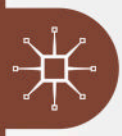


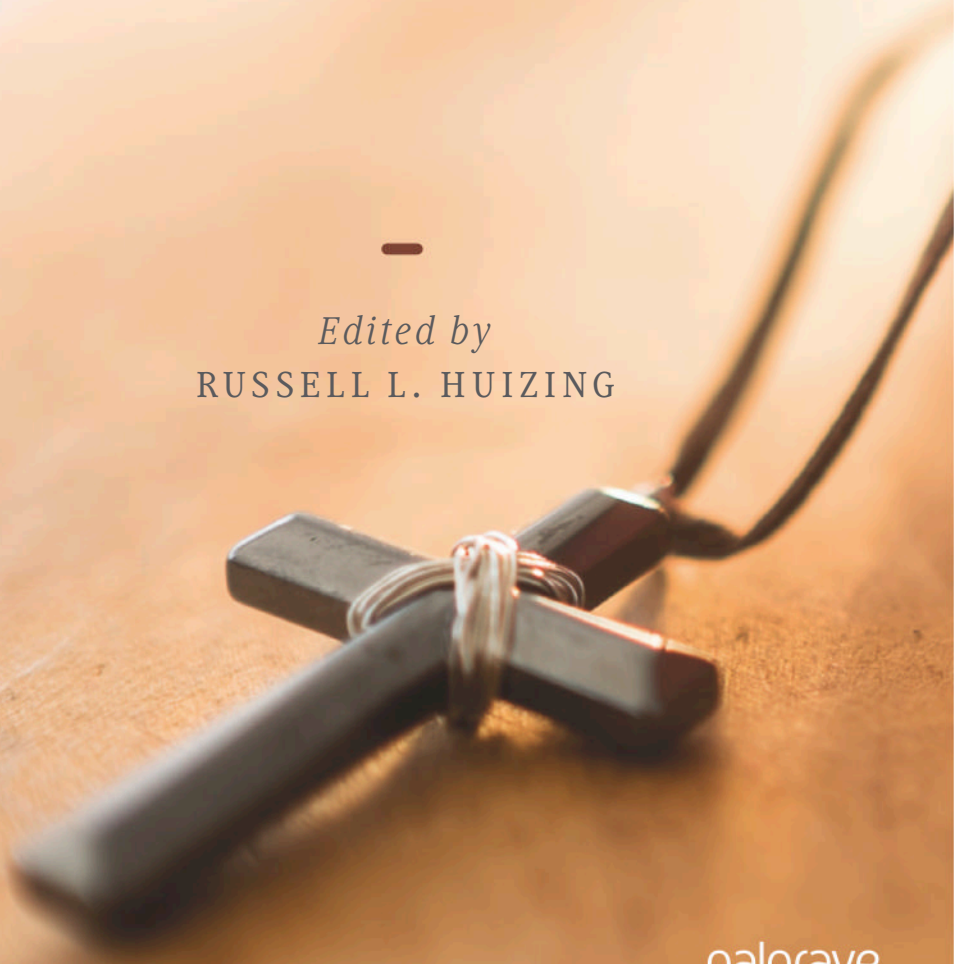
CHRISTIAN FAITH PERSPECTIVES IN LEADERSHIP AND BUSINESS

Grace Leadership

A Biblical Perspective of Compassion in Management

Edited by

RUSSELL L. HUIZING



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This book series is designed to integrate Christian faith-based perspectives into the field of leadership and business, widening its influence by taking a deeper look at its foundational roots. It is led by a team of experts from Regent University, recognized by the Coalition of Christian Colleges and Universities as the leader in servant leadership research and the first Christian University to integrate innovation, design thinking, and entrepreneurship courses in its Masters and Doctoral programs. Stemming from Regent's hallmark values of innovation and Christian faith-based perspectives, the series aims to put forth top-notch scholarship from current faculty, students, and alumni of Regent's School of Business & Leadership, allowing for both scholarly and practical aspects to be addressed while providing robust content and relevant material to readers. Each volume in the series will contribute to filling the void of a scholarly Christian-faith perspective on key aspects of organizational leadership and business such as Business and Innovation, Biblical Perspectives in Business and Leadership, and Servant Leadership. The series takes a unique approach to such broad-based and well-trodden disciplines as leadership, business, innovation, and entrepreneurship, positioning itself as a much-needed resource for students, academics, and leaders rooted in Christian-faith traditions.

Russell L. Huizing
Editor

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Foreword: From Narcissism to Grace[1]

The last hundred years have seen the emergence of leadership models and approaches that glorify the power-hungry, radical individualist that finds the locus of leadership in the person of the leader rather than in the organizational serviceof followers. Hard-edged leadership approaches that leave little room for failure or grace are celebrated and rewarded in a world desperate for fast and spectacular results. Macoby (2000) offered an insightful critique on the landscape of contemporary organizational leadership: "Today's business leaders maintain a markedly higher profile than did their predecessors of previous generations. A growing need for visionary and charismatic leadership has brought to the fore executives of a personality type psychologists call 'narcissistic'" (p.69). Narcissism is a term that Sigmund Freud coined to describe an obsessive and destructive love of oneself. The term narcissism referred to the Greek myth of Narcissus who fell in love with his reflection in a pool and drowned in his attempt to reach the image of his obsession. Haule (2004) described this condition as follows:

[1] Some of the observations and proposals in this foreword are more fully explored and developed in Bekker, C. J. & Burchard, M. A. (2015). Sequi Vestigia Christi: Aesthetic Hermeneutics and the Process of Leadership Conversions. *International Journal on Spirituality and Organization Leadership*. *3*(2), 3–25.

> Narcissistic issues have to do with the stability of the personality as a whole, the "self", a much larger reality than the ego. The fragility of narcissism, the tendency to fear that I am worthless, empty at the core, and split into fragments by powerful emotions may then be described as symptoms of a self that lacks coherent structure. Beneath every well-functioning ego, there must be a coherently structured self providing a floor of stability. (p.41)

Narcissistic leaders avoid experiences or feelings of emptiness, lack of worth, and powerlessness by reorienting the fragile ego toward itself; and by doing so making the ego the foundational ground of self. In this desperate quest for internal stability, the leader avoids fragmentation, annihilation, and shame; and in doing so chooses grandiosity, idealization, and self-inflation. Schnure (2010), in a recent speech, commented on the occurrence and operation of narcissisticpersonality disorder in leaders:

> Narcissists are intensely competitive, self-centered, exploitive, and exhibitionistic. They tend to surround themselves with supplicants they see as inferior. When they are challenged or perceive competition, they often derogate and undermine anyone, even those closest to them, they perceive as threats (and unfortunately, they are vigilant in scanning for threats).

Contemporary leadership scholars, in increasing fashion, lament and warn about the alarming growth of this self-obsessed and destructive approach to leadership. Is there a better way? Or, more importantly, is there a remedy to heal these leaders? The answer might lie with the recovery of the often-overlooked virtue of grace.

The call to leadership is sometimes marred by the temporal pursuit of power, privilege, and prestige. Leaders who are often initially moved to enter the arena of leadership through a sense of duty, compassion, and service, later fall prey to the temptations of self-obsession, envy, and avarice. Organizational design and cultural milieu often contribute in negative ways to the transformation of leaders from starry-eyed idealists to toxic dictators. Can this contemporary process of negative moral formation, marked by organizational anomie and acedia, be redeemed in the formation of leaders? A surprising historic example of such a leadership transformation offers some hopeand potential clues. Francis of Assisi was a medieval Christian leader (A.D. 1181-1226), who is universally admired and revered by people of faith or no faith for his humble, compassionate, and transformative leadership approaches (Spoto, 2002). But it might

come as a surprise to many that Francis, before his conversion to faith and role as leader, exhibited all the characteristics of a classical narcissist. Cataldo (2007) remarked:

> We do not have to stretch far to call the youthful Francis a person with narcissistic disturbances. Francis' exhibitionism and grandiosity are consistent themes in virtually all accounts of his early life. Francis is described in his many biographies as being boisterous, flamboyant, and a leader among his peers—a leader in revelry and mischief-making particularly. (p. 527)

Both contemporary and medieval biographers describe the extraordinary ambition and self-obsession evident in the early life of this Umbrian young man. Leclerc (1983) in commenting on the carousing and womanizing of Francis in his early years wrote: "underneath this behavior there lay scarcely concealed a desire to make much of himself and to rule others. The truth was that Francis caressed high personal ambitions" (p. 15). His medieval biographer, Thomas Celano, described him in the following way: "in pomp and vainglory he strove to surpass the rest in frolics, freaks, sallies of wit, and idle talk" (1 CE, I.1). Cataldo (2007) located the origin of Francis' early narcissistic tendencies in the overbearing nature of his parents' behavior toward him:

> According to Kohut, the lack of optimal frustrations (over-indulgent parenting), being the object of a parents' own narcissistic projections, or the premature loss or absence of an idealizable parent results in "massive internalizations which ... lead later to vacillation between the search for external omnipotent powers with which the person wants to merge, or to a defensive reinforcement of the grandiose self-concept." (p. 530)

Can such characterflaws be healed? The various medieval accounts proposed that Francis' early narcissism is healed through a process of "conversions" in which being confronted by his own fears of fragmentation, annihilation, and shame, he experienced transformative grace and allowed the presence, love, and compassion of God in the image of the self-emptying Christ to become the ground of his self. This life-altering experience of grace prepared the stage for Francis of Assisi to emerge as not only a transformative leader, but as one that would extend transformative grace to others. The once raging narcissist would in time become the leader of a movement that 800 years later would continue to serve the

world in grace and radical humility. Francis would summarize this transformation in grace in a letter to his followers (*Epistula Toti Ordini Missa*), as being "inwardly cleansed, interiorly enlightened, and inflamed by the fire of the Holy Spirit", in order to "follow in the footsteps" of Jesus of Nazareth (Armstrong & Brady, 1982, p. 61). The South African ethicists and leadership scholar, Louise Kretzschmar (2007), influenced by Franciscan theology and spirituality proposed that leadership transformation contains five distinct elements of conversion: (a) intellectual conversion, (b) affective conversion, (c) volitional conversion, (d) relational conversion, and (e) moralaction. A careful reading of the early life of Francis reveals that these five elements of conversion are not only evident but energized by a transformative experience of grace.

Francis' radical transformation began with a change in his thinking. This intellectual conversion would lead to effective, volitional, and relational conversion that ultimately culminated in moralleadership actions. For Francis, the experience of transformativegrace transformed him into a leader marked by humility and grace. After a lifetime dedicated to impressing all who knew him with the appearance and typical behavior of a carousing narcissist, Francis' cognitive processesfocused on distinguishing himself through extreme hedonistic pursuits (Vignoles, 2006, p. 309). Yet as he began to seek a different way, Francis heard the voice of God saying (Salter, 1902):

> Francis, all those things that thou hast loved after the flesh, and hast desired to have, thou must needs despise and hate, if thou wouldst do My will, and after that thou shalt have begun to do this the things that aforetime seemed sweet unto thee and delightsome shall be unbearable unto thee and bitter, and from those that afore time thou didst loathe thou shalt drink great sweetness and delight unmeasured. (4:11)

Moments after Francis heard this challenge from Christ, he met a leper in the road. Francis had always been so severely repulsed by the sight of lepers in the past that he habitually plugged his nose when he was still miles away from lepers' houses and made it a point to avoid them at any cost (Thomas of Celano, 7:17). In the medieval mind, leprosy was the result of sexual sin. It is thus not surprising that this young man avoided all lepers as they would have been a reminder of the potentialconsequences of his own sexual misdeeds. Yet, "now by the grace and power of the Highest he was beginning to think of holy and profitable

things" (Thomas of Celano, 7:17). So, when he approached the leper, his thoughts immediately filtered this encounter through the message he had received from Christ, and "having become stronger than himself, went near and kissed [the leper]" (Thomas of Celano, 7:17). The Legend of the Three Companions (Salter, 1902) describes the drastic transformation necessary to resolve the inner turmoil that Francis experienced in this moment: "[Francis] did violence unto himself, and dismounted from his horse, and gave [the leper] money, kissing his hand" (4:11). The leper returned Francis' embrace and set him free by bestowing upon him a kiss of peace (4:24). The Legend of the Three Companions (Salter, 1902) then states that Francis "began through the lepers to conquer himself, and to feel pleasure in those things that aforetime had been bitter unto him" (4:23). Though a personal encounter with a man who embodied everything Francis feared and detested, Francis experienced the transformative grace of God and was so transformed that he could extend radical grace to the leper. To Francis, "[the leper] became…the source, summit, and sacrament of God's self-revelation…For this reason, Francis did not just 'hear the Gospel'… he heard 'Christ in the Gospel' speak to him and his disciples" (Crosby, 2007, p. 379). Therefore, to "live the Gospel," Francis was convinced that he too must live a life reflective of Christ's teachings and lifestyle, sharing Christ's aim, to "proclaim a new kiss of peace throughout the world in a way that would bring about the reign of God" (Crosby, 2007, p. 379)—or to empty himself of his own inherited identity and dreams, and become an incarnational instrument of restoration and healing in the broken world (Php. 2:1-12). Francis' entire cognitive infrastructure became completely and permanently inverted when it was converted. It was through the transformative experience of grace that Francis' thinking was transformed so that he could grant grace to another. When he encountered the leper, he did not experience judgment but grace. This intellectual conversion effected his affections and resulted in what Kretzschmar (2007) described as volitional, relational, and ultimately moral conversion. Francis would be so affected by this encounter that he would devote the rest of his life to extending grace to all that he encountered.

Our world is in desperate need of grace. The proliferation of cancel culture, online mob behavior, and violent rhetoric has created a context where little redemption is possible. Leaders and followers alike are damaged and discarded in quick measure. What would happen if leaders

could encounter radical grace; grace that would heal their inner fragmented selves and transform them into leaders motivated by that same grace? What if our organizations could become places of healing and transformation? That, I believe, would be a worthy compelling goal to pursue.

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PART I

Foundations of Grace Leadership

For Christians, grace is not simply foundational to their worldview–it is interwoven throughout the entirety of their thinking. It is somewhat extraordinary then that so little of Christian leadership studies have focused on the manner which grace influences leaders and followers. This work is intended to begin righting that imbalance. The purpose of the chapters that follow is not to establish a conclusion of how Grace Leadership can be measured, nor even an operationalized definition. Instead, this collection of essays from Christian researchers is determined to set the basis for grounded theory such that future researchers will be able to pursue the themes that emerge from this work and infuse grace into leadership studies from a uniquely Christian perspective.

The best place for a Christian to begin this journey is with Christian scripture. Millsap's essay highlights the concepts of grace from both the Christian Old and New Testaments. From an Old Testament perspective, grace is found in a relationship emanating from God to others that results in a change of personal character as well as further radiating outward to the surrounding context and community. From a New Testament perspective, these Old Testament concepts are strengthened with a particular emphasis on the manner that grace transforms the one receiving grace as well as the rest of the world. This then leads to the insight that grace can be understood as relating to both those under the grace of others, as well as those who find themselves in grace, which then flows through themselves to others.

From a Christian perspective, grace always begins with God. Thus, an analysis of those who seem to be deprived of God's grace who later receive it provides an important understanding of the how grace is received. DiVietro's essay focuses on those in the Old Testament who were barren, a socio-cultural indication for that day of God's disfavor. However, within many of the barrenness stories of the Old Testament, one finds a unique expression of God's grace through His omniscient power that reflects his creation *ex nihilo*. In these stories, a unique expression of a solely gracious response to sorrow is displayed.

As might be expected from a Christian perspective, grace can be further illustrated in the life of Jesus. Smith's essay focuses on the unique patronage relationships of first century cultures to reframe the interpretation of Jesus washing His disciples' feet. The patron/client relationship is uniquely linked to grace as the patron provides to the client what the client can neither obtain nor deserves while the client provides proper honor and glory to the patron.

These insights then lead the researcher to tentatively pull together a definition of grace. Mickel's essay, coupled with the essays that proceed it, suggests that there are three primary variables to Grace Leadership. First, there must be self-efficacy on the part of the leader. Graciousness does not come about coincidentally. Second, there must be selflessness on the part of the leader. If the leader can be motivated by their own needs, then graciousness is not on display. Finally, sacrifice is needed for graciousness. If there is no loss or cost to the leader, then graciousness has not occurred.

However, simply identifying the variables still seems to fall short of a whole understanding of grace. Understanding the various contexts or dimensions in which it can be expressed seems necessary. Richardson's essay indicates that there are three dimensions in which gracious leadership is most likely to be displayed. First, grace leadership seeks to draw those in out-groups into the in-group. This inclusion is done without the follower needing to earn this transformation. A second context of gracious leadership happens when there is an assessment of potential. This is especially applicable when the follower does not yet perceive their potential. Finally, gracious leadership is also uniquely required in scenarios where justice needs to be enacted to bring about gracious ends.

These essays together, then, provide a foundation for understanding this rather unique, and yet within a faith context, indispensable variable of

leadership. Each essay contributes to biblical foundations for Grace Leadership that lead to specific variables for Grace Leadership. Additionally, the contexts where one is most likely to find a need for Grace Leadership are offered.

CHAPTER 1

Understanding Old and New Testament Grace

Patrick S. Millsap

The purpose of this study is to understand the concept of grace found in both the Old and New Testaments. Koveshnikov et al. (2020) is one of the first studies to examine the effectiveness of grace in transformational, paternalistic, and authoritarian leadership. The study also tested the mediating effects of three psychological mechanisms, which are self-efficacy, self-esteem, and job control, on leader-follower relationships. The study found that all three leadership styles and the use of grace assist in follower's work engagement (Koveshnikov et al., 2020, p. 791). Therefore, understanding the use of grace in organizations by leaders is necessary to create better organizational relationships. The hypothesis is that a deeper understanding of grace will assist leadership in creating stronger organizations. The methods employed in the study consist of analyzing grace as found in scripture, which is performed by exegeting the terms for grace in both the Old and New Testaments and

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studying each of the occurrences in scripture as they apply to relational leadership. The implications are that a more in-depth understanding of the use of grace in scripture will assist leaders to employ grace in organizations.

The basis of this chapter is the concept of grace found in the bible in both the Old and New Testaments. There are major concepts of grace that have developed since the conclusion of the writing of scripture. These are theological understandings of grace inclusive of all humanity. The two concepts that are the focus of this study are those of common grace and salvific grace. The contemporary concept of common grace was developed by Herman Bavinck and Abraham Kuyper in the early twentieth century (Bavinck, 1989). Calvin noted that common grace is God's preservation that maintains all human life, culture, and creation (Bavinck, 1989). Common grace sustains the positive aspects of creation despite humanity's sin. Common grace is the ultimate source, for all humanity, of all virtue. This includes those who have not been restored by the salvific grace of God. As a result, goodness as found in all humanity, may be utilized and experienced by all humanity, and ultimately comes from God to humanity (Bavinck, 1989). Common grace, established by way of the covenant with Noah, sustains the creation order and grounds the being and life of creation in a covenant with God (Is. 8:21–22; 9:1–17; Bavinck, 1989). Bavinck (1989) noted that common grace sustains the created order and salvific grace has the capacity to transform creation and culture.

Salvific, or saving, grace is a grace imparted to humanity through Christ and the Holy Spirit (Wittman, 2016). Transformation occurs when one encounters salvific grace in that humans are asked to die to self to be alive to, or in, Christ. Therefore, people find their true lives in life with God (Wittman, 2016). Lawson (2021) notes, from Norman Geisler, that salvific grace works with the human will synergistically, as grace must be received to be effective. Therefore, God's saving grace works cooperatively not operatively and is received by the faith of the person who recognizes that salvific grace has come to them (Lawson, 2021). Salvific grace is available to all humanity but must be received to be effective in the individual.

As such, this chapter uses the term 'Christian' for those who have received salvific grace, and are therefore considered to be in, or of, grace, and the term 'non-Christian' for those that have not received salvific grace from God through Christ, and who are considered to be under

grace. These are not intended to be positive or negative terms but merely categories for the purpose of clarification.

First, grace implies virtuous qualities with forgiveness being the major theme (Schellekens et al., 2020). Second, grace is a gift that one receives as being unmerited, which goes beyond the concept of an exchange (Schellekens et al., 2020). Third, grace for all people is seen as being transcendent, or from the realm of the divine, and impacting normal human life and relationships (Schellekens et al., 2020). Fourth, grace is a unique experience, which by necessity includes personal involvement that leads to transformation , freedom, and new beginnings (Schellekens et al., 2020). Finally, grace includes deep feelings that are positive but may be proceeded by negative feelings (Schellekens et al., 2020, p. 1). The overall concept of grace for leadership is a dynamic that is not completely understood. Thomas and Rowland (2014) noted that there is a disconnect between contemporary models of leadership due to the lack of sustainable, ethical leadership and that compassion and kindness have been viewed as a weakness in leadership. The authors noted that even though kindness and compassion, as grace in leadership, have been sidelined, the implications for future trust and commitment have been neglected in times where the discretionary efforts of workers (followers) is crucial for goal achievement. Leadership, by definition, involves groups; therefore, it is not a solitary activity and, at its most basic, leaders have to have followers (Thomas & Rowland, 2014).

Compassion and kindness would seem to have face validity as attributes of grace leadership. Due to the lack of understanding of grace leadership, a comprehensive analysis of Old and New Testament categories is needed to assist in its definition.

The Basis of Grace for Leaders

Grace, for the Christian leader, is tied to the love of God, for God is love (1 Jn. 4:8, 16). Love in this passage uses the Greek word *agape* (G26—agapē—Strong's Greek Lexicon (ESV). Retrieved from https://www.bluletterbible.org/lexicon/g26/esv/mgnt/0-1/). The attributes of love or benevolence are relational and include longsuffering, kindness, having a lack of both envy and pride, not acting in an unbecoming manner, not seeking its own, not being easily provoked, not thinking evil, not rejoicing in iniquity, rejoicing in truth, bearing all things, believing all things, hoping, enduring all things, and never failing (1 Cor. 13:4–8).

Klein (1959) noted that the attributes of love can be divided into three categories: first, the necessity of Christian love as the soul of Christianity; second, the excellent character of Christian love; and third, the everlasting worth of love. Scripture notes that if one abounds in the love of God, they should also abound in grace (2 Cor. 8:7). As a Christian leader accepts the love of God, this initiates a process inclusive of the grace of Christ and the communion of the Holy Spirit (2 Cor. 13:14). Scripture notes that grace and truth, as viable and sustainable attributes, have come through Christ (Jn. 1:17). The Christian leader is a new creation in Christ (2 Cor. 5:17). As such, the Christian leader has been given abundant grace by faith in love through Christ (1 Tim. 1:14). Therefore, the existence of grace in the Christian leader is a gift that has been imparted through truth and love and includes mercy and peace (2 Jn. 1:3). These attributes are the ground from which Christian leaders can give grace to followers. It is a resource that is larger than themselves and may be drawn upon without depleting the source of the leader in any way. As a result of the love of God toward the Christian leader, manifold or various gifts and ministries are given so that Christian leaders may be good stewards of the Kingdom of God (1 Pet. 4:10).

Old Testament concepts of grace are discussed so that a full picture of grace for leadership may be derived from scripture. New Testament concepts will be connected to Christian leaders, who are in grace through love and have received something of the Kingdom of God that should be available to them through the Holy Spirit.

Concepts of Grace in the Old Testament

The Old Testament uses the term 'grace' six times in six verses in the English Standard Version (ESV). The Hebrew word used for grace in these listings is the same, except for a single occurrence in Ezra 9:8. The Hebrew for almost all of the listings for grace is *hen*, which means to have favor, grace, charm, elegance, and acceptance (H2580—ḥēn—Strong's Hebrew Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/h2580/esv/wlc/0-1/). The term used in Ezra 9:8 is *tĕchinnah*, which means supplication or supplication for favor (H8467—tᵊḥinnâ—Strong's Hebrew Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/h8467/esv/wlc/0-1/). The term *hen* is used in the ESV thirty-three times beyond the six translations for grace. Most of these uses are for favor given or received and not an in-dwelling

grace. Instead, the request for grace is usually in the sense of finding favor from the one who has the capacity to give favor.

The categories developed for grace from the Old Testament are that of being found, revealed, spoken, humble , honorable, and rest. It is important to remember that the idea of grace in the Old Testament is due to Israel being chosen as the people of God by God (Dt. 7:6–8). Therefore, the concepts of grace, or favor, found in these passages are based on a people that comprehend the grace of God and are in covenant with Him (Gen. 17:7). The category of grace connected with being found is an understanding that an individual finds grace from God's abundant offering. Grace is imparted from God to the individual and that grace becomes a ground for the individual such that grace guides them and emanates from them in some manner or fashion (Gen. 6:8; Ex. 33:12–13, 16–17; 34:9; Jer. 31:2). The idea is that one requests that God show the individual the ways of God to find grace even though they are not perfect. This grace is discovered by the individual despite not living up to His expectations.

As noted, the category of grace that is revealed is found in Ezra 9:8 and is the one different Hebrew term for grace in the Old Testament. The term is connected to care and concern to enlighten the eyes of the recipient so that there may be a transformation and a measure of revival. Grace that is spoken is noted as having a positive effect on one's speech and would be given for this purpose. This attribute is provided to the one who has purity of heart that allows them to become stronger resulting in a positive transformation (Job 17:9; Ps. 45:2; Pr. 22:11). Purity of the heart alludes to the inner person, which is the mind, perception, knowledge, thinking, and reflection (Pr. 22:10–11). Greenwood (2006) noted that thoughts within a person and their perception of reality must be held together in creative tension as they seek God's grace and work their way through different perceptions, or realities, into new possibilities of transformation and renewal. The attribute of grace in one's speech is given based on an exchange that is earned by way of one's purity of heart. God will not withhold any good thing of his grace for those who walk in an upright manner (Ps. 84:11). The Old Testament notes that grace is given to the humble (Pr. 3:34), therefore humility and grace are interrelated.

Grace as an adornment to one's neck is connected to wisdom and discretion. Proverbs 3 notes that those who walk uprightly and exhibit humility are given wisdom and that God will protect them and they will be secure (v. 21–26). Those in opposition to humility are stiff-necked and

in opposition to grace (Dt. 31:27; Ps. 75:5). Those who are scornful, stiff-necked people, rightly receive God's scorn but He gives grace to the humble (Pr. 3:34). Similarly, grace is viewed as giving one honor and wisdom and places grace on one's head (Pr. 4:9). Wisdom allows one to perceive the words of understanding and to be instructed in justice , judgment, and equity (Pr. 1:2–3).

The head in the Old Testament signifies many things. Anointing with oil was applied to the head (Ex. 29:7). Four of the human senses, seeing, hearing, tasting, and smelling, reside in the head, and thinking and speaking emanate from the head, which, as noted above, is in many ways interlinked with the heart. The head is the starting point, or pinnacle, of the human body, where symbols of authority were placed. Anointing of individuals in the Old Testament were applied to the head, therefore grace being upon one's head is an important concept (1 Sam. 10:1; 2 Sam. 1:10; 2 Kng 9:3; Ps. 21:3).

This grace allows one to be at rest, which may be interpreted as peace (Is. 57:2; Jer. 31:2). Scripture notes that even a fool is counted wise when they hold their peace and are quiet; in this way, the fool is considered perceptive (Pr. 17:28; and as noted above in 3:21–26). There is a challenge to grace noted in the Old Testament. The wicked person will not learn righteousness even though grace is shown to them. When all about them are endeavoring to do the right thing, the wicked will deal unjustly with others (Is. 26:10–11). Some will not receive grace, nor will they give or share grace with others. The existence of this fact in humanity is the downside of working with people who have no other interest than self and will only do what leads to selfish gain, even at the cost to others. Lawson (2021) noted that a change is necessary to remove the heart of stone, or selfishness, from an individual (Ezk. 11:19; 36:26) which is lifeless and resistant to God. Gadsden (2014) noted that a wrong attitude defiles grace and turns it into something selfish.

Concepts of Grace in the New Testament

The New Testament has 124 listings for grace in the ESV. The term is used many times as a salutation and impartation of grace coupled with mercy and peace found in the beginning and/or ending of many of the letters in the New Testament (Rom. 1:7, 16:20; 1Cor. 1:3, 16:23; 2 Cor. 1:2, 13:14; Gal. 1:3, 6:18; Eph. 1:2, 6:24; Php. 1:2, 4:23; Col. 1:22, 4:18; 1 Th. 1:1, 5:28; 2 Th. 1:2, 3:18; 1 Tim. 1:2, 6:21;

2 Tim. 1:2, 4:22; Tit. 1:4, 3:15; Phm. 1:3, 1:25; Heb. 13:25; 1 Pt. 1:2, 5:12; 2 Pt. 1:2, 3:18; 2 Jn. 1:3; Rev. 1:4, 22:21). Peace, in this sense, is not a peace that is located in the world but is a peace that is from the Holy Spirit and is of the Kingdom of God (Lk. 10:5–6; Jn. 14:27). The Greek term most frequently used is *charis*. The term comes from the Greek root word *chairo*, which has the connotation of having joy, being glad, to be healthy mentally and physically, to thrive, and to greet someone (G5463—chairō—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g5463/esv/mgnt/0-1/). *Charis* is a feminine noun that is rich in meaning. In one sense, it means to give joy, pleasure, delight, sweetness, charm, loveliness, and grace of speech (G5485—charis—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g5485/esv/mgnt/0-1/). Secondly, it can mean goodwill, loving-kindness, favor, to be turned to Christ, to increase in Christian faith, knowledge, and affliction that kindles the exercise of Christian virtues (G5485—charis—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g5485/esv/mgnt/0-1/). Thirdly, the term speaks to that which is due to grace, as in the spiritual condition of one governed by the power of divine grace. It can also be the token or proof of grace as benefit, bounty, or gift (G5485—charis—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g5485/esv/mgnt/0-1/). Finally, it can mean divine influence upon the heart and its reflection of life, including gratitude, open-mindedness, pleasure, and thanks (5485—charis—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g5485/esv/mgnt/0-1/). Due to the impartation of grace through Christ and its effect on and in the Christian leader, as noted by the definitions above, there is a definite influence that is provided by grace administered through the Holy Spirit. Thanks to the nature of the extension of grace to humanity, the Christian leader would be considered as one that is in grace rather than one who is merely using grace to perform a task. Ephesians 2:8 notes that it is by grace that Christians are saved through faith, which brings the individual into relation with God through Christ and allows the leader to gain access to a new perception that comes from the Kingdom of God. This perception brings about a new realization of truth; that they are indeed a citizen of heaven and must act in accordance with what has been revealed to them (Php. 3:20). Gallagher (2006) noted that citizen-of-heaven thinking and perceptions align with

Christ's sermon on the mount (Mt. 5–7), which is in opposition to the world's selfish quest for power. Another example of how perception is changed is found in Ephesians 4, which speaks about putting off the old man and putting on the new man (v. 20–32).

Understanding grace, as it applies to its use by Christians and Christian leaders, is difficult given that the grace of God has been imparted to the believer through faith. The difficulty lies in understanding the relational aspects of grace that move from God to and through the Christian leader and into the world. Therefore, the following categories have been developed from the majority of the New Testament scriptures that speak of grace. These categories are not comprehensive and may be divided into smaller segments. The groupings take into account the 124 New Testament scriptures about grace, allowing for a deeper understanding of how grace is unpacked by the Christian leader, in order to bring transformation into the world. Due to the relational nature of grace, the categories, in no particular order, may overlap as a result of the manifold, multifaceted, and interdependent nature of grace.

Grace is Edifying

Grace builds up and gives an inheritance to those that are in Christ making the believer acceptable to God (Acts 20:32; Eph. 1:6). The result for the Christian leader is the ability to unpack the grace provided through Christ in the Holy Spirit in order to issue grace to others. Justification, sanctification, and glorification can only come freely from the Holy Spirit through faith, which brings hope and allows hope to be given by the Christian leader (Rom. 3:24; Eph. 1:7; 2 Th. 1:12; Tit. 2:11; 3:7). Grace is not in limited supply but abounds in a way that continues to be replenished in the leader (Rom. 5:20; 2 Cor. 8:9). Grace eradicates sin and death, establishing the Christian through righteousness that leads to eternal life in Christ. Thus entropy, or death of the human body, is not the endpoint for the Christian leader. This allows the leader to lead from a resource that is beyond the limitation of the world (Rom. 5:21). It is grace that allows the believer to be alive in Christ and draw upon the limitless resource of the Kingdom of God. This gives the leader a unique perception of the nature of life (Eph. 2:5). The communication that proceeds from the mouth of the Christian leader is to edify so that their conversation may minister grace (Eph. 4:29). Communication is to be kind and tender-hearted to build up and edify others (Eph. 4:32). As

a result, the one who has received grace also has the capacity to forgive (Php. 1:7).

Grace, mercy, and peace are coupled together and imparted to the believer through faith and love (1 Tim. 1:2, 4; 2 Tim. 1:2; Tit. 1:4). Edification through grace is a ground, or base, from which to edify others. It comes from knowing that a believer has received the Kingdom of God and cannot be moved from the ground that has been given. Therefore, the believer serves from a ground that cannot be shaken. This ground is the kingdom of heaven that is established by God's grace (Heb. 12:28). As a result, this also provides the Christian with a sense of awe, which is Godly fear, and produces contrition and humility (Heb. 12:28; Jm. 4:6). Grace also gives the Christian a foreknowledge through sanctification and obedience. This allows for an understanding that emerges from the future kingdom of God, which brings with it humility (1 Pt. 1:2). Edification occurs in the body of Christ as both leaders and followers submit to one another in love; therefore, "God opposes the proud and gives grace to the humble" (*English Standard Version*, 2016/2001, Pr. 3:34; 1 Pt. 5:5). Therefore, grace and humility are linked together and allow for mutual edification, whereas pride cuts off relationships and does not allow for mutual edification. Grace also initiates a process in the believer that can mature, establish, strengthen, and settle the Christian (1 Pt. 5:10). Finally, the Christian is encouraged to grow in grace through the knowledge of Jesus (2 Pt. 3:18). The process is initiated by grace through Christ before the world began (2 Tim. 1:9). The challenge is to unpack that which has been given to the Christian as both leaders and followers.

Grace is Spoken

Grace provides the Christian with the ability to persuade others to continue in grace (Acts 13:43; Gal. 1:15). It also provides the Christian with a testimony and knowledge of how to answer others that allows them to speak boldly in grace, which may also be accompanied by signs and wonders (Acts 14:3; 20:24; Col. 4:6). The gift of grace in Christ abounds to many, makes grace available, and gives the ability to impart grace to others (Rom. 5:15, 17). The gift of grace imparts gifts and ministries to Christians inclusive of leadership (Rom. 12:6). The gifts given are noted as different ministries that are leadership functions to edify the body of Christ and bring unity. The ministries include being an apostle, prophet, evangelist, pastor, or teacher (Eph. 4:7–12). The wisdom of the Holy

Spirit apportions the gifts to each Christian. Grace also gives the ability to build wisely and lay proper foundations in human groups (1 Cor. 3:10). There is a caveat in that the gift of grace is not to be received in vain, but must be used, for this grace is not of fleshly wisdom (2 Cor. 1:2; 6:1). The cost of grace is high and is to be utilized, since Christ poured out his life and became impoverished so that His followers might be made rich in the grace that is of the Kingdom of God. Scripture notes that an individual cannot acquire salvific grace unless they are drawn through grace to God (Jn. 6:44; 2 Cor. 8:9). Grace creates faith in the believer that leads to salvation; therefore, grace and salvation are not and cannot be of self but are a gift (Eph. 2:8). In this way, grace allows Christians to abound in every good work to others, which is the effectual working of God's power in people (2 Cor. 9:8; Eph. 3:7). Finally, the grace found in Christ was prophesied, or foretold, in the Old Testament and was eagerly expected by those who waited for it to come. Christians are to hope fully in the grace that has been given and strengthen their minds to be able to perceive the revelation that has been brought to believers through Christ (1 Pt. 1:10, 13). Proper perception of one's abilities through grace allows Christians to be better stewards of the gift that has been given (1 Pt. 4:10).

Grace is Visible

The grace of God that is from the Kingdom of God is made visible to the world through the life of the Christian. The grace of God is noted as a great grace and is revealed through faith by way of the Holy Spirit in the Christian's life (Acts 4:23; 11:23). Christians, as saints, new creatures, and a royal priesthood, reveal grace and peace to the world (Rom. 1:7; 2 Cor. 5:17; 1 Pt. 2:9). One of the ways this is accomplished is in times of trial, testing, and weakness, where grace is revealed as sufficiency in the power that issues from Christ through the Holy Spirit (2 Cor. 12:9). Through the grace given in Christ, the Christian may abound in everything, including faith, speech, knowledge, diligence, love, and peace (2 Cor. 8:7). These visible attributes reveal the existence of grace in the life of the Christian and are perceived by others (Gal. 2:9; Eph. 1:2). God states that there is a purpose in revealing the exceeding riches of His grace in believers. It is to show His kindness towards believers in Jesus, for the grace of God brings forth the fruit of the Kingdom of God in the world (Eph. 2:7; Col. 1:4–6). This type of fruit is visible to others in a way that creates a desire to know more of the Kingdom of God and

the love of Christ. The world perceives in a manner that is selfish and self-consuming, whereas Christians, through grace, have been given the capacity to comprehend the everlasting consolation and good hope found in Christ (2 Th. 2:16). This perception creates a visible difference. The grace of God is in some manner attached to the believer's spirit and helps them understand the process of grace in their lives (Phm. 1:25). Scripture notes that the word of God is powerful and has the capacity to divide the soul and spirit and assist in discerning the thoughts and intentions of the heart (Heb. 4:12). These are realities for Christians that help them to negotiate and navigate in the world and be bearers of grace to the world in a way that is real and visible.

Grace is Faith-Based

It is through the grace of the Lord Jesus Christ that Christians are given the ability to believe (Acts 15:11), and by that grace they express faith and are saved. As noted previously, grace is a gift and does not arise from the self. The outcome of receiving grace gives ministries, gifts, and the fruit of the Holy Spirit that assists in maintaining obedience through continuing faith (Rom. 1:5). It is grace that defines the body of Christ. It is also the grace of God that allows one to work abundantly based on the grace that has been imparted to the believer (1 Cor. 15:10). Some processes occur through grace to continue the Christian's transformation allowing them to conform to God's grace rather than the requirements and expectations of either the world or self (Rom. 6:14; 12:2). Grace is of faith and not of works and is, therefore, a gift in which believers stand and maintain the hope of glory (Rom. 4:16; 5:2). If someone thinks that grace is of works, then the works have undermined the very meaning of grace. The proper understanding of grace allows the Christian to think soberly and remember that grace is not a work from the self that allows for pride and haughtiness (Rom. 11:6; 12:3). It is the gift of grace from God that is given so the believer is able to work effectively through God's power. This dispensation, which is similar to being a manager, overseer, or steward, provides the Christian with the ability to preach the gospel (Eph. 3:2, 7–8). There is a connection with other Christians in that all believers are partakers of the same grace, which creates the body of Christ (Php. 1:7).

The process of grace begins with a call from God that is considered a holy calling that is not according to work that anyone has done. Instead, this calling is according to God's purpose and grace that is given to

believers in Christ. It is also a calling that was known and arranged before time began (2 Tim. 1:9). Understanding this process and that it existed before time began allows the believer to be confident in the grace that is given (2 Tim 2:1). The process is revealed by way of the Holy Spirit through Christ, who was made a little lower than the angels and suffered death so that He might taste death, by the grace of God, for everyone (Heb. 2:9). Christians also have the capacity to endure and allow grace to be revealed as peace in the Holy Spirit, which is noted in many of the opening and closing salutations in the New Testament (e.g. Rom. 1:7). Specifically, grace may be revealed in the ability to renounce ungodliness, and to live a self-controlled, upright, and godly life (Tit. 2:12). It is in these moments that the Christian may come boldly to the throne of grace to obtain mercy and find grace to help in time of need (Heb. 4:16). Additionally, God will give more grace to the one who asks, due to the nature of the request in a humble manner, for God resists the proud but gives grace to the humble (Jm. 4:6; 1 Pt. 1:2). Awe, contrition , humility, and thankfulness are attributes of the process of grace that produces joy (2 Cor. 8:2; Gal. 5:22). In this way, grace, mercy, and peace are multiplied to the Christian in the knowledge of God and of Jesus Christ, which is an ability to perceive in truth and love that which is the Kingdom of God (2 Pt. 1:2; 1 Jn. 1:3). The processes that take one deeper into grace are known and, if followed, allow for continued transformation. Tillich (1955) noted that there is only one thing that counts, and that is the union with God in whom the new reality is present. A new creation has occurred; a new being has appeared (Tillich, 1955). All believers are asked to participate in God's new reality given through His grace (Tillich, 1955).

Challenges to Grace

Scripture notes several concepts that are in opposition to grace that apply both generally and specifically to the believer. Apophatic teaching allows for an understanding of what grace is not, which in many respects, assists in understanding the nature of grace.

First, it is noted that a person should not receive the grace of God in vain (2 Cor. 6:1). The Greek word for vain is *kenos*, which is an adjective that means destitute of spiritual wealth, or empty, that speaks of one who boasts of their faith but is without the fruits of faith (Heb. 11:6;

G2756—kenos—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g2756/esv/mgnt/0-1/). There is also the connotation that selfish individual endeavors and acts, even though performed, will result in nothing, for if grace were to come through the law or works than Christ's sacrifice would be nullified (Gal 2:16). Gadsden (2014) noted that receiving grace in vain means that grace to that person is worthless or useless. No end is achieved and there is no success. The person that receives grace and uses it selfishly does not allow grace to affect any real change or benefit (Gadsden, 2014, p. 2).

Secondly, scripture notes that believers are not to turn away or be removed from the grace of the gospel to any other doctrine or perception (Gal. 1:6; 2:21). The idea of turning away, being removed, or transposed comes from the Greek verb *metatithēmi*, which means to fall away, desert, or to transfer oneself or allow oneself to be transferred to a different perception (G3346—metatithēmi—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g3346/esv/mgnt/0-1/). Seifrid (2003) noted that justification by grace creates in humanity a new creation and that this transformation is ontological, or is a change of being (Seifrid, 2003, p. 217). Based on these concepts turning away from grace would create an ontological rift in an individual.

Thirdly, is the concept of falling from grace (Gal. 5:4). The term *ekpiptō* is used for the idea of falling away and carries with it the idea of falling from a place that one cannot keep by their own efforts (G1601—ekpiptō—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g1601/esv/mgnt/0-1/). Scripture notes that one who counts on works rather than grace has fallen from the place of grace, consigning them to a state where the individual keeps or provides grace for themselves through a means such as the law (Gal. 5:4; 2:16). Reconciliation, reunion, and resurrection are provided by grace that provides the new being and a new reality, which is entered into by way of grace (Eph. 2:8–9; Tillich, 1955). In some ways, the person who falls from grace becomes a self-conceiving self rather than a person who is under love, grace, mercy, and peace. The human soul cannot be self-changed and can only be transformed from the outside by affecting grace (Lawson, 2021).

Fourthly, the Christian under grace is not to let any corrupt or unwholesome word proceed out of their mouth, which may grieve, offend, or make sorrowful the Holy Spirit (Eph. 4:29–30). Corrupt

is an adjective that in the Greek (*sapros*) is defined as rotten and not fit for use (G4550—sapros—Strong's Greek Lexicon (ESV). Retrieved from https://www.blueletterbible.org/lexicon/g4550/ESV/mgnt/0-1/). The term for grace in the Greek is a noun, and in many of the instances noted above, it is grace that carries the believer and is something substantial in which Christians rest. The challenge in understanding the concept of grace is that the term is most often thought of as a verb and merely an action rather than something that one has the capacity to fall from, cause grief or offense, or that is given (Lawson, 2021). Grace, as currently used in the contemporary world, does not carry the depth of its true meaning, which is much more profound. Grace, for the world, is similar to Kant's view that grace can be merited based on human effort and can be something that is due (Marina, 1997).

The fifth challenge for the Christian is the punishment for the individual who disregards Christ and nullifies His sacrifice in a way that completely discounts all that He has accomplished. This disregard culminates in considering the blood of the covenant, the only means of sanctification, as being a common thing, which is an insult to the Spirit of grace (Heb. 10:29). The confidence that grace has secured salvation through faith is not to be cast away (Heb. 10:35). Confidence is lost as a result of the fifth challenge when the Christian does not continue to be humble, or in a state of contrition, and falls short of the grace of God, by allowing bitterness to spring up, so that one becomes defiled, or contaminated (Ps. 51:17; Heb. 12:15). The Christian must not refuse God, who speaks from heaven. The Christian must take into account that they are receiving a kingdom that cannot be shaken and to trust in the grace given to serve God acceptably with reverence and awe in godly fear (Heb. 12:25, 28). It is in this manner, through awe, contrition, and humility, that God is received by humanity. God resists the proud, which is the opposite attitude, and gives His grace to the humble (1 Pt. 5:5), for there are those who would twist the grace of God in a shameless manner that exchanges the work God has done in Christ for something that is the opposite of grace (Jd. 1:4). These challenges are real and can hinder that which God, by his grace, desires to achieve in humanity.

Christian Leadership in Grace

Christian leadership is first and foremost Christian. The Christian, as noted earlier, has been saved by the blood of Jesus Christ through faith.

The Christian leader is therefore justified by the salvific grace of God, as a gift, through the redemption found in Christ (Rom. 3:24). Consequently, the gift of justification is imparted, or reckoned, to the individual through faith (Rom. 4:24–25). Grace is, then, not an option for the Christian, but rather something that is given as a gift, which is embedded within them and they in it. If believers have received Christ by faith, they are with Christ, having been justified through the salvific grace given (Eph. 2:6). The challenge, as noted above, is to unpack that which has been given, and allow grace to work in and through the believer to the world. Humanity has been created by God and given both life (through the breath, or *nĕshamah*, of God) and spirit (Gen. 2:7). All humanity has the gift of life as the breath of God, which is also to have a measure of grace that is the gift of life. The spirit of humanity, when called by the Holy Spirit of God, can receive the Holy Spirit and salvific grace (Acts 2:38). It is the Spirit of God that witnesses to the believer's spirit that they are of Christ and a child of God (Rom. 8:16). The Spirit of God connects to the human spirit they have been given, and they are made complete in Christ (Col. 2:10). This creates a new creature who is, in actuality, a citizen of heaven, and a royal priest of the grace of God to the world. Therefore, the Christian leader, who is embedded in God's salvific grace, is to allow the grace that has been given to use him or her to make a difference in the world. This is not an option, but rather an earnestness that gives the Christian leader both strength and grounding from which to lead. The challenge for the Christian leader, as noted, is to unpack the reality of what they have received and to maintain a proper perception in the Holy Spirit, rather than allowing the flesh to influence them. Romans 8:5 notes that "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" (*ESV*, 2016/2001). Believers are promised that Christ will give life to their mortal bodies through His Spirit that dwells in them (Rom. 8:11). In this way, the Christian leader can live a life that is in grace and may act in the world as a complete human being who has unlimited resources available to them by faith. These advantages are noted in the categories mentioned above.

As noted above, the Holy Spirit gives ministries and gifts. These are apportioned by the Holy Spirit to each individual and assists the Christian leader immeasurably. The ministries, as noted above, are that of apostleship, being a prophet, an evangelist, a pastor, or a teacher. Gifting is perceived differently by different groups. The list may contain anywhere

from six gifts apportioned by the Holy Spirit to nineteen (Clinton & Clinton, 1998). For this chapter, gifts from the list of nineteen, from Clinton and Clinton (1998), are used to gain a more complete understanding of how the categories are interconnected with the differing gifts. Clinton and Clinton group the gifts into three generic functions, which include power gifts, word gifts, and love gifts. Power gifts demonstrate the authenticity and reality of the unseen God. These include miracles, healings, and the word of knowledge (Clinton & Clinton, 1998). Love gifts reveal the love of God in practical ways that the world recognizes. These include mercy , helps, and pastoring (Clinton & Clinton, 1998). Finally, word gifts have the capacity to clarify God. These include exhortation, teaching, and prophecy (Clinton & Clinton, 1998). All ministries and gifts are given by the Spirit of God and are issued to Christian leaders through grace. These gifts assist Christian leaders in tasks and working with individuals in any organizational capacity.

The fruit of the Holy Spirit is also given through grace, as noted in Galatians 5:22–23. The fruit differs from both the ministries and the gifts, although both utilize the fruit of the Spirit. The fruit is given to all believers and is not apportioned in the same manner as ministries and gifts. Therefore, the fruit of the Spirit is available to all Christian leaders and conveys the outworking of grace, as noted above, in the gifts and ministries apportioned to the believer. Bocarnea et al. (2018) noted the fruit of the Spirit as virtues, which allowed for the creation of questions concerning specific characteristics that evaluate both employee and leadership performance (Bocarnea et al., 2018). The fruit of the Spirit consists of love, joy, peace, long-suffering, gentleness, goodness , faithfulness, meekness, and temperance (Gal. 5:22–23). These virtues were converted to characteristics that leaders manifest, in grace, toward others. The measurement for a virtuous leader is based on responses measured by a Likert scale that quantifies data through factor analysis that allows for a better understanding of the characteristics associated with the fruit of the Spirit. Followers supply the data, so the data has a relational connection (Bocarnea et al., 2018). Each of these virtues are important in the life of a leader. Bocarnea et al. (2018) noted that even those without the Holy Spirit may display these virtues because of the *Imago Dei*, or being created in the image of God, although the authors noted that the fruit of the Spirit can only be fully exercised through the continuing work of the Spirit, as noted above.

The Fruit of the Spirit

The fruit of love, as indicated by Bocarnea et al. (2018), reveals how effectively the leader balances organizational outcomes and the needs of followers. It shows how the leader demonstrates their appreciation for individuals by empowering them to accomplish assigned tasks and reveals how leaders make followers feel appreciated. Love gives a leader the ability to go above and beyond and to promote the welfare and growth of their followers. It also reveals how leaders create a culture where everyone shares credit for the success of the organization (Bocarnea et al., 2018).

The fruit of joy allows the leader to create a culture of celebration where followers are recognized for their efforts, as well encouraging individuals to work together (Bocarnea et al., 2018). The fruit of peace assists the leader in creating a sense of trust among their followers and makes them feel like part of the team or a part of the group. This is accomplished through the leader creating a climate of trust and collaboration among followers. Finally, the fruit of peace assists the leader in managing people and inspiring followers to higher levels of participation (Bocarnea et al., 2018).

According to Bocarnea et al. (2018), the fruit of patience, or long-suffering, reveals how leaders may remain calm and collected, even while dealing with the most challenging employees or a crisis. This fruit shows how leaders remain calm about their team's progress toward production goals and reveals how leaders remain collected while waiting for work results. This virtue also reveals the presence of serenity, even when the manager's supervisor places pressure on them. Patience shows how the leader remains calm when others are trying to provoke the leader (Bocarnea et al., 2018).

Kindness, or gentleness, reveals how leaders demonstrate concern for others through their actions (Bocarnea et al., 2018). It also reveals how leaders act with their follower's good in mind. There is an openness on the part of the leader that reveals the leader's giving attitude and how the leader responds to others' acts of kindness (Bocarnea et al., 2018).

The fruit of goodness reveals the leader's attention to the welfare of others and shows how the leader is concerned for people under them (Bocarnea et al., 2018). Goodness also is revealed in how the leader tries to bring about good for people. By using the leader's prosperity to benefit others, they can reveal their interest in their followers ' well-being (Bocarnea et al., 2018).

The fruit of faithfulness reveals how the leader can be trusted to do what they say they will do (Bocarnea et al., 2018). It also shows how the leader can be depended on to do what is best for those in the organization. These characteristics are anchored in how the leader consistently keeps their promises to followers resulting in a perception of reliability. Finally, faithfulness results in followers trusting the leader based on past actions (Bocarnea et al., 2018).

The fruit of gentleness, or meekness, reveals that the leader has power but does not abuse it, which is mirrored by the way the leader radiates peace even when others are being aggressive (Bocarnea et al., 2018). This virtue shows how the leader follows policy but does so with appropriate leniency and how the leader refrains from being harsh even with those who cause trouble. Gentleness will elicit a response from followers and increase their willingness to do what needs to be done because of the freedom they have been given (Bocarnea et al., 2018).

The final fruit of the Spirit is self-control, or temperance. This virtue indicates how the leader chooses to control their appetite for good things, as well as revealing how the leader shows restraint out of a sense of freedom rather than duty (Bocarnea et al., 2018). Self-control shows forth how the leader acts for the best interest of others rather than for themselves and reveals how the leader can make difficult decisions even if there are no personal rewards. Finally, this virtue reveals how leaders can shift their thoughts from what may discourage the accomplishment of the organization's goals (Bocarnea et al., 2018).

Christian leaders that exhibit these characteristics are moving in the grace that they have been given as under-shepherds, which in some sense makes them followers. Laniak (2006) noted that only when someone is endowed with the Holy Spirit's continued presence of God existing in them are they able to fulfill their tasks as under-shepherds, which makes them co-workers with God (Laniak, 2006). At face value, it would seem that the leadership models that best fit a Grace Leader are those of servant leadership, authentic leadership, ethical leadership, and transformational leadership. However, each of these leadership models are "loaded" in terms of how they have been defined, which means that they include the outcome in their definitions (Antonakis & Day, 2018). The authors noted that this is problematic for three reasons: (1) constructs should not be defined by their outcomes; (2) the nature of what is measured needs to be exogenous as it relates to the outcomes; and (3) researchers should separate ideological concepts from accurately representing how leadership

may be explained as a reality (Antonakis & Day, 2018, p. 68). Therefore, there is no adequate way to truly define a leader moving in grace at this time.

Grace Beyond Christian Leadership

The non-Christian leader is not compelled by the Holy Spirit to move in grace. Therefore, the choice to use grace is a decision that the non-Christian leader makes that may be altruistic or to accrue something for themselves from others. The impetus for the use of grace may, at times, even be selfish, but this does not have to be the case. Non-Christian leadership, as noted above, may draw on common grace and the leader as a human being under grace. Grace is something desired by the non-Christain leader and can be utilized as a tool to meet the needs of the organization. Grenz (1994) noted that being in the image and likeness of God is not a mere aspect of humanity, but rather affects the whole person, which is somehow like God. The implication is that human purpose is more than merely an individual existence and is connected to others, which makes human existence social rather than individual and therefore interdependent on aspects of community (Grenz, 1994). Therefore, grace may be utilized selflessly by non-Christian leaders to create and strengthen the community within the organization. Buber (1950) noted that this connection to others would be considered an I/Thou relationship rather than a mechanistic relationship, which would be regarded as an I/It relationship. The I/It relationship characterizes the leader as a person who uses others for personal benefit, thus not respecting their humanity or the necessity of community (Buber, 1950).

Yukl (2013) noted that in LMX theory, leaders develop an exchange relationship with followers as the two parties mutually define the subordinate's role (Yukl, 2013). Konopaske et al. (2018) noted that leaders often use positive and negative reinforcers to influence behavior (Konopaske et al., 2018). Giving grace would reinforce behavior and withholding grace would be the leader's negative response to a follower. Further characteristics may be developed from the categories noted above, although further research is needed to create an operationalized instrument that would measure the reasons that non-Christian leaders use grace in organizations. Thus, the non-Christian leader may utilize grace as an extension of being under grace rather than the use of grace as an extension of being in grace by way of being in Christ and the Holy Spirit (Rom 5:2; 12:6).

The chapter has comprehensively researched the concept of grace as it relates to Christian and non-Christian leaders. Old Testament categories were applied to those who may or may not utilize grace in the same manner and who may selfishly use grace. New Testament categories were developed to show how grace leaders, as under-shepherds, are compelled by grace to act in a manner that allows grace to be issued to followers. One challenge for researchers is to understand whether or not Christian leaders understand and comprehend that grace, as a gift, embeds them in grace and that this grace must be given to be effective. Future research is needed to quantify the impetus that both Christian and non-Christian leaders utilize grace in leadership. Bowling (2011) has created categories for grace in leadership that include both the qualities and traits of Christian leadership (Bowling, 2011), but the information is not comprehensive and only utilizes a portion of the attributes listed in the categories given. Also, there is no discussion of how non-Christian leaders utilize grace as humanity created by God. The classifications found above will allow future researchers to develop an operationalized instrument. The chapter also points to the possibility of a better understanding of how grace impacts leader—follower relations in an organization and how to improve these relationships. The chapter does not seek to draw a dichotomy between Christians, who are in grace, and non-Christians, who are under grace, as being good or bad. The idea has been to show how grace is necessary for leadership and that all forms of grace are helpful in building an organizational community. Whether a person is in grace as a Christian or under grace as a non-Christian, all grace emanates from God.

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CHAPTER 2

Graceful(l) Leadership: God's Initiative and a Leader's Response

Christopher DiVietro

Emerging trends in leadership theory emphasize the leader's unique and creative role of initiating momentum. Conversely, the biblical worldview reveals a God who initiates, is uniquely creative, and creates ex nihilo*; God's unique creativity is an expression of His grace. This chapter examines God's creative, gracious impulse and divine initiative in three distinct expressions across the Bible. First, God's grace is examined in the Old Testament barrenness type-scene through the pregnancies of Sarah, Rebekah, Rachel, and Hannah. Second, by understanding that this creative impulse is foundational to the very character of God, God's grace is examined in the basic reality of the creation account. Third, both the barrenness motif and creation*

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story are examined through their intertextual connections in the New Testament. Understanding of God's grace as a creative and incongruous impulse forms the foundation for three leadership prescriptions: the Christian leader is formed by God's grace, responds to God's grace, and points others to God's grace. The Christian leader is not primarily an initiator, but a recipient.

One possible perspective on leadership understands it as a unique combination of power and authority, resulting in influence. "Power is the ability to influence others to get things done, while authority is the formal rights that come to a person who occupies a particular position, since power does not necessarily accompany a position" (Kotter, 1985, p. 86). Indeed, the emergence of the formal term "leadership" has its roots in political influence (Stogdill, 1974), and influence remains a key concern of leadership today. "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2018, p. 43). Leadership, in this thinking, is concerned primarily with maximizing what already exists: lifting one's vision to higher sights, raising one's performance to higher standards, and building one's personality beyond normal limitations (Drucker, 1974).

Recent trends in leadership studies, however, emphasize a different perspective of leadership. Rather than maximizing what already exists, the leader is viewed as the primary facilitator of knowledge creation (Tse & Mitchell, 2010). Leaders must understand the cognitive requirements of creative problem solving and must: equip their employees to define and construct problems; search and retrieve relevant information; and, generate and evaluate diverse sets of alternative solutions (Reiter-Palmon & Illies, 2004). This requires the leader to exhibit creativity by discrete problem solving in ill-defined domains (Mumford & Connelly, 1991). Leaders must be both comfortable in and adept at navigating previously unconfronted realities. "Complexity, novelty, and information ambiguity define one set of attributes that set apart leaders' problem-solving efforts" (Mumford et al., 2000, p. 14). Such understandings and competencies are invaluable for a leadership context that is increasingly volatile, uncertain, complex, and ambiguous (Bennett & Lemoine, 2014). Invaluable, yes, and necessary.

Still, for the Christian leader who functions under the authority of a Biblical worldview, such uniquely creative competencies are not sufficient. While the Christian leader must recognize the value of these competencies, there is a prior creative impulse within Scripture of which the

Christian leader must be aware and on which the Christian leader must rely. It is God who is uniquely creative—who creates something from nothing—and God's unique creativity is an expression of his grace. That creative, gracious impulse is grounded in God's character and is on display in various manifestations across both the Old and New Testaments, as has been shown in the previous chapter. It is that creative, gracious impulse—that divine initiative—that forms the context within which the Christian leader must function.

This chapter analyzes God's creative, gracious impulse and divine initiative in three distinct expressions, and then identifies the implications of these manifestations for the Christian leader. First, God's grace is examined in the Old Testament barrenness type-scene through the pregnancies of Sarah, Rebekah, Rachel, and Hannah. Second, by understanding that this creative impulse is foundational to the very character of God, his grace is examined in the basic reality of the creation account. Third, both the barrenness motif and creation story are examined through their intertextual connections in the New Testament.

The Old Testament Barrenness Type-Scene

Alter (1978) identified multiple Biblical type-scenes, or literary patterns with stock features used in formulaic fashion. Williams (1980) identified multiple Old Testament type-scenes involving women, including the contest of the barren wife and the promise to the barren wife. Consideration of these specific type-scenes requires an understanding of their place within both the Old Testament and the larger flow of redemptive history.

Redemptive history takes a consequential turn in Genesis 12 when the Lord promised not only to make Abraham a great nation but expressed his plan to bless other nations through Abraham; as Abraham flourished, so too would the nations of the earth (Gen. 12:1–2). Murray (1954) observed that this underlies the development of God's redemptive promise. "The redemptive grace of God in the highest and furthest reaches of its realization is the unfolding of the promise given to Abraham and therefore the unfolding of the Abrahamic covenant," (Murray, 1954, p. 4). As the purpose and promise of God flowed to Abraham, they would flow through Abraham to the nations.

Such a monumental development appears tempered by the reality that Abram's wife Sarah was barren and could not have children (Gen. 16:2). God eventually promised a child to Abraham and Sarah despite Sarah's

barrenness (Gen. 17:15–16), and ultimately provided that child (Gen. 21:1–3). The reader's attention is drawn to the fact that this theme is repeated throughout the Old Testament: Rebekah was barren until Isaac prayed and she conceived (Gen. 25:21); God remembered Rachel and opened her womb (Gen. 30:22–24); God remembered Hannah and she conceived (1 Sam. 1:19–20). Tracing the type-scene of barrenness through the Old Testament, Jobes (1993) affirmed Sarah, Rebekah, Rachel, and Hannah as significant Israelite women who contended with barrenness. In these instances, barrenness was deliberately and purposefully overcome by God, and the barren woman bore a son who became a hero in Israel's history (Jobes, 1993).

The barrenness type-scene is significant because it represents a potential breakdown of God's promise to the patriarchs (Havrelock, 2008). When Sarah, Rebekah, and Rachel were barren, the reader is left to doubt the faithfulness of God's promise. Hannah was not in the patriarchal lineage, per se, but she, like Rachel, was the more beloved of two wives. Indeed, God seemed to correlate being loved and being barren (Havrelock, 2008).

Williams (1980) observed that the barrenness type-scene stands in contrast to the beauty type-scene; the promise of a son is often addressed to the infertile wife instead of the beautiful wife or maiden (Williams, 1980). The barrenness type-scene therefore involves the more beloved wife, but not necessarily more beautiful wife (Rachel's beauty is described in a scene unrelated to her barrenness; Gen. 29:17). These distinctions indicate that, while beauty may be a sign of favor with God and potential fertility, barrenness is potentially a sign of actual sterility and also an invitation for God to intervene. If the mother could give birth apart from divine intervention, then the origins of her progeny would not be sacred, for God is the one who opens and closes wombs (Williams, 1980). The barrenness type-scene, therefore, necessarily involves God's special, sacred work.

Havrelock (2008) traced further sacred significance to barrenness type-scenes, observing that the female journey from barrenness to fertility parallels the migrations through which the patriarchs achieved intimacy with the Lord. While male heroes conquer, claim, and sanctify land through military conquest, female birthing and naming their children were the counterpart to settling and inaugurating territory (Havrelock, 2008). Havrelock (2008) further understood the encounter between the barren mother and God as a female "cutting" of the covenant. To this

end, "This severing of the promise of a child…from the prior actions of the would-be mothers obscures female agency and portrays conception as an inscrutable act of grace," (Havrelock, 2008, p. 172).

The barrenness type-scene therefore takes on special importance as a manifestation of God's unique, special, and gracious creative work. The concept of a miraculous birth to a barren woman is a demonstration of God's power to deliver a nation of people from death (Jobes, 1993). God's promises to the patriarchs are never in danger of failing due to barrenness, but further serve to highlight God's graciously initiating, unilateral, and uniquely powerful action of creating life where none previously existed. The divine impulse to create life from death—something from nothing—in the barrenness type scene has obvious soteriological implications that are realized via explicit intertextual connections in the New Testament. However, that same divine impulse demands attention in another, prior context first: Creation.

Creation *Ex Nihilo*

The barrenness type-scene is a prominent facet of the Old Testament, but it is not a unique facet. Martin Luther observed: "It is of the nature of God that he make something out of nothing" (Linebaugh, 2020, p. 49). The prime example of God making something out of nothing is creation itself, or creation *ex nihilo*. Torrance (1996) understood creation *ex nihilo* to literally mean that creation came into being through the absolute fiat of God's Word; where previously there was nothing, the whole universe came into being. McFarland (2014) defined God's ability to create something out of nothing in three ways: the existence of the world is ascribed to nothing but God; the existence of anything other than God exists only because God brings it into being (nothing apart from God); and, God is the only condition of the existence for whatever exists other than God (nothing limits God). Copan and Craig (2004) argued creation *ex nihilo* safeguards and promotes God's aseity, God's freedom, and God's omnipotence.

Understanding creation *ex nihilo* in purely cosmological, ontological, or existential terms, however, misses a key reality. Creation *ex nihilo* is a manifestation of God's grace. Youngs (2014) concluded God is under no obligation to create, but freely and willingly enters into a relationship with the world He has created. That God 'created out of nothing' is true, as is it also true to say that God 'created out of freedom.' However,

it is also true to say that God created 'for the sake of love' (Youngs, 2014). That God should create *ex nihilo* is a matter of grace, since there is neither any power external to God nor any deficiency internal to God that could render creation necessary to God (McFarland, 2014). Luther's observation—it being the nature of God to make something out of nothing—flows from his reading of creation wherein he views, "almost everything in the account as a revelation of God's benevolence and grace. Thus, the creation of the heavenly bodies, the physical conditions of the earth, and the plant life reveal God's benevolent character," (Kaiser, 2013, p. 125). It is constitutive of God's character to make something out of nothing, and such manifestations are gracious expressions of God's inherently gracious nature.

The soteriological implications that accompany understanding creation *ex nihilo* are not unintentional and were fundamental to Luther's understanding of creation. To say creation *ex nihilo* is a manifestation of God's grace is to assert it is solely and exclusively an expression of divine mercy and goodness and is so apart from any human worth or merit (Linebaugh, 2020). Creation *ex nihilo* is therefore an absolute, categorical given that finds nothing in its recipients but contradicts their nothingness by calling them into being (Bayer, 2010). *Ex nihilo* can therefore be understood as the *sola gratia* of the doctrine of creation (Schumacher, 2010). The doctrines of creation and re-creation are therefore fundamentally intertwined.

Sola Gratia

Understanding creation *ex nihilo* in terms of salvation's *sola gratia* underscores the connection between creation and re-creation, unearthing a rhyme between creation *ex nihilo* and the justification of the dead (Barclay, 2020). Far from implicit, this rhyme is an explicit theme of New Testament theology, found most prominently when Paul appropriated the Abrahamic narrative in Galatians 3–4 and Romans 4. Present purposes identify that rhyme in conjunction with the previously discussed type-scene of barrenness.

Jobes (1993) described the intertextual intersection of barrenness, creation *ex nihilo*, and salvation's *sola gratia* as the nexus of Sarah's story in Genesis, Isaiah's use of Sarah (Is 54:1–3), and Paul's use of Isaiah in

Galatians 4:27ff. An intertextual foundation will be laid using Isaiah 54:1–3 and Galatians 4:27ff before considering other ancillary interactions in turn.

Callaway (1979) observed three important elements concerning Isaiah's use of Sarah's barrenness type-scene in Isaiah 54:1–3: (1) an oracle of salvation is addressed directly to the mother; (2) this oracle of salvation shifts from telling a story about the past to foretelling a story about the future; and, (3) the barren woman is not a single individual, but the whole people of Israel. Isaiah used barrenness not to speak of God's past faithfulness, but to proclaim a future manifestation of God's power (Callaway, 1979; Jobes, 1993), therefore amplifying the Biblical type-scene of barrenness such that it is exegetically possible for the New Testament to dissociate Isaiah's proclamation from ethnic Israel exclusively and to include among the children of Sarah all who pursue righteousness and seek the Lord (Jobes, 1993).

Isaiah, having transformed Abraham and Sarah's historical narrative into prophetic proclamation, introduced the Holy Spirit as the agent who works new life in the spiritually barren and dead. Paul applied this understanding to the Galatians' experience, and how that experience is realized, when he followed Isaiah's trajectory in Galatians 3 and 4 (*English Standard Version*, 2001/2011; Jobes, 1993):

Isa 53:1: "Who has believed what works of he has heard from us?"	Gal 3:2: "Did you receive the Spirit by the law or by hearing with faith?"
Isa 53:2–12: the suffering servant who "like a lamb that is led to the slaughter," "pierced for our transgressions," and "crushed for our iniquities."	Gal 3:1: "It was before your eyes that Jesus Christ was publicly portrayed as crucified."
Isa 54:1: "Sing, O barren one!"	Gal 4:27: "Rejoice, O barren one!"

Grounded in Isaiah's prior expansion of the barrenness type-scene in Abraham and Sarah's narrative, Paul appropriately applied that expansion to the experience of the New Testament believer who places their faith in Jesus Christ. "Because barrenness was associated with death throughout the Old Testament, its antonym, miraculous birth from a barren woman, could aptly be associated with resurrection from death," (Jobes, 1993, p. 314). Indeed, the promises of Isaiah 54 can be understood as addressed to the church of the new age (Bruce, 1982). Galatians, however, is not the only New Testament passage where Paul outlined the implications of the barrenness type-scene for those who believe in Jesus.

Paul further worked out the implications of this intersection in Romans 4. Here, Paul seized upon Abraham's hope against all reasonable expectations to draw a parallel between Abraham, Sarah, and the situation of those who believe in Jesus (Barclay, 2015). In Romans 4:17–25, Paul connected Sarah's barrenness with death and Isaac's birth with resurrection, describing Sarah's womb as dead and Abraham's faith as a faith that believed God had the power to do what he promised and could give life to the dead (Jobes, 1993). Abraham and Sarah's faith in the God who gives life to the dead (Rom. 4:19–22) shares the character of the faith of believers given new life upon their belief in the resurrection of Jesus Christ (Rom. 4:23–24; Barclay, 2015). Paul invoked Abraham and Sarah not simply to convey history, but because they fulfilled a representative purpose; what was true of their faith is true of all who have faith in God. If Abraham was justified by faith, so too are those who believe in Jesus justified by faith (Hodge, 1974).

Understanding how God's gracious creation of life in the narrative of Abraham and Sarah is parallel to God's gracious creation of life in the New Testament believer elucidates the rhyme between creation *ex nihilo* and salvation *sola gratia*. Both the mode of Abraham's relationship to God (faith), and the means by which his seed has come into being (creation *ex nihilo*) are seen again in Romans as believers have faith that God justifies the sinful and raises the dead (Barclay, 2015). This creation of life is depicted as the life-giving act that joins believers to Christ (Gal. 2:20; 3:21; Barclay, 2020). Barclay (2015) extended this understanding of creation *ex nihilo* from the individual to the corporate, identifying God's creative work in Abraham as the starting point of election through which all of God's people are joined together as one new community.

The preceding understanding of the intertextual intersection of barrenness, creation *ex nihilo*, and salvation *sola gratia* proposes a final element for consideration: the nature of God's creative grace itself. God's grace for the apostle Paul is not a divine disposition or generic benefit, but the very son of God himself, whom God did not spare but gave (Rom. 8:32; Gal. 2:20; Linebaugh, 2020). The gospel is the kenotic self-giving of Jesus Christ, and the benefit of the gospel is neither abstract nor amorphous, but tangibly manifest in the incarnation.

The good news of the gospel announces not the general character of God, but an event of divine grace enacted in Jesus Christ (Barclay, 2015). Grace, then, is properly understood as the Christ-gift (Bertschmann, 2020). Grace is by its very nature not a congruous reward in turn, but

an incongruous gift possessing no correspondence with the worth of its recipients (Barclay, 2015). An incongruous gift given by an unconditioned and unobligated giver does not preclude the creature's counter-gift, however, but indeed actually empowers the recipient to faith and love (Linebaugh, 2020). It is to the counter-gift attention must now be turned.

A Gracious Response

The Christ-gift is not given with an eye towards the worthiness of the recipient; grace in creation and new creation is unconditioned by that creation (Linebaugh, 2020). Incongruous grace is thus the mark of the God who creates *ex nihilo* (Barclay, 2015). While the Christ-gift is freely given and entirely unmerited, reciprocity is not fundamentally excluded. A gift conveys a social bond in view of mutual recognition of value; the gift contains sentiment because it initiates a personal, enduring, and reciprocal relationship signaled by the use of the Greek term *charis* (Barclay, 2015). That reciprocity as an expected response indicates in some way that the Christ-gift evokes a reaction in the recipient. Paul highlighted the incongruity of grace in Romans 5:12–21 to show that while the Christ-gift does not correspond with the worthiness of the recipient, it does positively reverse their condition (Barclay, 2015). "[S]piritual growth in a transformed human agency is to be expected and may be depicted as a legitimate and proper return: To God's gift in abiding dependency on God's gracious initiative in Christ" (Bertschmann, 2020, p. 30).

Eubank (2020) called this the transformative potential of grace, which stands alongside the incongruity of the Christ-gift. What grace conveys, then, is not just a gift but the very power of the giver (Barclay, 2015). For those who have received the Christ-gift, all that is said, thought, and done is by means of God's gift and generosity (Eubanks, 2020). Paul connected these themes in Ephesians 2:8–10. Sinners for whom Christ died should practice indiscriminate generosity in recognition of the fact that they themselves hang by the single thread of divine mercy (Eubank, 2020).

Returning to an intertextual analysis, it is possible to read Hannah's surrender of Samuel to the service of the Lord as a divinely-empowered response to a gift of God's gracious action. Hyman (2009), in his analysis of four Old Testament vows—including Hannah—observed all

vow-makers are in positions of dire need and affliction. Further, the vow-maker is entered into a special relationship with God (Hyman, 2009), not unlike the relationship of reciprocity initiated by the incongruous gift as detailed above. Previous analysis depicted the extent of God's gracious action towards Hannah—the creation of life in a dead womb. Promising Samuel to the Lord was an action of gratitude (Hyman, 2009). Hannah recognized Samuel was a gracious gift of God and she was empowered to respond by offering the very same undeserved gift that God gave to her.

Brueggemann (1990) noted God's gracious action toward Hannah and Hannah's subsequent response contributed to the gracious development of Israel, for Yahweh alone initiated the sequence of Hannah, Samuel, Saul, and David *ex nihilo*. Old Testament literature begins in barrenness and voicelessness because Israel's monarchy had to begin in weakness, barrenness, prayer, and miracle (Brueggemann, 1990). Indeed, as Paul showed in Romans 9, God's incongruous and unconditioned mercy lay at the very root of Israel's existence, both in the event of its initial calling or creation, and in the event of its re-creating in the face of spectacular sin (Barclay, 2015; Bertschmann, 2020). God's gracious action toward Hannah and Hannah's empowered reciprocal response of gratitude is a key thematic element of Israel's existence.

Implications for the Christian Leader

In light of the preceding discussion, significant practical ramifications are discernible for the Christian leader. The Christ-gift incongruously initiating and conveying the power of the giver to an unworthy recipient carries at least three possible implications: (1) The Christian leader must recognize they are both saved and sustained by God's grace; (2) The Christian leader must recognize they respond to God's grace with gratitude, not obligation; and, (3) The Christian leader must recognize they reorient others to the initiating grace of God.

In 1 Corinthians 15:1–2 Paul nuanced his *sola gratia* understanding of salvation to include the reality that ongoing maturity and perseverance in the Christian life is steeped in grace. "This gospel is fruitfully received in authentic, persevering faith," (Carson, 2008, p. 8). Yes, God through the gospel saves a person in Christ, but that person must then hold fast to the gospel—that incongruous Christ-gift that conveys the power of the giver—such that God's saving act is revealed as both effective once and also progressive (Kistemaker, 1993).

All that the leader does, then, must be saturated in the gracious Christ-gift, for that is the avenue of the power of the giver. Barclay (2015) argued grace conveys not just a gift but the very power of the giver himself. This means the leader relies not on their own strength and stamina to sustain their work, but on the power of God. The leader's access to the power of God is obtained for them through the person of Jesus Christ.

To that end, sandwiched between Paul's exhortation in Philippians 2:1–4 and description of Christ's humiliation and exaltation in Philippians 2:6–11 is verse 5, connecting the two thoughts: "Have this mind among yourselves, which is yours in Christ Jesus" (*ESV*, 2001/2011). How is the leader to execute the tasks that come before them? By relying on Jesus, who humbled himself for his children and now indwells them, imparting to them the power of God. Paul summarized the intended end result of this interaction in Philippians 2:12–13 contained therein are echoes of the reciprocal nature of the incongruous Christ-gift: the inworking of the power of God resulting in an outworking in the life of Jesus, and by extension the Christian leader.

This has important consequences for every Christian leader, but especially the one who is burdened by the pressures of ministry and feels as though any further exertion of effort is impossible; the leader for whom the power of God feels distant and unattainable. Paul prayed in Ephesians 2:16 that the church in Ephesus would be strengthened with power through the Holy Spirit. However, notably, Paul did not envision this strength leading directly to empowering action. Instead, the indwelling of Christ and strengthening with power through the Holy Spirit are the avenues through which the leader may be, as Ephesians 3:17–19 says, rooted and grounded in love, strengthened, to know the love of Christ, and filled with the fullness of God. The strength of the Christian leader comes from apprehending the scope of the self-giving reality of God's grace—the incongruous Christ-gift. God's grace in Jesus Christ is the source of power, and it is God's grace in Jesus Christ that the Christian leader is empowered to apprehend. Grace is the beginning and end of the Christian leader's ministry ability (cf. Heb. 12:2; Rev. 1:8; 21:6; 21:13).

Apprehending the scope of the Christ-gift is necessary because the Christian leader's self-referential grit and determination are insufficient to produce the requisite motivation and momentum for ministry. Instead, the power of God delivered through the Christ-gift by the Holy Spirit

evokes in the Christian leader a desire to respond. Any discussion of the gift recipient's expected and anticipated response therefore immediately leads to a consideration of motivation. Depending on the Christ-gift for the power of the giver imbues the recipient with a grace-motivated desire and ability to respond. As Hannah responded to the gracious action of God in her life by devoting Samuel to the Lord in an act of gratitude, so too must the leader be grounded in gratitude for God's gracious action in their life. Paul affirmed this disposition in Colossians 2:6–7, connecting actions of Christian faithfulness to the foundation of thankfulness and gratitude: "Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving" (*ESV*, 2001/2011). Thanksgiving to God for receiving the Christ-gift results in a recipient who walks in the Lord, is rooted in him, is built up in him, and is established in the faith. God's grace conveys the power of the giver, motivating and subsequently empowering both faithfulness and obedience.

Pao (2002) saw the same principle at work in Romans 12:1–2. It is in view of the mercies of God—Christ's death and resurrection bestowing the power of the giver—that the recipient of the Christ-gift is moved to obedient action grounded in gratitude. "In Romans 12, therefore, believers are urged to offer themselves as living sacrifices in grateful response to God's mighty acts through the death and resurrection of Jesus" (Pao, 2002, p. 102). Gratitude motivates both faithfulness and obedience.

Such a disposition of thankfulness fundamentally depends on the incongruous nature of the gift, the recipient therefore understanding they deserve nothing from the Lord; even suffering, sorrow, and hardship are received with thanksgiving. The scope of this hardship is particularly relevant for the Christian leader, as Paul described in 2 Corinthians 4:8–12: When hardship is experienced within the context of the incongruous nature of the gift, even that hardship is met with thanksgiving. "For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God" (*ESV*, 2001/2011, 2 Cor. 4:15). The leader thus endures difficulty for the sake of those whom they lead with a Godward response of gratitude.

Finally, the task of the Christian leader is to not just depend on the gracious and incongruous initiative of God personally, but corporately as well. God is fundamentally a giver (Jm. 1:16–18), and the leader is fundamentally a recipient. When leading an organization, the leader does

not catalyze action but discerns where God is already at work and joins him. In addition to depending on the gracious initiative of God in and through a given organization, the leader must also direct the attention of their followers to the same reality.

A similar impulse is already at work in evangelism: The evangelist depends on the God who has already initiated redemptive communication with humanity in the very nature of revelation itself. "At the same time, the saving magnitude of the Word carries an urgency that it be told to every creature. From this mandate issues a theology immediately related to the propagation of the gospel" (Coleman, 1980, p. 474). Evangelism depends not on human ingenuity, but the prior revelation of God which impels an urgency to proclaim that urgency. God graciously initiates and the evangelist joins God in his work. Leadership steeped in the incongruous initiative of God follows the same rhythm—prior action by God and subsequent responsive action.

The implications for the Christian leader are plain: All that the Christian leader is, flows from the absolute existence of God. "If God is, then everything that exists or happens must acknowledge his Lordship…-failure to see our lives within this context makes the gospel meaningless" (Coleman, 1980, p. 475). Every thought, word, and action offered by the Christian leader, when truly and fully formed by the incongruous Christ-gift, depends on the prior absolute existence of God. The Lord is the one true catalyst, and the Christian leader is called to respond with gratitude and join him in his work.

The gracious initiative of God is a consistent theme across Scripture. Both physically and spiritually, God incongruously creates life where it did not exist before. Recipients of his grace, grounded in gratitude, enter into a grace-dependent and grace-empowered relationship of reciprocity. The Christian leader recognizes they are saved by God's grace, but also must depend on the power of the giver for faithfulness. The influence of grace on motivation grounds enacted faithfulness in gratitude as opposed to obligation or guilt. Finally, the Christian leader recognizes they depend on the prior initiative of God, his absolute existence and action forming the context in which they lead others to respond to God. What is graceful(l) leadership? It is grateful to God for the extravagant gift of Jesus Christ and depends on that gift for empowering and equipping others to respond to God's prior initiative.

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CHAPTER 3

Illustrations of Grace: John 13:1–17

Veneice Smith-Butler

This qualitative intertextual analysis of the pericope John 13:1–17 illustrates grace leadership through the actions of Jesus during the last supper. Following the social intertexture methodology outlined by Robbins (1996), this chapter's discussion on social and cultural phenomenon point to the complexity of the concept of grace from a Christ-centered viewpoint. The complex nuances of social identity, codes, and relationships are at the foundation of the argument that grace is at the center of Jesus' leadership. However, location, era, and political history offer context as the discussion surrounding Jesus' Jewish identity reveals the significance of the social institution – the synagogue, the social code of foot washing, and the familial social relationships maintained by Jesus and his disciples. The gospel of John was written approximately A.D. 90–100; however, the point in time that John narrates was approximately A.D. 30 in the location of a Roman province during a time of civil unrest between Jewish factions and the Roman hegemony. The paradigm of Christ-centered grace is further illustrated by the discussion of grace and covenant, reconciliation, and patronage.

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The use of grace in the development of leaders may be viewed through many different lenses. Through a secular lens, the development of a grace-centered leader may simply mean that the leadership style is cultivated to mimic a compassionate, transcendent, elegant, and virtuous human. Grace in leadership, through a secular worldview, may even be synonymous with a tactful strategic methodology used by the leader to transition , grow , develop, and guide an organization to a future goal ethically and responsibly with limited friction. Covey (2016) described grace as an adjective depicting the positive , caring, and selfless attributes of a leader. Furthermore, from the secular worldview, grace may be viewed as an act of kindness or doing good (Thomas & Rowland, 2014). On the opposite end of the spectrum, Yukl (2013) described a narcissistic leader as an individual with "a strong personalized need for power, low emotional maturity, and low integrity" (p. 143). Therefore, by the opposing values described by Covey and Yukl, grace leadership attributes are the antithesis of selfish and tyrannical behavior. These selfish and tyrannical characteristics may lead to ethical dilemmas in organizations and are often frowned upon as a leadership attribute in Western culture (Hellmich & Hellmich, 2019).

Grace from a Christ-Centered Perspective

While some may distinguish secular worldviews from Christ-centered worldviews there are often similarities when describing graceful leaders as kind leaders, leaders who do good, have integrity, and are morally based. While the notion of a grace-focused leader from a Christ-centered viewpoint may have similar connotations as the secular worldly perspective there are so many questions that surround the origins of the phenomenon of grace in Christianity. Is grace merely the calm and deliberate actions that one displays to show poise? Is grace achieved by the authentic actions of a follower who truly understands the nature of God and the message of salvation? Is grace simply accepting what is, as ordained by God, without any action required by faithful followers who intrinsically know that grace is a gift from God? Perhaps the answer is multilayered and depends on which question is asked, especially when one seeks to understand how grace applies to the development of leaders. It is important to reiterate the difference between the concept of human actions of graciousness

mentioned earlier in the example of the secular viewpoint of grace leadership attributes because the distinction between gracious actions and God's grace is tied to the actor and the perspective.

From a Christian perspective, according to Thomas and Rowland (2014), the idea of grace is a bit more complex and can be examined through the historiography of Biblical text and ancient references. According to Brown (2012), human graciousness is connected to spiritual hope , trust, and ultimately faith as depicted in Psalms 42 and 43. Brown's depiction of gracious self-talk in Psalms 42 and 43 illustrated spiritual faith despite adversity—which ultimately shows trust in God's divine wisdom. While depictions of grace are sprinkled throughout the Bible, the notion of grace in connection with spiritual faith and leadership is also depicted in John 13:1–17.

The Gospel of John: A Socio-Cultural Analysis

To better understand the connotations of a word so simple as 'grace' in the application of leadership from a Christ-centered perspective it is important to take a deeper dive into the socio-cultural background that laid the foundation of this understanding from Biblical text. The socio-cultural methodology allows for the conveyance of two key dynamics in social and cultural discussion. The first important dynamic is that of social identity. Jesus' Jewish identity positions the significance of the social institutions and practices. The synagogue is the second most important dynamic. However, this relationship allows for a closer look into the importance of the social code of foot washing and the familial social relationships maintained by Jesus and his disciples (Cromhout, 2015).

As outlined by Robbins (1996) the "social role, identity, institution, codes, and relationships" (p. 62) in social-cultural biblical exegesis can reveal much of the meaning of Biblical text and can provide insight to Biblical theologians and scholars. The Gospel of John was written nearly 60 years after many of the events that John recalled. However, what John recalled holds many significant political and social ramifications during an era of Roman rule. In the pericope John 13:1–17, there are a number of social and cultural highlights that exemplify that the actions of Jesus during the last supper were unarguably gracious and somewhat revolutionary during that point in history. Readers may observe the social role of leader to follower or teacher-student cultural codes that elevated the ideals of love above station, and religious practices that reveal identity.

A careful examination of the text of the Gospel of John reveals the nature of Grace Leadership through the phenomenon of Jesus' actions depicted in these writings. As John recalled the final interactions of Jesus with his disciples at the last supper, it becomes clear and stands as the backbone for the argument of this Gospel. Throughout John, Jesus paid the ultimate price of his life to atone for the sins of the world. In this context, a reflection on the era, location, social context, and ramifications of these actions helps to connect Jesus' sacrificial actions to grace and graceful leadership which separates him from any notion of selfish or tyrannical behavior (Laniak, 2006). The most selfless act of kindness is to love others above oneself and Jesus did just that as depicted in the Gospel of John.

In John 13:1–17, the author John, an apostle and disciple of Jesus, intended to deliver the message that Jesus was the Messiah fulfilling his God-given purpose to share the message of love through service to others. In John's testimony about his encounters with Jesus, John described the last supper and the ensuing foot-washing ceremony performed by Jesus through the portrayal of a common Jewish cultural festivity of the Passover feast (Jn. 13:1–2). Jesus' participation in the Jewish tradition of Passover established him as a Jewish person in a social structure that often conflicted with any religion or worship that was not of the hegemonic class (Cromhout, 2015; Prosic, 2004).

Additionally, there are many social, cultural, and historical symbols and situations that authors such as Prosic (2004) referenced in discussions about Passover. However, to explain grace-centered leadership in connection with Jesus it is important to highlight the ethnic socio-cultural and historical connotations in connection with Passover. The further significance of Passover is that this religious-cultural ritual is in association with the exodus of the Israelites who later become known as the Jewish people (Prosic, 2004). Jesus' Jewish identity is important to point out because the era and place that John recalled were approximately A.D. 30 near Jerusalem in the Roman empire (Cromhout, 2015; Lawler, 2019). According to Sire (1978), the "Gospel of John is an argument designed deliberately to convince the reader that Jesus is the Christ" (p. 149) or the long-awaited Messiah and King of the Jews. During that timeframe, there were strong beliefs in the Jewish community that the Messiah would return to rule, which to the Roman governance could be a cause for

potential unrest and Rome aimed to smother the flame of any potential political strife that could threaten its leadership (Mahan, 1942).

Perceived Threat of Roman Social Structure and Culture

As one attempts to exegete the Johannine text, it is important to note that the biblical passage of John, like Matthew, Mark, and Luke, is of the Gospel genre framing this Biblical literature within the context of the New Testament which supports the foundation of the new Christology. The Gospel genres use illustrative recitations to recall the events or truths of the author as it pertains to Christ and these truths are important when evoking meaning of the text from a social and cultural perspective. The social relationships, as observed through the lens of John, illustrated the familial interactions of Jesus with his disciples. The relationships were exemplified as one in which there was adoration of Jesus by his followers. However, the social actions of Jesus presented a perceived threat to the leadership of the Roman Empire. While Tiberius was the sitting emperor during the time of Jesus's crucifixion, the previous Roman emperor, Augustus, declared himself a god of this earth (Clough, 1895). Therefore, Jesus' claim to be the son of God was declared treasonous, for which he was crucified under the order of the Roman governor Pontius Pilate.

An additional revolutionary cultural note is that Jesus was inclusive and broke both gender and ethnic barriers in his interactions with women and people of different ethnic groups as depicted throughout Biblical text with the introduction of the Samaritan woman who later advocated for Jesus and his message (Lawler, 2019). Jesus' social interactions with both the men and women who followed him appeared as a blatant rejection of Roman leadership and culture. In the patriarchal social culture of the time, Jesus did not advocate for the subjectification of women, but rather focused on the love for humankind (Lawler, 2019).

Ancient Rome was not only a patriarchal society, but it was also one with rigid class and hierarchical structures in which roles and customs were performed accordingly. Malina (2001) wrote that "the honorable higher status person, then, like the lower status person, was expected to live out and live up to that socially ascribed self-image" as a servant to a master (p. 101). Within the ancient structure of social codes, roles, and identity during that era, servants were expected to wash the feet of guests entering the house as a form of hospitality. Therefore, Jesus' actions appeared to be that of servitude in John 13:4–6 when he began

the foot-washing ceremony for his disciples after supper. His disciples, who viewed Jesus as a master (or teacher), questioned this action as they ascribed to a self-image as lower status persons than Jesus. As depicted in John 13:13–15, what Jesus understood, as his disciples later came to learn, was that his actions of a servant were not intended as pure servitude but rather gracious actions to teach the service of love and care for one another (Kitzberger, 1994).

Circling back to the socio-cultural significance of the foot-washing ceremony, this ritual spans beyond the connection between servant and master and contains additional social and cultural meaning that links Jesus to Jewish practices that stem from the Old Testament. The emphasis on Jesus' Jewish influence places a frame around his social identity and the social institution of a synagogue from which his rabbinical practices may have originated. The foot-washing custom was also linked to Jewish purification rituals of that era (Cromhout, 2015). The cleanness of one's spirit (as Jesus spoke the word 'clean' three times from v. 10–11) is of importance. The repetition of the word 'clean' emphasizes what one may interpret as the metaphorical cleanness of the heart synonymous with the reason behind the purification ritual practiced by priests in the temple of Jerusalem (Cromhout, 2015).

The overarching act of service displayed by Jesus in this pericope was that Jesus bestowing the lesson of service to his disciples. It is through this lesson that his disciples were taught to love and care for one another and all humanity as true leaders, pure and clean of heart. Clean heartedness implies a dedication for the greater good of others even above one's self, as can be observed through the actions of Jesus.

Grace and the Covenant

However, while the actions of Jesus exemplified in the pericope maintain that he displayed the attributes of a graceful leader (one who is selfless , kind, and does good deeds), the Christ-centered perspective focuses on the notion that grace comes from God through the covenant. The covenant motif echoes in Christian theology and demonstrates how God is connected to humans. According to Laniak (2006), God remains devoted to humans despite all their faults and misgivings because of the covenant relationship. This mutual relationship by which God uses humans as a vehicle for the service of love to one another is perpetuated in the circle of human faith and gratitude to God through a spiritual

contract. Jesus exhibited the spiritual contract through his authentic followership of God the Father while Jesus was on earth. According to Trueman (2017), "Jesus fulfills the covenant promises, and he is the final, perfect sacrifice for sin. He is the grace of God embodied, the one to whom our pious prayers are directed as he intercedes on our behalf" (p. 38). Additionally, Wessels (2005) noted that the prophetic text of the Bible shows that God and humans are connected through a covenant.

Reconciliation and Grace

One may connect God's grace to reconciliation for the purpose of restoring the covenant between God and humans (Wessels, 2005). The restoration of the covenant through the sacrifice of Christ aimed to rebuild the relationship of God to humankind and the relationship between humans with other humans (Wessels, 2005). The reconciliation process aligns with the grace of God. The nature of God is love and he bestows grace as a gift to empower humans to manifest actions in favor of his will by order of the covenant (Grant et al., 1963).

According to Wessels (2005), "God even took the initiative to formalize this relationship in a contractual way which demanded loyalty of both the parties in such a relationship. Both parties who entered into such a relationship had mutual expectations of one other" (p. 309). However, there were several breaks in the covenant between humankind and God that deemed redemption and reconciliation necessary. For example, in Genesis 3, the first covenant between God and humankind is broken as Adam and Eve eat the forbidden fruit and thereby were punished by God (Gen. 3:3, 11, 17; Trueman, 2017). It is because of the breach of this mutual agreement that the relationship between God and humans was damaged and therefore in need of restoration and resolution (Wessels, 2005).

The Patronage Model

The mutual relationship between God and humans further influences the concept of the patronage dyadic relationship by which God's grace is exchanged with humans through a patron model. The hierarchical structure of the ancient world was an important manifestation in connection to a patron model as well (Malina, 2001). Malina typified this patron model concept with the example of the links between, "the tenant farmer to the

landlord" and "the emperor, to the gods, or to God" (p. 101). Malina posited that the hierarchical status divide the created order into an obligatory relationship between the lower and upper classes. This patronage model aligns with God's gift of grace in the reconciliation of the covenant because the covenant connects God with humans.

To further elaborate the significant meaning of the patron model of grace, according to deSilva (2004), "a person who received 'grace' (a patron's favor) knew also that 'grace' (gratitude) must be returned. Greco-Roman mythology included the 'three graces' (*charites*), who were depicted as dancing hand-in-hand in an unbroken circle" (p. 132). The motif of the unbroken circle is the basis for the covenant between God and human beings bonded through God's grace, human redemption, and salvation. According to Gould (2009), as noted from a long theological history of Christianity "grace is God's favor towards us, unearned and undeserved" (p. 343). However, the sentiment that God grants grace through his love is not a singular understanding of grace in Christian theology.

The idea of grace in Christian theology reaches as far back as the beginning of the church and can be further observed with the ideology of Augustine of Hippo (Trueman, 2017). Augustine was a champion of a reformation in the early church and preached the doctrine of grace as he drew it out from the Gospel tradition (deSilva, 2004). According to Shim (2017), "Augustine declares how God's grace helped him overcome his struggles" (p. 558) that were inward, and which stemmed from issues with society that could only be reconciled by God's grace. However, Augustine conveyed that there was a superficiality in the teachings of Christology that focused on the transaction principle of God's salvation in exchange for good deeds very similar to the notion of a God who offers extrinsic rewards in the modern colloquial notion of the prosperity gospel (Bowler, 2013; Shim, 2017).

While Christianity has multiple streams of ideology, an example of the dichotomy of grace is the divergence from Augustine's thought to the works of Thomas Hooker. Parnham (2008), discussed the works and sermons of Thomas Hooker by which Parnham expressed that the act of repentance for sin or contrition leads to God's grace. A New Testament approach through a progressive attitude on grace may diminish the concept of an individual's contrition tied to grace. Instead, the progressive Christian view may connect the salvation of humankind through the crucifixion of Christ, thusly breaking ties from the exchange principle in

the patron model. The idea of contrition alone is in opposition to *agape* love and further exposes a contrast in the concepts of how grace is given.

Patronage, Grace, and the Dyadic Relationship Between God and Humankind

If one were to adopt the argument that the love of God guides the path towards grace it may be further considered that there exists a transactional relationship between God and humans. Briones (2010) described the grace connection between God and humankind as a brokerage relationship. According to Briones, the significant aspects of the brokerage relationship are tied to the socio-historical worldview of patronage that is founded in the Greco-Roman culture of the ancient Mediterranean world. Therefore, the interpretation of grace is tied to the perspective of those persons from that time and place in history. This examination of grace through the historic lens from the society that births its origins reveals, "the rubric of Roman patronage" (Briones, 2010, p. 537).

Roman Patronage vs. Grace Patronage

Additionally, according to Zuiderhoek (2016), Roman patronage , rooted in an hierarchal structure, was an exchange of patron services that typically included protection from a leadership figure. For example, a military general patron pledged allegiance to a client. Furthermore, according to Crook (2004), "non-literary sources, such as the inscriptions and papyri, among other ancient material realia, illustrate abundantly that patronage and benefaction were indeed a fact of daily life, well-known and widely practiced" (p. 91). Therefore, the idea that the Roman patronage model existed is not only supported in theory but also with historical relics that reveal a truth of that society's worldview and otherwise foundational belief structure (Crook, 2004).

While the concept of grace as a gift may be tied to Roman patronage in the fact that people from that society shaped, accepted, and perpetuated the model of an exchange relationship—the paradigm is not without fault. The Roman patronage model is tied to an extrinsic factor of personal gain. According to Briones (2010), ancient Roman social practices supported an extrinsic culture in which individual elevation and gain were paramount, therefore, presenting a paradigm on one end of the spectrum. On the opposite end of the spectrum, which moved away from the

notion of elevation of status for self-center gain, is the Christian philosophy based on a servant model by which Christians aim to serve, uplift, and improve the lives and social status of others (Briones, 2010). This idea shifted from the rigidness of the Roman-centric patron model to a different paradigm for grace.

Therefore, the discussion of the human exchange of alliance with God may need a different framework that accounts for God as limitless and truly transcendent and not in need of human adoration for the elevation of power. Briones (2010) wrote that the:

> patronal relations in Greco-Roman society involved an unequal exchange of various goods; God's economy of grace forbids such a thing to occur. Instead, it promotes a system of balanced reciprocity in which the sole resource of χάρις (*charis* or grace) remains in God's hands and is granted, not for one's own possession or for advancing one's own influence and power, but to 'pay it forward' abundantly to fellow-sufferers in this network of grace. (p. 553)

By removing the connection of a true power structure, one may begin to understand how God's gift of grace parallels with an underpinning *agape* love because dominance through power and love cannot coexist. For biblical theologians, the example of love is found in the words of John and the teachings of love can be found in Paul (Middleton et al., 2012). Paul, much like John, was an apostle of Christ and perhaps the most influential voice of the New Testament. Briones (2010) cited the words of Paul that "through love serve one another" (p. 553) to emphasize the connection between love, service, and God's grace.

Acceptance of Grace Leaders

The reoccurring patron theme is of great importance as it provides a foundation for an argument in Christian biblical theology connecting leadership to grace. As illustrated throughout this chapter the paradigm of grace through a lens of theological historiography and a socio-rhetorical perspective can be complex with divergent philosophies (Thomas & Rowland, 2014). However, the discussion of grace and Christian leadership can be explored through the framework of God's grace and human

works of service or love. While there is no specific formula for developing a Christian leader using grace, social elements may contribute to the illumination of gracious actions that link to grace-based leadership.

Civilizations have been crafted and developed over centuries with war at the backbone of progression. Conflict of ideology, worldview, and leadership have generated much of the tumultuous path that humans have had to endure. At times, leaders are born from adversity and the truly good-natured leaders are chosen to contest an existing establishment or social-cultural norm that negatively impacts a people. During the ancient Roman rule, tyranny accompanied the growth of the empire. According to Tuori (2012), dictatorship was a normative cultural phenomenon during the great Roman expansion. The tyrannical authoritarian leadership of prominent Roman rulers, Augustus for example, was effective because citizens of the Principate accepted the "model of sovereign power, of rulers that were not bound by law or constitution" (Tuori, 2012, p. 112).

The complexity that Tuori revealed is connected to what people accept and expect from their rulers. Therefore, if the situation arises by which a leader is rejected then people will not follow, and they will revolt and accept influence from a different source. According to Barentsen (2011), groups position leaders with whom they can identify and will accept the leader's influence and support his/her ability to lead through unmitigated situations.

Throughout history, the circumstances that propagate ideas of good and evil are met with blurred lines. So, it may warrant a deeper discussion on culture and worldviews to draw specific conclusions of what is good and what is evil. Some of the most prolific leaders throughout history, such as Jesus, Martin Luther King, Mahatma Gandhi, and Mother Teresa, have demonstrated unwavering grace through the most challenging of circumstances and in accordance with western standards may be considered morally good and gracious. Grace as human action is the calm inner reflectiveness of one's soul authentically connected through the circle of God-Spirit and divine love. A grace-centered person thereby developed by God's grace can transcend expectations and transform an organization and even society as one may observe through the leadership of Jesus in John 13:1–17.

During an era of Roman rule that established deadly consequences for oppositionists, Jesus illustrated the use of grace in the development of leaders in multiple ways. First, Jesus, unafraid and unwavering from his ordained purpose was a reformist figure at a time when many social and human injustices went unchallenged and unpunished. Second, Jesus remained steadfast in his authentic connection with God's grace, and the purpose of bettering humans with *agape* love was realized through salvation.

The legacy of Jesus as leader models the use of grace in the development of a leader. The self-sacrificial and revolutionary characteristics of Jesus were used to improve the lives of humankind and his model of leadership was transmitted to his followers. As noted by Yukl (2013), the leaders empower followers to act responsibly and do good. The actions of Jesus would set the precedence for social behavior and the disposition or nature of an acceptable leader in modern western culture. During the ritual celebration, described in John 13:1–17, Jesus knew that he would be killed and despite this knowledge, he graciously prepared his disciples, who were charged to carry on the message of love and service after his death. In this passage of the bible, Jesus selflessly led his followers with examples of affection, empathy, and kindness. Furthermore, while knowing that he would be crucified Jesus led by doing good; he focused on shaping and guiding his disciples to carry on his message of God's *agape* love.

Laniak (2006) summarized the concept of God's grace and the anointing of a leader by writing that, "Biblically speaking, a human leader is none other than God leading his own people through an anointed servant" (p. 92). Therefore, the use of grace in the development of a leader is God's instrument to cultivate gracious leaders who will affect positive global and ecological change. Bowling (2011), outlined the characteristics of a grace leader as one who, much like Jesus, is guided by the authentic connection with God-spirit and the covenant relationship with God-ordained law, and engages followers to create balance and accountability toward pathways for progression as learned through Christ. Furthermore, Sire (1978), posited that the lessons of Christ enable followers to have broadened perspectives derived from the principles of love by which "we will be able to understand the people who live around us but who do not share our faith" (p. 149). Ultimately, leaders in service through grace are ethical , responsible, and promote forward-thinking solutions for good.

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CHAPTER 4

Defining Grace

Steve Mickel

Very little research exists regarding the definition, attributes, and variables of grace leadership. Studies have sought to address these needs through research in virtuousness in leadership, but little consensus exists concerning the meaning and description of grace in leadership. The purpose of this chapter is to explore the Apostle Paul's understanding of grace through a socio-rhetorical analysis of Ephesians 1:1–13. Specifically, an inner texture analysis of the words and patterns in this pericope reveals three variables of grace leadership: self-efficacy, selflessness, and sacrifice. Paul's experience of God's grace in his life caused him to believe that he could be a conduit of God's grace to others. The self-efficacy of Paul enabled him to extend God's grace in selfless and sacrificial ways. While Paul understood his important role in this mission, he did not hold on to this grace for himself. Rather, he consistently encouraged others to both receive and distribute God's grace. Paul so believed in this mission that he willingly sacrificed for it and for those who might receive the gift of God's grace. Grace Leaders know who they are, why they are here, and the humility to acknowledge what they have to offer others

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is a gift from God. Grace Leaders keep others at the center of their purpose, rather than themselves. Grace leaders sacrifice willingly to serve others.

Research rarely uses the term grace to define leadership attributes (Rego et al., 2010). However, virtuous leadership, often used in research, is described as compassionate, kind, and connected to the concept of grace (Thomas & Rowland, 2014). The definition of virtuous leadership includes the habits, desires, and actions one utilizes to produce positive results in those they lead (Rego et al., 2010).

Virtuous leadership is one of the most responsible approaches to leadership (Cameron, 2011). These types of leaders not only pursue the highest ideals for those who follow them, but they inspire others and create energy among their constituents (Cameron, 2011; Kohlrieser et al., 2012; Rego et al., 2010). As a result, virtuous leaders are often universally respected and imitated (Cameron, 2011).

Although studies have shown that organizations led by virtuous leaders experienced success during difficult and uncertain times (Cameron, 2010), little consensus exists regarding the explication and attribution of virtuousness (Cameron, 2011). A disconnect exists between contemporary models of leadership and ethical practices (Thomas & Rowland, 2014). This disconnect leads to confusion regarding the definition of grace and its application in leadership practice (Thomas & Rowland, 2014).

Several studies have sought to address these needs. Thomas and Rowland (2014) reviewed published works focused on grace in leadership. They found the term grace rarely used, but similar concepts such as compassion and kindness were. Cameron (2011) found virtuousness was not a common term in studying leadership or organizations, but concepts such as honesty, care, gratitude, integrity, love, and forgiveness were all found to produce positive outcomes in organizations (Rego et al., 2010). Kohlrieser et al. (2012) found that leaders built influence by providing face-value attributes of grace.

The significance of this chapter is that the Bible has much to add regarding the concept of grace in leadership (Hawthorne et al., 2013). Exegetical analysis and biblical practices regarding grace in leadership are needed (Petty, 2018). Christianity recognizes the need for humanity to live virtuous lives (Fountain, 2010) and that encountering and extending the grace of God is the primary purpose of Christianity (Petty, 2018). When Christian leaders fail to extend God's grace to others, they have

missed their reason for leading and the world suffers as a result (Petty, 2018). The purpose of this exegetical study is to explore the stewardship of grace in leadership through a socio-rhetorical analysis of the Apostle Paul's understanding of grace in Ephesians 3:1–13 to establish a working definition of Grace Leadership.

Grace Leadership in Scripture

From a Christian perspective, leadership is a sacred work of grace (McEvoy, 2010). Christians are called to steward and distribute this grace (Christians & Fite, 2018; Wilson, 2010). The Greek term *okonomia*, often used for stewardship in the New Testament, expresses the idea of God working out His plan of grace through God's people. In a broader understanding of stewardship, He gathers His people to display His mercy and grace (Akright, 2013). Those who represent God must also reveal His character of mercy (Andrews, 2015).

Easton (1987) defined grace as favor , kindness, and God's forgiving mercy. Other grace virtues included ideals such as trustworthiness, humility, generosity, honesty, transparency, love, and kindness (Wilson, 2010). Some translations of the Bible translate the Hebrew and Greek words for grace into the English word, mercy (Green et al., 2013). Mercy is inherent in God's character and those who follow him should display His character (Andrews, 2015; Petty, 2018). Consequently, Christian leadership is not only for one's benefit, but for the reflection of the character of God's grace to those who follow (Fountain, 2010; Green et al., 2013). In other words, Christians are stewards of God's grace, faithfully administering His love, kindness, and generosity to others (Wilson, 2010).

Grace Leadership in Paul's Writings

The Apostle Paul used the Greek word *charis* more than any other single writer in the New Testament (Hawthorne et al., 2013). Paul considered his ministry and leadership to be a product of grace (Petty, 2018). He was humbled to steward this precious resource of grace (Andrews, 2015; Wilson, 2010). Paul's understanding of grace leadership flowed from his understanding of leadership in the Old Testament.

The structure of leadership in the Old Testament was in the context of the familial, tribal, and national origins of God's people (Alexander &

Baker, 2013). Household rules applied to leadership (Alexander & Baker, 2013). Thus, the head of the family was also a representative within the larger community and their authority not only flowed out of their familial and tribal position in the community but also from God (Boda & McConville, 2013). Leadership in the Old Testament recognized God's authority to place leaders in positions of influence and remove them as well (Boda & McConville, 2013). As a result, the appointment of elders often flowed from this household hierarchy (Alexander & Baker, 2013). This leadership appointment structure heavily influenced Paul's understanding of leadership, which flowed out of these Old Testament household codes.

Drawing from the metaphors and analogies of family life, Paul described leadership as a relationship between God and his people (Hawthorne et al., 2013). The criteria for being a leader in the church community was less familial, as in the Old Testament leadership structure, and more functional. As a result, Paul focused more attention on the characteristics of leaders rather than the position of leadership (Hawthorne et al., 2013). In doing so, he opened opportunities for men, women, higher classes, and lower classes to fulfill the role of leadership in the early church (Hawthorne et al., 2013).

As the literature revealed, organizations need to reconsider the role of grace in leadership. The Bible, especially the writings of the Apostle Paul, has much to say about both grace and leadership. Whereas other passages in scripture may discuss grace and leadership, Ephesians 3:1–13 connects these two concepts to reveal specific principles regarding grace leadership and their implications in today's organizations.

Inner Texture Analysis of Ephesians 3:1–13

The letters written by Paul, including Ephesians, must be studied as personal letters written to a particular people at a particular moment (Osborne, 2006). As a result, these letters typically center on specific problems in the churches to whom they were written, with practical guidance related to those issues (Osborne, 2006). The ascribed author of the book of Ephesians is the Apostle Paul, and the implied audience is primarily Gentile Christians (deSilva, 2018).

Paul wrote Ephesians to encourage Gentile Christians to continue pursuing and living out the community's values and characteristics (deSilva, 2018). A central theme is the revelation of the mystery in the

gospel of Jesus Christ (Eph. 1:9; 3:3, 4, 9; 5:32; 6:19). This mystery concerns the inclusion of the Gentiles into the family of God. It also highlights the church as the primary conduit of expressing this mystery to the world (deSilva, 2018).

Paul was entrusted to be a steward of proclaiming this mystery, the gospel, to the Gentiles (Eph. 3:2). Specifically, Paul wrote, "the stewardship of God's grace that was given to me for you" (*English Standard Version*, 2001/2011, Eph. 3:2). Paul used the Greek word *oikonomia*, which is translated as administration or stewardship to describe his implementation of God's plan in distributing God's grace to the Gentiles (Barker & Kohlenberger, 2017). Paul also described the church as the conduit of this, grace (Eph. 3:10). Therefore, the people of God live out this purpose in their world (Keener, 2014).

Inner texture analysis focuses on the text itself (Robbins, 1996). Through studying the actual words and word patterns of a pericope, the ultimate objective is to understand the author's intended meaning (Vanhoozer, 2009). Henson et al. (2020) contended that inner texture analysis "gives the interpreter the ability to see not only patterns but places or issues of emphasis that need further work in definition, implication, or contextual understanding" (p. 77). This type of analysis can then build a foundation for meaning and interpretation. A survey of the inner texture provides a skeletal structure to flesh out a deeper understanding of the pericope.

The inner texture analysis of Ephesians 3:1–13 explores the leadership principles of Paul's stewardship of God's grace by revealing the pericope words' richer meaning. Henson et al. (2020), based on the work of Robbins (1996), provided six filters by which one can determine meaning: textual units, repetitive patterns, progressive patterns, opening-middle-closing patterns, argumentative patterns, and sensory-aesthetic patterns. These tools guide the analysis.

Textual Units

In order to appreciate and illuminate the structure of a passage, one must investigate the sections of a text (Henson et al., 2020). This division of the text helps to identify markers that separate the narration into particular units; markers such as conjunctions, conjunctive adverbs, time indicators, and changes in focus (Henson et al., 2020). The researcher can then begin to see themes emerge from the pericope.

Table 4.1 Textual Units in Ephesians 3:1–13

Section	*Theme*
Verse 1	Suffering for the sake of the gospel to the Gentiles
Verses 2–6	The mystery of Christ's gospel
Verses 7–12	Ministers of the gospel
Verse 13	Suffering for the sake of the gospel to the Gentiles

Ephesians 3:1–13 appears to contain four textual units. The first verse is a continuation of Paul's thought at the end of chapter two. Paul revealed his willingness to suffer for presenting the gospel to the Gentiles, a theme he comes back to in v. 13. Between these two verses contain two other textual units, somewhat disconnected from verses 1 and 13. The second unit describes the mystery of Christ's gospel, made known to Paul, who then communicated it to the Gentiles. The third unit reveals both Paul and the church as conduits or ministers of this gospel to the Gentiles. Table 4.1 reviews each textual unit and the primary theme communicated.

Repetitive Patterns

Repetitive texture and patterns reveal words and phrases that repeat more than once in the pericope and, "provide an overarching view of the texture of the language that invites the interpreter to move yet closer to the details of the text" (Robbins, 1996, p. 8). Table 4.2 displays the repetitive texture and pattern found in Ephesians 3:1–13. The word 'was' is repeated seven times in this pericope, and five of those times, it connects to either the word 'given' or to the words 'made known' (vv. 2, 3, 5, 7). Paul expressed the past work of God in giving and making known the gospel and the mystery of his grace to the Gentiles.

The repetitive texture revealed a strong emphasis in this work of grace being a work of God. Eleven times the words 'God' or 'Christ' were mentioned or referred to in the pericope, and every verse, except one (v.13), made mention of the Trinity. Paul often referred to himself in this passage as one involved in God's distribution of grace (vv. 1, 2, 3, 4, 7, 8).

As partakers of God's mystery, the Gentiles are referred to nine times in six verses (vv. 1, 2, 4, 6, 8, 13). Paul also seemed to use the words

Table 4.2 Repetitive Texture in Ephesians 3:1–13

Verse	*Paul's Role*	*God's Involvement*	*Gentiles As Recipients*	*Description Of Grace*	*Distribution Of Grace*	*Other Roles*	*Other Recipients*
1	Paul	Christ Jesus	Gentiles				
2	To me	God's grace	For you	Grace	That was given		
3	To me, I have written	By revelation		Mystery	Was made known		
4	My insight	Of Christ	You read this, you can perceive	Mystery			
5	To his holy apostles and prophets	By the Spirit	Not made known to the sons of men in other generations		Now been revealed		
6		In Christ Jesus	Gentiles are fellow heirs, members of the same body, and partakers	Mystery, promise, gospel	Through		
7	I was made a minister, given me	Of God's, the working of His power		This gospel, grace	The gift		

(continued)

Table 4.2 (continued)

Verse	*Paul's Role*	*God's Involvement*	*Gentiles As Recipients*	*Description Of Grace*	*Distribution Of Grace*	*Other Roles*	*Other Recipients*
8	To me,	Of Christ	To the Gentiles	This grace, the	Was given		
	to preach, I			unsearchable riches			
9	To bring to light	Hidden in God	For everyone	The plan of the mystery			
10		Of God		The manifold wisdom	Made known	Through the church	To the rulers and authorities in the heavenly places
11		In Christ Jesus		The eternal purpose			
		our Lord					
12		In whom, In Him	We have boldness and access			Through our faith	
13	I ask, I am suffering		You, For you	Your glory			

mystery, grace, gospel, riches, purpose, and manifold wisdom somewhat interchangeably to describe the work of God among the Gentiles (vv. 2, 3, 4, 6, 7, 8, 9, 10, 11). Although the phrase 'the church' is not repeated, Paul described this grace flowing through the church in verse 10. Also not repeated in the text, but included here for comparison, is the idea in verse 10 that this grace is also made known to the rulers and authorities in the heavenly places. Thus, the repetitive texture of the pericope revealed seven primary groupings: (1) Paul's role, (2) God's involvement, (3) Gentiles as recipients, (4) Description of grace, (5) Distribution of grace, (6) Other roles, and (7) Other recipients.

Progressive Patterns

Robbins (1996) described progressive texture and patterns as sequencing of words and phrases which reveal a deeper meaning to the pericope. Progressive patterns indicate a structure and particular flow within the passage (Henson et al., 2020). The researcher should investigate four types of progressive patterns: chiasm, encapsulation, development, and connection (Henson et al., 2020).

Chiasm is a writing structure in ancient texts that places the resolution of a passage in the middle rather than at the end (Henson et al., 2020). A chiasm resides in this pericope between verse 1 (Paul, a prisoner) to verse 13 (what I am suffering). Between these two verses is a fuller explanation of the mystery revealed to the Gentiles, which is worth the suffering Paul has experienced. Figure 4.1 assists the reader in seeing the chiasm in the pericope.

Paul began his progression discussing the sacrifice he made for the Gentiles in order for the Gentiles to receive God's grace. Then he revealed how this grace was given through him to the Gentiles (vv. 2–7) and then broadened this concept in vv. 8–12. He described how this grace now flows through the church to everyone, including heavenly beings. As a result, all Christians can have boldness and confidence in Christ, both in receiving and distributing God's grace. Paul concluded this section by encouraging the Gentiles to not lose heart over his suffering (v. 13).

Another progressive texture in this pericope is an encapsulation, which explains the theme between the two points of suffering mentioned by Paul in verses 1 and 13. In a sense, the chiasm described earlier necessarily has encapsulation within it because of its structure. Whereas chiasm is multi-level, as shown in Fig. 4.1, encapsulation has parallels at the two ends,

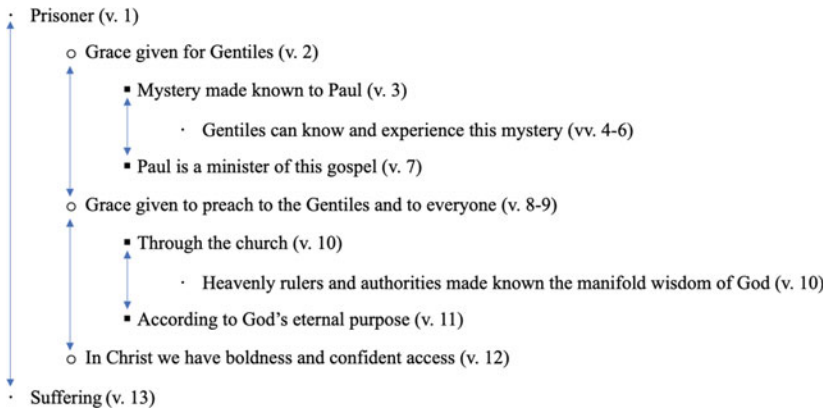

Fig. 4.1 Chiasm in Ephesians 3:1–13

but multiple elements within it that expand and define the encapsulation. An encapsulation exists in the description of the mystery of God's grace given through Paul to the Gentiles. Paul described this grace in terms of the mystery, the gospel, the promise, the manifold wisdom, and the purpose of God (vv. 2–10). The centerpiece of the encapsulation describes the Gentiles as fellow heirs, members of the church, and partakers of this mystery (v. 6).

The third type of progression is development, which occurs when a theme evolves into something more in-depth or gives a new meaning as the pericope advances (Henson et al., 2020). At first, Paul described himself as the beneficiary and conveyor of God's grace (vv. 2–8a). Paul then expanded this concept to include the church as both receivers and distributors of God's grace (v. 10). Finally, Paul developed the concept of the mystery of God's grace given by God to the Gentiles by describing its ultimate and eternal purpose in making known this mystery, through the church, to those in heavenly places (v. 10).

A final progression is the author's connection between distinct ideas and themes (Henson et al., 2020). A strong connection exists in Paul's understanding of grace flowing from God to Paul and then to the Gentiles. Figure 4.2 displays this connection.

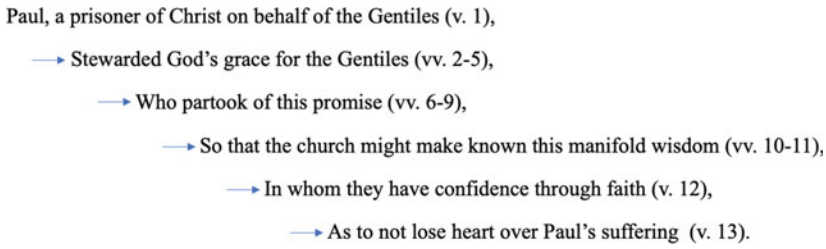

Fig. 4.2 Connection in Ephesians 3:1–13

Opening-Middle-Closing Patterns

An overview of the pericope is often the result of a clear opening-middle-closing texture (Robbins, 1996). The Apostle Paul communicated this mystery described in Ephesians 3:1–13 for a purpose. Henson et al. (2020) recognized that nearly everything written has an explicit or implicit narrative describing the pericope's plot. The opening-middle-closing pattern in Ephesians 3:1–13 is quite simple. Paul opened with a connecting verse to the end of chapter two regarding his imprisonment as a result of his ministry to the Gentiles (v. 1). Paul then described his ministry to the Gentiles as the mystery of God's grace given to them (vv. 2–6) which he and the church were ministers (vv. 7–12). Paul concluded this section by returning to his original thought in verse 1 that his suffering was worth it, both for him and for the Gentiles (vs. 13).

Argumentative Patterns

Robbins (1996) described argumentative texture as the means to convince another person by utilizing persuasive techniques to move their thinking or acting. This texture's design revealed the author's reasoning inside the pericope (Henson et al., 2020). The Apostle Paul utilized several elements of this pattern to argue that the Gentiles are now fellow heirs, members of the same body, and partakers of God's promise (v. 6). Table 4.3 lists the various argumentative techniques used by Paul in this pericope.

Sensory-Aesthetic Patterns

Robbins (1996) described the sensory-aesthetic texture and pattern to show how language connects with emotions, feelings, and senses.

Table 4.3 Argumentative Pattern in Ephesians 3:1–13

Technique	*Example from pericope*
Rationale	Paul did not assume the Gentiles had heard about the stewardship of God's grace given to Paul and how the mystery was made known to him by revelation (vv. 2–3)
Contrary	This mystery of God's grace given to the Gentiles was made known to Paul and the other apostles, but not to other generations (vv. 4–5)
Restatement	Paul restated that this gospel of grace was given to him by God's power to minister and preach the riches of Christ to the Gentiles (vv. 7–8)
Analogy	Paul described this mystery as hidden for ages to be revealed at the time of Christ through his church (vv. 9–10)
Testimony of antiquity	The revelation was, according to God's eternal purpose (vs. 11)
Conclusion	Those who have experienced this gospel of grace can have Boldness and confidence through their faith in Christ (vv. 12–13)

Utilizing three zones, Robbins (1996) encouraged an approach to the pericope that involves emotion-fused thought, self-expressive speech, and purposeful action (pp. 30–31). Table 4.4 summarizes the sensory-aesthetic texture found in Ephesians 3:1–13.

Paul attempted to connect to the mind through this pericope. He used the words insight and to make known throughout the passage to show that what God had done among the Gentiles was a form of revelation. Paul expressed this revelation as speech attributed to God, given through Paul, to the Gentiles. Words such as heard, revelation, perceive, and revealed illuminate the expression of God to the Gentiles. Action words used by Paul reveal the work of God, through Paul and the church: to give, to write, and to read this mystery of the gospel to the Gentiles.

The sensory-aesthetic pattern reveals both God's and Paul's intent regarding this grace as something to be received and shared. It is made known through preaching, teaching, and writing (vv. 2, 3, 8) and received through perceiving, reading, and partaking (vv. 4, 6). Paul argued that this grace came from God to him, to the Gentiles, to the church, and to everyone, including heavenly beings. Interestingly, Paul acknowledged that this same grace was not made known to others. Therefore, grace does not just happen, it is given by God. Paul and Christians are commended

Table 4.4 Sensory-Aesthetic Patterns

Verse	*Emotion/Knowledge*	*Expression*	*Action*
2		Heard	Given
3	Made known	Revelation	Written
4	Insight	Perceive	Read
5	Not made known	Revealed	
6			Heirs Members Partakers
7			Given Power
8		Preach	Given
9		Light	Created
10	Made known		
11		Realized	
12			Boldness Confidence Faith
13	Heart	Ask	

in this passage to both partake in and distribute God's grace through knowledge, communication, and actions.

Grace Leadership Defined

According to the research, the definition of grace is favor, kindness, forgiveness, humility, generosity, honesty, and love (Easton, 1987; Wilson, 2010). The Bible often translated the Hebrew and Greek words for grace (*hesed*and *charis*) into the English word mercy (Green et al., 2013). The translation of the Hebrew word *hesed* is grace, mercy, compassion, or steadfast love (Marshall, 1996). The translation of the Greek word *charis* is grace, mercy, and forgiveness (Marshall, 1996), and its use always involved some sort of behavior that revealed its meaning in action (Green et al., 2013). Paul used this word more than any other author in the New Testament (Hawthorne et al., 2013) and even considered his leadership to be a product of this grace (Petty, 2018). As a result, a picture of grace begins to form. Grace is living a virtuous life of kindness and mercy. This life is action-oriented and, therefore, must be seen in the lives of Christian leaders.

Old Testament leaders emerged from the familial contexts of the culture. Thus, the household rules of a particular period often dictated leadership roles and responsibilities (Alexander & Baker, 2013). Leadership authority was seen positionally but given by God (Boda & McConville, 2013). A New Testament word used for leadership was the Greek word *okonomia*, which meant stewardship or administration (Van Aarde, 2016). Paul's understanding of stewardship had some connection to the household codes of his day, but he primarily described leadership relationally rather than positionally (Hawthorne et al., 2013). In doing so, Paul opened the door of leadership to a wide range of people, including women and lower social status individuals (Hawthorne et al., 2013). Paul used family and body metaphors to describe the function of stewardship in the lives of Christians. Christian leadership benefitted others and reflected God's character to those who followed (Fountain, 2010; Green et al., 2013). Stewardship in the New Testament meant a responsibility to distribute what one has to others (Fite, 2018; Wilson, 2018).

Therefore, grace in leadership uses one's influence to extend a virtuous life of kindness and mercy to those around oneself. Christians are stewards of God's grace, faithfully administering his love, kindness, and mercy to others (Wilson, 2010). Specifically, God is working out his plan of grace through the church and its leaders (Akright, 2013; Van Aarde, 2016). Petty (2018) found that Christian leaders who fail to extend God's grace to others have missed their reason for leading. One researcher even went so far as to define leadership as a sacred work of grace (McEvoy, 2010).

Three leadership principles regarding grace in leadership were discovered from the inner textual analysis of Ephesians 3:1–13. First, self-efficacy. A grace-oriented leader is aware of the gifts they have and has a sense of humility. Second, selflessness. A leader does not use what they have only for their benefit but continually looks for ways to give what they have to others. Third, sacrifice. Leaders who lead out of grace lay their lives down in order for others to experience the same grace they have.

Self-Efficacy

The personal journeys of leaders often define who they are as leaders (Kohlrieser et al., 2012). Self-efficacy is the belief that one can accomplish a required behavior needed in any given situation (Bandura, 1977). Awareness of the influences in their lives, such as their surroundings, the people, the events, and the experiences, is a defining mark of effective

leaders (Kohlrieser et al., 2012). Self-efficacy predicts how one might respond in the face of difficulties (Carleton et al., 2018). Grace in leadership is evident when leaders see how God's grace has intersected their lives and their organizations, and how this grace enables them to overcome obstacles (McEvoy, 2010).

The Apostle Paul was such a leader. His use of the word *oikonomia* described his awareness that he was a steward or distributor of God's grace and not the originator of God's grace (Barker & Kohlenberger, 2017). The repetitive texture revealed a strong emphasis in Paul's language of the work of grace being a work of God, which enabled him to overcome suffering. Eleven times 'God' or 'Christ' was mentioned or referred to in the pericope, and every verse, except two (vv. 3 and 13), made mention of the Trinity. Jesus was referenced in verses 1, 4, 6, 8, 11, and 12. God was referenced in verses 2, 7, 9, and 10. The Spirit was mentioned in verse 5. Paul understood his role in light of God's gift of grace.

The progressive pattern of chiasm revealed Paul's self-efficacy. He grasped that it was God's design to use his leadership to make known this mystery to the Gentiles and to be a minister of the gospel. It was not something Paul chose in isolation. The argumentative pattern in Ephesians 3:1–13 revealed that Paul did not assume the Gentiles had heard about him or his stewardship of the gospel (vv. 2–3). He also made clear that others were also involved in making known this mystery (vv. 4–5). These patterns revealed a self-efficacy in Paul's leadership.

Paul's self-efficacy also enabled him to lead with humility. The connection progression revealed Paul's understanding of grace as flowing, not from him, but from God (vv. 2–5); and then it did not stop with him but flowed through the church as well (vv. 10–11). This progression revealed Paul's humility. The Apostle Paul teaches modern leaders that grace leadership is to understand the scope of one's responsibilities, but to also understand that leadership itself is a gift. Grace leaders walk with a sense of humility because they know that others, including God, have brought them to where they are and are using them according to His purpose and not just their own. It is God, through Christ, who first extends grace so that others might be conduits of that grace in their leadership (Hawthorne et al., 2013).

Selflessness

Mthenjane (2019) defined a selfless leader as "a person who acts without regard for self-gain, but rather to benefit others" (p. 1). Selfless leaders build influence and trust not only through achieving their own purpose, but by providing others with a sense of purpose (Kohlrieser et al., 2012). In the same way, those who have experienced mercy are then in a position to help others who need mercy (Green et al., 2013). Petty (2018) argued that leaders who accept grace in their lives must also be willing to selflessly extend grace in others' lives.

The Apostle Paul wrote Ephesians to encourage others to pursue and live out the virtuosity of Christianity (deSilva, 2018). He emphasized that the church, not just himself, is a primary conduit of expressing the mystery of God's grace to the world (Keener, 2014). The textual patterns of Paul's writing in Ephesians 3:1–13 clearly showed that this gospel, which was made known to Paul, was communicated to the Gentiles. While the repetitive texture revealed Paul's mention of himself seven times in the pericope (vv. 1, 2, 3, 4, 7, 8, 13), he also referred to the Gentiles nine times in six verses (vv. 1, 2, 4, 6, 8, 13). Selfless leaders, like Paul, do not remove themselves from having influence; rather, they use their influence not for themselves, but for others.

The chiasm pattern in verse two and verse eight revealed that this grace was given for and to the Gentiles, and then verses four to six repeated that the Gentiles can know and experience the mystery and wonder of God's grace. Paul elevated Gentiles as fellow heirs, members of the church, and partakers of the promise (v. 6). Paul's argumentative texture revealed his restatement in verses seven and eight and his testimony from antiquity in verse 11 that the revelation of this mystery to the Gentiles was according to "God's eternal purpose." The sensory-aesthetic texture showed that this mystery was given to Paul in order for him to preach it, write it, and for others to hear it and read it. Paul, as a selfless leader, does not hold on to this grace for himself. His purpose was to distribute this grace to everyone.

The Apostle Paul teaches modern leaders that selflessness is the way to effectiveness. Andrews (2015) argued that living out Biblical mercy is evidence of true faith. Selfless leaders reveal God's grace in their day-to-day relationships and interactions. Like Paul, Grace Leaders center their purpose around helping others experience their purpose. This selflessness

impacts those around these types of followers, just as it did between Paul and the Gentiles. Grace in leadership is selfless leadership.

Sacrifice

Sacrificial leadership is an area needing more detailed study. Some organizations view kindness and compassion as weaknesses (Thomas & Rowland, 2014), and business journals often include competitive and negative terminology more than positive terminology (Cameron, 2010). Can kindness, seen in sacrificially serving and leading, be sustainable in the world (Thomas & Rowland, 2014)?

The Apostle Paul began this pericope with a statement regarding his willingness to suffer for the sake of presenting grace to the Gentiles. He returned to this theme at the end of the pericope as well (vs. 13). Between verses 1 and 13 is a fuller description of this mystery worth the suffering Paul had experienced. Grace leaders not only practice self-efficacy and selflessness, they also show a willingness to suffer for the sake of others. The progressive pattern of chiasm revealed how intricate this sacrifice was to the grace Paul extended. In a textual sense, it was the beginning and end of this gospel of grace. Paul was a willing prisoner for the sake of the Gentiles and would continue to suffer for their glory.

Although only two verses mention suffering for the sake of the gospel in this pericope, other writings of Paul describe the type of suffering he endured for the Gentiles. In both of his letters to the Christians in Corinth, Paul mentioned sacrificing for the sake of others (1 Cor. 9:19–23; 2 Cor. 11:23–26). His willingness to lay down his own comfort for the Gentiles so he "might win more of them" (*English Standard Version*, 2001/2011, 1 Cor. 9:19) was indicative of Paul's sacrificial leadership. Paul endured imprisonments, beatings, stoning, shipwrecks, robberies, and hunger for the gospel (1 Cor. 11:23–26). With little research on the impact of sacrificial leadership in organizations, leaders can learn a great deal from the Apostle Paul. According to Paul, sacrificial leadership is at the beginning and the end of grace in leadership.

Why Grace Leadership is Critical

Grace in leadership is needed now more than ever. The world has seen an increase in moral and financial scandals (Rego et al., 2010). Some organizations view kindness and compassion as weaknesses (Thomas &

Rowland, 2014). Cameron (2010) discovered that positive terms such as compassion, goodness, and virtue rarely appeared in business journals, whereas negative terms, such as beat and fight, had increased. The moral and financial scandals require a reconsideration of the role of grace in organizational leadership (Rego et al., 2010).

According to this socio-rhetorical analysis of the Apostle Paul's understanding of grace in Ephesians 3:1–13, three principles emerged from the pericope which can assist in identifying grace in leadership: self-efficacy, selflessness, and sacrifice. Grace leaders know who they are, why they are here, and the humility to acknowledge what they have to offer others is a gift from God. Grace leaders keep others at the center of their purpose, rather than themselves. They resist diminishing themselves in the process, but rather leverage what God has done in them for the sake of others. As a result, grace leaders sacrifice willingly to serve others. They lay down their lives for the purposes of God flowing through them to others.

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CHAPTER 5

Examining Gracious Leadership in Context

Leopold A. K. Richardson

As leaders grapple with the implications of biblical grace on how they lead, the ability to identify and understand the dimensions of leading with grace is an essential starting point to enacting gracious leadership. This chapter uses Robbins' (1996) *inner texture analysis protocol to identify critical principles within Romans 11:1–10's treatment of grace and explores the implications of those principles on when a leader might implement gracious leadership. The chapter proposes that there are three instances when a gracious approach to leadership might prove efficacious, including when a person's position in a group is malleable and both leaders and followers have agency in determining that position, a developmental approach to task execution and learning is suitable to a group or organization's work, or leader or organizational justice is paramount but difficult to distinguish from ostensibly unjust courses of action.*

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Kessler and Kretzschmar (2015) described a Christian leader as "a person who follows Christ and whom other persons follow" (p. 2). Hanna (2006) proposed that definitions of Christian leadership can be assessed in light of "the influence of the Holy Spirit; the dynamic, relational partnership process; the implementation of servant-leadership; and the necessity of partnership to achieve a common goal" (p. 22). As simple and compelling as these definitions are, they both purport to advance an understanding of Christian leadership that does not directly address one of the central themes of New Testament Christianity: God's grace. It is the experience of God's grace in salvation that makes one a Christian. Not only is grace foundational to what it means to be a Christian, but Turnau (2002) suggested misunderstanding grace limits a Christian's effectiveness in interacting with popular culture.

This chapter will employ Robbins' (1996) inner texture analysis framework to analyze Paul's concept of grace as expressed in Romans 11:1–10. Romans 11 is well-suited as a text for this analysis, because it attempts to make a case concerning how God's grace is applied to people. This analysis of how and to whom God applies grace can bring to the surface some of the contexts in which gracious action can be especially efficacious and thereby help to define the dimensions of a gracious approach to leadership.

Overview of Romans

Scholars suspect that the epistle to the church in Rome was written by the Apostle Paul sometime between 55 and 58 CE (deSilva, 2018). As is typical of Paul's writing, the epistle begins with an exploration of key doctrinal themes then pivots to discussing practical applications for faithful living (deSilva, 2018). The focal text for this study, Romans 11:1–10, is at the end of the epistle's doctrinal section. The text is preceded by a discussion of the way of salvation in chapters 1–8 in which Paul explained justification by faith through grace (deSilva, 2018). Chapters 9–11 attempt to overcome the objections of Jewish believers to the idea of justification through faith by grace instead of justification through self-righteousness and assuage tensions arising because of the admission of the Gentiles into the church (deSilva, 2018). He was concerned with both clarifying his doctrine for the believers in Rome and working to preserve

unity between the church's Jewish and Gentile believers (deSilva, 2018; Schreiner, 2016; Zerbe, 2015). deSilva (2018) noted that Paul employed "carefully balanced efforts to negate the ethnic privileges of the Jews and to exclude a boastful or superior attitude among Gentile converts" (p. 533).

Alongside explaining the central role of faith in partaking of God's grace, Paul also sought to promote a correct understanding of how grace relates to God's justice and how it shapes his enduring relationship with his people. He worked to clarify that God's grace and justice are not the antitheses of one another; instead, God's grace is a fulfillment of his justice based on his foreknowledge of his people (Míguez, 2012; Zerbe, 2015). In this view, God's graciousness is not demonstrating a separate part of his nature; instead, it shows his orientation towards justice to its fullest extent.

Inner Texture Analysis

Socio-rhetorical criticism is an approach to textual analysis that weaves together various methods of interrogating a text with the goal of integrating "the ways people use language with the ways that they live in the world" (Robbins, 1996, p. 1). This chapter used an inner texture analysis, a method of socio-rhetorical criticism, to draw meaning from the text including a review of its opening-middle-closing patterns, narrative voice, repetition of words and phrases, the progression of concepts, argumentative forms, and appeals to sensory-aesthetic imagery (Robbins, 1996).

Open-Middle-Closing Texture

Robbins (1996) noted that "repetition and narration regularly work together to create the opening, middle, and closing of a unit of text" (p. 19). The opening, middle, and closing of a text may include any one or all of these elements within each subsection. As such, Robbins (1996) argued that each section of the open-middle-closing might have a different texture. This texture helps the interpreter frame the ideas and activities within a pericope and better understand them in light of one another. Henson et al. (2020) suggested that the opening-middle-closing texture of a pericope often follows a pattern that starts with a sense of peace (shalom) in the opening, which is then shattered in some way in

Table 5.1 Opening-Middle-Closing in Romans 11:1–10

Unit A (v. 1–2a)	
Opening	Paul questions if God has rejected Israel
Middle	Paul's denies Israel has been rejected
Closing	God's foreknowledge of Israel emphasized
Unit B (v. 2b–6)	
Opening	Paul refers to Elijah's appeal to God
Middle	Elijah's appeal against Israel reiterated
Closing	God has a remnant chosen by grace
Unit C (v. 7–10)	
Opening	Israel failed to obtain grace
Middle	The elect have obtained grace
Closing	Israel's hardening explained

the middle of the passage, and, finally, resolved in the closing of the passage. With this pattern in view, it is telling that Unit A ends with Paul's emphasis on God's foreknowledge of Israel as a retort to the idea that Israel had been rejected. In this conception, God's foreknowledge of his people and the covenantal relationship that flowed from it reflected the initial state of shalom. Similarly, it is revealing that Unit C in this pericope closes with a focus on God's hardening of Israel. If the closing unit of the pericope reflects how the shattering of shalom is resolved, it would suggest that for God, the reception of grace by some and the hardening of others both reflect a state of peace. Read in light of this literary pattern, this text suggests that both God's bestowal of grace and hardening are a demonstration of his foreknowledge and an attempt to restore the peace that was shattered (Brands, 2013; Johnson, 1984; Míguez, 2012) (Table 5.1).

Narrational Texture and Pattern

A text's narrational texture "resides in voices (often not identified with a specific character) through which the words in texts speak" (Robbins, 1996, p. 15). Robbins (1996) further noted that each text assumes a narrator and that the narrator can then introduce characters by describing their actions or words, as well as importing written texts that may also serve as narrators. Whatever form it takes, the narrational texture of a pericope helps the interpreter understand the sections of a passage and

reveals patterns that can help the interpreter draw meaning from a passage (Robbins, 1996).

Romans 11:1–10 is one scene. Paul served as the text's narrator. In that role, he alternated between asking questions in verses 1, 2, 4, and 7 and making declarative statements in response to those questions in verses 1, 5, 6, and 7. Besides himself, Paul introduced Elijah in verse 3, God in verse 4, David in verses 9–10, and the Old Testament in verse 8 as additional narrators.

Paul's questions throughout the pericope, when examined in light of the textual forms that follow them, have a rhetorical quality that aims to make the claims that he offered appear self-evident. A declarative statement or a quote by an authoritative other (God, Elijah, David, or an Old Testament scripture) follows each question, substantiating the point that Paul sought to make. Through this approach to narration, he desired to make God's grace and hardening appear as self-evident features of how God works in the world, attested to by God's action in the past, the witness of the Scriptures, and some of Israel's favorite sons, Elijah and David. Both grace and hardening, then, are being figured as enduring characteristics within God's nature (Brands, 2013; Míguez, 2012).

It is also important to note the type of literature that this narration occurs within to thoroughly examine the implications of the narrational forms that Paul used. Romans is a letter written to the church in Rome. So, while his narrational approach may have sought to provide a self-evident quality to his points, the use of questions as the primary form through which Paul moves the reader through the text suggests that he was aware of and attempting to answer the questions of his audience. While Paul was attempting to figure grace and hardening as self-evident features of God's nature, these actions and the qualities that they represent might have appeared contradictory to his readers. If God is gracious and that graciousness is not predicated on the works of the recipient of God's grace, why has only a remnant of Israel responded? Why is a response needed at all?

Paul's declaration in Romans 11:26 that "all Israel shall be saved" underscores the idea that hardening is not ultimately punitive and points to an eventual work of grace (Romans 11:26; Brands, 2013; Johnson, 1984; Míguez, 2012). While there are differences in interpretation as to whether Paul's statement refers to a remnant or includes all Israelites that have ever lived (Merkle, 2000), the point remains that Scripture points to an eventual work of grace. Aquinas, reflecting on the nature and method

of hardening, suggested that God hardened with his kindness (Brands, 2013).

Repetitive Texture and Pattern

Robbins (1996) noted that a pericope's repetitive texture "resides in the occurrence of words and phrases more than once in a unit" (p. 8). A pericope's repetitive texture occurs in recurrent terms, as well as the same concept communicated by related words. The repeated items throughout a text help the reader understand the main ideas being emphasized by the author and offer a first step in understanding the text's meaning.

Romans 11:1–10 references God eleven times, rejection twice, the concept of hardening ten times, the Jewish people thirteen times, the idea of being chosen (remnant) four times, the word obtain twice, and grace four times in the passage. It is clear from this analysis that God is a primary actor within the passage. While there are slightly more references to the Jewish people than to God, throughout the pericope, God is the primary person who takes action. Besides God and Israel, the text also mentions the elect. In Romans 11:1–10, the elect refers to the portion of the people of Israel that have been made a part of the remnant by God's grace (Du Toit, 2015). However, insomuch as Romans 11:17 speaks to the grafting in of the Gentiles, it is clear that they are full participants in God's grace alongside the remnant that Paul referred to in Romans 11 (v. 17).

The repetitive pattern points to a complicated in-group and out-group pattern within the passage. The Jewish people, as a whole, are the author's primary concern in this portion of Romans 11, given the number of times Paul mentioned them and the possessive language that he used when he described them as being God's people. Yet, while the text seems to indicate that the Jewish people are the in-group, it also suggests that there is an in-group within the in-group, the elect (Du Toit, 2015). The text is clear that God has not rejected his people *en masse*, but, while He has not rejected them, He plays an active role in hardening them. The larger group of Israelites beyond the elect appear to be a part of a quasi-in-group, without enjoying all of the privileges of the innermost group, the elect (Du Toit, 2015). Read in view of Romans 11:26, it appears that the out-group status of some Israelites is not a permanent one, as the text declares that "all Israel will be saved" (*English Standard Version*, 2001/2011).

Progressive Texture and Pattern

The progressive texture of a passage "resides in sequences of words and phrases throughout a unit" (Robbins, 1996, p. 9). How the words and ideas in a passage progress reveals something about how the ideas in the pericope develop and can help to indicate the point that the writer intends for the reader to take away. The repetition of words and phrases can lead to insights about the progressive texture throughout an entire text beyond the pericope being studied, identify phenomena that are steppingstones to other ideas, and highlight subunits within a text (Robbins, 1996).

Within Romans 11:1–10, there is a shift from an integrative focus on God and the people of Israel in verses 1–4 to a predominant focus on the people of Israel in the rest of the pericope. This pattern is interesting because of the number of times Paul mentioned the concept of hardening in the latter verses of the passage. The idea of being a part of the remnant (elect) as a result of receiving grace is an intervening concept between the two previously mentioned segments. Additionally, the text progresses from a focus on rejection in verses 1 and 2 to a focus on the ideas of hardening and grace. The passage moves from Paul's vehement dismissal of God's rejection of Israel to multiple references to the hardening of a majority of Israel (Romans 11:7–10).

Interestingly, the text figures rejection and hardening as opposites, without clarifying the difference between the two. Paul almost took it for granted that the reader understood how God hardening the people of Israel was not the same as God rejecting them. He spent more time justifying hardening than differentiating it from rejection. While Paul used comparably less writing discussing grace, the text progresses to grace before it discusses hardening.

Argumentative Texture

Robbins (1996) noted that the "study of argumentative texture investigates multiple kinds of inner reasoning in the discourse" (p. 21). An analysis of argumentative texture includes the identification of the assertions made by the writer (thesis), the support the writer offers for those assertions (rationale), clarification of the assertions and support by highlighting their opposites (contrary argument), a reassertion of the thesis

with rationale, and a conclusion (Robbins, 1996). Analogies may also be employed to fortify the rationale offered by the writer (Robbins, 1996).

Elements of argumentative texture exist throughout Romans 11:1–10. In verse 1, Paul offered his thesis when he asked, "has God rejected his people? By no means!" (*ESV*, 2001/2011). He supported his assertion that God had not rejected His people when he noted that he was an Israelite in Romans 11:1, with the implication that God had not rejected him. He was proof that God had not categorically rejected all Israelites. In verse 2, he offered a counterargument when he noted, "God has not rejected his people, whom he foreknew" (*ESV*, 2001/2011). In verses 3–5, he provided additional rationale by arguing that just as God retained a remnant of faithful servants in Elijah's time, God likewise retained a remnant in Paul's time. He concluded the argument in verses 7–10 by noting that while many in Israel failed to be a part of that remnant by partaking of God's grace through Jesus because God hardened them, some in Israel had partaken of his grace and become a part of the elect. Paul strengthened the conclusion by echoing sentiments found in Deuteronomy 29:4, Jeremiah 5:21, Ezekiel 12:2, and Psalms 69:22.

Paul vigorously worked to make a case for the Jewish people's continuity as potential recipients of God's grace. Throughout the pericope, he posed three questions and emphatically declared that by no means could it be possible that God had rejected His people, even invoking his own background as proof. This structure suggests that there were likely deep questions concerning God's grace to the Jewish people among the Roman believers, and Paul felt as though he had to defend it (Litwak, 2006). DeSilva (2018) reinforced this idea when he noted that the comparatively low degree of conversion among Jews might have been a source of embarrassment that the church felt the need to explain.

What is even more striking about this pericope is that Paul envisioned God as having an active role in demonstrating grace and hardening those who had not obtained it. However, He does not appear to offer an apology for God playing both roles, as he did not see a contradiction between judgment and grace (Laato, 2018). Paul communicated God's offering of grace and judgment as settled reality and referenced several Old Testament passages to underscore the point (Romans 11:8–10). The fact that he spent no time attempting to reconcile God's bestowal of grace and role in hardening says something about how Paul understood God's nature and the nature of giving grace to some people and hardening others.

God's activity within the passage, both in bestowing grace to the elect and hardening those who failed to obtain election has implications for understanding grace in leadership. It is notable that the basis on which God does not reject his people—His foreknowledge (v. 6)—shows grace. So, while verse 6 suggests that for the recipient acceptance through grace cannot be based on their works, there is a basis, God's foreknowledge.

Sensory-Aesthetic Texture

The sensory-aesthetic texture of a passage "resides in the range of senses the text evokes or embodies and the manner in which the text evokes or embodies them" (Robbins, 1996, pp. 29–30). The interpreter can identify this texture within a passage by examining references to parts of the body and the perceptions that are associated with them. This texture can also be assessed by identifying body zones, including the zone of emotion-fused thought, the zone of self-expressive speech, and the zone of purposeful action (Robbins, 1996).

There are several sensory-aesthetic references throughout the pericope. Verse 4 notes that there were "seven thousand men who have not bowed the knee to Baal" (*ESV*, 2001/2011). The knee is an example of the zone of purposeful action. It indicates that not serving Baal, as represented by bowing the knee, was an intentional act on the part of the seven thousand that the text references. Comparatively, verse 10 uses the phrase "bend their backs forever," about those from the people of Israel who God hardened (*ESV*, 2001/2011). The bending of the back is also a reference to the zone of purposeful action; however, in this verse, it suggests divine effort to stop their ability to take action.

In verses 8 and 10, there are several references to eyes and not seeing. Eyes and sight typically fall within the zone of emotion-fused thought. The zone of emotion-fused thought generally refers to understanding how something impacts the will, judgment, or core personality of the persons to whom it is applied (Robbins, 1996). In this passage, God causes the inability to see. God, then, is intervening in their attempts to understand and, resultantly, how that understanding informs their will, judgment, and core personality.

Verse 8b also refers to ears and hearing and figures God as working to frustrate these faculties in those who are unresponsive to his grace. The ears and hearing are a part of the zone of self-expressive speech. This zone reflects instances in which someone "dialogues with others in a form

of mutual self-unveiling" (Robbins, 1996, p. 31). As with seeing, God worked to frustrate the Israelites' self-expressive speech. God was working to interrupt how those who had not received His grace expressed their understanding of themselves.

On the face, the bestowal of grace and the hardening of the unreceptive could be opposing actions; however, this textual analysis might suggest that the two actions are intertwined. Romans 11:6 indicates that the grace offered to the elect does not come through works. At the same time, Romans 11:8 and Romans 11:10 figure God as acting in ways that work to frustrate the actions and core personality of those who have not responded to his offer of grace. Might hardening be a divine work of grace, whose intention is to disrupt the actions, understanding, and self-expression of the unresponsive to point them to God's grace?

These reflections suggest that isolating graciousness in leadership may be a more dynamic process than merely identifying a set of actions that a leader takes. If hardening and grace could both potentially be works of grace, how does one distinguish between punitive leadership and leadership that is implementing purportedly punitive actions to facilitate positive ends? Míguez (2012) suggested that God's grace and justice share the same goal. He argued that Paul's concept of grace is best understood not by asking what grace is, but by focusing on what grace does: enact divine justice (Míguez, 2012). This prompts consideration of the role that just intention plays in determining whether a leader is leading graciously or not.

Discussion

Drawing from the inner texture analysis of Romans 11:1–10, three potential dimensions of gracious leadership arise: an inclusion-oriented definition of the in-group; leader foreknowledge arising from an analysis of potential in a covenantal context; and, the need for just intent as a framework for bestowing grace or working to harden followers. As understood in Romans 11:1–10, these potential dimensions primarily describe the instances in which gracious leadership may be particularly efficacious but do not necessarily specify the actions that a leader displays. In some cases, these potential dimensions suggest an enhancement to current organizational approaches to these topics.

Redefining the In-Group with Inclusion

In-group and out-group affiliation plays a vital role in leader–follower interactions and group member to group member interactions. Buttlemann et al. (2013) proposed that in infancy, people privilege in-group members over out-group members in their interactions. Greenaway et al. (2015) posited that in-group association (shared identity) is critical to communication effectiveness and leadership efficacy. They found that leaders who cultivated a sense of shared identity with those they attempted to influence were both perceived to be more effective and were more effective, as measured by the degree to which those they attempted to influence responded positively to their endeavors to shape their actions or perspective (Greenaway et al., 2015).

If, as argued earlier in this paper, the bestowal of grace and the facilitation of hardening are both working to bring about God's justice to the fullest extent, then Romans 11:1–10 offers several fascinating insights as to how people should implement gracious leadership. Effectively, where Romans 11 is concerned, there is no out-group among the Israelites. Insomuch as God has not rejected Israel and "all Israel will be saved," from God's perspective, there seems to be an in-group, all Israel, and an innermost group, the elect (*ESV*, 2001/2011, Romans 11:2; Du Toit, 2015). This reality suggests that gracious leadership shifts the in-group and out-group paradigm from the perspective of social identity formation. However, it also suggests that a differential approach to leading people based on their status as a part of the in-group or innermost group may be a normative part of what it means to lead graciously. God sought to frustrate the identity formation of those who have not obtained His grace while bestowing His favor to those who had obtained his grace. Both actions, hardening and showing grace, flowed from his foreknowledge of his people and represented attempts to restore peace.

Romans 11 appears to suggest that a part of leading graciously is an assumption of some degree of social identity with those a leader aims to influence. Insomuch as Israel's status as a part of the elect depended upon whether or not they choose to accept God's grace and thereby fully embody the identity of being elect, Romans 11 suggests that they have a significant degree of agency in determining their status as a part of the in-group or innermost group. It also indicates that the boundaries between the in-group and innermost group should be porous. A goal of gracious leadership is to increase the number of people in the in-group. In light

of this goal, gracious leadership may be best implemented in instances where the factors that determine whether a person is in the in-group are malleable and both leaders and followers have agency in determining a person's position in the group.

Assessment of Potential

Paul argued in Romans 11:2 that God had not forgotten His people, Israel, since He foreknew them. To suggest that gracious leadership is based on its leader's foreknowledge is to prompt the question of what the leader knows that would inspire the bestowal of grace? Aquinas offered a starting place for evaluation when he worked to reconcile Romans 11:26's declaration that "all Israel will be saved" with God's holiness (*ESV*, 2001/2011, Romans 11:26; Brand, 2013). The only way that Aquinas could reconcile the two was to appeal to the Jews' "potential holiness" (Brand, 2013, p. 31). Might the assessment of potential serve as a critical facet of the kind of foreknowledge needed to enact gracious leadership?

Himes (2019) posited that Romans 11 demonstrates a four-fold process towards Israel's salvation, the final phase of which extends beyond the salvation of "all Israel" to Israel's reclamation of its vocation to publish God's glory to the world. As in Paul's time, it is not currently the case that Israel *en masse* leads the proclamation of the gospel to the world. As such, this fourth stage in Israel's salvific history points to a period of potential, as yet unachieved. If Himes' (2019) perspective is correct, then the Romans 11 pericope assumes a long-term view of Israel reaching the fourth stage in the group's progress toward group-wide salvation. This fact might suggest that a long-term view of potential is compatible with gracious leadership.

Additionally, Israel's potential is ontological, in that it does not arise from its works, but God's foreknowledge of Israel based on his covenantal relationship with them through their Messiah. The fact that God's foreknowledge is said to apply to a class of people is also indicative of its ontological nature. Application of foreknowledge in this way suggests that a gracious approach to leadership would likely make its assessment of potential on an ontological basis.

An ontological approach stands in contrast to modern approaches to assessing potential. Church (2014) contended that professionals tasked with helping organizations address their need to develop worker potential range in their approaches to the work. Some organizations believe that

all workers have potential and build an employee development schema that correlates with that belief; other organizations focus their efforts on identifying and developing high-potential individuals (Church, 2013). He further suggested that there are three dimensions of potential, including a foundational dimension, growth dimension, and career dimension, and argued that organizations would be well-served to employ interventions at varying points in an individual's career and with differing degrees of impact (Church, 2014). Other approaches emphasized using personality traits to assess leadership potential (Hirschfeld et al., 2008; Sticker & Rock, 1998).

While there may be value in these tools and frameworks, an ontological approach to assessing potential offers a critique of leadership methods that seek to identify potential primarily based on performance or quantify potential by ranking it as high or low. It calls on would-be practitioners of gracious leadership to take a long view of a person's capacity to grow and from that perspective to determine the sort of leadership actions that will best enable them to fully develop. In some cases, those leadership actions may look like graciousness and in others, it may look like hardening. In either case, a focus on developing potential must be paramount. An ontological approach to assessing potential as a critical factor in leading effectively may also suggest that gracious leadership may be best utilized in contexts where a developmental approach is suitable to a group or organization's work—for instance, in instances where a group member makes an error, and it is unlikely to be detrimental to the group's mission or overall existence.

Just Intention

Colquitt developed an organizational justice scale that focused on measuring four dimensions of justice including procedural (process of and influence on decision-making), distributive (perceived outcome fairness), interpersonal (respect from authorities), and informational (information provided about procedures and outcomes) justice (Enoksen, 2015). Saadati et al. (2016) argued that there is a positive relationship between a worker's sense of organizational justice and their level of satisfaction and commitment to their work. Karam et al. (2019) proposed that a worker's assessment as to whether their direct supervisor is just has more impact on employee outcomes than their assessment of the organization as a whole. According to Burns and DiPaola (2013), organizational justice

had a positive and significant impact on organizational citizenship behaviors. Altogether, these findings suggest that leaders and organizations can harm their impact if leaders do not act or are perceived to not act not to be acting justly.

Romans 11 presents a nuanced view of justice and how to enact it as a part of gracious leadership. While Paul vehemently opposed the idea that God has rejected his people (Romans 11:2), he presented no objection, nor did he feel the need to explain the role God played in hardening His people (Romans 11:7). Paul presented God's hardening and bestowal of grace as normative actions. Scholars have suggested that both hardening and grace are necessary, redemptive, and work to fulfill God's justice, not undermine it (Brands, 2013; Johnson, 1984; Míguez, 2012). Since hardening can enact God's justice, God intends to use hardening to salvific ends that distinguish it from rejection. An analysis of grace, as demonstrated in Romans 11:1–10, suggests that a leader's intention to enact justice is critical in determining whether an action is in fact just. To that end, gracious leadership has as a primary and, potentially, distinguishing dimension, the leader's intention to act justly.

Taken together, the impact that follower perceptions of how just a leader is and Paul's emphasis on how God's justice manifests God's grace has important implications for how gracious leadership is to be understood and points to a critical context in which it may be most effectively implemented. In emphasizing the need for just intent, a gracious approach to leadership calls upon leaders to move beyond simply enacting the letter of the law where justice is concerned to embodying its spirit by requiring leaders to ensure that the rationale for their actions is just, not just the act itself. Furthermore, Paul's reflections on how gracious and just leadership can be experienced through hardening—a seemingly unjust act—invites leader and follower alike to consider that grace in leadership can appear ungracious. This is not intended to suggest that a grace-based approach to leadership aligns with the ethos that the means justify the ends; rather, that both action and intention have to be evaluated to best determine when gracious leadership has been or should be applied. Gracious leadership may be most effective when leader and organizational justice is a paramount concern but determining what actions are just requires nuance.

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PART II

Forming Grace Leadership

While understanding the variables and dimensions of grace is vital to implementing grace in leadership, analyzing the manner which grace is formed in both leaders and followers is no less fundamental. In other words, rather than simply identifying what Grace Leadership may be, this section suggests how Grace Leadership can be formed in both leaders and followers.

While this work is approaching grace from a uniquely Christian perspective, one should not think of the development of grace or its employment in a variety of vocational contexts as exclusively Christian. Rather, a firmly held Christian belief throughout the millennia is that God extends common grace to all. This common grace has implications for anyone, irrespective of whether they follow Christian faith or not. Mizzell's essay argues that by developing generosity, respect, action, compassion, and energy towards grace, anyone, through what Christians call common grace, can display gracious attributes irrespective of their views on faith or spirituality.

The practical outcome of this is that grace can be exercised by anyone as a reflection of the common grace that God extends to all. This suggests that every leader has a responsibility to create spaces of grace in their leadership spheres. Calahan's essay suggests five principles for leadership development. First, Grace Leadership leaves space for grace in the midst of wrongdoing. Second, gracious leaders care for others before caring for themselves. Third, Grace Leadership requires a purposeful choice to be gracious–it is not a natural response. Fourth, gracious leaders support

their words with actions and their actions are backed by words. Finally, while gracious leaders may have authority, they are keenly aware of where that authority comes from.

Puppo's essay highlights key characteristics of what a gracious space looks like in the development of David as a leader. First, gracious leaders are less concerned about the style of leadership that they are displaying and more about the character that their leadership is forming within them. Second, Grace Leaders allow grace to change them from the inside out rather than creating an outer façade of grace. Third, this display of grace to others is typically rooted in the grace that they have experienced. Fourth, this outward focus leads gracious leaders to lead for the sake of transformation in others. Finally, contrary to misconceptions about grace, gracious leaders do not overlook wrongdoing but rather confront that which is wrong to re-establish the space of grace.

The results of these essays are that a uniquely grace-centered leadership can be developed in leaders and followers. Welch's essay demonstrates that there are distinctive influences on not only leadership development in general but to all of organizational leadership theory. Grace Leadership, when compared to other forms of leadership—irrespective of how effective or pragmatic–shows that it provides results that are not possible through any other leadership approach. Additionally, Grace Leadership provides particular benefits to leading in the midst of liminality.

This all suggests that further research on the impact of grace in leadership has far reaching implications for the development and practice of leadership and followership. Certainly, it is not the purpose of this work to suggest that somehow Grace Leadership is the penultimate leadership theory, if one even exists. Rather, Grace Leadership influences on a broad spectrum across many different leadership styles and approaches.

CHAPTER 6

Grace for Everyone

Nathaniel Mizzell

Definitions for leadership have evolved over the past century. While scholars still do not agree on a succinct definition of leadership, they do agree that defining leadership is as complex as the process itself. Dynamic and effective leadership is a major attribute that sets successful organizations apart from those that are unsuccessful. If there has ever been a time that the world has needed the grace of God in leadership development, that time is now. The Bible reveals that the concepts of leadership and grace originated with God. Sadly, when humankind disobeyed God, the model for humans ruling over humans was established, and the Kingdom principle of leadership perfected by grace was perverted and abandoned. The question is not whether God is pouring out grace to meet the needs of today, the question is whether leaders will allow God's manifold grace to have the unrestricted flow required to advance leadership development through grace to make the world a better place for all

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to live. Therefore, this chapter will unpack the discipline of leadership development through the lens of grace to explore the potential value of applying common grace in leadership development to produce greater outcomes in a contemporary postmodern global context.

Developing a succinct definition of leadership has been quite difficult for theologians, scholars, and practitioners. Upon wrestling with the concept of leadership, Engstrom (1976) concluded that leadership is an elusive quality, if it is a quality at all. Traditionally, scholars have viewed leadership as a leader's influence over followers (Van Velsor et al., 2010). However, the Biblical account of creation reveals that the concepts of leadership, followership, and grace originated with God. As the grand orchestrator of creation, God first revealed Himself to be a gracious leader when He mandated order amidst an empty and formless chaos (Gen. 1:2–3). When God created humankind in His image, He ordained humans to follow His paradigm in ruling over the habitat that God had created as the dwelling place for all life (Gen. 1:26).

Genesis 2:15 further discloses that work is a communal grace gift from God. God's intention for work is part of His plan for humanity and becomes a basis for principles of leadership and followership. However, nowhere in God's cultural mandate is the principle of humans ruling over humans found. Rather, a precedent for leadership development driven by grace emerges in that humankind in its entirety is created in God's image and likeness (Gen. 1:27). Sadly, when humankind disobeyed God, the model for humans ruling over humans was established (Gen. 3:16), and the Kingdom principle of leadership was perverted and abandoned. Therefore, this chapter will unpack the discipline of leadership development through the lens of grace, to explore the notion of applying a theology of common grace in leadership development to produce greater outcomes in a contemporary postmodern global context.

Leadership Development

Leadership and followership are key elements of any organization. The definitions and meanings established for leadership and followership within an organization impacts culture, communication, and collaboration between its leader(s) and follower(s). Scholars and practitioners have attempted to define leadership for many years. According to Northouse (2016), scholars began researching the contemporary phenomenon of

leadership around 1900. Rost (1991) discovered over 200 varied classifications of leadership when examining material printed between 1900 and 1990. Additionally, Winston and Patterson (2006) found 160 articles and books containing a definition, a scale, or a construct for leadership. The prevailing definitions for leadership between 1900 and 1930 emphasized control and centralization of power through domination (Northouse, 2016).

The trait theory, which emphasizes influence and the personality traits of the leader emerged during the 1930s (Northouse, 2016). The group approach, developed beginning in 1940, focuses on the behavior of the leader when directing followers (Hemphill, 1949). During the 1950s, leadership was defined based on three different themes: (1) group theory; (2) the development of group goals; and, (3) a leader's ability to influence overall group effectiveness (Northouse, 2016). Scholars galvanized during the 1960s and leadership was largely defined as a behavior which influences followers toward shared goals (Seeman, 1960). The basis for defining leadership in the early 1970s emphasized the organizational behavior approach, which focused on the accomplishment of organizational and group goals (Rost, 1991). However, the definition with the most impact during the 1970s developed by Burns (1978) asserted the following:

> Leadership is a reciprocal process of mobilizing by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, to realize goals independently or mutually held by both leaders and followers. (p. 425)

During the decade of the 1980s, scholars and practitioners defined leadership in many different ways. Some defined it as a leader getting followers to do what the leader wanted to be done, while others defined it as influence without the use of coercion (Northouse, 2016). Burns (1978) uniquely defined it as a transformational process where a leader or leaders and followers encourage higher levels of motivation and morals in one another. Since the advent of the twenty-first century, leadership has primarily been viewed as a process where one or more people influence a group of people to accomplish a collective objective (Northouse, 2016). According to Yukl (2013), influence is the very essence of leadership. While scholars still do not agree on a succinct definition of leadership, they do, however, agree that defining leadership is as complex as the process itself (Northouse, 2016).

Understanding Leadership Development

Dynamic and effective leadership is a major attribute that sets successful organizations apart from those that are unsuccessful (Engstrom, 1976). Northouse (2016) suggested that leadership is contextual and that many different approaches and theories to the discipline of leadership exist. While the trait approach to leadership advocates leaders are born, scholars and practitioners overwhelmingly agree that leaders emerge within the context of organizational systems of leadership development (Kouzes & Posner, 2012).

Van Velsor et al. (2010) highlighted the importance of distinguishing between leader development and leadership development. They asserted that leader development expands the aptitude of performance in leadership roles on an individual level, while leadership development involves the collective efforts of an organization to foster direction, alignment, and commitment through leadership programs. Van Velsor et al. made several assumptions in their approach to leader development. The first assumption was that the roles and processes of leadership cover a broad spectrum. The second assumption was that systems are equally effective depending on the desired outcomes. The final assumption was that people can increase their capacity to lead outside of a company's internal development processes (Van Velsor et al., 2010).

Avolio and Hannah (2008) clarified that while the development of leaders is a stated goal of most organizations, no valid organizational framework, theory, methodology, or system exists for producing leaders. Van Velsor et al. (2010) added that a system is much broader than a program and encompasses all aspects of the organization that contributes to producing effective leaders. Many organizations believe they can experience the full benefit of leadership development based on biblical constructs. For instance, Bekker (2009) pointed out that true conversion to humility in the context of leadership development starts and ends with God. Similarly, Engstrom (1976) asserted that all truth, including the truth about developing leaders, originates with God. The Bible also conclusively teaches that leadership development begins at the point of a relationship with God (Gen. 1:26; Wanner & Huizing, 2017).

Transformational, authentic, and servant leadership are three approaches founded on the principle of relationship at their core (Northouse, 2016). Performance improvement, succession management, and

organizational change each stand a better chance of being transformational when rooted and grounded in authentic servant relationships (Geiger & Peck, 2016). According to McCauley and Douglas (2004), relationships are a rich source of assessment, challenge, and support, and therefore, serve as a powerful driver of learning and development. For instance, Paul was empowered to contribute to Timothy's development as a leader by leveraging their relationship to teach, coach, mentor, provide ongoing feedback, and facilitate the design, development, and implementation of the vision for the future of the Church (Engstrom, 1976).

A Biblical Construct for Leadership Development

Engstrom (1976) asserted that good leadership evolves from rightly synthesizing and applying valid management principles and human relations. Geiger and Peck (2016) suggested that conviction, culture, and constructs are required to develop leaders consistently and intentionally within organizations. According to Geiger and Peck, conviction is a God-initiated passion that fuels a leader and organization; culture is the shared beliefs and values that drive the behavior of a group of people; and constructs are systems , processes, and programs which contribute to developing leaders. They further asserted that conviction without constructs result in frustration, constructs without culture result in exhaustion, and constructs without conviction results in apathy (Geiger & Peck, 2016).

According to Geiger and Peck (2016), Moses and Joshua, his successor, serve as an example of conviction for developing leaders in one instance and a lack of conviction in the other. They noted that while Moses was gripped with a conviction to develop Joshua as a leader, Joshua failed to identify and develop anyone to lead after his death. Subsequently, after Moses died, God immediately identified Joshua as the new leader and instructed him on how to lead the people effectively (Jsh. 1:1–9). However, because Joshua was not passionate about developing leaders to succeed him, a divisive attitude led to everyone doing what they believed to be right (Jdg. 2:6–15), the people transitioning into the period of the Judges, another generation rising up who did not know the Lord, and God's chosen people eventually desiring a king like all the other nations (1 Sam. 8:1–9).

According to Blanchard and Hodges (2005), Jesus stands as the greatest example of a leader who possessed a conviction to develop leaders who impacted culture through effective constructs. They also noted that the characteristics of all successful leadership development attempts to model the leadership style of Jesus either knowingly or unknowingly (Blanchard & Hodges, 2005). They further noted that Christians have more in Jesus than just a spiritual leader but also a practical and effective leadership model for all organizations. They focused on the four components of the heart, head, hands, and habits of leaders to highlight the transformational appeal of developing leaders within any organization (Blanchard & Hodges, 2005). Kouzes and Posner (2012) argued that the characteristics and qualities of great leadership are consistent across different types of organizations. They further posited that all extraordinary leaders who spawn other leaders model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the hearts of the leaders they develop (Kouzes & Posner, 2012).

Apprehending God's Amazing Grace

Grace is an abstract term that the Christian Bible defines in many different ways. In Ephesians 3:8, grace is described as the favor and privilege entrusted for proclaiming the unending, boundless, fathomless, incalculable, and exhaustless riches of Christ which no human being could otherwise discover. First Peter 4:10 describes manifold grace as many-sided with extremely diverse powers and gifts.

From a Biblical viewpoint, the Church should be an incubator for producing and releasing leaders into the world gifted with the grace of God to lead in a manner that makes the world a wealthier place to live. Wealth in this context does not pertain to money or worldly possessions, but courtesy, politeness, goodness, decency, respect, and quality of life. Geiger and Peck (2016) explained that as the locus for leadership development, the church is responsible for the formation, development, and launching of leaders into the world infused with the grace of God to impact positive change. Within a contemporary context, there are several different common uses of the word grace including beauty, elegance, charm or good manners, honorable titles, or, more commonly in religious circles, a gift bestowed by God to save humanity from sin and judgment. However, according to Thomas and Rowland (2014), the target of grace, as applied in leadership development through doing good to

others and demonstrating empathy and sympathy in a pragmatic environment requiring decision-making and judgment, is the objective of the Christian leader with a trained eye. In this context, grace involves showing compassion, kindness, goodwill, generosity, and benevolence towards stakeholders within an organization and society as a whole (Thomas & Rowland, 2014). In other words, in everything, a Christian leader must do to others what they would have others do to them (Mt. 7:12).

An Argument for Common Grace

Some theologians have taken it a step further and suggested that a doctrine of common or universal grace makes a strong biblical case for engaging the culture while embracing the gospel (Whelchel, 2017). According to Whelchel (2017), there is a biblical precedent for believers cooperating with those of other beliefs. This view is consistent with the teaching of Luke 6:31 to treat people the way one would want to be treated. Welchel argued that common grace serves God's greater purpose of saving grace and demonstrates God's goodness, mercy, justice, and glory. Whelchel further suggested that common grace is common because it is universal, and it is grace because it is undeserved and given by a benevolent God. Grasping the concept of common grace is imperative for Christian leaders if they are to understand how God wants to use them more fully and effectively in the area of leadership development.

Grace, according to Baldoni (2019), on a human level, is about perspective. Baldoni viewed grace as a fundamental component of service that all great leaders must model for the benefit of those around them and spread to society. According to Baldoni, grace is made actionable through the virtues of love, sacrifice, truth, and courage. Grace is the motivation that drives a leader to act upon what they know is right to do, and it becomes the inspiration for treating individuals with generosity, respect, and compassion (Baldoni, 2019). Grace further manifests as action in the name of others and energizes a leader to act in a manner that serves the greater good of others. To help understand grace better and encourage Christian leaders to apply it intentionally in leadership development, Baldoni used the five components of generosity, respect, action, compassion, and energy as an acrostic to explore grace more fully.

Generosity

This component seeks to consider how to make the world better while seeking openings to invest in others. It interprets challenges as instructional experiences, and it bases decisions on what is in the best interest of the organization and its stakeholders (Baldoni, 2019). Generous leaders give of themselves unconditionally and leverage who they are and what they can do to benefit others. Gracious Leaders employ a selfless approach to life; they share their time, talent, knowledge, and power (Baldoni, 2019). However, this goes beyond just an introspective response. Rather, generosity requires understanding and empathizing with others (Benham & Murakami-Ramlho, 2010). As one understands the roles and relationships that are expected in a particular context, one can build a respectfulness where generosity becomes a communal act (Benham & Murakami-Ramalho, 2010). Generosity is contagious because it emanates from an abundant heart (Baldoni, 2019). A selfless leader can find something of value to share with others, even amid personal adversity. A generous leader looks for ways to turn a no into a yes, a negative into a positive, and a loss into a win. This is why generosity is at the heart of social action that focuses on the least and disenfranchised rather than what is best for everyone (Benham & Murakami-Ramalho, 2010).

Respect

In leadership development , respect places everyone on a level playing field because its focus shifts on what separates and instead focuses on the best in and for others (Baldoni, 2019). Basic humanity is recognized at both the individual, communal, and humanity levels that develops a natural humility in the leader (Baldoni, 2019). According to Baldoni (2019), respect is fundamental to human dignity, and how it plays out in a leader's life is a reflection of God's grace at work. While misuse of respect can lead to paternalism (Bedi, 2020) or gender inequality (Fung, 2015), at its best, respect leads to organizational strengths. Respect can lead to greater collaboration in the midst of diversity and even conflicting perspectives (Ferguson, 2011). Respect honors others, as well as oneself, in a spirit of honesty, integrity, and dignity. Self-awareness opens the door to respect for others. In the context of leadership development,

self-awareness grounds a leader in awareness of personal limitations due to culpabilities, habits, and blind spots, as well as the ability to leverage strengths and opportunities to contribute to the growth and maturation of other leaders (Baldoni, 2019).

Action

While grace in action is spiritual at its core, it cannot remain theoretical or ethereal; it only works when activated. However, this intentionality of action requires one to be committed to learning, patience over time, and the effort required (Ly, 2015). Baldoni (2019) reasoned that love, sacrifice, truth, and courage are virtues made actionable by grace, in addition to being essential in leadership and its development. Truth is fundamental to human survival (Baldoni, 2019). Absent the ability to discern real from unreal and truth from untruth, leaders run adrift (Baldoni, 2019). To identify reality in concert with truth empowers a leader to humanize grace in the development of others as leaders. To this end, action practices ways to incorporate grace in serving others as a leader (Baldoni, 2019). As leaders intentionally teach and influence followers by focusing on the follower's unique personality and characteristics, leaders can develop activities that synthesize theory and practice for the follower's benefit (Gregorutti et al., 2017).

Compassion

This component is a "sympathetic consciousness with a desire to alleviate the distress of another" (Merriam-Webster, 2001). Baldoni (2019) asserted that compassion essentially means a passionate concern for others. However, according to Baldoni (2019), passion must be conjoined with a sense of others from a communal perspective. Such a connection comes from an understanding that everyone is flawed and vulnerable, but, from a biblical perspective, people are wondrously and fearfully made by God (Ps. 139:14; Baldoni, 2019). This necessarily requires not just an increase in intellectual understanding of compassion but a deepening of emotional intelligence (Paakkanen et al., 2021). In the context of leadership development, compassion focuses on commonality as human beings and seeks to meet the need of others above and beyond the needs of the leader.

According to Baldoni (2019), compassion bridges the gap between differences, is collaborative, and sees challenges in the workplace as moments for learning as opposed to blaming. However, this is not focused on others like the leader but rather the leader focusing on those suffering, in trouble, or unlike the leader (LaMothe, 2012; Wollenburg, 2004). Forgiveness and mercy are components of compassion. Compassionate leaders make a conscious effort to go high when others choose to go low. True compassion entails genuine and authentic concern for the wellbeing of others regardless of the situation or circumstance, and it forms the life of a leader with a constant awareness of the importance of extending grace to others (Baldoni, 2019). This compassion then is anchored in a radical hopefulness that, not only situations but, people can change for the better given proper opportunity (LaMothe, 2012).

Energy

This final component relates to the strength and vitality that animates purpose and translates what leaders want to do into what they end up doing (Baldoni, 2019). Both psychological and physiological variables are at work in creating this liveliness and dynamism in an individual (Rodríguez-Carvajal et al., 2019). According to Baldoni (2019), energy is like caffeine in that it revs one's internal engine so that they can stay the course when times get tough while continuing to embrace and enjoy the course when things are going well. This can be identified even at the daily level as self-regulated behaviors throughout the day can lead to higher levels of energy the following day (Rodríguez-Carvajal et al., 2019). As a leader, finding sources of energy from within is essential to making grace come alive experientially in the life of a leader as well as in the lives of countless others (Baldoni, 2019). However, due to the finiteness of humanity, finding sources of renewal, rest, and other forms of support systems and practices are necessary to restore energy (Chandler, 2009). Energy emerges from inspiration to become inspiring for others. In other words, energy is a form of grace contagious to anyone in the vicinity of a leader with charisma.

Grace renews itself through practice as well as by taking in life, doing one's best, enjoying the highlights, mourning the losses, and doing so in the full spirit of life (Baldoni, 2019). In forgiveness, mercy, joy, and humor, grace draws energy from a positive outlook and an abundant mindset (Baldoni, 2019). A leader's commitment to demonstrate grace

spills over into other areas because it becomes an overall approach to life. Baldoni (2019) proclaimed that grace, in all of its dimensions, is a value that has fallen on hard times. A revival of grace would have significant influence on personal, professional, and public discourse levels.

The Theology of Common Grace

The Bible speaks of God's manifold wisdom in Ephesians 3:10, and His manifold grace in 1 Peter 4:10. According to Haymond (2016), the theory of common grace explains much of the good found in a fallen world, while also explaining why fallen humans do not act worse than they do. While all theologians do not agree on the concept of common grace, Haymond provided valuable information on the history of the doctrine. Haymond explained that while the concept goes as far back as Augustine's identification of a grace that allows humanity to exist, Augustine did not acknowledge it as common grace. While Calvin, according to Haymond, developed the doctrine more fully than Augustine, he is also not credited with coining the term that was later adopted by the Dutch theologian Abraham Kuyper as common grace. However, by qualifying repetitive blessings in life as part of God's grace, Calvin made a credible argument that God, through His divine will governs life in its entirety (Haymond, 2016).

The concept of common grace, according to Haymond (2016), provided Calvin with a reason for the positive works of totally depraved humans without lessening gifts of God to unbelievers but was not considered the same as God's saving grace. The Reformers did not see the different displays of grace as initiating from two different graces of God; rather, they believed that God revealed grace in diverse ways for different purposes (Haymond, 2016). Haymond explained further that common grace is considered as such because it applies universally to God's people as well as to other peoples. It is noteworthy to clarify that the commonality discussed rests solely upon the human side of the grace equation because no aspect of God's grace can be considered common. Haymond further noted that the blessings that are unmerited and sovereignly bestowed by God are distributed commonly across humanity. According to Haymond, common grace, therefore, is the general favor of God applied to humanity in any manner of unmerited blessings.

Haymond (2016) surmised that the doctrine of common grace explains why rain falls on the just, as well as the unjust (Mt. 5:45), and why

nonbelievers, who are hostile to God and unwilling to obey him (Romans 8:7–8), are nevertheless able to do great things that benefit all mankind. In other words, common grace is behind "every good gift and every perfect gift…from above, coming down from the Father of lights, with whom there is no variation or shadow due to change (*English Standard Version*, 2016/2001, Jm. 1:17). This obviously includes every good thing that no one deserves. This is what makes the manifold wisdom (Eph. 3:10) and grace (1 Pt. 4:10) of God ultimately inconceivable to mortals, including the redeemed of the Lord.

According to Keller (2011), the doctrine of common grace provides an understanding of God's goodness in all of creation and empowers Christians to pursue missions with love in a fallen world. Interestingly, grace is a gift that flows out of God's love for the world in its entirety. Accordingly, Keller noted, common grace is a non-saving grace at work in the broader reaches of human cultural interaction. Keller further proclaimed that due to a void of an understanding of common grace, countless Christians would fall prey to many misconceptions. Keller's view is consistent with an understanding that God's manifold wisdom and grace reaches beyond the redeemed of the Lord and extends to the entire human race.

Undoubtedly, preunderstanding and presuppositions have the potential of clouding the view of devout Christians as it relates to any theological topic. Vanhoozer (1998) cautioned that preunderstanding and presuppositions are not always correct. Vanhoozer labeled this attitude as the kind of pride that encourages one to think they have the correct meaning before making the appropriate effort to recover the truth. According to Vanhoozer, pride does not listen, because it already knows.

The Multifaceted Needs of the World

Since its inception, there has been an expectation for the Church to address social issues in the world. Cole (2010) presented a compelling argument that poverty, economic crises, global inequality, gender identity, same-sex and gender rights, and changes around the traditional views of marriage will influence, shape, and challenge leaders across all spectrums of society. The question is not whether God is pouring out grace to meet the needs of today; it is whether leaders will rightly interpret and allow God's manifold grace to have unrestricted flow so that leadership can be developed through the lens of grace and the world can experience the manifold wisdom, grate, and power to become a better place for all to live.

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CHAPTER 7

Creating a Gracious Place

LaShaunda S. Calahan

Decisions produce alignments with one perspective and not the other. The importance of creating an atmosphere for grace lies in the opportunity to learn from experiences through self-reflection. Grace, as unmerited favor, is plausible in leadership and leader development, moving from simple to more complex skills, emotional, and metacognitive growth. Creating a space for grace takes the opportunity to view leader and leadership development from a biblical perspective. Through the exegesis tool of inner texture analysis, the pericope of John 8:1-11 revealed the presence of self-efficacy and selflessness in the narrative to identify six contemporary leadership principles. Alongside the variables, the pericope examined two dimensions of grace-fed leader and leadership development (inclusion and justice). Believers are to be selfless, sacrificial, and practice inclusionists as they consider the needs of others while imparting fairness and justice when effectively wielding bestowed power. Incorporating grace into leader/leadership development can strengthen organizational relationships, decrease negative emotions, and support truth and connectivity. The inner texture analysis revealed an essential message for

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leader and leadership development about the importance of creating a grace-fed atmosphere from careful management of words and actions, and care of human resources, where leaders improve alongside followers.

Grace is a concept most of the public is familiar with but finds itself nascent in the context of global organizations and leadership. Multiple definitions of grace have breached the world's stage of religion and academia. The study of leadership practice defines grace as "doing good to others and demonstrating kindness in a pragmatic environment requiring decision-making and judgment" (Thomas & Rowland, 2014, p. 99). Grace has roots in the Christian tradition as God's unmerited favor (Sells et al., 2009). Grace is also wrapped tightly with justice, a yin-and-yang pairing that promotes "balance, safety, freedom, and responsibility within a relational dyad" (Sells et al., 2009, p. 208). Boesser-Koschmann (2012) posited that the capacity of grace could help endure life's challenging moments. Grace carries the burden of the second chance to alter behaviors and transform an individual or group into contributing members of the team/society. Moments of grace exist between acts of compassion and forgiveness . Compassion and forgiveness are considered characteristics of grace in organizational culture (Thomas & Rowland, 2014).

Leadership theorists have predominantly been concerned with identifying potential leaders and developing leadership traits without considering the Scriptures. Grace is evident in the model of leadership Jesus used to develop His disciples. Collinson (2005) noted that Jesus modeled intentional, informal relationships grounded in community that remained focused on people. Thomas and Rowland (2014) echoed similar attributes seen in participative leadership, "grace and kindness can be perceived…in being considerate, treating staff fairly, and demonstrating integrity" (p. 104). Creating a place for grace in leadership has historical, biblical, and cultural relevance inside the modern leadership development framework.

Inside the Gospel of John

The Gospel of John is a biographical narrative concerned with the deeds of Christ (Minear, 1991) that targeted the humanness of the reader (Klink III, 2016). John placed particular emphasis on the deity of Christ (Packer & Tenney, 1980). John explained "how Jesus acts on behalf of God in the human story" (Klink III, 2016, p. 81). Researchers consider the book of John an oral tradition set in late first-century or early second-century Palestine (deSilva, 2018; Klink III, 2016). The structure of the Gospel of John is profound; it does not provide direct dates, places of origin for the narrative, identify a specific audience, or confirm the assumptions of theologians (deSilva, 2018; Klink III, 2016). John wrought to construct a "particular ethos for the Christian communities, an ethos marked by love, mutual help and service, and unity" (deSilva, 2018, p. 352). John is seeking the ideal reader, who will respond positively to all the cues and invitations given in the story (deSilva, 2018). John's audience, commonly called the Johannine community, was reconstructed from the language within the narrative (deSilva, 2018). Klink III (2016) summarized, "It is better to assume that the Gospel was intended for a broader readership and was intended to cooperate with the general witness of early Christianity" (Klink III, 2016, p. 65). John spoke to his intended audience in 20:31 when he mentioned the purpose of his writings was to transform unbelievers. John's acknowledgment of the audience allows the message to be timeless and relatable to the human experience. At best, the Gospel of John is allusive and commonly referred to as the Johannine Problem, where everything known about the narrative is disputable (Klink III, 2016). John firmly asserted that Jesus is the One sent by God. He is God that became man; God with us.

Johannine Community

Although all four Gospels are interpreted through the lens of a reconstructed audience, John has "almost required that it receive the most robust and detailed reconstruction," earning it the title of the Johannine community (Klink III, 2016, p. 61). Jesus was inclusive; He taught "all the people" that came (*English Standard Version*, 2001/2011, Jn 8:2). The pericope depicts the various classes of the community in those who gathered; followers (v. 2), leaders (v. 3), and outcasts (v. 3). The Old Testament relied heavily on the Mosaic Covenant to determine what

was acceptable communally. The observance of the Mosaic Covenant was under the watchful eyes of the scribes and Pharisees. The Jews did not worship or behave as their unbelieving neighbors, the Romans. The scribes were the scholars of Jewish Law, and the Pharisees were widely respected model Jews committed to the law (Alexander & Alexander, 1999). Some of the tension between the Pharisees and Jesus was founded in keeping collective holiness that had no room for blasphemy (deSilva, 2000)—Jesus had called Himself the Son of God (Jn. 5:18) and for this they sought to kill Him.

The 1st-century culture was built on honor, patronage, kinship, and purity (deSilva, 2000). The pericope explores purity laws and judgment. A portion of Scripture provides extensive comments on "how purity is lost and how it is to be regained" (deSilva, 2000, p. 241). Purity codes were a way of making sense of one's culture; they dictated what was acceptable, proper, and clean. Purity codes defined how things ought to be and instituted a fear for those things out of order (deSilva, 2000). This created cultural pollution. The community believed God would remove His blessings when pollution had not been atoned (deSilva, 2000). The pollution spoke to crossed boundaries; it encompassed a person's identity (deSilva, 2000). "These concepts were…essential for the creation and maintenance of group boundaries, ethos, and identity as the holy people" (deSilva, 2000, pp. 242–243).

Judgment and Grace

John expressed grace as part of Jesus' identity and ministry. The Gospel of John contains four mentions of grace in the prologue. The Greek translation for grace is *charis*—"the state of kindness and favor towards someone, often with a focus on a benefit given to the object; by extension: gift, benefit; credit; words of kindness" (Strong et al., 2001, p. #1653). The first mention of *charis* in John 1:14 as a description of Jesus, "full of grace and truth" (*ESV*, 2001/2011). The second mention is a double occurrence in verse 16, highlighting the results humanity receives from the fullness of God's grace through Jesus, "grace upon grace" (*ESV*, 2001/2011). The last mention in 1:17 is a repetition of v. 14 but presented as a contrasting statement—"the law was given through Moses: grace and truth came through Christ" (*ESV*, 2001/2011).

John 8:1–11 demonstrates two literary forms found in oral tradition: controversy and symbolic gesture (Minear, 1991). The scene is set on

the Mount of Olives, the place where Jesus rested while teaching at the temple (Lk. 21:37). Ben-Eliyahu (2016) identified two Old Testament biblical distinctions for The Mount of Olives that John's original audience would have related to within the narrative. The mountain carries a theme of crisis and judgment for the Gentiles (Zech. 14:4), and it symbolizes the revelation of God's glory for the Jews (Ezk. 11:23). John's retelling of the event exploits the common knowledge regarding the Mount of Olives as a significant location for the impending controversial test against Jesus. The Mount of Olives would eventually evoke judgment again as Jesus prepared for the cross (Lk. 21:37–38).

Methodology

An interpretive analysis is about learning the true nature of something through its relation to other things, gleaning from past and present voices (Gowler, 2010). In other words, it answers how the text affects every reader and hearer while accounting for possibilities of cultural interference that can distort the message delivered to the original audience (Henson et al., 2020). Robbins (1996) defined socio-rhetorical criticism (SRC) as "an approach to literature that focuses on values, convictions, and beliefs both in the texts we read and the world in which we live" (p. 1). SRC is like a flashlight used to understand the historical context and language inherently interwoven into the text. Robbins (1996) argued that all SRC resources are available to the interpreter, but they are doubtful to be used in one pericope. SRC offers five frameworks: inner texture, inter-texture, social and cultural texture, ideological texture, and sacred texture (Robbins, 1996). The review of the pericope uses SRC's inner texture analysis to negotiate the meaning of the discourse by excavating the layers of language within the text itself (Robbins, 1996) to explore the intersection of grace and leadership development. The frameworks can be independent of each other or work together to reveal additional textures within the pericope. Robbins (1996), the creator of socio-rhetoric criticism, suggested beginning with inner texture because it focuses on exegesis (reading out from the text) versus eisegesis (reading into the text), and it "is a way of trying to gain complex and intricate knowledge of the wording, phrasing, imagery, aesthetics, and argumentative quality of the text" (p. 5).

Inner texture analysis is used to search for truth. Inner texture uses a scientific, systematic, and holistic approach to inquiry and observation;

its purpose is to examine the medium of communication (Henson et al., 2020; Robbins, 1996). Inner texture uses six analysis methods (repetitive, progressive, narrational, open-middle-closing, argumentative, and sensory-aesthetic) to systematically review words, sentences, and paragraphs to understand textures and patterns within the text (Robbins, 1996). The pericope did not have results for progressive texture.

Repetitive Texture

Repetition occurs when a word is used more than once in discourse to help identify movement within the text (Robbins, 1996). Repetition can be found in topics, words, pronouns, conjunctions, negatives, or adverbs (Robbins, 1996). Ancient writings used repetition to add emphasis to the message (Henson et al., 2020). Robbins (1996) stated that repetition "introduces interpreters to the overall forest" (p. 8), allowing more insight. The pericope's repetition represents Jesus as the main character; in 10 of the 11 verses, He is named or given a title (Table 7.1).

Strong et al. (2001) added that the name Jesus is *lesous* (p. #2424) meaning Yahweh saves. Jesus as Savior is mentioned nine times out of the 10 verses. In the final verse Jesus is also called Lord. McKim (2014) defined Lord as an expression of complete commitment. Strong et al. (2001) explained that the underlying Greek etymology for Lord is *kyrios* (p. #2962), a term that addresses someone in higher status. The pericope repeatedly identifies Jesus as the Savior, and then He saved (v. 11) and was called Lord, implying the woman is committed to Christ. The repetition

Table 7.1 Repetition

1	Jesus					
2	He/Him					
3		woman	caught/adultery			
4	Him/Teacher	woman	caught/adultery			
5	You	woman				
6	Him/Jesus	her		bent	wrote	
7	Him/He			stood		sin
8	He			bent	wrote	
9	Jesus/Him	woman		standing		
10	Jesus	her/woman	condemned	stood		
11	Lord/Jesus	she	condemn			sin

shows the full capacity of the main character. There are seven repetitive instances for the woman which placed her as a character of interest. She enters the scene (v. 3) immediately after the narrator sets the context (vv. 1–2) as an imposter positioned to appear as the main character. A topic of focus for the narrator is the repetition of physical action used to position (vv. 3–10) Jesus as the main character. The scene opens with only Jesus and while others enter, the scene closes with only Jesus while everyone exits. The double mention of sin (v. 7, 11) reflects an additional theme.

From an analysis of repetitive texture, the actions of the scribes and Pharisees were intent on communicating with Jesus through the theme of various actions. What appeared to be a condemnable offense Jesus' actions created a place for grace. Scripture identifies that God's plan for humanity is to imitate Jesus (1 Pt. 2:21). Human transgressions are expected; the pericope highlighted how leaders, those who have authority, should respond to critics and transgressors. The last person in the temple was Jesus, the only sinless person among them, the only one who could throw a stone. He chose to give unmerited favor. The biblical model showed that providing grace was a choice that Jesus made because He knew that no one outside of Himself was sinless. Sin is repeated twice in the text, but with additional research, the Greek word has two different definitions. The Greek translation for sin, Strong et al. (2001, p. #361) (v. 7), is *anamartetos*, meaning never having sinned. The second sin (v. 11), *hamartano*, is defined as an un-repentive act contrary to God's will (Strong et al., 2001, p. #264). Jesus demonstrated viewing the circumstance from multiple vantage points; bent down (in alignment with the women's position) and standing (in alignment with the Jewish leaders). His response allowed self-awareness to enter the space (v. 9). Jesus demonstrated to those in His midst that sin was a part of everyone's life, from the oldest to the youngest (v. 9).

Leadership Principle #1

Lead by example and allow space for grace to cover even the most apparent transgressions. Grace is for everyone, and leaders can choose to bring resolution and justice to areas of dysfunction through the practice of grace.

Narrational Texture

Authors signify transitions in theme or breaks in consciousness through narrational units (Robbins, 1996). Each voice (narrator, character, or written text) contributes to the unfolding of "some kind of pattern that moves the discourse forward" (Robbins, 1996, p. 15). The voices within the text are key to identifying narrational textures (Robbins, 1996). The pericope has six narrational scenes (Table 7.2) derived from who spoke (e.g., narrator or character) or what is spoken (e.g., commentary or questions). Two scenes are narrated and depict context, character actions, and placement (vv. 1–3, 6, 8, and v. 9). The remaining scenes are reported speech consisting of an accusation (v. 4), two questions (v. 5 and v. 10), and one call to action (v. 7). The final scene (v. 10 and v. 11) introduced dialogue. The woman, who speaks only once, identified Jesus as Lord. The narrational pattern depicts voices followed by action.

Leadership Principle #2
Acknowledge the potential in a person to develop self-efficacy. Creating a place for grace includes providing the necessary motivation (or call to action) to make better choices. By believing in someone, they begin to develop the confidence to reach their fullest potential (Brookfield, 2013, Schunk, 2020).

Table 7.2 Narrational units

Vs	*Narrational unit*	*Narrational pattern*	*Type of interaction*
1	1	Narrator	Scene context
2		Narrator	Scene context
3		Narrator	Scene context
4	2	Reported speech (religious/legal leaders)	Accusation
5		Reported speech (religious/legal leaders)	Question
6	3	Narrator	Commentary
7	4	Reported Speech (Jesus/leader)	Response/Call to Action
8	5	Narrator	Commentary
9		Narrator	Commentary
10	6	Reported speech (Jesus/leader)	Question
11		Reported speech (leader/follower dialogue)	Response/Call to Action

Open-Middle-Closing Texture

The opening-middle-closing (OMC) texture represents the plot from the author's perspective. Henson et al. (2020) described four distinct traits of OMC. The first is shalom, the beginning or innocence of the narrative. The second trait is the middle or shalom shattered, where a crisis has entered the plot. The third element is shalom sought, signifying the protagonist's desire to restore shalom but with no success. The last trait is denouement, which is the final resolution, restoration of shalom, or the release of tension. OMC (Table 7.3) was identified within the six narrational units (Table 7.2). Each unit provides a shift in how the message was delivered through the narrational use of voices.

The audience experiences shalom when Jesus returns to teach among the gathered (vv. 1–3). An interruption in the teaching presents tension; the cultural leaders create a disturbance by public shame (v. 3). This woman was brought to Jesus as physical and undeniable evidence of cultural pollution, undesirable behavior (v. 4). This offense was "off the purity scale entirely" and only "the death of the guilty would suffice to expunge the pollution" (deSilva, 2000, p. 268). To not stone such a women (v. 5) would bring a loss of God's favor upon them (deSilva, 2000). The release of tension arrives when no one (v. 11) condemned her but judged themselves and left the temple (v. 9). The denouement is in verses 10 and 11 when the women accepts the gift of grace.

Grace allowed room for what culture categorized as an "off-the-scale" offense. The scribes and Pharisees expected to entrap the blasphemous

Table 7.3 OMC texture

Vs	*Narrational unit*	*OMC*	*Texture*
1	1	Open	Shalom
2		Open	Shalom
3		Open	Shalom
4	2	Middle	Shalom Shattered
5		Middle	Shalom Shattered
6	3	Middle	Shalom Sought
7	4	Middle	Shalom Sought
8	5	Middle	Shalom Sought
9		Middle	Shalom Sought
10	6	Closing	Denouement
11		Closing	Denouement

Jesus. The Jewish cultures goal, however, was for the broken boundaries to be restored and God's favor to not be removed. "Purity has to do with drawing the lines that define the world around us" (deSilva, 2000, p. 243). When policies and procedures have been overlooked, broken, and outright violated, the organizational culture demands that order be restored, chaos be removed, and the ship uprighted. In the Jewish community, some things are unclean (a corpse), and some people (adulterers) are unclean and capable of "transmitting their uncleanness" (deSilva, 2000, p. 244). The Israelite micro-culture would need to have God's favor restored by adhering to the Mosaic Covenant, which required stoning of the woman and the man caught in adultery (deSilva, 2018). Without both parties, Jesus knew their intent was not honorable.

Leadership Principle #3
Leadership is an affair of the heart. Essential for leadership development is advocating for a response or call to action that removes chaos and releases tension and strife, requiring listening and understanding the context and content of the audience (Kouzes & Posner, 2010). The pericope modeled the selfless behavior of Jesus towards the accused women, the care of people came before Himself.

Argumentative Texture

The authors' ability to use literary devices to get the hearer to respond in a predetermined direction represents its argumentative texture (Robbins, 1996). The goal of argumentative texture analysis is to discern the author's argument in presenting the text to the ancient audience (Henson et al., 2020). The discourse will present a particular viewpoint or assertion and then produces logical "reasons, clarified through opposites and contraries" (Robbins, 1996, p. 21). John opened the pericope with all the people gathering to solidify the legal proceeding that was to come (Klink III, 2016). Jewish custom required witnesses to raise their hands before a stoning could happen (Dt. 13:9), and with the introduction of the scribes, the reader is prepared for the legal tension ahead (Klink III, 2016). Identifying the presence of a thesis, rationale, contrary, restatement, analogy, a testimony of antiquity, and conclusion assist in knowing the authors' reason for the discourse (Henson et al., 2020). All seven elements can be present to identify argumentative patterns or only a few.

The scribes and Pharisees delivered to Jesus only the accused adulterous woman (v. 4); the adulterous man was not present. The thesis is about what the legal and spiritual authorities could do to tempt Jesus into contradicting the Mosaic Law or Roman law, which did not give Jews the authority to condemn someone to death (Alexander & Alexander, 1999). The scribes and Pharisee's intention behind interrupting Jesus' teaching was to have a reason to accuse Jesus directly of a crime (Klink III, 2016). "It is Jesus who is on trial as the named defendant" (Klink III, 2016, p. 392). Breaking Roman law would give substance for Roman courts to judge Him; breaking Jewish law would give substance for the Jewish community to dishonor Him, therefore, allowing cultural power and authority to remain with the scribes and Pharisees. The person they asked to judge (v. 4) was being tested (v. 6), and their (scribes and Pharisees) actions revealed real intentions (Klink III, 2016). The scribes and Pharisees provided as their rationale the law of Moses (v. 5). Jesus offered a contradiction by writing with His finger in the dirt (v. 6) instead of verbal speech. The scribes and Pharisees continued to restate the question (v. 7), and Jesus offered a double contradiction by asking for the first stone to be thrown and then returning to write in the dirt (v. 7, 8). The accusers and crowd internalized their situation with the actions taken by Jesus and began to leave (v. 9). They all left, one by one, in order of their age, signifying no one was without sin (Rom. 3:23).

Leadership Principle #4
Grace is an option in leader/leadership development. Making space for grace does not remove consequences but adds room for self-efficacy to build confidence "through the reflection of meaningful experiences, modeling others, being encouraged by others, and successfully handling emotional cues" (Komives et al., 2006, p. 414). The pericope demonstrated that when left to self-reflection, one can consider their actions and choose an improved path.

Sensory-Aesthetic Texture

The readers' comprehension of the intended message is assisted through sensory-aesthetic texture (Table 7.4). There are three zones to consider: emotion-fused thought, self-expressive speech, and purposeful action (Henson et al., 2020). Emotion-fused thought embodies "emotion/feeling or thought/knowing"; self-expressive speech focuses on all

Table 7.4 Sensory-Aesthetic Pattern

Vs	*Emotion-fused*	*Self-expressive*	*Purposeful-action*
1			went to
2		taught	He came/people came/sat
3			brought/caught/placing
4		they said	been caught
5		you say	commanded us to stone
6	God imagery	they said/wrote	test Him/charge/bent down/
7		ask/said	continued/stood up/throw
8	God imagery	wrote	bent down
9	conscience	they heard	went away/left alone/standing
10	Jesus saw	said	stood
11		said/said	go

aspects of communication, including hearing and speaking; purposeful action includes any physical action involving appendages (Henson et al., 2020, p. 94). Henson et al. (2020) noted that the text may or may not have a sensory-aesthetic idiom attached to each expression, but it is worthwhile to consider the existence of one.

Self-Expressive Speech: The pericope demonstrates the conflict between Jesus and the Jewish leaders. John advocated that self-expressive communication (9 instances) is just as crucial as purposeful action in the message (11 instances). Throughout the pericope for each self-expression, there was an action (Table 7.4). The author built tension when the accused character did not speak in defense or identify her lover. The woman held speech and action until her moment of grace with Jesus. When developing leaders, Jesus modeled that the person is independent of the action, bonding actions and words together.

Leadership Principle #5

Grace Leaders actively support words with action and action with words. Barclay (2001) advised leadership to understand why a transgression happened. Jesus demonstrated presence through listening and emotional intelligence. In a contemporary context, the actions of followers, colleagues, and cohorts are critical to organizational welfare. The actions and words of leaders and followers require oversight so that effective communication happens.

Purposeful Action: Klink III (2016) identified that the narrator spoke through action and symbolism when he chose not to emphasize the content of the lessons Jesus taught in the temple or the message written on the ground. John identified that the words of Jesus at this moment would not overshadow His actions (Klink III, 2016). Purposeful action appeared immediately in the opening scene when the narrator acknowledged the crowds (v. 2) because their participation was required for the story to have cultural relevance. The impending action from the crowd was critical to the entrapment of Jesus because Jewish law required an audience. The accusers delivered only the woman but they knew the Jewish law required the man and woman to be stoned under particular conditions (Crim, 1976). The conditions for stoning had not been met (Klink III, 2016), and their act of willful omission signified that the scribes and Pharisee's actions were pre-meditated for entrapment (v. 6).

The narrator's emphasis on Jesus' finger writing on the ground confirms action as an essential texture in delivering the message. The mental imagery produced is of the finger of God (Ex. 31:18). The narrator described that Jesus repositioned His body twice (v. 6, 8) to write with His finger in contrast to Him speaking three times (v. 7, 10, 11). The descriptive details of the bodily movement aids in the author recounting the incident. The descriptive style provides more than a cognitive connection; it awakens the audience's senses on multiple levels. Connecting physical movement with the verbal world, one needs to remember that oral traditions were recited to static audiences.

In addition, the author connects emotionally; the finger points back to the action from God when He wrote the Ten Commandments (Klink III, 2016; Minear, 1991). This choice of words would have cultural significance. Many adhere emotional intelligence to the development of leadership. "Leadership is intrinsically an emotional process, whereby leaders recognize followers' emotional states" and attempt to evoke, influence, and manage their states to promote "effectiveness at all levels in organizations" (Kerr et al., 2005, p. 268). God is all authority, and the author shared the significance of Jesus' connection to the Father. The author is attempting to infuse a deeper level of comprehension. Earlier in the Gospel of John, Jesus provided His testimony. He stated I was "given authority to execute judgment…I can do nothing on my own. As I hear, I judge, and my judgment is just because I seek not my own will but the will of Him who sent me" (*ESV*, 2001/2011, Jn. 5:27, 30).

Leadership Principle #6
Having authority is just as important as knowing whose authority is being represented. Leadership development focuses on the organization's development, and leader development focuses on aiding the individual to reach their highest potential. Jesus knew the thoughts of God, and the Jewish leaders knew "the book" (Alexander & Alexander, 1999, p. 528), the Mosaic laws. By knowing where authority originates allowed Jesus to show concern for the details, for people, and not let it overshadow the law itself (Alexander & Alexander, 1999).

Application Within Leadership Development

The adult development process is a life-long journey (Bryman et al., 2017). Leadership development promotes organizational growth, and leader development promotes personal growth (Johnson & Hackman, 2018). "Transforming leaders through leadership development also transforms organizations" (Bryman et al., 2017, p. 38). Leadership involves understanding the relationship between leaders and followers (Northouse, 2019). Leader development helps to build one's capacity, over time, by presenting opportunities for learning (Bryman et al., 2017, p. 402). Leadership is co-created, leaders use power to influence, and followers grant, comply, or challenge power (Northouse, 2019). The leader–follower relationship is a phenomenon receiving increasing attention in the world of social science and psychology (Blom & Lundgren, 2020). Researchers have turned from a leader-centric model to focus on how understanding followership attitudes and behaviors can help conceptualize leader effectiveness and influence (Popper & Castelnovo, 2019; Yukl & Gardner, 2020).

"Leaders change the way people think about what is possible" (Northouse, 2019, p. 14). Research identified three perspectives to leadership: as a process or relationship, as a combination of traits or characteristics, or as a skill (Amanchukwu et al., 2015). When followers perceive leadership as competent and caring, they grant leaders access to how they think about what is possible (Northouse, 2019), and then shared goals are achievable (Popper & Castelnovo, 2019). According to Yukl and Gardner (2020), "followers can contribute to the effectiveness of a group by maintaining cooperative working relationships, providing constructive dissent, sharing leadership functions, and supporting leadership development" (p. 292). A follower may also be a leader and must navigate

the two roles (Yukl & Gardner, 2020). "I can be a leader even when I am not the leader" (Komives et al., 2005, p. 605). Leadership is a collaborative and relational process experienced by the titled leader and their following (Bryman et al., 2017). The term leadership holds varied and largely intuitive definitions within different cultures, people groups, and industries. This diversity in definition leads to the absence of a global consensus among researchers, scholars, and practitioners (Northouse, 2019). In consideration of this chapter, leadership is defined as a process whereby an individual has the capacity to influence an individual or a group to achieve a specified goal (Engstrom, 1976; Northouse, 2019).

Grace

Biblical faith attributes grace as a characteristic of God and designates it as one of the most distinctive features of Christianity (Buttrick, 1962; Crim, 1976). While Jesus modeled grace during His ministry, it is not an exclusive act of the Holy Trinity. The granting of grace flows from an authority (Crim, 1976). Grace outside religion "in a pragmatic environment requires decision-making and judgment" (Thomas & Rowland, 2014, p. 99). McKim (2014) defined grace as unmerited favor that extends salvation and forgiveness through Jesus Christ for sinful behavior while withholding deserved judgment. Buttricks (1962) provided a definition inclusive of the Old Testament and New Testament—"God's unmerited, free, spontaneous love for sinful man, revealed and made effective in Jesus Christ" (p. 463). Barclay (2015) agreed with Buttrick and added that "God gives freely and without strings attached, and believers are to do likewise" (p. 57). The previous chapters identified the three variables of grace (self-efficacy, selflessness, and sacrifice) and three dimensions (inclusion, justice, and potential). Believers are to be selfless, sacrificial, and practice inclusion as they consider the needs of others and not for themselves, passing on the unconditional love of Christ (Barclay, 2015).

Grace-Fed Leadership Development

Grace-fed leadership intentionally guides a person or group to achieve a specific goal while extending the variables of grace without personal and/or organizational benefit as the primary focus. Grace-fed leadership is people-centered. If believers imitate God, then grace-fed leadership

development requires a self-giving service that is not grudging or obliged, but given cheerfully, willingly, and freely, simply out of a "pure concern for others" (Barclay, 2015, p. 57). Peter encouraged leaders to willingly provide oversight of followers "as God would have you" (*ESV*, 2001/2011, 1 Pt. 5:2). Leaders lead like God.

God expressed grace in the life, death, and resurrection of Jesus Christ. Creating a place for grace in leadership development grows out of the narrative of God's generous and sacrificial gift "expressed definitively and once-for-all" in Jesus Christ (Barclay, 2015, p. 57). In receiving this gift, believers learn that unmerited favor is given at a cost to the giver and not the receiver. God gave His Son so humanity would be saved. God chose not to abandon humans to dysfunction but to take the steps needed to bring resolution (Crim, 1976), providing a model for contemporary leadership to follow. God's grace to humankind was in His just actions (Klink III, 2016). Leaders can choose to bring resolution and justice to areas of dysfunction through the practice of grace.

The context of leadership is constantly evolving in both global and local organizations, but the content is generationally the same (Kouzes & Posner, 2010). Ayers (2006) noted that the crisis of leadership is a crisis of character, stating that what is in the heart of a leader is "worthy of fervent investigation" (Ayers, 2006, p. 27). Research regarding grace and leadership development is paltry, and what constitutes as an attribute of grace is inconclusive (Thomas & Rowland, 2014). With the expanding damage created by global leaders towards economics, equality, sustainability, and human capital, the decades of leadership research at its precipice are poised for new styles and theories. A jump to embrace authentic, honest, integrous leadership may prove to be just the answer—it is a condition of the heart that is the denouement to the research. Perhaps leadership is more about identifying organizational motivation with individual motivators to discover best fits for leader and leadership development. McDonald (2019) stated the core concern is ethical—what is inside a person. Kouzes and Posner (2010) cited leadership as an affair of the heart: "There is no integrity and honor without heart…no commitment and conviction…no hope and faith…no trust and support…no persistence and courage…no learning and risk-taking without heart. Nothing important ever gets done without heart" (p. 136). Research is proving that self-efficacy may assist in identifying and developing certain skill levels (How to Increase, 2019) that may enhance the capacity of leader-leadership development (Day et al., 2013). Johnson and Hackman (2018)

stated, "leadership can be learned…at any age…people do learn, grow, and change" (p. 402). Lifelong learners are the focus of leader development. Leader development (personal growth) leads to more effective leadership (Johnson & Hackman, 2018).

The Hebrew perspective of adultery violated the covenant between God and His people (Jer. 5: 7–9). The Ten Commandments placed adultery as an immoral act (Dt. 5:18; Galpaz-Feller, 2004). It was considered a sin against Yahweh (Lev. 18:20). Adultery was one of the harshest punished crimes; it was a double crime against God and the spouse (Galpaz-Feller, 2004; Wells, 2015). Jesus demonstrated in one act of grace that one of the highest crimes within the culture could receive a judgment of 'do better next time.' Not a verdict of innocence but one of looking forward. Organizations seek leaders that exhibit self-efficacy (competence), practice selflessness and sacrifice through inclusion and justice. Leadership is the theory of changing how leaders/followers think about possibilities (Northouse, 2019).

Jesus exhibited the desire to remain in covenant with the accused. Sells et al. (2009) pointed out that conflict engagement has a pattern, and by setting the pattern, Jesus was establishing His approach of grace with the woman and the crowd. Jesus did not enter a ring of tit-for-tat dialogue with the scribes and Pharisees (v. 7). The great teacher used wisdom to know and understand the issue and address the root of the distress and accusations. This points to the dysfunctional cycle between Jesus and the scribes and Pharisees (Sells et al., 2009). Mutual respect develops into a perspective of fairness and trust in relationships (Sells et al., 2009). Unfortunately, a 2009 international study revealed that people trust a stranger more than their leadership (Kouzes & Posner, 2010). Day et al. (2013) stated that leadership development is impacted by the degree of mutual trust between leaders and followers.

Conclusion

The Gospel of John presents Jesus as an example of the Christian community that reflects servanthood, love, and unity (deSilva, 2018). The actions of Jesus modeled for leadership an approach to conflict resolution. Leadership is about the journey, getting to the end, and finishing well (Mt. 25:21; Clinton, 1988). Finishing well includes developing effective leaders to continue the objectives of the organization. An effective

leader develops a road map that includes individuals becoming proactive and taking responsibility for their personal development (Johnson & Hackman, 2018). The aim of organizational leadership training is twofold. Training may focus on leadership development, the interpersonal component that enhances leadership capacity, or the intrapersonal component of individual leader development (Day et al., 2013). Leadership theories and models have a century of qualitative, quantitative, valid, and admiral attributes that span a vast global pool of critics and researchers.

In comparison, leadership development has a relatively "short history of rigorous scholarly theory and research on the topics of leader-leadership development" (Day et al., 2013, p. 64). Identifying excellence in the leadership-followership dyad will satisfy the well-being of the organization and the stakeholders.

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CHAPTER 8

David and Growing in Grace

Guillermo Puppo

This chapter analyzes the concept of grace-full leadership, which expresses how God uses grace to lead every leader into her or his destiny, beyond the human capacity for success. Thus, grace-full leadership adds a layer to Grace Leadership —a supernatural one. When a leader experiences God's grace, not only can the leader achieve objectives beyond human capacity, but they can also extend such grace onto others. Observing King David's lifelong leadership development, the current study analyzes five occasions in David's life in which God's grace pushed the king through the circumstances and formed him into the king God meant him to be. Socio-rhetorical analysis of the cultural and historical textures of the texts provides the context to identify God's grace-full leadership in each instance. Results show that from his first anointing to his fight against Goliath, his struggle with Saul, his unified kingdom, and his greatest sins, David could only become the leader God created him to be through God's grace-full leadership. The study concluded that the same is true for today's Christian leaders.

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Grace is a gift—an unexpected, undeserved, unattainable gift. Virtues such as humility, faith, courage, generosity, and honesty become actionable by grace. Leaders may have the disposition to do what is right, but God's grace gives them the impetus to act upon it. God's grace then becomes the inspiration for treating individuals with generosity, respect, and compassion in a supernatural way. It manifests itself as action in the name of God, and it energizes leaders to act upon their beliefs. In the same way that a body cannot survive without water, a leader cannot thrive without God's grace (King et al., 2011). King David's life is a perfect example of such grace. This chapter analyzes five occasions in David's life in which God's grace led him to become the king he was meant to be. God's grace is the element that made David's life possible, and the same is true for every Christian leader today (King et al., 2011). This socio-rhetorical analysis provides the context to identify God's "grace-full" leadership—leadership full of God's grace, in David's life, which transformed him in a way that enabled the king to become a grace-full leader for others and be a man after God's own heart (1 Sam. 13:14). Today's leaders may experience God's grace-full leadership to embrace and offer the grace that makes everything possible with God (Mt. 19:26).

Theoretical Framework

A socio-rhetorical analysis (Robbins, 1996) of each pericope can help to establish the contextual framework to see God's grace in the life of David. In his method, Robbins (1996) posited socio-cultural texture as one of its five approaches. The historical and cultural texture of a pericope emerges in specific social topics, common social and cultural topics, and final cultural categories (Robbins, 1996).

Specific Social Topics

The topics of interest and concern in any religious text may establish a relation to the world significantly different from another text (Robbins, 1996). Robbins (1996) presented seven categories for these topics: (a) the Conversionist sees the world as corrupt because people are corrupt; (b) the Revolutionist sees the destruction of the current global social order as the only hope; (c) the Introversionist sees withdrawal from the evil world as the only viable solution; (d) the Gnostic-Manipulationist believes knowledge is the solution to manage evil away; (e) the Thaumaturgicalist

sees supernatural intervention as the answer to the present problem; (f) the Reformist believes that changing social structures will modify people's evil behavior; and, (g) the Utopian sees divine power as the only way to recreate a new world order (Robbins, 1996, p. 73).

Common Social and Cultural Topics

These topics are the overall environment for the specific social topics in a text (Robbins, 1996). Robbins (1996) described eight main topics: (a) honor, guilt, and rights can be ascribed or earned; (b) dyadic personalities find their value in the perception of others; (c) dyadic contracts bind individuals based on reciprocity in a limited-good world; (d) public verbal challenges (riposte) offer the opportunity to earn or lose honor and respect; (e) the economic exchange system went from full reciprocity among close family members to no reciprocity-morality towards the foreigner; (f) peasants earned the reciprocal right to call on their neighbor in times of need by contributing to festivals and making loans to neighbors; (g) a limited-goods mentality makes a peasant think that they can only gain at the expense of others and vice versa; and, (h) purity codes separated people into groups of insiders and outsiders (Robbins, 1996).

Final Cultural Categories

These categories separate people in terms of culture power rhetoric: (a) dominant culture rhetoric presents values, norms, and attitudes that are supported by social structures vested with the power to impose its goal on others; (b) subculture rhetoric imitates the dominant culture rhetoric but claims to enact them better; (c) counterculture rhetoric rejects the characteristics of the dominant rhetoric; (d) contra culture rhetoric is a response to the dominant culture rhetoric that is short-lived due to lacking substance in itself; and, (e) liminal culture rhetoric exits among those in transition either temporarily or permanently (Robbins, 1996, p. 87).

God's Grace-Full Leadership in King David's Life

Through His grace, God transforms leaders from the inside out. This change of heart results in the manifestation of certain Christlike qualities and traits that become the hallmarks, benchmarks, and trademarks of grace-full leadership (Bowling, 2011). The world produces a type of leadership that falls short of God's plan for humanity. The human fallen nature prevents leaders from becoming whom God intended them to be. Leaders, however, have access to God's love, power, and grace through faith in Jesus. These gifts from above mark the Christian leader with the character of Christ. Moral relativism, a bottom-line mentality, an insensitivity to social responsibility, and an abuse of power too often characterize general leadership (Bowling, 2011). Jesus, on the other hand, indicated a different approach to leadership, one of dependence on God's power to serve others. God leads and forms Christian leaders through his grace. This form of grace-full leadership provides Christian leaders to be tough-minded and tenderhearted, driven and patient, focused on the task, and yet attentive to others (Bowling, 2011). God's grace-full leadership development and formation process in the life of David marked the king in ways so profound that he became a grace-full leader himself. In each season of his life, he experienced God's grace in unique ways for the particular situation.

David's First Anointing

In 1 Samuel 16, God commissioned Samuel to go to the house of Jesse in Bethlehem to anoint the next king of Israel. To the surprise of all of them, God chose the youngest of Jesse's sons—David. When summoned to the prophet's present, the young boy was shepherding his father's sheep.

Cultural-Historical Texture Analysis

One of Robbins' (1996) responses to the specific social topics that provide meaning, values, tradition, convictions, rituals, beliefs, and actions to people is the Reformist response. This response views the world's corruption as a result of corrupt structures. In this pericope, David's anointing was the product of King Saul's corrupted character. Saul was disobedient to God, and his actions were straying Israel away from their true King, disseminating wickedness and rebellion against God and bringing his wrath upon themselves. In line with the Reformist response to the world,

a corrupted king produced a corrupted system, and a just king would produce a just system (Neyrey, 1991). David was the new just king. In the Reformist view, salvation can be present as human behavior changes by reforming the structures regulating and legislating such behavior. Thus, David would bring justice and salvation to all Israel, for he was "a man after God's own heart" (*English Standard Version*, 2001/2007, 1 Sam. 13:14). While Reformists believe in investigation and evaluation, they discern what changes are necessary through supernatural revelation to those with a pure heart towards God (Henson et al., 2020). In 1 Samuel 16, God gave the prophet the assignment to anoint the new king. He gave him the orders, the instructions, and the language to accomplish this task. Further, God showed Samuel which was the next king out of all Jesse's sons.

Robbins' (1996) taxonomy for common social topics provides the framework for becoming an adult in a particular time and place in the world, which encompasses learning common social topics, either consciously or instinctively, including values, patterns, and codes. One of these values is ascribed honor. Honor indicates a person's place in society within the boundaries of power, social status, and position on the social ladder (Rohrbaugh, 1996). Honor functions as a social rating of worth and entitles a person to take a specific place in interactions with others. Honor can be ascribed/inherited through kinship or endowed upon/acquired through a person's economic or social achievements. Honor can also be prescribed or earned through worthy or courageous deeds such as going to war or performing an extraordinary task (Padilla, 2007). In David's case, as the last of seven siblings, he belonged to the lowest social status in his family; he deserved no honor. He was performing the lowliest chore in the family—shepherding. Neither did David possess prescribed honor since he had not yet performed any particular task or deed in his simple shepherd life. Thus, his father did not bother with summoning him before Samuel.

Robbins (1996) presented final cultural categories as the topics that ultimately define one's cultural location, which is how people show their propositions, reasons, and arguments to themselves and others, separating people into categories. One of them is the Subculture category. This category imitates the dominant culture rhetoric's attitudes, values, and dispositions, but it claims to enact them better. Nonetheless, subculture rhetoric uses the dominant culture's networks and institutions to serve all society members (Robbins, 1996). God did not change Israel's royalty

system to fix the situation. He used the religious and political systems already in place. However, He exhibited a more remarkable ability to make them work for His will.

God's Grace-Full Leadership in David's Anointing

A grace-full leader's primary concern is not the style but spirit (Bowling, 2011). Leadership style varies with personality and context. Even the same person may change leadership styles according to the environment. David's main concern was not his style but his heart towards God. God's grace-full leadership movement towards David was not based on the young man's ability to lead Israel. On the contrary, such ability was the product of God's grace in his life. God looked at his heart and provided grace. By charging the prophet Samuel with the task and instructions to find and anoint Israel's new king, God demonstrated that grace-full leaders do not make their paths towards their calling; God does it for them. Further, grace-full leaders like David are not necessarily positioned correctly in the social structure, but that does not stop God from seeing them even when others do not. God saw in David a heart after His own. Then, through His grace, He provided the path, the opportunity, and the system for David to become the leader God created him to be. God was not concerned with David's style. He focused on David's heart.

David and Goliath

In 1 Samuel 17, a Philistine giant named Goliath challenges Israel's army. When David listened to the pride and arrogance in the Philistine, how he defied king Saul and God's army, he was filled with zeal. To the surprise of many, David announced to the king that he was ready for battle. Despite the size, he argued that God helped him every time he faced a lion or a bear, and this time would be no exception. David was not intimidated by the giant's size because he was convinced God was with him.

Cultural-Historical Texture Analysis

Robbins (1996) described one of the responses to specific social topics as thaumaturgical. This response views evil as suffering in the world, and its solution is specific, personal, and supernatural (Robbins, 1996). David's response to Goliath's challenge was thaumaturgical. He understood the only way to win the battle was with a supernatural intervention. He needed help with a specific issue—defeating the giant in front of him.

What makes the story notorious is David's unshaken certainty on God's action (Kreitzer, 2015). He was sure of two things: his inability to save Israel and God's ability to do it. Nonetheless, both were equally willing to act.

Robbins (1996) described dyadic personalities as one of the common social and cultural topics that show the sharpest contrast between Old Testament cultures and contemporary Western societies. Dyadic personalities validate their identity and worth based on others' opinions (Malina, 1993). They cannot conceive themselves apart from what others think about them. Here there is a paradoxical situation. Due to his young age and family status, David's public worth was lowly, which should hinder courageous and honorable deeds. However, David's relationship with God tells a different story. The inspiration from the Spirit to write the psalms and the experiences with God helping him defeat the lion and the bear assured him that God's image of him was dear. As such, David found the courage to stand up against Goliath, not based on his worth as a warrior but as God's child. David's low public image and worth would change dramatically by the end of the battle.

One of Robbins' (1996) final cultural categories is the Predominant Culture Rhetoric. It represents a system of values, attitudes, dispositions, and norms that the speaker understands as supported by the dominant culture and the culture in power to impose its views and goals upon others. Although Israel's army was under attack by an army much larger than theirs, David adopted this rhetoric. He understood that he and his fellow Israelites belonged to "the Lord Almighty, the God of the armies of Israel" (*English Standard Version*, 2009, 1 Samuel 17:45). David came to Goliath as the messenger of a higher authority than the king of the Philistines. As a result of David's faith, Israel defeated their enemies.

God's Grace-Full Leadership in David's Fight Against Goliath

David not only defeated a giant, but he also punished those who dared to defy Yahweh. God's grace-full leadership over David led him to act on faith that the supernatural power of God would be on his side, for that was the only way he and his people could win the battle. God was willing; so was he. Grace works from the inside out. God's grace allowed David to understand his role not as a result of social norms but from an intimate relationship with Him, through which the young shepherd witnessed God's favor first-hand. Also, God's grace-full leadership gave David the courage to speak truth to power as he was a messenger for

someone much more remarkable and stronger than any Philistine warrior. David's courage was not a human virtue but the result of his knowledge of God.

David on the Run

In 1 Samuel 21, after savoring the sweet taste of victory, Saul's heart grew envious of David's popularity as a brave warrior and set himself to murder him. David ran to the desert and hid, but Saul chased him relentlessly. At one point in the search, Saul ducked into a cave—the same cave where David hid. David's followers encouraged him to seize the moment and kill the king. However, David refused, declaring that since Saul had been anointed king by Yahweh's command, no person had the right to take his life (Gottlieb, 2012). Later, David called him from afar and showed him a piece of cloth he cut from his cape. David proved his loyalty to the king with this surprising noble act, even though Saul wanted to kill him (Gottlieb, 2012). Saul was moved and promised David to chase him no more.

Cultural-Historical Texture Analysis

The Gnostic-Manipulationist response (Robbins, 1996) deals with evil in the world through a transformed set of relationships that approach evil differently. Thus, society may overcome evil and achieve salvation by changing the institutionalized means and facilities to achieve society's goals through learning the proper means and improving techniques (Neyrey, 1991). David's response to his conflict with Saul was different from how he approached Goliath. Despite all the hostility, Saul was God's anointed king, not his enemy. By sparing the king's life, David changed the typical handling of one's enemies. Saul did not deserve David's mercy, but he hoped that the king would change his way of seeing David after he demonstrated his loyalty to the king. It worked. By employing different techniques, David stopped the king's violence towards him.

Old Testament societies worked under the principle of reciprocity—a non-contractual obligation of honor through which participants offer something in return for the favor received (Neyrey, 1991). A colleague contract works reciprocity among equals, with one initiating the cycle with a favor, a gift, or an invitation. In turn, the recipient returns the gesture. In a patron-client contract, the relationship is asymmetrical because the parties belong to different socio-economic groups. The

patron offers something impossible for the client to obtain otherwise; in return, the client provides loyalty or another form of retribution within reach (Robbins, 1996). As the sitting king, Saul was the patron, and David was a simple client asking for the king's mercy. However, by sparing the king's life, David turned the table. In a patron-like act, David offered Saul something he could not obtain on his own —to keep his life. In return, the client, king Saul, offered David loyalty and peace for the rest of his life.

Counterculture or Alternative Culture Rhetoric (Robbins, 1996) is an alternative way to live out the dominant culture's values, existing in alternative mini cultures that create their institutions and systems to serve all group members. However, social reform is not a concern of counterculture rhetoric. Its members commit to building an alternative, better society leading by example and hoping they can inspire others, including the dominant culture (Robbins, 1996). David respected Jewish institutions such as the kingly office and Yahweh's anointed one's sovereignty. Nonetheless, he formed a group of people within which these values took a better expression of loyalty. He did not try to kill the king or overtake the palace; he led by the example of mercy and grace, inspiring the king to do the same.

God's Grace-Full Leadership in David's Dealings with Saul

God exercised grace-full leadership in David's dealings with Saul by leading David towards mercy, not vengeance. Perhaps David experienced that level of grace in his life, receiving forgiveness and opportunities he did not deserve from God. David was grateful to God; therefore, he could not kill God's king. Grateful leaders are grace-full leaders. In turn, grace-full leaders model grace-filled behavior and inspire others through their deeds and decisions. God exercised grace-full leadership in David's life by providing opportunities to act differently. By placing Saul at David's mercy, God offered David a choice—to either give Saul what he deserved (vengeance) or extend mercy and salvation beyond his merit (grace). In David's life, God's grace prepared the future king to extend the same grace to others.

David King of Israel

In 2 Samuel 1–5, David began to think of returning home to Israel after hearing the news of king Saul's death. God told him to go to the city of

Hebron, the traditional capital of David's tribal homeland of Judah (Slavicek, 2008). There he would become king. Nonetheless, Abner, Saul's cousin and captain of his army, acknowledged that the youngest son of the former king was alive and had the right to be named king of Israel. Thus, the Hebrew kingdom would split into two warring sections. In the south, Judah remained steadfastly loyal to David. In the north, Ishbaal and his right-hand man, Abner, ruled (Slavicek, 2008). Seven years later, Abner lost all patience with the incompetent man he had helped make king and withdrew his support to the young king to turn it over to David, promising to convince the northern tribes to join him under David's leadership (Slavicek, 2008).

Cultural-Historical Texture Analysis

The Conversionist response views the world as corrupt because people are corrupt (Robbins, 1996). If people change, the world will change. According to the Conversionist view, salvation, in particular and human change in general, can only happen through the supernatural transformation of the self, which, in turn, expends its salvific effects on the world (Neyrey, 1991). After Saul's death, Israel's government system remained the same. Laws, princes, and tribes kept their structure. The main change was the king and his cabinet. The tribes under David's leadership prospered and grew. In contrast, the tribes under Saul's house's leadership suffered and crumbled. David was a man after God's own heart. His pursuit of God's will brought heavenly blessings over the entire nation, leading them to times of economic prosperity, military supremacy over their enemies, and spiritual renewal. God transformed the leader; the leader transformed the nation.

As explained before, Old Testament societies functioned under the principle of reciprocity (Malina, 1993). Reciprocity, as delineated by Malina (1993), had different levels. Full reciprocity existed between family members among whom goods and favors flowed unrestrictedly. Weak reciprocity worked among members of a cadet line within a clan, with a close eye on the exchange's balance. Balanced reciprocity regulated distant tribal kin relationships with careful monitoring of the balance in the trade. David belonged to the tribe of Judah. As his close family clan, they embraced his leadership with open arms. However, the more distant northern tribes were not as welcoming; they remained faithful to Saul's lineage as he was one of them. Even though they endured years of resistance and battles, David never forced his leadership on them. He waited

until the northern tribes decided to come to him and asked him to lead them. David respected the loyalties to their clans.

In this pericope, David presented a new rhetoric. The Dominant Culture Rhetoric represents a system of values, attitudes, dispositions, and norms that the speaker understands as supported by the dominant culture and the culture in power to impose its views and goals upon others (Robbins, 1996). Now David was a king. He spoke of values, wars, and treaties, among other kingdom matters. Nonetheless, the *English Standard Version* (2001/2007) mentions the word "Lord" connected to David 3 times, and with Saul twice, and to God 23 times. When referring to God, the word shows connections with his army, anointing, answers, blessings, love, faithfulness, promises, judgment, vengeance, redemption, and favor. All these words can also speak of an earthly king's character. These chapters show that David employed dominant culture rhetoric, for he was the new king. However, he never forgot that Yahweh was still the Lord.

God's Grace-Full Leadership in David's Reign

God expresses his grace-full leadership through the remarkable impact he has on the life of people. He does not lead for leadership's sake; He leads for the sake of transformation. God's anointing over David was for the sake of His people. It manifested in the unity and power Israel experienced under David's leadership (Miller, 1997). God's grace-full leadership upon David supernaturally transformed him into the leader God created him to be. David could lead God's people into spiritual transformation and material prosperity as God transformed him. The grace of God kept David focused on his divine assignment rather than on the acquisition of new territories; in time, God added territory and influence. God's grace-full leadership over David kept the new king humble to remember that he was king, but Yahweh was Lord.

David's Sin

In 2 Samuel 11, David's power continued to grow, expanding Israel's territory to the East. He also secured the northern border through peace treaties with Hiram, the king of Tyre, an important Phoenician trading center (Slavicek, 2008). At the peak of his reign, David sinned with Bathsheba, his warrior friend's wife, who became pregnant. To cover the scandal, David murdered his friend and married the widow. When

he thought everything was in the past, God sent the prophet Nathan to confront David with his sin. David had to confess and repent before God and Nathan. God showed him mercy and offered him restoration as he confessed and repented.

Cultural-Historical Texture Analysis

Once again, the pericope displays a Conversionist response (Robbins, 1996). The Conversionist sees world corruption as the result of human corruption. Thus, individual transformation leads to world change (Neyrey, 1991). However, this response sees such transformation only achievable through supernatural means (Robbins, 1996). The king of Israel fell and became corrupted to murder of an old and faithful friend. As a king, David was above the law—he was the Supreme Court and acquitted himself. However, he was not above God's eye and law. Instead of applying the law of killing the murderer, God called David into repentance. The king confessed his sins and repented before God, accepting the consequences of his sins. The king changed his ways and his heart. Through God's grace, David became God's leader for Israel once again.

Old Testament cultures had dyadic personalities. That is, people needed another person to validate their identity, internalizing what others did, said, or thought as part of their self-awareness process (Malina, 1993). For David, his public image was central to his authority to reign. A king may have the throne, but loyalty from his followers and key officials comes through respect and trust. David summoned Bathsheba in secret, and when she became pregnant, he killed her husband in secret. He was protecting his public image. However, David could not keep secrets from God. God knew, and he would let David know how much He knew. David found affirmation through his public image, but his ultimate source of affirmation came from God, who was upset and disappointed. By confessing and repenting from his sins, David restored God's opinion of him, received forgiveness and grace, and restored his self-worth.

Once again, the pericope presents a Dominant Culture Rhetoric (Robbins, 1996). This rhetoric represents the values and norms supported by the culture in power to impose its perspectives and opinions upon others (Neyrey, 1991). Unlike in previous passages, David is not the voice of this rhetoric discourse—the prophet Nathan is. The king was the receiver of the dominant culture rhetoric message, one of accusation and accountability. David understood the prophet's authoritative language and complied with God's instructions. He came to God trusting his mercy and grace to forgive sins.

God's Grace-Full Leadership in David's Moral Failure

Grace is not cheap or a free ride. God's grace requires confession and repentance, which sometimes requires confrontation or a call to give an account of one's acts. God's grace-full leadership in the life of David included the call for brutal honesty in issues of sin. David had to admit his sins to Nathan as well as to God. King David prayed it well, as he said, "Create in me a pure heart, O God, and renew a steadfast spirit within me" (*English Standard Version, 2001/2007*, Ps. 51:10). David had it all: money, pleasure, and power. Nonetheless, everything was not enough without God. God's grace-full leadership over David reminded the king that saving face is never as important as God's opinion. If David were to be a grace-full king, he needed to live God's justice and mercy firsthand. Only then could he represent God's grace-full heart before Israel.

Contemporary Applications

Each of the previous sections renders valuable insights for contemporary application. God continues to fill leaders with his grace today, and leaders who experience God's grace can become the grace-full leaders God created them to be.

Application from David's Anointing

While Samuel and others looked at the exterior, God paid close attention to the leader's spirit (Cudworth, 2016). Leaders should not try to homogenize their leadership styles. There are times in the life of organizations when individuals must break out of the pack and lead. However, they must be grace-filled leaders, not ego-filled (Bowling, 2011). Grace-filled leaders emerge as they find God's grace themselves. David, the least of his siblings found grace when God called among his older brothers. The grace of God at work in the leader's life produces a leadership difference—not a difference of style but of spirit (Bowling, 2011). A grace-full leader has the right combination of confidence (because of who God is) and humility (because of who she or he is before God) to recognize strengths and weaknesses and consciously seek to build character, competency, and earn the trust of those they lead. All of this means that grace-full leadership must be spiritual as well as technical, for beliefs and being precede doing (Bowling, 2011).

Application from David and Goliath

David's inspiration for defeating Goliath was not a mere achievement; his zeal for God fueled his boldness. God's grace provided the supernatural skill to accomplish the task. In turn, David's triumph brought empowerment, hope, and riches to Israel. Others benefit from the leader's labor. The presence of a grace-full leader in the social context can and should make a powerful difference in how others live. According to Bowling (2011), the business world measures the success of an organization by profit and net worth. The bottom line is a valid measurement for success. However, it is not the only measure of success. Grace-full leadership seeks significance as well as bottom-line success. Simply reaching goals and business objectives is not enough. True significance comes when the organization reaches those objectives with its values intact (Bowling, 2011). Grace-full leadership seeks value-based enduring results.

Application from David on the Run

God gave David the option to kill his enemy. After experiencing God's grace in his life, David decided to honor God's king wholeheartedly. A grace-full leader is not produced merely from the authority of a position or the title he or she bears (Bowling, 2011). Grace-full leaders seek to lead through inspiration and influence rather than authority. The difference between the two approaches strikes at the heart of why and how followers respond to the leader's direction. Leading out of authority will only produce minimal results. In contrast, leading out of influence can inspire followers to give their best (Bowling, 2011). A subtle but powerful way for a leader to exert influence is by modeling the desired behavior. Leaders set the tone and express desired outcomes by what they do and what they say. That is precisely what David did by sparing Saul's life. In other words, grace-full leadership maximizes influence by leading by example, for it functions from character rather than hierarchy (Bowling, 2011).

Application from David King of Israel

As he became the king of Judah, David did not impose his power upon the Northern tribes. God's grace helped him to be a good king at Hebron. His seeking of God to make decisions shows that he sought

God's approval more than people's. In time, the ten tribes acknowledged his leadership over them. The ultimate goal of understanding leadership is not to produce great or charismatic leaders but to enhance the life and effectiveness of the followers (Bowling, 2011). Therefore, the measure of the impact of leadership is not the transformation produced in the leader but those transformed around him or her (Miller, 1997). Before satisfying their needs, grace-full leaders look first to the needs of the organization and individuals who are a part of it (Miller, 1997). The real test is not the leader's personal success but the health of the organization and the success of the men and women within it. This perspective is not natural but powerful nevertheless (Bowling, 2011). God's grace-full leadership produces it over leaders (Bowling, 2011). According to Bowling (2011), placing the needs of others first has a profound impact on how a leader perceives and receives criticism. When leaders are concerned about their ego or reputation, criticism is a threat. When leaders are concerned about meeting others' needs, criticism is a tool that allows them to receive feedback and improve their performance (Miller, 1997).

Application from David's Sin

David thought he was above the law. In his grace, God called David into account, providing an opportunity for confession and repentance and saving his soul and kingdom. Grace-full leaders are accountable to the hierarchical structure and the people with whom they work (Bowling, 2011). Leaders who manage and monitor others must first manage and monitor themselves (Bowling, 2011). Grace-full leaders do not wait for judgment day; they are called to be accountable regularly, and especially in those moments when their leadership is put on the line by personal temptations and pivotal decisions (Bowling, 2011). If leaders are to be all God created and gifted them to be, they must begin within (Bowling, 2011). Listening openly to candid feedback is a pathway to improvement, grace, and respect. Grace-full leaders acknowledge that they are constantly exposed to temptations, and they can only overcome them with the help of God and others; that is why God places people in their lives to whom they can be accountable for prayer and confession. Grace-full leaders understand the need to call others into account as the way

to provide forgiveness and restoration within the organization (Bowling, 2011).

Conclusion

Grace-full leaders are leaders who experience God's grace in their lives in ways that impact their leadership and empower them to become the leader God created them to be. David could not become the king God meant him to be without God's grace. When he faced an enemy much bigger than himself, God's grace provided the courage and strength necessary to rise to the occasion and bring deliverance, power, and riches beyond his personal benefit and for all Israel. When presented with the opportunity to take revenge on his persecutor, God's grace provided the mercy to act according to God's own heart, forgiving the unforgivable and setting a new standard for others. God's grace empowered David to expand his kingdom from two to twelve tribes as a new king. When David sinned, God's grace confronted him, calling him into account as the way to confess, repent and restore his life.

Grace-full leaders form in the grace of God. Only when they experience such grace can they freely offer it to others. No human being is perfect or infallible. Mistakes and sins cost dearly, and no one can continue towards the finish line without God's grace to cover them. Grace-full leaders lead and finish well because they are full of grace. As the apostle John says it: "From the fullness of his grace we have all received one blessing after another" (*ESV, 2001/2007*, Jn. 1:16).

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CHAPTER 9

Grace-Centered Leadership

Deborah L. Welch

Developing a grace-centered approach to leadership can result in kindness and congeniality (Thomas & Rowland, 2013), *but how can grace address the unprecedented ethical challenges and leadership failures in contemporary financial and political crises? Beginning with the common grace of God for all in establishing His purposes through vocation and calling, grace-centered leadership finds full maturity in Christ* (Stott, 1991). *Therefore, this chapter seeks to describe grace from multiple perspectives and liminal spaces, to argue for its importance in mission and vocation, to discuss how grace leads to the necessary attribute of mature character, and finally, to propose some expected results of grace-centered leadership. Through a phenomenological study, the concept of cultivating grace in leader development demonstrates that the life-transforming experience of the unmerited grace of God enables Christian leaders to multiply their work through other journeyers and pilgrims living in paradoxical situations. The paradox of leadership is that grace, rather than pragmatism, empowers leaders and their followers to turn struggles with*

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> *crisis, complexity, loneliness, and weariness into strengths* (Allender, 2006; Thomas & Rowland, 2013). *Through openness, giving, forgiving, and the abundance of God's grace, leaders of mature character encourage and help others to grow in grace*. (Stott, 1991)

"The theology of the cross is the true and ultimate source of human optimism because it always presupposes the resurrection" (Forde, 2019, p. 107). Because grace-filled leadership is both costly and transformative, the ultimate example and source of leadership under grace exists in Christ. Grace-centered leadership begins with God's common grace to all for his purposes of mission and vocation but finds maturity through Christ.

A Need for Grace in Leadership Development

In an age of unprecedented ethical challenges and leadership failures, the idea of cultivating grace in leader development might seem counterproductive from a pragmatic standpoint. However, Allender (2006) posited that creating an environment "conducive to growing and retaining productive and committed colleagues" (p. 2) corresponds to the extent and degree that leaders are able to name, face, and deal with failures and difficulties. Thus, paradoxically, in order for leaders to turn struggles with crisis, complexity, loneliness, and weariness into strengths, Allender, along with Thomas and Rowland (2013) demonstrated that the need for experiencing grace and giving grace toward others is magnified, not diminished. While Thomas and Rowland viewed grace strictly from an overall societal paradigm, Allender considered the Christian leaders' experience of the grace of God a game-changer in the workplace and in ecclesial settings. Therefore, this chapter seeks to describe grace from multiple perspectives, to argue for its importance for mission and vocation, to discuss how grace leads to the necessary attribute of mature character, and finally, to propose some expected results of grace-centered leadership.

Grace in Organizational Leadership Theory

Within the context of ongoing criticism of greed, selfishness, and power-seeking both in the workplace and in the church, Thomas and Rowland (2013) documented an increased societal awareness and desire for compassion and grace from leaders toward their organizations in order to counteract influences. They also acknowledged that leadership

approaches to the practices of grace and compassion differ between those taking an approach dependent on Christian scripture and those who draw from other sources. In the sections that follow, grace at work will be described both in terms of a general humanity and a uniquely Christian approach.

In their sweeping review of leadership theory and practice from 24 sources, 2096 references, and 3016 interviews related to pragmatism and grace, Thomas and Rowland (2013) found that the two key attributes of compassion and kindness can be defined as encapsulated within the concept of grace in the workplace. One of the significant findings from the study demonstrated a linkage between attitudes toward traits as deemed strong and weak or masculine and feminine. For example, more traditionally complimentary skills such as developing strategies, mission statements, and business plans with statistically measurable outcomes were more highly valued leadership attributes, while creating and sustaining positive relationships through grace and the use of time and consideration of others indicated softer, less valuable and important leadership roles (Thomas & Rowland, 2013). Likewise, stereotypical masculine behaviors, such as heroics, performance-based tasks, and bold character, according to the study, indicated image preferences in the workplace, while values of grace, compassion, and kindness tended to be viewed as weak, indecisive, and needing to be hidden from formal evaluations (Thomas & Rowland, 2013). Moreover, from the perspective of the broad societal workplace, a popular desire for more grace and kindness still runs counterintuitive to many of modern leadership paradigms and theories.

Conceptually, the research indicates that compassion, as a subset of grace, tends to be downplayed less in leadership theories than kindness, because, according to Kohlrieser et al. (2012), business and other secular organizations have found compassion easier to implement than the practice of pure grace. Due to most organizations operating from a bureaucratic and hierarchal structure, showing compassion toward subordinates allows powerful leaders to appear altruistic and noble (Kohlrieser et al., 2012). Conversely, pure grace as sacrificial kindness from the leader and an undeserved gift to the recipient inheres subtler tones of an egalitarian or democratic nature. Such grace, according to Kohlrieser et al., emerges from both the leader who gives based on cost to themselves, in terms of time, resources, emotional commitment, or money, and their followers, who in return receive greater empowerment and responsibility. In agreement with Thomas and Rowland (2013), Kohlerieser et al.

posited that grace, as kindness in doing good for others without a direct return, is perceived as weakness and a less masculine characteristic by modern organizational leaders. Accordingly, convincing existing heads of organizations to value grace in the workplace and to develop grace in their emerging leaders may prove to be an uphill battle.

Grace and Work from a Christian Perspective

Given the pragmatic leaning of many workplaces and contemporary society, a consideration of the biblical and historical perspective of grace and work suggests that Christian leaders have much to offer in facing the ethical challenges to leadership. Beginning with the universal concept of common grace, Mueller (2014) noted that since the Enlightenment, Christians, economists, and other leaders have ignored this valuable category for forming an ethical framework. Modern leadership theories cannot fully resolve many of the problems in leadership today, according to Mueller. Nor can they explain the overcoming of circumstances when someone acts out of grace instead of pure rationality or self-interest. While common grace is primarily a Christian category, Mueller demonstrated how, as an analytic framework, love and grace have a unique role to play in guiding decisions about work or vocation in general, and for leaders by implication.

A key transformative feature of the reformation period in Christian history occurred when Martin Luther developed the scriptural teaching regarding the divine significance of our work in all of life (McGrath, 2011). Luther, however, was not the first or only Christian thinker to posit the divine value of vocation nor the necessity of work as a catalyst for building virtue. Chrysostom taught similarly that the simple tools, trades, and toils of everyday living in pursuit of one's own calling leads to virtuous character (Weyer, 1997). Similarly, Calvin formulated vocation as a gifting of the Holy Spirit, with work in general as an instrument for developing selflessness and personal virtue (Calvin, 2006). Based on the concept of common grace, each individual should be free to pursue his or her vocational calling and employment in their respective spheres of life without regret based on the grace given from God to all who labor, as every good endeavor may be deemed important in God's sight (Calvin, 2006). The Puritans built upon Luther and Calvin, such as Perkins (1605), who denoted individual vocations as a particular or special providence. An individual's vocation flowed from the heart of each worker

to form the general callings of all mankind to their neighbors and to God, paralleling the two greatest commandments (Mt. 22:36–40). For Perkins and other Protestants of the era, vocational callings extended to the common estates of family, church, and society. Aquinas likewise cast vocational leadership such that even the magistrates and other leaders performed their duty under God's common grace, whereby each is held to account for executing their roles as stewards of the grace bestowed to them in their present callings (Aquinas, 2012; Calvin, 2006).

Leadership Under Grace Juxtaposed with Man-Centered Rule

The Apostle Paul wrote to the church under Roman rule that when a person works, their wages are not accredited as a gift, but rather as an obligation, which is the opposite of grace (Rom. 4:4). Thus, man-made rules of labor and transactions are limited to those between persons and are not to be understood the same way when considering God the Creator's interactions with His creatures (Burleigh, 2006). In his magnum opus, *The City of God*, Augustine posited two separate tensions at play in society: the tension between the City of Man and City of God, with the moral and social aspects of life interwoven together (Augustine, 2003, xix. 8). Arguing from the lesser to the greater, Augustine posited that if we experience the joys and brokenness of giving and receiving relationships in the home among family, how much more so in dispersed and different places is society built upon the transactions of friendship, sometimes as debts, and other times as gifts of grace (Augustine, 2003, xiv. 18). In so doing, a person who exacts what is owed to them or their organization cannot be accused of righteousness, and yet, the one who is prepared to give up what is owed can neither be charged with unrighteousness or injustice. Thus, according to Augustine, the equity of business transactions ruled by grace bear the stamp of supreme equity, since God's free gift of grace given to redeemed believers extols blessing and gracious forgiveness of debts, enabling Christians to enact gracious stewardship toward those in the spheres of influence (Burleigh, 2006).

In the parable of the unforgiving servant, Jesus revealed the account of a king who forgives one of his subjects of an insurmountable debt: ten thousand talents (Mt. 18:24). When the one forgiven the insurmountable debt turned to one of his own debtors who came asking for grace and patience, he refused to show mercy despite having already experienced

such a gracious forgiveness from his master (Mt. 18:28–30). The parable may appear hyperbolic to a pragmatist; however, for Christian leaders this stamp of supreme equity and divine grace emphasizes how the experience of God's abundant grace overflows into how one ought to exhibit love and grace to others. As Augustine explained, an outlook of sparsity results when the Christian leader becomes focused on lesser goods; turning away from the Creator as the source of all good things, the graceless Christian is fixed upon the world and creaturely pursuits (Burleigh, 2006). As Allender (2006) alluded, leadership by grace entails a cost and self-sacrifice to leaders who practice it; yet, for those who are in Christ, the active giving from gratitude is ultimately a great blessing—not by worldly standards, but in the sight of God.

Grace in Leadership Transformation Through Liminality

While the scriptures demonstrate leaders under grace, leaders ought to give grace in a similar measure as what they have received from God and according to their callings. Still, the question arises as to how this counterintuitive paradigm of costly grace becomes one's own way of life. Developing leaders with and for a model of grace involves a deeply transformative and spiritual process (Allender, 2006; Franks & Meteyard, 2007). Typically, traditional leadership concepts value spectacular and heroic feats, which Nouwen (2014) described as a trap and temptation to ego. Based on worldly paradigms, leaders often tend to seek to ascend to heights of power, prestige, and profitability (Thomas & Rowland, 2013), while Christians are tempted to construct self-identities that appear more spiritual than others (Franks & Meteyard, 2007). The result of imposing such man-made constructs on one's self can cause leaders in the spotlight to react with an overwhelming need to cover their woundedness or weaknesses (Franks & Meteyard, 2007).

Liminality and the Metaphor of the Tomb

In earnestness to serve and love God and others, the temptation to seek the right thing for the wrong reason often presents inner conflict for the leader or outer conflict for an organization. This space and epoch, known as liminality, represents an unfamiliar space and period of transition, often uncovered by scandal and marked by intense anguish, grief, or

loss (Franks & Meteyard, 2007). The collapse of familiarity and certainty presents leaders and organizations with the opportunity to respond and grow in grace or to shrivel and turn inward out of fear. According to Franks & Meteyard (2007), the metaphor of the tomb signifies the ultimate liminal space. The death of one's reliance on lesser goods, or manmade constructs, which previously were familiar and predictable, presents the catalyst for growth in grace through metaphorical resurrection.

Nouwen (2014) also suggested that Christ, as our Wounded Healer, challenges these fear-driven or self-righteous responses and provides the grace to follow His lead. Just as the Apostle Paul embraced his desire "to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death" (*English Standard Version*, 2001/2016, Php. 3:10). Through death, Jesus became a perfect leader, bringing His people into glory and making us partakers in gracious transformation from God (Heb. 2:10). Even the Israelites were called to leave behind the comforts and familiarity of Egypt and slavery under Pharaoh's ungracious leadership in order to be led by the Holy Spirit into real freedom (Ex. 20:2). Thus, while the space and period of liminality initially feels like a kind of death and sacrifice, which often brings brokenness and pain, Christian leaders can expect resurrection and transformation by the grace of God.

Traeger and Gilbert (2013) drew upon the gospel of grace by discussing how God goes before His people to prepare the way, so they need not go in their own strength or according to unethical practices. In Numbers 14:4, God sent His power and presence with the Israelites in the wilderness and went before them "in a pillar of cloud by day and a pillar of fire by night" (*ESV*, 2001/2016). Similarly, Christian leaders can have assurance that the grace of God is before them as they lead by grace in their own endeavors. Geiger and Peck (2016) described the need for leadership development to occur through pipelines in which leaders act more like tour guides and pathways that provide maps for those who come behind. The pilgrim motif of Exodus is a powerful metaphor for Christian leaders committed to live with integrity in liminal spaces and periods that are not their homes. Ultimately, home is found in God's grace and not the lesser goods of the world, as previously described. Accepting God's grace, as both one's base of operation and the destination striving towards, provides Christian leaders with the freedom to

give grace abundantly, without fear, and to respond to uncertainty and turmoil in counter-cultural ways.

Means of Grace as Method of Renewal

Having described the context of transformative grace, another aspect remains as the center of renewal and resurrection by grace: participation with the community of Christ. Carder and Warner (2016), drawing upon the Wesleyan tradition, shifted the focus of leadership and ministry for Christians from a success paradigm to paradigm of missional faithfulness. This applies to leadership formation in that leadership and discipleship become inseparable through the means of grace, practiced in community with one another (Carder & Warner, 2016). True leadership, according to John and Charles Wesley, is derived from the power and presence of God and marked by a life steeped in mutual grace (Carder & Warner, 2016). The habitual practices of prayer, hearing the Word of God preached, the Lord's Supper, and baptism provide the means by which each person can be conformed more and more into the image of Christ and enabled to freely share grace with others (Carder & Warner, 2016).

Geiger and Peck (2016) affirmed the importance of the means of grace, alluding to the time when Jesus was found by the disciples praying and submitting to full dependence on the Father (Mk. 1:35). Word and prayer, as the primary means by which God renews His people, is further illumined in the example given by Jesus Himself in the Lord's Prayer. Gorman (2009) stated that with Christ as the believer's model, the Holy Spirit as guide, and Scripture as the roadmap, Christian leaders can embody Christ to others (p. 143). Veith (2002) helpfully noted that today God feeds the world through common grace. Instead of miraculously dropping manna from heaven as He did during the wilderness wanderings of the Israelites, God uses the ordinary means of the vocations of workers—farmers, bakers, truck drivers, and chefs (p. 13). Yet, the Lord's Prayer points beyond ordinary means to the supernaturally imparted grace of the Word of God as our essential daily bread, and the Lord's supper as representational of the power of Christ's incarnation, crucifixion, and resurrection for transforming common callings into grace-filled roles. Of note, the Lord's Prayer calls all believers to forgive their debtors with direct relationship to how they are forgiven (Mt. 6:12). Reliance upon the grace and mercy of God through these means, provided for the believer's

benefit, empowers Christian leaders to act in accordance with the divine character of grace.

Results of Grace-Centered Leader Development

Imitating Christ's example of grace and developing others through grace-filled leadership that involves openness, confession of weaknesses, and freely-given grace without expectation of favor might appear counter-intuitive within most modern leadership paradigms. Exhibiting forgiveness, risk-taking, serving, practicing mutuality, confronting, and reconciling with one another involves extraordinary grace and humility (Geiger & Peck, 2016; Traeger & Gilbert, 2013). To this end, Allender (2006) described his framework as a strange paradox, but also stated that the degree to which leaders attempt to hide weaknesses corresponds to the need to control followers and becoming more insecure and rigid. Conversely, facing weakness and extending grace through humility tends to cultivate an atmosphere that promotes commitment and thriving emergent leaders (Allender, 2006, p. 2). Grace in the face of the painful realities of leadership, such as crisis, complexity, betrayal, loneliness, and weariness leads to more mature character and the expectation of further positive results, such as trust, respect, responsibility, and compassion.

Traeger and Gilbert (2013) expressed how society's increasing distrust of leaders in organizations serves as an opportunity for Godly leaders to wisely exercise their roles of responsibility through respect and compassion. By establishing new forms of leadership through a pattern of grace, Christians are situated to being uniquely called and equipped to bring healing to the brokenness in today's communities (Traeger & Gilbert, 2013). Geiger and Peck (2016) described the example of Jesus speaking with the woman at the well and how amazed the disciples were at His actions (Jn. 4:27). The grace appropriated by Jesus transcends cultural barriers and other distinctions that societal norms would have judged and condemned (Traeger & Gilbert, 2013). Indeed, Kiel (2015) found that companies led by leaders bearing the marks of character, integrity, responsibility, and forgiveness outperformed competitors. Furthermore, leaders operating from the perspective of grace tended to be less controlling and more likely to hand off responsibility to others (Geiger & Peck, 2016). Finally, leaders growing in the grace and likeness of Christ tend to exhibit greater empathy toward the suffering of others. Just as Jesus ministered in the midst of grief before resurrecting Jairus's daughter (Lk. 18:51) and wept at Lazarus's death alongside Mary and Martha before performing his

resurrection (Jn. 11:25), His disciples were able to witness the manner in which grace ministers to others during seasons of pain (Geiger & Peck, p. 220).

Christian leaders growing in the grace and image of Christ need not guard their work and ministry efforts. Rather through openness, giving, forgiving, and the abundance of God's grace, the leader who has mature character encourages and helps others "discover, develop, and exercise their gifts" in service to others (Stott, 1979, p. 167). In expectation, each confrontation provides the opportunity for a life transforming experience parallel to Francis of Assisi's compassionate catch and surrender turning points (Crosby, 2007) Hence, Christian leaders under grace develop and multiply their work by serving as guides for other journeyers while experiencing the paradox of facing difficulty while plumbing the depths of God's grace.

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PART III

Finding Grace Leadership

Theory without practice leads to only esoteric conclusions. While determining concrete conclusions based on validity and reliability is the unique role of future research, still, some qualitative steps can be taken to determine if we are on the right track. In other words, while we have seen through the previous chapters that grace has been present throughout biblical examples, what impact would gracious leadership have in existing contexts? A prime context to test Grace Leaders is in military contexts. While militaries have functioned uniquely throughout history, most militaries have more in common than what distinguishes them. Also, within the typical military structure, grace is rarely seen as a strength. Thus, this becomes an intriguing environment to test the possibilities of Grace Leadership.

To see if grace in military contexts work, we focus on David's display of grace within his military exploits through Lane's essay. Peppered throughout this essay are traditional military concepts that are paired with gracious concepts. David displays service but a service that is selfless. David is rooted in courage but also a deep responsibility. While David pursues victory, he does so with a generosity to all those involved. Finally, though David embraces honor, he does so with kindness to others.

Then from there, we move to a contemporary application of grace as it affects the U.S. military's focus on zero-defect mentality. Wibe's essay focuses on the weaknesses of perfectionism due to its impossibility, the flaw of merit-based advancement, and the internal defects of patronage

within the military. Ultimately, a zero-defects based mentality, according to Wibe, will lead to either toxic leadership or toxic followership.

These insights allow us to step back a bit to apply what has been established to a far more general application: how does grace apply in organizational contexts where mistakes have been made? Sharma's essay provides a strong case for leaders to allow for mistakes and failures. However, this is not for the sake of apathy to the organization's vision and mission. Rather, leaders allow these gracious spaces due to the relationship that they have established with followers. Nor should this be construed as allowing there to be no consequences. Rather, difficult confrontation is provided in the context of the common humanity of both leaders and followers.

CHAPTER 10

David and Military Grace

Ca-Asia A. Lane

The element of grace as a proponent within traditional military leadership demonstrates a conviction in which moral and ethical decisions connect to a spiritual principle. Grace can be examined in biblical models such as David, a man after God's own heart. The concept of military grace allows for a deeper exploration and careful analysis towards understanding God's grace as it relates to life as a military leader. This chapter seeks to assess military grace through the lived experiences of David during distinguished periods of his military career, including before and during the early portion of his kingship. Applying historical intertexture allows for examination and careful analysis of the text in understanding God's grace as displayed in David's life as a military leader. Before examining the historical account of King David, the chapter begins with the definition of grace in accordance with both the Old and New Testament scriptural meaning. The chapter also provides a definition of military leadership applied to the profession of military leaders during military service. Lastly the chapter identifies seven areas of military grace —selfless service, responsibility , courage , victory , generosity , honor, and

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kindness—and how such areas align with the application of grace extended within the capacity of military leadership.

The element of grace as a proponent within traditional military leadership demonstrates a conviction in which moral and ethical decisions connect to a spiritual principle. The concept of military grace allows for a deeper exploration and careful analysis as it relates to life as a military leader. King David's lived experiences reveal graced lessons that may serve as an understanding within the role and responsibilities of military leaders. There is a divine connectedness towards biblical military leaders and grace that is relevant for today's community of military leaders. This chapter uses David as the biblical exemplar and examines areas of his extensive military leadership before and during his kingship. David's character helps to understand grace and its reflection within the profession of military leadership. The quest for understanding David as King begins with his profession as military commander and leader.

This chapter examines grace through the lived experiences of David during his military leadership with an in-depth historical intertexture analysis of chapters within 1 and 2 Samuel. Applying historical intertexture allows for examination and analysis towards understanding God's grace as it relates to David's life as a military leader. Historical intertexture identifies and provides perspective of seven principles of military grace—selfless service , responsibility , courage , victory , generosity , honor, and kindness. Although there are many attributes that contribute to David's military leadership, these seven principles are revealed throughout the historical intertexture analysis and his applied military grace. Before examining the historical account of King David, the chapter begins with the definition of grace in accordance with both the Old and New Testament scriptural meaning. The chapter also provides a definition of military leadership, as it relates to military leaders in the profession of leading others into and during military service.

Grace

The story behind the song *Amazing Grace* is globally recognized and memorable by its lyrics and melody. Passed down from generation to generation, and crossing denominations and music genres, Christians turn to sing its lyrics in times of unity to express faith , hope, and solidarity (Turner, 2002). Newton, the author of the song, penned the lyrics to

promote the faith and comfort available to his spirit after his spiritual conversion. The song also represented the tension between the working of grace in Newton's life as a slave trader and the confidence that grace would overshadow all of his life. The impetus for the lyrics of Amazing Grace was during a severe storm at sea in the Atlantic Ocean. Moments of distress and fear during the four-week ordeal became the foundation of the song, written with the theme of salvation through the undeserved favor of God.

Roehrs (1952) highlighted grace as undeserved kindness and the unadulterated goodness of one whose authority is above the recipient. Ramsey (2019) stated that, "the grace of God gives undeserved access to unearned blessings." Grace overcomes and is constant to the point of sustained faithfulness (Kolodiejchuk, 2007). Reflection on the biblical context of grace within the Old Testament reveals an unmerited, favored relationship that proceeds unidirectionally between God and the people of Israel. It is holy and gracious. Grace in the Old Testament is God's contact and covenant with people, and only exists because of God's graciousness (Roehrs, 1953). Sanders (1983) brought scholarly understanding to the attention that Judaism is a religion of grace. The covenant that bound God to Israel and the election of Israel as God's chosen from all other nations was an act of divine grace (Sanders, 1983).

In the New Testament the prominent focus is that Jesus becomes the mediator and sacrifice. The Apostle John testified that the Law was given to Moses, but that grace is given through Jesus (Jn. 1:17–20). New Testament grace reveals that God does not punish in the face of human disobedience, albeit the punishment onto humanity is taken upon God through Jesus (McCann, 2003). Apostle Paul is the dominate voice on the topic of grace throughout the New Testament. His life represents a premise that what Christ graciously did for humanity far exceeds what the Law could ever do for the nation of Israel (deSilva, 2004). Consistently, Paul extended grace to the reading audience at the opening and closing of the epistles, (Rom. 1:7; 1 Cor. 1:3; 1 Cor. 16:23; 2 Cor. 1:2; Gal. 1:3). However, it was Paul's teaching of the dispensation and gospel of God's grace and, grace as a gift of forgiveness for all (Acts 20:24; Rom. 5:15; Eph. 3:2) that has become an element of Christian theology. Paul inspired the spiritual revelation that grace is for everyone who believes and accepts the hidden power of grace through Christ (Payton, 2010). The mixing

of belief, faith and revelation becomes the power of grace that changes a willingness to be grace-like towards others.

Military Leadership

Unique qualities of military leadership are distinctive during stages of combat and noncombatant settings (Burns et al., 2004). Military leadership involves an expressed interest towards followership , values , ethics, and an element of caring for humanity (Townsend & Gebhardt, 1997). Burns et al. (2004) likened military leadership to transformational leadership because it requires change in motivation and convictions to support a willingness for combat over self-preservation (Burns et al., 2004). Immelt (2009) declared leadership as the essence of what military officers would do as a part of their profession.

The United States Army (2017) defines military leadership as the ability for those in position to, "influence others by providing purpose, direction, and motivation, while operating to accomplish the mission and improve the organization" (p. 1). Historically, military leadership represented a hierarchical culture within secure organizations (Kuronen & Huhtinen, 2015). In essence, military leadership is designed to ensure unit cohesion, intellectual compliance, and an ethical sense (Bass, 2008a). Traditionally, better-led militaries are victorious in leading men and women into military conflict (Bass, 2008b). The expectations , actions, and behaviors of leaders within the military carry high implications and prospects. In essence, military leadership is understood in the context of leader and followers. Military warriors seek leaders and great warriors challenge leaders to their best leaving little room for error and practically no room for grace (Pressfield, 1999). Leadership in the military amounts to identity and intellect (Monroe, 1984). Throughout the centuries, military leaders possessed a set of values innate to their leadership qualities and influences. At the very least, military leadership represents an idealized senior rank level of authority in a society and an approved culture that sends youth into battle (Kuronen & Huhtinen, 2015). At its very best, modern day military leadership represents characteristics of honor , commitment , courage, and generosity towards humanity.

Historical Intertexture

Socio-rhetorical analysis is an exegetical approach that is interested in the nature of the sacred text as social, cultural, historical, and ideological discourse (Robbins, 2016). Intertexture is one form of Robbins' socio-rhetorical model that concerns the relation of data in the text to a phenomenon outside the text, through oral–scribal, historical, social, and or cultural analyses. Intertextual analysis examines the world outside the text to interact with historical events, customs, values, and roles for contextual perspective (Robbins, 1996). Being attentive to occurrences within the text and sensitivity to importation outside the text from other resources adds dimensions for analysis (Baron, 2011).

Historical intertexture focuses on the influences of a period or event in order to provide contextual background (Henson et al., 2020). These influences include events and experiences that occurred prior to the text's writings (Robbins, 1996) It serves as a careful analysis of the historical events unfolding in the text (Robbins, 1996). Historical information is derived from biblical characters through their lived experiences and events and contributes to historical analysis. Historical intertexture involves an understanding of the cultural and social setting, as an integral part of the interpretation (Robbins, 1996). The Bible accurately preserves the oldest Hebrew traditions of ancient Israel—military leaders being one such tradition (Kirsch, p. 76). The Bible is the only primary source that provides archived information of David's career as a soldier and as a king. Examining David's military leadership and time as a soldier prior to becoming the king of Israel through historical discourse yields examples of grace extended towards David by God or David's extended grace towards others.

Selfless Service: 1 Samuel 16

Within modern military culture, selfless service is associated with an intrinsic commitment to community and organization. Military leaders concede selfless service as an indicator of value, loyalty to people, and sacrifice of time and effort for the good of humanity (Dunwoody, 2015; Powell, 1995). Selfless service considers the best interest of others and places the leader in a position of extreme humility and vulnerability (Lloyd, 2019).

David was a man who lived his life serving others. Several leadership styles can be associated with David, however, what could be considered as his military leadership style represented a characteristic of selfless commitment towards others. The selfless motivation and commitment towards others were witnessed from the very beginning of his story in 1 Samuel 16. David, the eighth and youngest son of Jesse the Ephrathite (1 Sam. 16:11) and not yet old enough for military service, enters the Hebrew Bible at the beckoning of his father for a family gathering in the presence of Samuel the prophet. David was serving in a selfless posture—tending the family sheep (1 Sam. 16:11). He was already a shepherd leader, responsible for the health and welfare of sheep flock. Biblically, shepherds faced human threat (Job 1:14–15), thievery (Jn. 10:1), and animal predators (Amos 3:12). Daily movement, isolation from others, demands of the flock, and adjustment to elements of nature are all characteristics of a shepherd and characteristics of military leaders preparing for war (Bass, 2008a; Laniak, 2006). After David was recognized and anointed by Samuel as the next king of Israel, he would submit to an unexpected occupation as a musician serving directly for King Saul (1 Sam. 16:16–18, 23). These accounts in the text suggest David's devout commitment of selfless service towards others at a very early age. This posture of service would prepare David for his future military roles and King of Israel lineage.

The calling of God is a selection, with a specific anointing, for an assigned gifted work. It is not merited, or warranted, however it is a choosing from God. David was identified by God and directed Samuel to, "Arise, anoint him, for this is he" (*English Standard Version*, 2001/2016, 1 Sam. 16:12). The Spirit of the Lord took control of David from that moment throughout his history. This Spirit, this anointing, this unmerited favor and divine communication of gifts and grace were spiritual and would follow David all of his days (Henry, 1991).

Responsibility and Courage: 1 Samuel 17

The first account of David serving as a military man is his encounter with the uncircumcised Philistine, Goliath (1 Sam. 17:26–58). This encounter is one of the most compelling and dramatic stories preserved in the Bible about human responsibility and courage in battle (Bergen, 1996; Kirsch, 2000). There are significant references in the text that speak to warfare, biblical military culture, battle gear, and geography, which is significant to military positioning and strategy. The passage is the longest description in

the Old Testament of military combat attire, weaponry, and soldier physicality (1 Sam. 17:5–7). For example, archaeologists suggested that the description of the spear shift and weaver's beam allowed for the throwing of the weapon with force and accuracy (Yadin, 1963).

The story is of war between cultures; a race of giants from Gath (1 Sam. 17:4) and the chosen people of Israel. The battle is geographically set in a dry riverbed (1 Sam. 17:3) also referenced as the Valley of Terebinth or the Valley of the Tree (Bergen, 1996). During warfare of ancient societies, champions were selected to taunt the enemy with provocations of verbal abuse as a strategic tactic (Kirsch, 2000). Identified as Gath's champion, Goliath's stature, outfitted presence, and insulting speech caused even the Israelite leader Saul—a war hero in his own right—to lose courage (1 Sam. 17:11). Goliath's behavior of mockery, strategic posturing in the valley, provoking, and insults continued for a period of forty days, creating a strain on Israel's resources and manpower.

The shift in the narrative is unique to David's future responsibility as a leader. First, David's genealogical history is stated in the text (1 Sam. 17:12). This would suggest that more focus of responsibility would be placed on David and away from King Saul. Second, Israelite warriors may not have been accustomed to a forty-day stand-off during previous conflicts with the Philistines, so the need for rations on the battlefield was necessary for warrior sustainment. David's father gave David the responsibility of replenishing resources and rations for his three older brothers who were present at the battle (1 Sam. 17:17–18). Thirdly, David left the responsibility for his flock in the hands of another gatekeeper—a metaphorical image of a good leader who provides a comforter that will guide in His absence (Jn. 16:10–15). This is recognized as a small characteristic, however, over time a developed leadership trait throughout his military and regal calling.

It appears that David, who would eventually become the victor in the text, was mostly offended by the verbal ridicule of his eldest brother Eliab (1 Sam. 17:28) and repeated reproach from the Philistine against the ranks of Israel (1 Sam. 17:10, 23). What he heard from Goliath and what he witnessed in his brothers' behavior caused David to speak out in courage that even Saul noticed the youth's courage and granted David approval, to, "Go, and the Lord be with you!" (*ESV*, 2001/2016, 1 Sam. 17:32–37).

Goliath psychologically insulted David's unconventional fighting weaponry and "cursed David by his gods" (*ESV*, 2001/2016, 1 Sam. 17:43), which was culturally demeaning. David challenged the uncircumcised enemy with verbal courage and employed resources including the name of the Lord and memory of Yahweh's deliverance of Israel in the past (1 Sam. 17:26, 45–47). Longman and Reid (1996) identified that David discerned spiritual purpose and direction in warfare. Old Testament armed conflict was a religious event and only when willed or ordained by God did David engage (2 Sam. 5:23–25).

Spiritual momentum and physical speed, eyewitnesses account on the fortieth day that it was not by sword or by spear that the Lord saved, because every battle is the Lord's (1 Sam. 17:45; Zech. 4:6). David had an unusual warfare style that did not seem culturally practical or tactically sound to the Israeli military. Speed, agility, vigor, and accuracy contributed to David striking the Philistine dead with one rock blow to the head. The argument that God was in the middle of the victory over Goliath is heightened by Josephus' (1900, 10:196) account that David was accompanied by an invisible ally—none other than God.

David displayed military grace demonstrated in moral responsibility and physical courage that would be central to his succession as a military soldier. The story is compelling for the military leader in understanding that power and might on the battlefield is not simply equated to sword, spear, and javelin, but that responsibility and courage has its place within military structure.

Victory and Generosity: 1 Samuel 30

David was still very young when his military career began shortly after the Philistine campaign. With no training, preparation, or leadership development, David was assigned a command over one-thousand military men, equivalent to what would be a legion of troops in today's military. Yet, God was with him. He defeated the Philistines (1 Sam.19:8), escaped the hands of Saul, who had turned against him, on numerous occasions (1 Sam. 19:18; 1 Sam. 21:10), was extended grace from enemies he once defeated (1 Sam. 21:10–15; 22:1–5), and extended grace to others in need (1 Sam. 22:20–23; 23:1–6), including his enemies (1 Sam. 29). All the while David strategically maneuvered through wilderness experiences and still prospered because of his obedience to what Bergen (1996) defined as the Torah warfare regulation.

The account of 1 Samuel 30 introduces the reader to a strategically mature commander and military leader, David. Yet he and his warrior men are up against another military fight which is extremely tragic and personal. On their arrival home to Ziklag, they found the city burned, their possessions destroyed, and their families carried away in captivity (1 Sam. 30:1–3). Ziklag was under Philistine control when the Amalekites raided and burned it down (1 Sam. 30:1). Finding their homes invaded and families taken left David and his warrior men in deep distress, and many were angry towards David (1 Sam. 30:6). David found strength in his faith with the Lord through prayer and worship (1 Sam. 30:6–8). After great mourning and prayer David and four-hundred men pursued the Amalekites all within a twenty-four-hour period.

God's grace during moments of personal and emotional defeat and lose can be culturally overwhelming during times of war. Moore and Galloway (1992) shared some of the grief-stricken stories of the Battle of la Drang where shortly after the engagement between the United States Army and the North Vietnamese Army, soldiers from both sides would find themselves back in battle, with no time to mourn and emotional defeat at its peak for many units. In three areas of the Biblical text, David extended generosity prior to a victorious moment. Where he could have destroyed those who started the verbal mutiny against his military leadership, David instead showed generosity towards every man that he was leading and turned towards his faith as he recovered from grief (1 Sam. 30:4–6). Secondly, David showed generosity towards an Egyptian straggler (1 Sam. 30:11–14) taking an opportunity to feed and care for him despite his association with the Amalekites and his participation in the destruction at Ziklag (1 Sam. 30:13). It takes a great deal of personal intestinal fortitude to not deliver a blow to the individual who had a hand in warfare and homeland destruction. Yet to provide generosity towards an enemy is a remarkable leadership virtue. Military traditionalists would possibly see this as a form of strategic intelligence, recognizing that "strategic power commands men in battle." (Tzu & Pin, 1996, p. 63). This is not in any way a violation of biblical semantics, but instead an awareness that strategy is not owned by man alone. In the history of David, his relationship with God was his strategy in defeating the enemy. His concern for God's voice and direction allowed for clarity in guidance for his military effectiveness.

The third form of extended generosity is very compelling and speaks of David's humanity. Upon victory over the Amalekites, the troops received a large amount of the spoils (1 Sam. 30:20). Hebrew custom for the

warring victors was that the spoils were divided, bartered, and traded among the warriors, yet all winnings were a gift from the Lord who had protected in the process of winning (1 Sam. 30:23). Of the two-hundred men who were stricken and overcome in emotion having to turn back (1 Sam. 30:10), the other four hundred did not want to share the spoils. As all military leaders do when there is internal disagreements, David's intervention, council, and wisdom reminded them of the grace of God in giving them the victory (1 Sam. 30:23). An ethical component for military leaders during war is that when battles are won, the entire unit is victorious, personal protection of everyone is affirmed, and generosity is extended to and for everyone involved. David demonstrated this military grace.

Honor and Kindness: 2 Samuel 9

In contemporary military communities there is a genuine commitment towards honor of fallen warriors and compassionate kindness towards their family members. U.S. President Lincoln set the example of a nation's commitment to fallen warriors and their families as a nation's act of kindness that is still resonant in contemporary society. Lincoln offered a meditation for the nation's recovery from years of civil war that prescribed a responsibility and obligation:

> With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. (Lincoln, 1865)

The narrative of the text focuses on familial support and a commitment towards compassion. The scripture indicates that David wanted to, "show…kindness for Jonathan's sake" (*ESV*, 2001/2016, 2 Sam. 9:1) as a symbol of their deep friendship and despite Jonathan's father wanting to kill him. The Apostle Paul described David as, a man who had "served the purpose of God in his own generation" (*ESV*, 2001/2016, Acts 13:36). This suggests that regardless of his sphere of influence, David extended grace towards others in his leadership role and capacity as military commander and now as King. Throughout the history of David's

anointed life, he showed kindness and honor towards the family members of the house of Saul. He had served Saul since his youth both as a psalmist and military commander. He married Saul's daughter Micah (1 Sam. 18:17–28) and established a covenant with Jonathan, Saul's son (1 Sam. 20:16). This level of honor continued after David became King in seemingly unusual forms such as death to those who presupposed their own judgment towards the innocent family members after the death of Saul (2 Sam. 4). Even after death, David honored God's anointed—Saul the king (1 Sam. 26:9; 2 Sam. 1:27) expressed through the act of kindness towards relatives of the house of Saul (2 Sam. 9:1).

Jonathan's son, Mephibosheth, also known as Merib-Baal, was in the genealogy listing of Saul (1 Chr. 8:34). Mephibosheth had been crippled since the age of five (2 Sam. 4:4). He was the only successor of the house of Saul still living at the time of David's request. Vargon (1996) noted, David's contempt for the physically challenged, during the siege of the city of Jebus (2 Sam. 5:6–8). Ackroyd (1977), Segal (1964) and Smith (1898) suggested that the mention of the blind and lame expounded on the disqualification under Levitical law, where those with a physical defect were not eligible to render the Lord's offering (Lev. 21:17). Other scholars suggested David's request to Mephibosheth was a political act for the safeguarding of his kingship and government alignment with the tribe of Benjamin (Garsiel, 1975; Luria, 1970). Deeper analysis of the text reveals that Mephibosheth also had a son, Micha (2 Sam. 4:12). Because of this multilayered generation of Saul decedents, Kirsch (2000) concluded David had a more calculated, strategic reason for keeping the last survivor of the house of Saul within intimate reach. Regardless of numerous historical analyses, David's moral and spiritual accountability overcomes all the aforementioned due to his covenant commitment to God. David's actions communicated acts of unmerited kindness and compassion as a result of his desire to uphold the covenant with Jonathan (Vargon, 1996).

In three areas of the text, David mentioned his desire to extend kindness (2 Sam. 9:1, 3, 7). David's actions were an aspect of honor and kindness in that it speaks to the character of the leader. His act of kindness reflected in giving Mephibosheth back everything that belonged to his ancestors, including land, servants, and crops (2 Sam. 9:7, 9). In addition, Mephibosheth and his son Mica were favored a seat to eat at the table with king David and his family (2 Sam. 9:10). Henry (1991)

suggested that this act of kindness was due to the charitable and forgiving disposition of David.

Military leadership and grace represent a balance of the ethical and intellectual, a fusion of effective and affectionate (Reichberg, 2016). Aquinas catalogued that military command and leadership is a virtue of *prudentia militaris*, a form of moral prudence. Bonadonna (2017) suggested that the two elements cannot be separated in matters of war and if so, would not be successful for the affective nor considered moral prudence. Reichberg (2016) inferred that prudence with immanent action is a will towards good, needful at both the senior and most junior level of leadership for modern warfare. Acts of kindness are a virtue of morality. Kindness represents a conviction towards a moral obligation. Kindness reflects a type of virtue demonstrated through the rightness of an end (Kelly & Nelson, 2003). Ultimately it should all "reflect the working of God's will in the world of mortal men" (Kirsch, 2000).

Conclusion

This chapter has demonstrated through historical intertexture analysis attributes of military grace. The analysis suggests that although David was arbitrability assigned from musician to military commander he grew in grace and relationship with God. David also continued to grow in military knowledge and strength. Those who receive grace also reciprocate the action of grace towards others. David was blessed with unmeasurable grace towards others. What this chapter has demonstrated through the historical intertexture analysis is that grace in military leadership is: (1) the act of selfless service in preparation roles of advancement and supervision; (2) responsibility and courage have its place within military structure; (3) generosity towards an enemy and victory shared amongst team members; and, (4) acts of kindness and recognition through honor are virtues of morality.

The scriptures describe David as a man after God's own heart (1 Sam. 13:14; Acts 13:22). Although flawed as he was, such biblical language represents affirmation and redemption. The quality of courage that comes with having faith in God is a characteristic of military leadership (Feldman, 1982). It is through this historical account of David that the reader understands that there is no fear in innocence and single-handed courage that was experienced in the early life of David.

Aquinas best summed up the collection of thought regarding grace and military leadership, suggesting that:

> sustaining personal attacks for the sake of the highest good which is God is not alien to the acts that concern war, thus they [military leaders] are said to have been made courageous in war….who by faith conquered kingdoms. (ST II-II, q. 123, a. 5, ad1)

This is a testament that God's presence develops people in leadership roles that are unfamiliar, yet through the process they, "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (*ESV*, 2001/2016, 2 Pt. 3:18). By looking through the historical intertexture lens, one can learn of grace attributes such as selfless service , responsibility , courage , victory , generosity , honor, and kindness—all of which David displayed throughout the scriptures during his military leadership.

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CHAPTER 11

Development by Grace vs. Zero Defect Mentality

Alex Wibe

This chapter provides a practical application of Grace Leadership in a large organization. With over 3 million employees, the US Department of Defense is one of the largest employers in the world with four main departments and thousands of subordinate commands. Multiple human capital management systems have been implemented throughout this system, with varying levels of success. Through the many leadership changes since World War II, two powerful yet unofficial systems have taken root: a Zero-Defect Mentality (ZDM) spotlighting even the smallest personal failure, and a corresponding unofficial patronage system that applies grace to some leaders at the expense of the rest. ZDM created the need for patronage where senior officers provide absolution and atonement for individual mistakes and transgressions against the organization. Officers without powerful patrons are left to suffer career death or banishment by way of departing military service. These two systems have stifled creativity, stymied innovation, and created a risk-averse officer

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corps unwilling to deviate from the status quo. Extending grace in the development of new military leaders foments the trust and goodwill necessary to allow for growth, experimentation, and innovation. Unlike military patronage, Christ's patronage extends grace to all who follow Him.

Grace is an unearned or undeserved gift given from another ("Grace", 2020). This gift is given from a person with higher authority and power to a person of lower authority and power through a system of patronage (deSilva, 2000). The greater the power difference, the greater the grace (Bowling, 2011).

The United States (US) military implemented a human capital management system called Total Quality Leadership (TQL) based off Deming's Total Quality Management (TQM) system (Hourani & Hurtado, 2000). Without customers to please or a bottom line to chase, the military concentrated on alternate performance measures like cost-effectiveness and mission readiness (Kidder & Bobbie, 1996). This alternate focus created a concentration on applying the Zero-Defect (ZD) quality model to human capital management with some significant unintended consequences (Thornton, 2007).

The Department of Defense (DoD) has some incredibly advanced technological systems and benefitted greatly from TQL's focus on quality improvement (Baum, 2019). Quality centered continuous improvement (CI) initiatives require a matching culture able to apply CI principles to human capital management (Gimenez-Espin et al., 2012). DoD's adaptation of TQL did not fully implement all the organizational factors necessary for TQL to be a successful method of leading people and managing careers (Hourani & Hurtado, 2000).

No matter how sophisticated the organization's technologies are, the ultimate high technology system is the people behind the machines (Blanchard & Ruhe, 1992). All CI initiatives work by eliminating deviations, variations, and nonconformities (Gimenez-Espin et al., 2012). While deviation and variations are bad for machines and systems they are elemental and, with human beings, an inescapable aspect of human capital management (Tofte, 2010).

People have an incredible diversity of backgrounds, skills, talents, and knowledge (Tofte, 2010). No two people are the same, so an objective measurement of personal behaviors is impossible to create (Blanchard & Ruhe, 1992). However impossible it may be, organizations never stop trying to define perfection (Tofte, 2010).

Contextual and Cultural Environment

The US military did not intend to develop a perfectionist system of human capital management. Rather, they slowly marched down a road of increasing meticulousness until the tolerance for personality flaws and professional errors eventually reached zero (Blanchard & Ruhe, 1992). As Thornton (2007) stated, they pursued a "laudable but misguided desire to strive for the faultless performance of organizational tasks" (p. 140).

Likewise, the Zero-Defect Mentality (ZDM) did not occur in a vacuum. Humans are predisposed to desire flawlessness and commonly expect it in others more than they expect it in themselves (Curran & Hill, 2019). Throughout the latter half of the twentieth century, corporate America was enthralled with perfectionism and continuous improvement efforts (Kujala & Ullrank, 2018).

This inherent perfectionism was coupled with an engrained system of patronage within the US military's officer corps. Under a patronage system, leaders replicate themselves by choosing a small number of protégés from the next generation's emerging leaders to groom and guide (Deniaux et al., 2006). Under this system, young officers with patrons receive gracious forgiveness for mistakes, while officers without patrons suffer the consequences of every misstep. In this environment, even benign errors and common mistakes can sidetrack the career of even the most promising young officer (Bunte, 2018).

Perfectionism

Perfectionism is a compulsive pursuit of an unattainable goal (Carducci, 2020). It is an attempt to portray a flawless presentation of the standards and norms common in the broader culture (Curran & Hill, 2019). It results in a need to exemplify the admirable qualities of the broader culture and conceal or camouflage any negative qualities or behaviors (Hewitt & Flett, 2010).

Perfectionism can be socially prescribed, self-oriented, or other-oriented (Hewitt & Flett, 1991). Socially prescribed perfectionism is a perception within an individual that others require them to be perfect, specifically a spouse, a boss, or society in general (Hewitt & Flett, 1991). Self-oriented perfectionism is an individual's irrational need to appear perfect themselves or display an unrealistic or punitive self-description (Hewitt & Flett, 1991). Other-oriented perfectionism is where someone has an irrational need for those around them to appear perfect, specifically a spouse, children, or subordinates at work (Hewitt & Flett, 1991).

No one is capable of perfection but craving the perception of perfection is a common trait among humans (Stoeber et al., 2021). Striving for perfection is reasonable with the understanding that actual perfection is unattainable (Stricker et al., 2019). Perfectionism is the unreasonable expectation that achieving perfection is possible (Stricker et al., 2019).

Salvation by Works

Old Testament Judaism operated on a complex system of laws and a labyrinth of interpretations that became increasingly difficult to follow (Walton, 2019). Maintaining a righteous life under the law was the sole path to salvation; sin was a deviation from this path and sacrifice was the only remedy for atonement and absolution (Walton, 2019). Those able to maintain a path close to righteousness often developed pride and found identity in maintaining the behaviors necessary for salvation by works (Robertson, 1933).

Perfectionism and salvation by works are identical principles of behavioral justification under a system of laws governing individual behavior within a larger group (Hewitt & Flett, 2010). Perfectionism is merely the modern translation of this same premise of purification through effort (Hewitt & Flett, 2010). For instance, working harder than others, working longer hours, and making fewer mistakes justifies and validates one's existence (Walton, 2019). In both of these works-related systems, the individual derives a sense of identity from being closer to perfect than others. However, Scripture indicates that instead of perfectionism and salvation by works, the saved are given grace (Hultgren, 2017).

In the Jewish tradition, purification and redemption were achieved through sacrifice and atonement (Lev. 1:2–4). In the Christian tradition, this purification was achieved *en toto* as Jesus was sacrificed once for all and became the sacrifice in atonement for all of humanity (Rom. 6:10). This created a new type of redemption where one sacrifice absolved past, present, and future sin for all humanity (Ribbens, 2012).

An Introduction to Patronage

Salvation by faith extends God's grace to those who do not deserve it through faith via His patronage. Patronage is the act of coming under the shelter of a respected and powerful benefactor capable of providing favors, assistance, and protection (deSilva, 2018). Patronage connected social

unequals for mutual benefit for the purposes of supporting the beneficiary and simultaneously growing the patron's power (deSilva, 2000). Patron-beneficiary relationships could be sought in terms of familial, friendship, or employment relationships through mutual respect even though the power within the relationship was severely unbalanced (deSilva, 2000).

Patronage typically included a third party acting as a mediator or broker connecting beneficiaries to patrons (deSilva, 2018). These brokers facilitated the formation and maintenance of the patronage relationship and could bridge the social and relational gap between patrons and beneficiaries (deSilva, 2018). Salvation is patronage by accepting God's protection as His child through Jesus as broker (Rom. 5:1).

Organizational patronage is protection via an executive authority or mentor higher placed in the organization (Konstan, 2005). This patron possesses the power and authority to extend grace covering for imperfection and overlooking violations the organization views as sins (deSilva, 2000). However, this version of patronage cannot cover everyone. Patronage is limited to the few individuals to whom grace is given and the rest of the imperfect employees are left to fail (Konstan, 2005).

Others choose between less powerful patrons or are left without patronage (Deniaux et al., 2006). Less powerful patrons have lower structural authority and less administrative power resulting in a reduced authority to waive away transgressions (Deniaux et al., 2006). Others left without patronage have no protection or guidance, leaving the individual open to second-rate or high-risk career opportunities that a patron's guidance would have prevented (Deniaux et al., 2006).

Some military patrons lose their authority or power through retirement, transition, misconduct, or other circumstances. A patron's retirement or other favorable departure might see grace passed down to a favored benefactor within their patronage hierarchy, and the process continues unabated (Deniaux et al., 2006). An unfavorable departure due to misconduct or other fall from grace eliminates the protections granted under patronage and leaves everyone within the hierarchy vulnerable (deSilva, 2000). Without protection they must find another patron willing to offer them the safety and protection of a new sanctification (Deniaux et al., 2006).

Patronage is a longstanding cultural tradition still in practice in many Mediterranean cultures (deSilva, 2000). While it is not an inherently bad system, it creates a structurally flawed system of winners and losers that benefits those with patrons at the expense of those without patrons, or

with patrons of lesser status (Konstan, 2005). The patronage of Jesus is not subject to any of those limiting factors, and gives protection and authority derived from the Living God, the highest authority in the universe.

This chapter examines patronage and salvation through Christ Jesus compared against workplace patronage in the US military officer corps. While both structures have similar patronage systems, military patronage is only available for a select few while the universal patronage God offered through Jesus is available to anyone who believes. Using social-rhetorical analysis, this research shows how patronage is problematic in a secular leadership context, but critical for grace in Christ.

Social-Cultural Analysis

Social and cultural elements within a text give hints at how an author prioritizes topics, relationships, and values according to their social and cultural principles (Robbins, 1996). These priorities are revealed by the topics the author finds important, the order of things included, and by the silence of what is omitted and left unsaid (Robbins, 1996). Any ideology is of little use unless it is shared with others and found to be relevant or useful to a larger group of people to capture and express a view of reality they can understand, believe in, and share (Robbins, 1996). By examining Paul's use of the patronage structure common to the first century, this paper highlights an application of salvation and grace as God's gift through Christ as patron providing the conduit to salvation.

Paul presented his letter to the Romans as a message to believers he had never met with words of personal kindness and encouragement and connection (Hills, 1983). This letter is a clear and systematic explanation of this new faith where all of humanity is sinful, yet still eligible for salvation (Hills, 1983). He provided responses to common theological challenges from both Jewish scholars and Gentile religions and aspired to modify existing Jewish and Roman cultures through a renewal of the mind to create a counterculture through Christianity (Robbins, 1996). Paul used a conversionist ideology to save the world by transforming people through salvation in Christ (Ribbens, 2012). Instead of making Christianity fit into the existing cultures of ancient Israel and Rome, Paul showed how a new culture is revealed through the Gospel for the salvation of all humanity (Stettler, 2015).

The Apostle Paul appealed to the early Jewish traditions of perfection and justification by using similar language from Hebrews 9–10 (Ribbens, 2012). Sin was addressed as the fault of humanity and germane to humanity's imperfect nature (Stettler, 2015). This sinful nature requires atonement through sacrifice to reconcile the unrighteousness of humanity to a righteous God (Ribbens, 2012).

The Old Testament covenant required adherence to a rigid law with unending interpretations as additional opportunities for failure (Glodo, 2018). Christianity's new covenant provided the same absolution to any believer, in any nation, of any culture, through a justification by faith and a commitment to cease their previous sinful behaviors (Stettler, 2015). This new covenant grace forgives sins past, present, and future where the old covenant required a separate atonement for each sin as they occurred (Ribbens, 2012).

The Law

According to Jewish tradition, Moses received the Law atop Mount Sinai as a covenant between God and His chosen people (Ex. 31:17–18). The Mosaic Law was unique amongst Ancient Near East (ANE) cultures because violations of the law were violations against God (sins) rather than fellow members of the community (Walton, 2019). The penalty for sin was separation from God in the present, eternal banishment in the afterlife, and loss of one's soul (Ex. 34:4–7). In other cultures, violations against the rest of society were crimes for which there were prescribed punishments but did not include any concept of eternal repercussions (Walton, 2019).

The Law was truth, promise, and justice revealed directly from God, defining the irrevocable gift and promise to care for His creation as long as humans complied (Haddix, 2004). God served as giver of laws, punisher of sinners, and also dispenser of blessings (Dt. 28:1–3). His wrathful judgment was a mixed message of simultaneous grace and punishment depending on one's ability to adhere to the tenants of the Law (Robertson, 1933).

Keeping the Law meant blessings, rewards, and eternal life; violating the Law meant curses, punishment, and death (Lev. 26:1–46). This amplified the need for atonement, forgiveness, and approval from the living God (Humphrey, 2018). Reconciling the inequality between life and

death, blessings and curses, rewards and suffering was possible through choices in life and making atonement for sin (Humphrey, 2018).

Sin separated humanity from God because He could not be in the presence of sin (Eph. 2:11–13). Atonement was required before God could return (Hultgren, 2017). The presence of sin meant the absence of God, and if God was not present neither would His blessings (Campbell, 1981). The only way to obtain atonement was to appeal to God through sacrifice that came at a cost in one way or another to the penitent (Walton, 2019). Sacrifice was meant to cleanse the person so God could return and ransom their soul from death (Hultgren, 2017).

The prescription for sin was costly, time consuming, and difficult but prevented separation from God and His blessings (Ps. 49:7–15). Living within the Law was methodical and difficult but still easier, cheaper, and carried less risk than the alternative (Campbell, 1981). Living within the law could create a pride in accomplishment, as all challenging accomplishments do (Walton, 2019).

While this was neither the objective nor the intention of the Law, outward manifestations of piety and visible adherence to the Law became a cultural status symbol (Walton, 2019). This cultural phenomenon became a shared cultural identity within the Jewish people (Ribbens, 2012). Piousness, devoutness, and adherence to the Law were critical cultural norms and ascribed considerable social power and status (deSilva, 2018).

This legalistic application of the ever-increasing rules and regulations multiplied the opportunities for transgression, and all violations of the Law were considered sin (Haddix, 2004). Sin can only exist against the structure of the Law, for without a Law to break there could be no sin (deSilva, 2018). Time only created more Law, for each case brought to a judge resulted in legal decisions creating additional rules and regulations (deSilva, 2018).

As the volume of Law increased opportunities for sin increased accordingly. The Jewish people faced an impossible challenge to live perfect and righteous lives and remained in bondage to judgment as a result (Rom. 7:7–25). Sin required satisfaction, wrath required retribution, and atonement came at an increasingly challenging cost (Stenschke, 2017). The Law was not structured to allow for justification regardless of one's level of piety (Stenschke, 2017). Atonement and redemption were possible, but no one could be truly justified through the Law as justification was never the Law's purpose (Stenschke, 2017).

Salvation Through God's Patronage

The Apostle Paul knew first-hand the problems with perfection-based systems and atonement under complicated systems of laws (Gal. 6:12–13). Prior to his roadside conversion, Paul was a Pharisee enforcing adherence to the Law on those living less pious lives and persecuting a long line of false Messiahs and even Christians (Acts 1:1–3; 9:1–2). Paul confirmed the value of piety and sanctification under the Law but argued that justification and atonement were fulfilled through Christ's crucifixion (Acts 1:16–17).

This forms the basis for salvation by faith and grace for all (Heb. 7:26–28). Paul's challenge was proving the entire process of receiving, interpreting, and following Jewish Law was preparing humanity to receive Christ's sacrifice (Jipp, 2010). Christ's death on the cross was in fulfillment of the promise to complete salvation's arc from death and atonement to grace and salvation (Hultgren, 2017; Jipp, 2010).

Christ acts as broker to bridge the impossible gap between humanity on Earth and God in Heaven (deSilva, 2018). In all patronage systems, a broker serves to connect patrons and beneficiaries by leveling the power distance between social unequals (deSilva, 2000). Brokers intercede on behalf of those seeking patrons and relay requests for favors, connections, and other vertical ties within the patronage system (Constantinidou, 2010).

No longer was the path to salvation reserved for people maintaining the required legalistic piety, it was freely available to Jew and Gentile alike in fulfillment of God's promise to Abraham (Howard, 1970). God's covenant served a solid foundation for salvation by grace extending to all nations in fulfillment of the Law (Campbell, 1981). This covenant stated He would bless all nations through Abraham's descendants who would be as numerous as the stars (Gen. 15:5–6).

Perfection is Impossible

God's divine justice is passed on to all humanity and no one meets the impossible standard of perfection; all are found guilty of sin, and all have earned His wrath (Ribbens, 2012). "For all have sinned and fallen short of the Glory of God." (*English Standard Version*, 2001, Rom. 3:23).

Through Christ's sacrifice, humanity receives righteousness and atonement in a judicial process where His death serves to ransom sinners paying atonement and earning humanity the divine liberation God offers (Robertson, 1933).

This undeserved justice covers all sins regardless of person, location, or time, and is completely undeserved by the recipient (Heb. 10:29–30). Christ is substituted in humanity's place and satisfies the debt under the Law (Humphrey, 2018). Christ's sacrifice does not merely pardon sins (guilt remains but punishment is waived), grant clemency (guilt remains with a lesser punishment), nor does it offer mercy (guilt without blame and punishment withheld) but complete absolution (Humphrey, 2018). Christ's sacrifice offers grace by bearing the full punishment, pain, and penalty for humanity's transgressions by standing in as a substitute (Humphrey, 2018).

The Greek word for the debt of sin is the same word as ransom (Ribbens, 2012). It is the same Greek term used for releasing criminals, slaves, and prisoners of war (Ribbens, 2012). It was also the word used in the Bible's Greek text for the release of the Jewish people from Egypt during the Exodus (Ribbens, 2012).

This liberation by ransom payment is the definition of redemption, and therefore is the crux of the Gospel and the center point of all scripture (Hultgren, 2017). The gift is the giver, and God is extending His righteousness in Christ (Humphrey, 2018). This demonstrated His supreme and divine righteousness by fulfilling His law and simultaneously exempting His creation from the consequences of sin and transgression (Humphrey, 2018).

God as Benefactor with Jesus as Patron

Patronage was common in both Roman society and many ANE cultures and is still practiced in Mediterranean societies today (deSilva, 2018). Many forms of patronage existed in Western cultures as well (Konstan, 2005). It was the dominant social structure of early societies and was the principal method of economic and political interaction across all hierarchies (Constantinidou, 2010).

Patronage was a social structure between social unequals where favors, honors, and friendship were exchanged and transacted between members in a long-term alliance (deSilva, 2018). In making payment for sin, God

acts as benefactor through Jesus as broker making the necessary connection and relationship between sinner and God (Monkemeir, 2018). As a celestial benefactor, God accepts faith in Jesus' sacrifice on the cross in exchange for salvation, a permanent and indelible gift only He can give (deSilva, 2018).

This salvation through grace is a benefit all humanity is eligible to receive in common and equal shares (Monkemeir, 2018). It is not a gift reserved for some groups and denied to others, nor is it issued in unequal portions, more to one individual and less to another (Monkemeir, 2018). The price for this gift has already been paid, once for all, and its value is retroactive to those sins committed both before and after the price was paid (Heb. 10:10).

In the New Testament, Paul and other authors described the church as *in Christ* using the language of patronage to describe the church as under Christ's protection (Rom. 6:11). Christ serves as a broker, mediator, or interceder between humanity and the Living God (Walton, 2019). Jews and Gentiles alike receive salvation through Christ and become part of God's family through His kinship (deSilva, 2018).

God did not offer sinners freedom from the imprisonment of sins only to abandon them. Rather, through patronage God makes sinners part of His family and members of His household (Humphrey, 2018). This patronage carries the right and responsibility to speak in the benefactor's stead and act on His behalf (deSilva, 2018). The patronage system gives them the authority to speak for the owner of the house and to enjoy the benefactor's wealth (deSilva, 2018).

The cross extended the Father's love for the Son onto each and every sinner, giving them purity, place, and a patronage within His house through their faith in Jesus (Robertson, 1933). Once a sinner joins God's patronage through salvation in Christ, they have the power, blessing, and authority to speak on God's behalf and enjoy God's blessings and abundance (Ribbens, 2012). As God gave grace freely and unselfishly so must the sinners He redeemed share grace with others (Ribbens, 2012).

By sharing the grace that is given, followers of Christ extend the blessings of God the benefactor and share patronage through Christ (Robertson, 1933). God's universal patronage is available to all since all have sinned and fallen short of perfection (Rom. 3:23). God's grace and patronage are impartial to Jews and Gentiles alike and grants both groups salvation and protection through Christ's payment of the debt that comes from sin (Ribbens, 2012).

Like all imperfect humans, the Jewish people deviated from God's leading from time to time (Hos. 7:13). However, each of these departures made Israel increasingly exemplary candidates for salvation through God's grace. Those wanderings were eventually the keys to receiving grace through the fulfillment of the law, and patronage through Christ (1 Pt. 2:24–25).

Zero-Defect Mentality

A perfectionist model of human capital management began creeping into the US Military between World War II (WWII) and end of the cold war in 1991 (Thornton, 2007). This perfectionist model borrowed the name Zero-Defect Mentality from the manufacturing quality control effort (Thornton, 2007). This model is effective in improving the quality of manufactured goods, but it is an ineffective way to improve human performance (Baum, 2019). Like salvation by works, it is a flawed system requiring constant effort and attention to keep up with a continually growing list of potential risks and errors.

Origin of Zero-Defect Mentality

Militaries are organized and designed to fight wars and military leaders are promoted for leading successful military operations during wartime (Bailey, 2009). Between major wars and military conflicts, the military is focused on military operations other than war, which require an entirely different method and style of leadership (Thornton, 2007). As the US military shifted from the operational mindset of WWII to the post-war administrative focus, the definition of success changed for an entire generation of military leaders (Thornton, 2007).

During combat operations, the military is focused on effectiveness (Bailey, 2009). High-performing leaders are identified by their operational successes and battlefield leadership focused on achieving objectives, quick decision making, and balancing of risk versus mission accomplishment (Thornton, 2007). After the conclusion of major conflicts, the military shifts into a garrison structure focused on efficiency (Bailey, 2009). The new measures for leadership are organizational skills, administrative prowess, and cost reduction (Thornton, 2007).

Patronage in the US Military

Patronage plays a part in the US military's application of the ZDM. Military leaders seek a patronage from senior officers as a mentor or advisor, called a sponsor (Miller, 2014). This patron sponsor may be a senior leader within their assigned unit or one from the broader pool of other leaders within their career specialty but assigned to a different unit (Miller, 2014). The junior officer supports the sponsor to receive favorable assignments and performance reports, and the senior officers engage in empire building, constructing a network of up-and-coming leaders to groom and protect (Miller, 2014).

Patrons select beneficiaries carefully and premium patrons are extremely selective, choosing few and eschewing many (Deniaux et al., 2006) The remaining officers must find a lesser patron and possibly not receive patronage at all (Deniaux et al., 2006). Given large number of benefactors, a small number of patrons, and a finite reward system patronage is inherently limited. Not everyone can receive equal benefit (deSilva, 2000). Unlike salvation by grace through God's unlimited patronage, the limited patronage in the US Military exacerbates problems and multiplies the negative effects. The cumulative effect of this system created numerous unintended cultural consequences (Pratt, 2004).

Zero-Defect Mentality in Practice

Almost every year since its inception, Harvard's National Leadership Index ranks the US military as the most trusted leaders in any industry, institution, or company (Rosenthal, 2012). Military leaders are known for strong positional structure, rigid hierarchy, transactional leadership, top-down decision making, and allowing very little bottom-up feedback (Rosenthal, 2012). While this description does not fit every military unit or leader, it is generally true of the overall structure and communication system (Saunders, 2018).

The US Military is not immune to management fads and has applied many new systems and styles throughout the decades (Kidder & Bobbie, 1996). Management By Objectives was an attempt to get better unit performance by distributing clear objectives throughout the organization so each individual had the knowledge, power, and authority to work independently toward common goals (Kidder & Bobbie, 1996). Total Quality Leadership was a military adaptation of Total Quality Management that

pushed decisions down to the lowest possible level in an attempt to minimize decision delays and expedite action (Doherty & Howard, 1994). The US Military Academy at West Point even developed a military specific system called Philosophy of Mind that focused on learning followership before leadership (Pratt, 2004).

These modern business management practices were applicable to some part of the military structure and systems, but nothing applied universally to the entire organization (Bailey, 2009). Each style saw some success, but none had wide acceptance or any appreciable longevity (O'Connell, 2010). The one management style that stayed the course was the least intentional, the most pervasive, and arguably the most organizationally toxic (Pratt, 2004).

Phil Crosby and the Zero-Defect Model of Quality Control

Phil Crosby came from a family of doctors who ingrained in young Crosby the importance of eliminating mistakes (Johnson, 2001). Crosby dropped out of medical school to enlist as a US Navy (USN) hospital corpsman (medic) during WWII (Johnson, 2001). He completed medical school after the war and continued his service as a military doctor during the Korean War (Johnson, 2001).

With many years of military experience, Crosby chose to forego a medical career and continued working in the defense industry (Johnson, 2001). He became a quality control engineer with Martin Marietta aircraft company working on military aircraft projects (Crosby, 2006). He brought a doctor's attention to detail to the production line and formulated the Zero-Defect Model (Johnson, 2001). This concept became his life's work and a system implemented by many major manufacturing companies and all five branches of the US Military (Crosby, 1997).

The Zero-Defect Model included 4 absolutes of quality management that explain how to build an organization focused on making quality products: (1) quality is conformance to requirements; (2) quality is prevention of defects, not appraisal of products; (3) the standard must be ZD, not close to zero; and, (4) quality is measured by nonconformance (Johnson, 2001, p. 26). His model says that every action or transaction is an opportunity to conform to requirements and each of these transactions must be done correctly the first time, every time (Crosby, 1997). These expectations are a possible outcome for sophisticated factories with

complex machinery but an unlikely outcome for fallible human beings with finite energies and attention spans (Love et al., 1995).

Crosby realized that perfection was impossible for individual humans (Crosby, 1979). However, he believed companies and industries could grow into ZD over time through continuous improvement if quality control was viewed as a long-term proposition (Love et al., 1995). He developed a Maturity Grid to show the five stages of quality a company will go through: Uncertainty, Awakening, Enlightenment, Wisdom, and Certainty (Crosby, 1979, p. 48).

Crosby (1979) believed these stages were equally applicable to personal life and leadership development, albeit with different metrics. This equivalence between industrial quality control and leadership development created the human capital strategy ZDM (Thornton, 2007). These laws of defect prevention made their way into military management policy and resulted in an intentional cultural change with positive intentions but toxic results (Sharkey, 2011).

A fan of lists, laws, and principles, Crosby (1979) also listed the 7 Laws of Defect Prevention, with laws 6 and 7 laying all responsibility for performance and maintaining ZD on the organization's leader. These two final laws clearly emphasize the importance of setting and maintaining standards in order to create a ZD system. However, it also defines a climate where leaders bear ultimate responsibility for organizational perfection (Tofte, 2010). Each of these 7 laws drive organizational culture and climate and hinge on management adopting and enforcing the ZD Model in every interaction within the company (Kujala & Ullrank, 2018).

If any employee, manager, or executive cannot accept the standard of ZD they must be purged from the organization (Crosby, 2006). Like the sinner under Old Testament Law, where the sin required sacrifice, the price for transgression against ZD is the sacrificing of one's career (Brown, 2012; Walton, 2019).

Crosby was very clear his pursuit was ZD, not perfection (Crosby, 2006). In his interpretation, a defect was defined as a characteristic that does not conform to the standard (Crosby, 1979). The standard was not a flawless product unless the quality standard is required to be perfection, as it is with surgery or other life-threatening processes (Crosby, 1997). Much like the impossible standards of the Old Testament Law, nonconformance was a defect requiring the offender be judged and rejected regardless of how close to the standard they came (Sharkey, 2011). A miss is a miss.

Most leaders in organizations do not fail for one isolated event, but a series of poor decisions over time that degraded performance and caused decreasing results (Miller, 2014). Like sinners under the old Law, ZDM created inherent conflict causing individuals to inevitably fail as myriad small failures added up to an assessment of poor performance (Baum, 2019).

Zero-Defects and Toxic Leadership

The military standard for leadership success is organizational results, and in no service is this more apparent as the USN (Bass & Yammarino, 1991). Performance ratings are overwhelmingly dependent on job performance, technical and tactical proficiency, and success at sea (Nieboer, 2017). Where other services focus on a balance of career achievements, higher education, and positional prestige, the USN considers only one thing: sustained superior performance at sea (Nieboer, 2017). 'At sea' is a catch-all phrase for work in a deployable unit, whether it is a ground-based unit, aircraft squadron, submarine, or an actual ship that goes to sea (Bass & Yammarino, 1991).

Over 200 years ago, the first Secretary of the Navy created the first military leadership training system to eliminate mediocre officers and create a professional corps of career sailors (Cutler, 2009). This heritage has developed a system where all USN personnel start as followers but are quickly thrust into leadership roles (Miller, 2014). In these new roles emerging leaders are tasked with supervising peers, more experienced enlisted sailors, and senior technicians with significantly more tactical knowledge than the new leader (Miller, 2014).

Sustained Superior Performance…Or Else

This trial-by-fire leadership development style and performance-heavy rating system are inherently at odds with personal development (Brown, 2012). New officers inevitably stumble and fail on their road to developing as leaders as they gain experience through failure (Brown, 2012). Senior leaders conducting performance rating for emerging leaders must choose between developing the individual and maintaining organizational output (Landis et al., 2014).

Implementing ZDM punishes new officers for this necessary trial-and-error phase and potentially damages careers before they get started (Vego, 2018). Without any system of grace for new officers, early errors are made permanent and the guilty are ushered to the exits (Vego, 2018). This has a chilling effect on creativity, stifles innovation, and stymies initiative by punishing those that possess the moral courage required to take risks (Thornton, 2007). The cumulative effect of several decades of ZDM has created a risk averse officer corps afraid of taking any chances, trying any new ideas, and risking the rewards of innovation (Nieboer, 2017).

The idol of perfectionism is held higher than the value of honesty, so, discussing mistakes with peers or bringing them to the attention of a supervisor is discouraged (Bunte, 2018). This system is contrary to effective leadership that evaluates, processes, and accounts for risks in decision making, instead, creating an aversion to risk that ultimately leads to risk avoidance (Vego, 2018). Naval officers have a pervasive perception that mistakes and failings follow them throughout a career, so they adopt conservative strategies that avoid risk entirely (Miller, 2014).

Zero-Defects Creates Zero Innovation

In the 1980's, the US Army was somewhat purposeless without a major war to fight and turned to modern business practices to rejuvenate their mission, organizational structure, and marketing (recruiting) plan (Bailey, 2009). ZDM was trending and took root immediately within the bureaucratic and detail-oriented life of an Army in garrison (O'Connell, 2010). The Crosby-inspired quality focus showed tremendous success and led to improvements in workplace conditions, standards of performance, and overall conduct (O'Connell, 2010).

However, once ZDM creeped into human capital management, it created the same dangerous cultural environment (Bailey, 2009). A risk averse officer corps was forming where the risks of being wrong outweighed any benefit of possibly being right (Bell, 1999). This eroded confidence and trust between superiors and subordinates, reduced motivation and morale, and productivity was dwindling (Bell, 1999).

As human institutions, Army units tend to assimilate the characteristics and personalities of their leaders, even if that leader is ineffective or toxic (Robinson, 2014). While ineffective and toxic leaders produce similar disappointing results, toxic leadership has the appearance of being

effective and tends to enhance a leader's power and longevity in the organization (Aubrey, 2013). In many large organizations, there is an optimal level of midrange toxicity that makes emerging leaders stand out amongst their peers (Grijalva et al., 2013).

An internal Army study found that one in five Army leaders were toxic, where toxic leader was defined as self-promoting, self-centered, and either mistreated or abused their soldiers (Bossard, 2017). Even more surprising, half of the soldiers in the study expected that toxic leader to be promoted, and 18% of them planned on emulating the behaviors of a toxic leader because they saw those traits as synonymous with success (Bossard, 2017). With toxic traits viewed as imperfect but successful, toxicity becomes self-replicating and nearly impossible to eliminate (Leroy et al., 2011).

Patronage and Careerism: Looking up or Looking Down?

Patronage is alive and well in the US military. ZDM has created a system where senior officers identify young leaders and groom them for continued performance (Bell, 1999), much like the patronage system in ancient Israel and Rome (Bardill, 2012). These senior leaders identify hardworking, adaptable employees that are dedicated to the organization and set their protégé's career on a trajectory for continued success at minimal risk (Leroy et al., 2011). Innovation carries risk of failure, so innovation is not encouraged or rewarded, and may even be punished if it challenges a policy created or held by a powerful patron (Brown, 2012).

This careerism makes officers seek high level staff jobs working with more upper echelon leaders instead of operational billets leading troops or organizations, because these roles minimize risk and allow for more exposure to better patrons (Bell, 1999). An officer has the choice of looking down to focus on leading their people and improving their unit or looking up to concentrate on pleasing supervisors and improving their own career (Blanchard & Ruhe, 1992). Looking up maintains the patronage relationship and results in promotions; looking down leads to dead end billets and short careers (Bell, 1999).

These patrons not only guide the careers of their protégés, but also sit on the promotion and selection boards judging the efforts of other seemingly perfect records that have all been inflated to appear flawless (Nieboer, 2017). Promotion is a challenge of beating the quantitative

metrics and showing documentation of the solid link between benefactor, patron, (Bass & Yammarino, 1991). This creates a stranglehold on the promotion process that compares the strength of the patron rather than the quality of the protégé and reinforces the importance of micromanagement in the ZD environment (Nieboer, 2017).

The military calls this the Bathsheba Syndrome, described as successful leaders succumbing to the trappings of success and experiencing ethical failures much later in their career than should be expected (Ludwig & Longnecker, 1993). These ethical problems did not develop suddenly and out of the blue; rather the officer has finally outgrown their patron's ability to protect them (Ludwig & Longnecker, 1993). More likely, as beneficiaries age, their patron inevitably reaches the end of their career and is no longer able to cover personal problems that have been present from the start (Ludwig & Longnecker, 1993).

As complex and entrenched as the patronage program is, it is systemically unfair and flawed because it creates a system that chooses winners and losers (Robinson, 2014). Senior officers are forced to limit patronage or dilute its powerful effect (Craft, 1998). The true value of an officer's promotional potential remains the positional power of one's patron (Craft, 1998).

Developing Leaders Through Grace

Conversely, patronage through Christ's redemption is universal and applies to all, Jew and Gentile alike (1 Cor. 1:22–24). Any individual who seeks salvation through Christ will receive God as a benefactor (McEvoy, 2010). There is no limit to the number and variety of openings available; it is free to all who call upon the name of Jesus Christ (Howard, 1970).

Grace is defined as a favor , kindness, friendship, or gift bestowed by another ("Grace", 2020). It is also defined as God's forgiving mercy, or gifts bestowed by God including miracles and prophecies ("Grace", 2020). The common thread in both definitions of grace is receiving something unearned from another entity in a position to grant it. It is clemency for a mistake or error, mercy or pardon for a transgression, or sanctification or approval from a higher authority.

Grace in leadership is the role of compassion and kindness for new and emerging leaders in lieu of perfectionism and punishment for their inevitable failures. Grace is especially important in an environment requiring judgment in decision making (Thomas & Rowland, 2014).

Extending grace to followers gives the same goodwill and forgiveness in professional life as in spiritual life, since followers and future leaders inevitably make mistakes, errors, and other flaws common to growth, innovation, and experimentation (McEvoy, 2010).

These moments of grace turn a mistake into a learning opportunity (McEvoy, 2010). Without learning opportunities, there is no learning, and without learning, growth is impossible (Maxwell, 2007). Failure is critical to growth, especially for leaders (Maxwell, 2007). Showing grace requires leaders to show kindness, compassion, benevolence, goodwill, and generosity toward internal and external stakeholders especially when mistakes are made (Thomas & Rowland, 2014).

Demonstrating compassion shifts a leader's focus away from the mechanics of the organization and toward the people within the organization (Davis & Pett, 2002). It moves the organization's culture away from judgment and criticism and toward emotional consistency (Davis & Pett, 2002). This develops the trust and confidence necessary to allow for commitment and innovation (Davis & Pett, 2002).

Leading with grace is understanding leadership is stewardship instead of an ownership (Bowling, 2011). Military leaders rotate in and out of units every 2–3 years and no billet or position is ever intended to be anything other than temporary (Bunte, 2018). Looking down and focusing on the organization focuses on continuing the institution and growing operations (Blanchard & Ruhe, 1992). Grace creates leaders who see people as the purpose of the organization instead of the components of the organizational chart (Bowling, 2011).

New military leaders—as should all leaders—deserve grace in their careers to allow for the learning process to occur and occasionally throughout a career when calculated risks must be made (Halloran, 1988). Recklessness and wild gambles can have expensive or deadly consequences and should end an officer's career (Nieboer, 2017). However, calculated risks with solid understanding of the potential loss and projected reward is the only path to innovation and discovery, and those traits should be rewarded (Thornton, 2007).

Conclusion

ZDM has developed as a human capital management strategy over several decades and created a risk averse officer corps in every branch of the US military (Bell, 1999). This risk-averse system focuses on an appearance of

perfection instead of developing an atmosphere of innovation and experimentation (Thornton, 2007). ZDM created the need for patronage where a senior officer can provide absolution and atonement for mistakes and transgressions against the organization (Miller, 2014).

The US military has unintentionally developed a patronage system that benefits some leaders at the expense of the rest (Miller, 2014). Patrons select up-and-coming leaders to groom, and provide them grace for mistakes (Halloran, 1988). All others not selected for patronage are given no grace (Halloran, 1988). Without powerful patrons, some will be left to suffer career death or banishment by way of departing military service (Bass & Yammarino, 1991).

Conversely, grace through Christ is given to all who believe (Rom. 4:16). He paid the price for transgressions once, for all (Rom. 6:10). No one is refused patronage, or unworthy of being selected to be under Christ's protection (Rom. 3:22).

Through his death and resurrection Jesus became the patron of all who put their faith in Him. They become Christians and come into the house of God through Christ as the broker and interceder (Heb. 8:8–12). His patronage is free and universal, available to all who believe, and extends grace to atone for any and all transgressions (Rom. 6:10).

These two systems are vastly different, since one system withholds grace on an arbitrary measure and the other provides it fully to all who ask. Through grace, God blessed all of humanity with the salvation available through the sacrifice of Jesus on the cross (Acts 4:12). This sanctification fulfilled the original covenant of Abraham and brought God's justification to every nation, and not just to a chosen few (Rom. 11:26–27).

Both systems offer absolution for transgressions and protection against (career) death and banishment, but only one system is universal and free. God gives grace so that one's talents can be shared with others; it is intended to be shared with others and not hidden under a basket (Mt. 5:14–16). Extending grace in the development of new military leaders foments trust and allows for growth, experimentation, and innovation (Thornton, 2007).

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CHAPTER 12

Dealing with Mistakes

Daniel Sharma

Grace leadership needs to be studied because it precedes humans, it co-exists with humans, and it provides a recovery from mistakes. This is important because mistakes are an intrinsic part of daily living and in dealing with blunders, one realizes not only those mistakes happen but that recovering from that mistake is intrinsic to the Grace Leadership construct. As humans, leaders make mistakes related to the mechanics of decision-making, follower manipulation, and using blame as a reflex. A classic case of Grace Leadership is illustrated by the pericope of Matthew 26. Jesus spent time and energy building relationships with his disciples, and this was important in the measure of grace afforded Peter when he denied knowing Jesus while Jesus was on trial. Instead of accusing Peter, Jesus met him in an intimate setting and reminded Peter to re-align on the Great Commission. The case for grace is as a tool that allows recovery from a mistake, but it is also a pre-existing relationship that helps with re-alignment. It allows for uneasy conversations

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to properly treat the problem. Further, grace exists outside of humanity, and it influences leadership.

This world is made up of hundreds of countries. Each country has many cultures and deals with at least three generations: towards or in retirement, actively in a profession or vocation, and the younger generation. This creates a curious dynamic wherein individuals and collectives think and behave differently. Consider the case of the coronavirus pandemic. Each country was implementing different processes to prevent the spread of contagion, to find a cure and vaccine, and help keep the vulnerable safe. Just these conditions suggest decisions made at different layers: at the individual level, at the family level, and the organizational level. Even when a person was asymptomatic, they could still pass on the virus to the vulnerable without knowing. Ignorance is not bliss; it can have a damaging impact as the situation permutates. If a person chose not to practice social distancing or if an organization did not/could not implement teleworking options, these were decisions that had associated actions that could have a long-lasting negative impact. This was just one example of a real-world complex situation that required a series of decisions and actions from countries, organizations, and individuals which increased the possibility of making mistakes at every level/scenario.

Humans make mistakes. While one can argue whether a mistake was malicious, intentional, or accidental, this does not detract from the axiom that to live this life means that mistakes are inevitable. Bligh et al. (2018) illuminated that the rate of global change and the acceptance of ambiguity affects the costs related to organizational mistakes. Note that costs are on at least two fronts: tangible and non-tangible. Tangible costs are associated with resources such as food and money whereas intangible costs are more perception-based such as a lack of confidence in leadership decision-making due to the negative impact of previous or current decisions. A classic example of this intangible cost is again related to the US federal government's response to coronavirus. The situation affected every industry in the USA in different ways including the medical field, the religious network, trade, service, supply chain, transportation, and education. This is not a critique of the decision-making process at the macro and the micro levels due to the coronavirus pandemic. The scenario is leveraged to show the complexity of decision-making that spans a spectrum of good decision-making to poor decision-making. Intuitively, good decisions deliver good results, but poor decision-making yields a breadth

of consequences such that organizations need tools to recover effectively from poor or heuristic decision-making. This requires a measure of damage control in symbiosis with a healthy and sustainable recovery process to prevent history from repeating itself, where possible.

Consider that humans making mistakes is not a new thing. Logic suggests that humans will continue to make mistakes. However, it is one thing to make a novel mistake in a new scenario but another to persist in making mistakes when variables remain constant. The Bible has many examples of mistakes being made and at least some examples of how recovery was also made. Note, though, that recovery is part of absolution and does not remove consequence. "And there came a voice to him: 'Rise, Peter, kill and eat.'" (*English Standard Version*, 2001/2016, Acts 10:13). The larger context of this pericope is that Peter had a vision where all types of animals came down on a sheet from heaven and Peter's initial reaction was predicated on the consumption of unclean meat. This was an analogy that the Good News was for all, and not just the Jews. When Moses disobeyed God and struck the rock to give water to the people, God still supplied water to the people, but Moses was banned from entering the promised land (Dt. 32:51). This mistake was not repeated and there was a consequence, but the God-Moses communion persisted. Conversely, King Hezekiah showing off Israel's wealth to the Babylonian emissary did not prevent Babylon from conquering Israel later (Is. 36–39). Consequences themselves are not a bad thing if they add to learning. After Saul approved of Stephen's stoning in Acts 8:1a, he was confronted by Jesus on the Damascus Road (Acts 9). This directly impacted the growth of Christianity in its infancy. Another key figure of that time to pay attention to is Simon Peter. As one of the 12 disciples of Jesus, the Gospels show that he had intense epiphanies such as declaring that Jesus was the Messiah (Mt. 16:13), his walking on the water to meet Jesus on the Sea of Galilee (Mt. 14:29), and his response to Jesus' transfiguration (Mt. 17:4). Peter also had some misplaced responses such as (Jn. 18:10), distancing himself from Gentiles (Gal. 2:12) and rejecting that he knew Jesus at that fateful trial (Mk. 14:66–72; Jn. 21:15–19; Pardee, 2016). In each negative situation, Jesus acted in grace towards Peter (Lk. 22:15–19). These passages showed that each situation had consequences but also that grace was necessary in recovery.

De Haan (2016) defined leadership as influencing others so that they willingly do what is needed for a situation. While this can be construed as a power play, the key is that the followers willingly act. In the case

of mistakes, the follower needs to realize that a mistake has been made and that a path out of that quagmire is provided by the leader extending an olive branch. The lens of leadership in this situation provides a more wholesome response instead of mere power play and this will be discussed at length shortly. The Bible is filled with examples of grace. Harkening back to the fall of mankind, God exercised grace by not only calling out to Adam and Eve in the heat of the day but also providing the animal sacrifice plus clothing when He discovered the recent actions of Adam and Eve (Gen. 3:9–21). Dalferth (2017) argued that even as the Bible is filled with such acts of grace, one must note that God first acted on grace to change situations. That fall had and has many repercussions, but God removed the couple's access to the garden east of Eden while providing for their immediate as well as mankind's eventual relief in that pivotal moment before (Gen. 3:15, 21). Even as leaders in the postmodern world make mistakes, how can grace be a relevant tool to recover from complex and cascading consequences of mistakes? This is the question that this chapter wrestles with.

Leaders Make Mistakes

When humans make mistakes, consequences follow. However, when leaders make mistakes, the spectrum of consequences can be even more problematic. Van Prooijen and de Vries (2016) argued that organizational conspiracy beliefs exist when leaders choose despotism instead of democracy. They suggested that these beliefs are harder to identify and treat because actions based on conspiratorial beliefs may be harder to define and therefore treat. These beliefs are often based on the perceived actions of leaders, whether said actions were intentional or not. For instance, if the leader's work ethic aligns with that of a sub-group of followers, while this may be unintentional, it can be perceived as favoritism. In this situation, the leader may not even be aware of the mistake made and how it may affect organizational behavior making this a potential source for mistakes. Van Gils et al. (2017) specified that when followers identify with their organization, the followers are more likely to make ethical decisions in business dilemmas. A leadership mistake is to try and manipulate their employees to be more ethical versus creating environments where employees choose to identify more with their organization and therefore choose to behave more ethically.

Yet another leadership mistake is often related to gender stereotyping. Thoroughgood et al. (2013) posited that female leaders are expected to be more socially astute and express genuine concern for followers. This is on the premise that females are associated with motherhood and supposedly mothers are more aware of the needs of their children than fathers are. The authors argued that due to this premise, female leaders and female followers are expected to perform at a higher level of organizational concern versus their male counterparts. This is a multi-faceted leadership matrix due to the various permutations that arrive from the male-male relationship, male–female relationship, female-male relationship, and female-female relationship. This leadership mistake matrix is further compounded by how aligned each gender type is to any stereotypical gender bias. This argument assumes that gender is binary but when people transcend gender, that is, non-binary in orientation and behavior, this may clash with organizational expectations that then leads to leadership challenges.

Leadership mistakes are inevitable since every organization and every leader is different, and each organization deals with its evolving scenarios that present opportunities for making mistakes. Prasad and Junni (2016) reflected that since business environments are always in flux this makes the future unpredictable and volatile, which further increases uncertainty since the cascading effect cannot easily be controlled. Consider the global recession of 2008 wherein the US government intervened to prevent a difficult situation from spiraling into a depression. While one can argue on the effectiveness of the intervention, it is hard to disagree that it had some effective immediate impact, with a potential positive future impact. Making decisions can be difficult when there are no unknowns, but the realities of life are such that in most situations some unknowns exist and that exponentiates the difficulty of making and acting on decisions. This is further compounded by leadership styles, regardless of industry or profession. One can argue that the selected leadership style for a specific situation could be a mistake and that certain leadership styles are more suited to specific situations versus others. For instance, the US federal government providing confusing information about the necessity of vaccination as a response to throughout the pandemic, thus leaving its citizens diverse reference points in making such a decision at an individual and an organizational level. Is a person's leadership style innate, or can learning and training develop leadership skills further? Furthermore, how a person chooses which leadership style may not be as formulaic as literature might

suggest. After all, one might be hard-pressed to argue that Jesus was nurturing or meek during the ruckus He caused in the temple when riling against the money changers (Mt. 21:12). Yahaya and Ebrahim (2016) extended the challenge of leadership style selection by arguing that leaders who choose to manage by exception are more laissez-faire in that standards are established and response is reactionary when followers do not comply.

Lupton and Warren (2018) reasoned that when wrong decisions are made, the reflexive behavior might be to first point the blame, defined as sanction applied to the person at fault. This has several associated leadership challenges. For instance, how can the correct person be identified so that the blame can be ascribed? What degree of blame, and therefore sanction, would be justified? Finally, even if the leader takes the blame for a situation, there is a risk of the followers being incorrectly motivated since their leader pays the price of their actions instead of a shared situation or when individuals express collectivistic versus individualistic behavior. Kassim and Asiah Abdullah (2010) found that Arabs tended to be individualistic and collectivistic because their tribal loyalty scored higher than their loyalties. This makes it difficult to recover from the negative situation that an organization might find itself in. A rather recent example of this was the behavior of Wells Fargo senior management when that bank's personal banking scandal was initially covered by the various national and international news agencies. Yet another leadership mistake can be sourced in the lack of reflexivity. Schippers et al. (2013) argued that when leaders do not reflect on past team performances, this can affect future team performance since the value of past actions is lost. Furthermore, since change is constant, leaders make the mistake of not communicating effectively with their followers resulting in sub-par effects of the intended change. According to Carter et al. (2013), face-to-face interactions with employees allowed for question–answer sessions which enabled grass-roots effort to implement change. While face-to-face is one interaction of greater consequence is the dialog between the leaders and her/his followers.

Leroy et al. (2012) suggested that leaders practice high behavioral integrity by following up on promises made and this strengthens trust between leaders and followers. One way to rapidly diminish trust is the practice of passive management by exception, as contrasted by active management by exception. Sommer et al. (2016) distinguished these

wherein the active method monitors follower behavior to address deviations as they arise whereas the passive method uses criticism and reproof after the mistake is made. Yet another leadership mistake is not understanding the cultures that form an organization and a lack of awareness of the culture within which an organization exists. Yaghi (2017) exemplified that in the United Arab Emirates dominant culture creates informal gatherings between decision-makers and ordinary citizens for deliberations about certain issues. The world is made of diverse cultures that behave differently such that behavioral assumptions by leaders can be emblematic of larger issues. If a healthy dose of overconfidence is part of the culture within and without an organization, this creates fewer relational issues versus when there is a mismatch on this front which can lead to how feedback is interpreted (Chen et al., 2015). Finally, another leadership mistake based on cultural dimensions is with the degree of autonomy that is expected and/or desired. Wiedner and Mantere (2019) defined autonomy as something that is not just given but also something that is claimed. Different cultures may have different appreciations of autonomy, and this can also be a common pitfall for leaders even when an organization only operates from one geographic location since the organization would still have people from different walks of life.

Peter Before and After Jesus' Crucifixion

The Bible has much to say about leadership mistakes. Jesus had predicted his death and Peter had claimed that he would accompany Jesus to death. Luke 22:54–62 and Mark 14:66–72 provide a very stark contrast because, at the time that Jesus faced his trial with the political powers of Israel, Peter denied that he ever knew Jesus. However, Jesus had known Peter well enough to provide an olive branch for the restoration of Peter (Jn. 21:15–19). Peter denied knowing Jesus three times and Jesus asked him the same question three times after his resurrection. The epilogue is that the restored Peter was key in establishing Christianity after Jesus' ascension and the outpouring of the Holy Spirit.

In the pre-crucifixion account, Huizenga (2011) highlighted the contrast where Jesus did not deny the charge that was leveled against him by the power players of that time and place whereas when a slave girl asked Peter if he knew Jesus, Peter denied knowledge to protect himself (Mt. 26:63, 69). As shocking as that was, this would not have come as a surprise to Jesus because he had previously predicted that people would

betray him (Mt. 26:31), and that included Peter (Crenshaw, 2019). This suggests that Jesus knew Peter well enough in the three-plus years that the group had spent time together. Whitaker (2013) added that while Peter denied in very strong terms, that the pericope did not vilify him because Peter was isolated and afraid. Therefore, even when the writers recorded this low point in his life, they provided not only environmental context for this behavior but also the sense of loss of a fisherman caught in the middle of political and religious contention. The authors also do not rebuke, provide commentary, or even justification for Peter's vehement denials. Bozung (2000) reflected on the Mark narrative where Jesus did not have any human support at this critical juncture of his life; Judas had sold him for 30 pieces of silver, the disciples had fled, and Peter denied any affiliation. There was not even a semblance of solidarity for the situation that Jesus was placed in from the garden in Gethsemane until his resurrection. Vaquilar (2012) surmised that Peter was well-intentioned but impulsive and unreliable. Of course, this begs the question of not only why Jesus called Peter to be a disciple but that he kept Peter within that circle; unreliable but with potential for great good since he was renamed to Cephas (Jn. 1:42).

Hicks (2013) delivered a fulcrum in this narrative in recognizing the Hellenistic view that virtue and vice worked together for emotional growth. This seems to hold for the dynamics of the Jesus-Peter relationship. Following Peter's low point, the next interaction between Jesus and Peter is after the resurrection. As they shared a meal at the beach, Jesus asked three times if Peter loved Jesus (Jn. 21:15). Upon each affirmative answer, Jesus reminded Peter to feed his sheep. One can ask why Jesus would talk about shepherding to someone whose vocation was of a fisherman. The response to that juxtaposition is beyond the current scope. However, Shepherd (2010) suggested that Jesus was self-sacrificial, just as shepherds in those days were, and that this was an expectation of Peter after Peter's restored fealty. Brown (2015) noted that while there were 12 disciples, only three are mentioned in John's epilogue: Peter, Thomas, and Nathaniel. This has its significance even as a literary device since characters in an epilogue serve their purpose, in this case, the birth of Christianity in which Peter played an important role as attested by Acts and by the two letters of Peter. Continuing with the shepherd's call, Gunter (2016) established that at this beach encounter Jesus did not rebuke Peter for his lapse in judgment or lapse in character but that the command to feed His sheep was non-negotiable. Peter was not recused

from this responsibility since Jesus had invested a lot of time and energy in training his disciples while knowing his self-sacrificial end and resurrection. Similarly, Culpepper (2010) reassured that this restoration of Peter was not just for his benefit but was thematic for the restoration of grace that is extended to all; grace that is needed when coming out of moments of lapse.

So why did Jesus ask Peter the same questions thrice on that Galilean beach? Yes, it is a literary device because Peter had denied him thrice. Consider also that this was an in-person conversation and repetition in conversation can aid memory formation. Donelson (2004) specified that this repetition was also to drive home the point to Peter the importance of the shepherd's heart and the need to take care of the sheep. After all, the larger crowds that followed Jesus during his years of ministry did not have the intimacy that the disciples had with Jesus such that this larger body of believers would need guidance. If Peter did not emulate Jesus in this fashion, then the gospel that Jesus had preached would be lost. In today's parlance, this might be synonymous as a mentor-protégé relationship. The restoration of Peter was key for he was wracked with guilt for failing Jesus when he had promised not to. Huffman (2016) posited that self must die for God's work to progress. This requires the person to go through an emptying process with pre-conceived notions that fed into past failures. This process allows also a springboard to leave the mistakes of the past in the past and to start afresh. This leads to the obvious question of whether Peter's restoration on that Galilean beach was effective. Albanese (2019) pointed to 1 Peter 1:1 where this apostle addressed the "exiles of the dispersion" (*English Standard Version*, 2016/2001). The words "exiles" and "dispersion" are of specific significance. Firstly, dispersion is an emptying process. The difference is that this emptying is of a collective. In this case, Christians were dispersed from Jerusalem and Israel due to religious persecution for believing that Jesus was the Messiah foretold of old. There is a sense of loss and of gain that Peter would have understood from his last encounter with Jesus. Secondly, exile is a forced scenario where persons must leave regardless of their preference to stay. Peter had to leave his old self in that moment of restoration and the person revealed in the book of Acts is very different from the impulsive and unreliable Peter that Jesus had initially called. This also suggests grace at work.

The Case for Grace

The first section of this chapter addressed at least some of the sources that may contribute to mistakes made by a leader. While this list is lengthy, it is by no means comprehensive. The next section looked at the pericope where Peter denied knowing Jesus and afterward when Jesus restored Peter. This illustrated the tandem dance between human potential, mistake, and grace. While Peter's denial was understandable, it contrasted with his intent, and therefore this was a leadership mistake that could have severely damaged Christianity even before it was born. Furthermore, whether a leader or follower, in its fallen state, humanity makes mistakes. Even in this postmodern global village which is bombarded by information (the salient and the trivial), leaders will make mistakes. Thus, the question for this chapter was to discover how grace can be a relevant tool for the organizational leader. Note first that grace is an exchange, a relationship between two people where grace is given, and it is received. Peters (2019) reflected that the relationship first is between the person and God, where God is gracious enough to keep the person in His loving embrace. Just as Jesus knew Peter, God knows people; that includes strengths and weaknesses, the good days and the bad days. Van Hunnik (2019) indicated that grace allows for a healthy relationship where questions can be asked with sincerity and any available answers are shared when possible. Consider that in each scenario when a question is asked and the receiver is offended, choosing not to answer with empathy, this creates a lose-lose situation. However, if the receiver decides that the question was not posed with ill-intent, then information is more freely shared thereby creating a win–win situation. However, for this to work, the receiver must choose not to shut down at the offense and this is grace at work.

Vasko's (2017) wordplay on "disease" in the context of mental health reflected on dis-ease, meaning that people talk about things they are uncomfortable talking about for various reasons. Vasko encouraged that when parties in such conversation are in dis-ease, this can create learning opportunities since people perceive a problem from different perspectives. Rev. Dr. Frank (2019) reminded that salvation was a free gift of God, delivered by grace through faith. Three elements to note here. One, even the free gift of Christ bears a cost, for the giver as well as the receiver such as the potential cost of ostracization for receiving the free gift. Two, salvation being afforded to humans by grace means that God already

paid the price for restoration so that people do not have to. Third, it is accessed through faith because a person must choose to believe in this gift to receive it. Again, this does not remove the consequences of past poor decisions, but it allows a fresh start. Peters' (2016) interpretation of Thomas Aquinas' philosophy on grace was that it was afforded to every human and that grace pre-existed humans. Barclay (2018) built on this notion to state that grace is mercy unconditioned by the moral, social, or ethnic worth of its recipients. Therefore, when a leader has a judgment error and acts on that error, options exist to recover from that mistake. Again, neither does this remove the consequences nor does it mean that the mistakes become a part of life since grace is linked to repentance and restoration. After all, the grace that was extended to Peter by Jesus, Peter extended to others in those early days of Christianity (1 Pt. 1:3).

Grace persists beyond time and space. Vacek (2015) encouraged that it is always present and that certain circumstances such as celebrations or difficulties bring it to the forefront. Martin (2014) presented a polarity wherein grace opens the possibility of new ways of doing things versus fear that limits a person in suspicion and division. Park and Mayer (2018) argued that grace is not sometimes obvious since it is in operation when people chose to learn from difficult situations such as in failure; they termed this "grace from the underside." Speaking of the event horizon at which grace comes to the forefront, Lazer (2017) indicated that it cannot be separated from the intensified human exchange and its confirmation. Again, alluding to Peter's experience at the beach and considering his affection for Jesus, he must have felt quite dejected because of his recent denials. However, Jesus spoke to him, and this expresses the value of that relationship. Jesus did not rebuke or chastise him for his denials and only affirmed Peter's call. This allowed Peter's self-concept to be realigned into thinking of the greater picture afforded by the self-sacrifice that Jesus lived. Thralls (2012) posited that grace is not just confined to the walls of an ecclesial organization but abounds wherever humans are found. It exists in every organization and every institution. Consider that children often overlook the injuries that are done to them, and they do not have the mental maturity that adults have. Therefore, if grace is there for people who are not fully formed yet, developmentally speaking, then surely it is there for leaders who make mistakes.

However, Lake (2011) echoed Paul the apostle in reminding that just because grace exists eternally, one must not assume that a mistake made today will automatically be covered by grace tomorrow (Rom. 6:1). When

a leader makes a mistake and looks for restoration, the persons that were wronged have it in their power to provide the restoration or not, and to what extent. Therefore, the leader must be careful not to abuse the available grace. Of course, it is a very Christian act to forgive for the wrongs that are done, no matter what the circumstances. Furthermore, this grace is not limited by elements such as ethnicity or geography (DiSilvestro, 2015). O'Gorman (2009) defined grace as unanticipated, unsolicited, undeserved, and unrecognized providence. Jesus meeting Peter at the beach after the resurrection was not an appointment they had agreed upon previously. From Peter's perspective, this meeting was unexpected and undeserved since he had reneged on his commitment to Jesus.

Conclusion

This world, with its many cultures, national boundaries, belief systems, and perspectives is a complexity difficult to comprehend. However, one does not need to completely comprehend this complexity to understand that it creates unlimited opportunities for every human to make mistakes. Thus, every mistake acted upon has an immediate response, also known as damage control, and a long-term response of recovery. All that to say that mistakes are unintentional, partly due to environmental flux, but they still have consequences. While any organization will have leaders and followers, it would be a grave mistake to think that leaders do not make mistakes or have some false expectation that leaders ought not make mistakes. Some common mistakes that leaders make include the mechanics of how decisions are made, opting to manipulate followers, gender stereotyping organizational roles, blame as a defense mechanism, and the leadership style chosen for a given situation. Understand that humans are limited, and mistakes are inevitable so what might be a more effective response?

The Bible, being replete in imperfect humans making mistakes, provides many examples not just of this inevitability, but what can be done as a response to that mistake. Even though Jesus had predicted Peter's denials and Peter had rebuffed, when Jesus was on trial in front of the Sanhedrin, Peter vehemently denied knowing Jesus to the commoners nearby. After Jesus resurrected and met with Peter on the beach, Jesus did not accuse Peter of being spineless but instead reaffirmed Peter. In doing so Jesus acknowledged Peter's mistake but kept focus on the more important Great Commission that was the spark of Christianity. For the

most part, the Bible is a chronology and talks about grace even before grace is seen in action amidst humans.

Grace exists beyond the human condition, is available to humans, and is a canopy of leadership since leaders directly affect their followers and their organizations. One can see it as a tool to be used but needs to be careful of the hubris of entitlement. Grace is not an excuse to make a mistake but is a tool of recovery, with near- and long-term impact. As illustrated by Jesus and Peter, it is exercised in a relationship. When a senior leader knows their mid-level leaders with some intimacy, this allows the senior leader to help the mid-level accept the mistake but also re-focus on the important. This relationship is foundational because it helps get a sense of what is really troubling the leader that has made the mistake, making a bridge out of the situation. Jesus had invested significant time and energy in Peter and the other disciples before Peter hit this roadblock. Further, when a mistake is made, there is a period of dis-ease, especially of the person who made the mistake since they know that they could have and should have done better. This can lead to crippling guilt, but it can also lead to a way out of the situation when the priority is brought into focus again. Jesus knew Peter and reaffirmed the responsibility that Peter had for starting the Great Commission, as an expression of grace in action. Grace precedes humans and is afforded to humans, regardless of which existing leadership styles they choose to employ. Grace influences leadership because it helps humans, and organizations, to admit and recover from their mistakes.

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CHAPTER 13

Epilogue: What Shall We Do Now?

Russell L. Huizing

When we started this work, we had very little in the way of research on the role of grace in contemporary leadership. However, each of these chapters have made both a significant contribution to the understanding of Grace Leadership as well as an incentive to dig more deeply into this concept. There are at least three areas where future researchers can make further contributions to what has been started here.

First, future researchers should consider the concept of grace. This will require a deeper analysis of grace that draws on sources other than the Christian tradition. This will allow for a broader understanding of this unique leadership variable across other faith and humanistic understandings. It is hopeful that this work will be a starting point for this analysis. Throughout the work—and even the choice of index topics—words have

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been purposely chosen to begin the process of coding unique identifiers of grace.

Obviously, this will lean deeply, as is often the case, on qualitative research. Identifying primary sources across worldviews of the concept of grace, identifying common themes, and then meta-analyzing these results to further refine variables will assist in concentrating the search for Grace Leadership.

This will then contribute to an operationalized definition of grace with specific variables. Such a construct will allow for researchers to pursue quantitative analysis that seeks to further refine the actual variables that allow leadership scholars to identify Grace Leaders.

Such an identification segues nicely to the second area of study: identifying Grace Leaders. While it is tempting to focus solely on contemporary examples, researchers should not forget the significant body of leadership material that is provided to us from historical figures. It is hopeful that this work has not only begun that research, but also has demonstrated that historical material, even in the form of sacred texts, can provide valuable results. Both contemporary and historical figures also have the added benefit of being drawn from unique contexts including demographical, socio-cultural, temporal, and philosophical backgrounds. Each of these distinct perspectives allow researchers to see grace from diverse standpoints, much like different people looking at different sides of a Rubics Cube. This inclusion of multiple perspectives is to the benefit of the research, especially in an area of study with such paucity of material.

However, as has been noted, simply identifying Grace Leadership variables and exemplars is not enough. We must, thirdly, apply Grace Leadership. Theory is helpful for the bell curve, but every leader is going to experience the outliers. It is in those seemingly destitute and barren places of leadership that application of Grace Leadership will not only be most helpful, but, perhaps, most needed. It is the hope of each of the contributors of this work that not only will we come to a deeper understanding of what Grace Leadership is, who can exemplify this leadership to future generations, but that practical applications of Grace Leadership, even in the most difficult of contexts, will be developed.

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