understand from where their authority comes and communicate Kingdom truths in word and deed.

Principle Thirteen: Christian leaders as imitators of Jesus advocate for their followers while also communicating truth.

JOHN 19: JESUS AS ROLE MODEL

Arguably, the Cross is the most well-known object in human history. Whether found dangling around the neck of a believer or towering over churches, the Cross has remained a symbol both of suffering and of hope for Christians for every age. In His High-Priestly Prayer, Jesus prayed: “glorify your Son that the Son may glorify you” (John 17:1, ESV). This echoes Jesus’ prophesy to Nicodemus: “And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life” (3:14–15, ESV). Jesus’ sacrifice on the Cross was the embodiment of the Apostle Paul’s words: “Be imitators of me, as I am of Christ” (1 Cor. 11:1, ESV). It is the core of the New

Testament Church's message as reflected in the Kenotic Hymn: "Have this mind among yourselves, which is yours in Christ Jesus... And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross." (Phil. 2:5–11, ESV). Beale and Carson (2007) pose that the Gospel writers are careful to point out the Old Testament symbolism of the various aspects of the crucifixion. It is this symbolism that has perpetuated every generation of Christianity.

Jesus modeled a new way of thinking regarding leadership that focused on sacrifice, servanthood, and selflessness (Hutchison, 2009). This model of servanthood was counter to the prevailing culture of Jesus' day (Hutchison). Thus, Christian leaders as role models are to display the character and virtues of Jesus: serving as visionaries, role models, mentors, and change agents in their faith communities (Sosik, Zhu, & Blair, 2011). Biblical leadership requires that "what is communicated to followers must be line with the leader's core internal values and pattern of behavior" (Henson, 2015, p. 11). Therefore, Christian leaders as role models communicate their values through their words and their deeds such that there is an alignment between their values and behaviors.

Principle Fourteen: Christian leaders as imitators of Jesus model their core values through sacrifice and selflessness.

JOHN 20: JESUS AS COACH

The post-Resurrections narratives of John provide multiple scenes through which Jesus reveals Himself to His followers. In John 20, there are three scenes where Jesus engages His followers: Mary Magdalene (20:1–18); the disciples (20:19–23); and Thomas (20:24–29). Jesus' post-Resurrection appearances served to prepare the disciples to accomplish the mission of the Church (Matt. 28:18–20; Acts 1:3). In this sense, Jesus acted as a coach; preparing, motivating, and challenging His followers.

Each scene provides both context and content as it relates to Jesus' interactions with His disciples. Jesus first engages Mary Magdalene. In the narrative, Mary is visibly distraught (20:15) and distressed over the whereabouts of Jesus' body (Kruse, 2003). John records a threefold conversation on the part of Jesus: (1) He personally engages Mary by calling her name (20:16); (2) He challenged Mary not to cling to Him as both of them had more work to do (20:17); and (3) He gives her direction

through which she plays an essential role in the Resurrection narrative (20:18). Therefore, in the midst of Mary's distress, Jesus provides direction.

In the next scene, John begins by describing the emotional state of the disciples: "the doors being locked where the disciples were for fear of the Jews" (20:19). The fear of the disciples is a subtle theme of the crucifixion narrative (cf. 19:38). Jesus offers no rebuke here as His first words are: "Peace be with you" (20:19; Brown, 1988). Twice Jesus offers peace (20:19; 20:21). In an echo to the Creation narrative (Gen. 2:7), Jesus breathed upon the disciples and said "Receive the Holy Spirit" (20:22). And, from these words, Jesus gives them their mission (20:23). Thus, while His disciples were overwhelmed with fear, Jesus' words brought peace, life, and purpose.

In the last scene of the narrative, Jesus reveals Himself to Thomas who for some reason was not present in the previous scene. At the core of the narrative is the relationship between faith and sight: Thomas wanted the disciples' claims to be verified (Michaels, 2010). It is through this narrative that Jesus points to the future and a people beyond the boundaries of His interaction with Thomas: "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed" (20:29). In one statement, Jesus challenged Thomas' faith, pointed to the future, and clarified His vision for the Church. Here, Jesus built His disciples' faith while painting a vision for the future.

Coaches have increasingly become the norm in organizations as they serve as a tool for self-awareness, goal-setting, development, and accountability (Harper, 2012). Coaches enable learning and development to take place both individually and collectively (Swart & Harcup, 2013). Therefore, Christian leaders as coaches breathe new life into others by offering direction, encouragement, vision, and purpose.

Principle Fifteen: Christian leaders as imitators of Jesus are peace-speakers who offer life-giving counsel to their followers with the intent of preparing them for their future.

JOHN 21: JESUS AS MENTOR

The relationship between Jesus and Peter is woven throughout the narrative of the Gospels. Given all that transpired with Peter's denial, John 21 offers a positive outlook on Peter's relationship with Christ. As the

Gospel readers finish John's narrative, they see Peter restored and positioned for a great future. While John 20 depicts Jesus moving from scene to scene, the totality of John 21 is set on the shores of the Sea of Tiberias (21:1). The prolonged discourse between Peter and Jesus is indicative of a relationship intimacy found in the mentorship relationship. The narrative shares remarkable similarity to that of the disciples' first call in which Jesus finds Peter and the disciples fishing fruitlessly in their boats (20:1–8; cf. Matt. 4:18–22; Mark 1:16–20; Luke 5:2–11). Jesus urges the disciples to move their nets to the proper side of the boat, and, immediately, Peter recognizes that it is Jesus (21:6; Michaels, 2010).

As in other places in the Gospels, the discourse between Jesus and Peter begins at the dinner table, in this case, a fire-side chat (20:9). It was through the meal that Jesus put Peter at ease and opened the door for dialogue (Bruce, 1983). It was from this point that Jesus began a restoration process with Peter. Therefore, mentorship requires relational intimacy, and dialogue is paramount to the process.

The conversation between Jesus and Peter parallels Peter's denial of Christ: "the three questions Jesus addressed to Jesus stand in contrast to Peter's three denials" (Tenney, 1981, p. 201). At this point, however, it may be necessary to consider a reality here outside of the text itself: Peter betrayed Jesus. There is a level of brokenness below the service that is essential to understanding the mentor relationship: How do Christian leaders respond when the mentor relationship breaks down? Interestingly, the Gospels juxtapose two alternatives: Judas and Peter. While both were mentored by Jesus and both broke relationship with Christ, only Peter is viewed through the lens of restoration. Here, we see evidence that not every relationship can be healed; however, in the discourse between Jesus and Peter, we see how a broken mentor relationship can be restored.

The theme of the narrative is love. Peter denied Christ three times, and now he professes his love for Him three times (Morris, 1971). In this, we find that both the motivation for Peter's restoration and the bases of his commission are grounded in love as the "indispensable" virtue of Christian service (p. 875). Jesus then launches into His commission of Peter: "Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go" (21:18, ESV). Jesus speaks prophetically of the potential of Peter as he would, in the end, fulfill his promise to Christ

Table 17.1 Leadership principles of “imitator”

<i>Principle</i>	<i>Christian leaders as imitators of Jesus</i>
1	Inspire new life and illumination through effective communication, vision-casting, and modeling desired outcomes
2	Seek to cultivate transformational relationships with those in their sphere of influence
3	Seek to transform their contexts out a genuine concern for others
4	Develop a culture of mutual respect and collaboration through modeling behaviors that value humanity and justice
5	Motivate their followers intrinsically and extrinsically by creating motivational systems and structures
6	Motivate their followers to challenge the status quo, be transformed by the truth, and apply it to their behavior
7	Navigate the perils of organizational life through their: character, commitment to the organization, concern for their followers, and effective communication
8	Respond to challenging times through purposeful, life-giving, and faith-building communication that, in turn, builds trust
9	Coordinate time, resources, and people in order to accomplish a shared goal
10	Are motivated by a deep sense of love and concern for their followers and use their behavior as a tool to provide direction and meaning for the future
11	Challenge their followers with a vision for the future while providing hope by preparing the path forward and effectively communicating it
12	Use all available means to communicate their vision to their followers
13	Advocate for their followers while also communicating truth
14	Model their values through sacrifice and selflessness
15	Are peace-speakers who offer life-giving counsel to their followers with the intent of preparing them for their future
16	Seek to establish and develop relationships with their followers through which their followers see and fulfill their potential

Source Editor’s creation based on principles within the chapter

(Tenney, 1981). Therefore, Christian leaders as mentors build relationships through mutual love and respect, and the mentorship relationship allows the mentor to speak prophetically into the lives of their protégés.

Principle Sixteen: Christian leaders as imitators of Jesus seek to establish and develop relationships with their followers through which their followers see and fulfill their potential.

SUMMARY

There is no greater example of godly, loving leadership than Jesus Christ. The purpose of this chapter was to explore the leadership of Jesus from the lens of the metaphors provided in this book. While no metaphor can adequately express the entirety of Jesus' leadership, these 16 metaphors provide a large sample of Jesus' leadership as depicted in the Gospel of John. As imitators of Jesus, Christian leaders should operate from a heart of love, seeking to model, communicate, and cultivate biblical leadership principles.

Table 17.1 is a composite of the principles that have been extracted from Jesus' leadership as depicted in the Gospel of John.

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