



Understanding Old and New Testament Grace

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The purpose of this study is to understand the concept of grace found in both the Old and New Testaments. Kovesnikov 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 (Kovesnikov 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 preceded 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 *tēchinnah*, which means supplication or supplication for favor (H8467—*tēḥinnā*—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/mgmt/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 *něshamah*, 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-Christian 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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