The Mind of a Leader
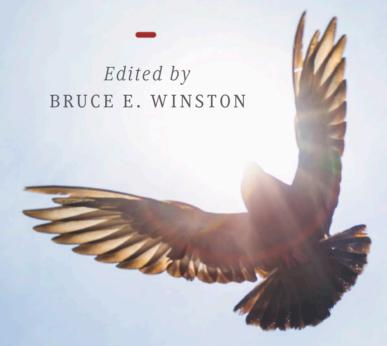
A Christian Perspective of the Thoughts, Mental Models, and Perceptions That Shape Leadership Behavior

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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.

Bruce E. Winston
Editor

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Preface

Introduction

The Mind of a Leader is an edited collection of chapters/articles examining the mind of the leader throughout the Bible that apply today. The book presents what Christian leaders need to understand about how their minds and thoughts can support or sabotage their leadership efforts. The book is for an academic audience and would be appropriate at the upper-level or graduate-level as a secondary textbook. The chapters in the book could be the base of classroom or online discussions of lessons learned about how a Christian mindset results in desired leadership behavior.

According to Leaf (2013) and Joseph Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and responds with applicable actions. Leaf pointed out that 2Timothy 1:7 (NAS) captures this definition: "God has not given us a spirit of timidity, but of power and love and discipline" in which the Greek word pneuma that we translate as "spirit" contains, among its definition "the rational Spirit, the power by which the human being feels, thinks, decides" (Strong's Word 4151). Leaf also offers Proverbs 23:7 (NAS) "As he thinks in his heart, so is he" (Prov. 23:7). The Hebrew Sha'ar that we translate as "thinks" includes in its meaning "to split open, reason out, calculate, reckon, estimate" (Strong's Word 8176). Martinez included Romans 12:3 (NAS) "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove

what the will of God is, that which is good and acceptable and perfect."
The concept from Romans 12:2 aligns with the idea of the mental process
posited by both Leaf and Martinez. The Greek metanoia (Strongs 3341)
means "change of mind, repentance"; thus, we see that the leader's mind
can and should change to align with the Word of God.

Other scriptures that show the focus on the "mind" include:

- Luke 10:27 (NIV): He answered, "Love the Lord your God with all
  your heart and with all your soul and with all your strength and with
  all your mind," and, "Love your neighbor as yourself."
- Romans 8:5–6 (NIV): Those who live according to the flesh have
  their minds set on what the flesh desires, but those who live by
  the Spirit have their minds set on what the Spirit desires. The mind
  governed by the flesh is death, but the mind governed by the Spirit
  is life and peace.
- Deuteronomy 29:4: But to this day, the Lord has not given you a
  mind that understands or eyes that see or ears that hear.
- Corinthians 14:14: For if I pray in a tongue, my Spirit prays, but my
  mind is unfruitful.

Keywords that can be associated with the definition:

- How one processes the world, self, and others.
- How the mind and thoughts connect to leadership.
- Aligning thinking with biblical principles.
- How a Christian mindset leads to leadership behavior.
- Renewing of the mind.
- Transformation of the mind.
- Thinking.
- Reflecting.
- Taking action.

Developing the mind for leadership and organizational development.

The book is divided into three units: (a) relationship with self-
including: thinking, influence, and communicating; (b) relationship with
others including: managing, motivating, and change; and (c) relationship
with the organization: ethics, service, and character.

Unit one Relationship with Self addresses thinking, influence through the theoretical lenses of personal renewal, metacognition, humility, growth, alignment and development. Courage, persuasion, stewardship, self-image, personal well-being, and espoused/practiced values.

Unit two Relationship with Others addresses managing, motivating, and change through the theoretical lenses of leader-follower relationships, hope, faith, spirituality, information overload, alignment of faith and action, and Lewin's change model.

Unit three Relationship with the Organization addresses ethics, service and character through the theoretical lenses of participative leadership, inclusivity, resilience, mentoring/discipling, mindset, organizational culture, conflict resolution, vision casting, transformational leadership, employees' emotional, physical, and spiritual well-being.

Each of the fourteen authors have completed education and training in the areas of Biblical exegesis and hermeneutics as well as leadership studies, organizational theory, organizational behavior, and group behavior as part of their academic work toward the Ph.D. in Organizational Leadership degree.

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The Mindful Servant Leader: In Perfect Peace Amid Chaos

Angela Nicholas

INTRODUCTION

> The steadfast of mind You will keep in perfect peace, because he trusts in You. (Isaiah 26:3)

The global impact of the Covid-19 pandemic on businesses highlighted the importance of incorporating and utilizing mindfulness practices for leaders to endure challenges and stress. Many medical experts touted mindfulness practices as a way to cope with anxiety, stress, fear, and worry brought on by the many challenges of the pandemic (Katella, 2020). Multiple studies conducted by researchers from the National Institutes of Health have found that mindfulness reduces stress, improves well-being, and decreases the effect of mental and physiological ailments (Katella, 2020). Scientists have also pointed out that the brain has "renewable characteristics" (Leaf, 2013, p. 22). Thus, mindfulness has the potential of

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being a mind-renewing strategy that may contribute to optimal thinking, emotional well-being, and health (Leaf, 2013).

Recent scholarly research has also linked mindfulness to servant leadership behaviors and attributes (Molano, 2019; Verdorfer & Arendt, 2018). Even though the research regarding mindfulness has exponentially increased, the practice of mindfulness is not a new phenomenon. The origins of mindfulness practices extend back to ancient religious practices in various traditions, including prayer, fasting, and meditation in Judaism and Christianity (Kabat-Zinn, 2003). Such mindfulness practices are evident in the life of Queen Esther, an influential servant leader. The following pages consider the role of mindfulness in the context of servant leadership. Specifically, this chapter demonstrates how Queen Esther's mindfulness practices enhanced her servant leadership attributes as she endured chaos.

Servant Leadership Theory

Robert Greenleaf (1977) presented the concept of servant leadership, a leadership model that proposed that the principal responsibility of leaders is to serve and attend to the concerns of followers. Servant leaders serve their followers and establish trust by listening to and understanding their needs, nurturing them, and empowering them (Greenleaf, 1977; Yukl, 2013). In the workplace, servant leaders empower followers to accomplish shared goals by providing meaningful work, supporting professional development, communicating openly and honestly, and exhibiting integrity (Greenleaf, 1977; Yukl, 2013).

Research regarding the impact of servant leadership in the workplace has shown positive outcomes and effects on followers and business objectives. Servant leaders, who exhibit integrity, empower followers, and support their followers' development, increase followers' "trust, loyalty, and satisfaction with the leader" (Yukl, 2013, p. 349). Research has also linked servant leadership to increased organizational commitment and organizational citizenship behavior (Yukl, 2013). Additionally, servant-led organizations create meaningful workplaces where employees are fully engaged to meet business demands and attain organizational results (Showkeir, 2002).

Even though there have been considerable empirical evidence and contributions to servant leadership theory and model, Christian leaders can also turn to the Bible to study biblical exemplars of servant leadership. First and foremost, Jesus Christ practiced servant leadership throughout his ministry (Crowther, 2018). Isaiah's prophecy of Jesus Christ described him as a "suffering servant" (*New American Standard Bible*, 1971/2020, Isaiah 53:1–12) for all humanity. During his life and ministry, Jesus Christ modeled servant leadership by attending to the needs of His followers and nurturing and empowering those closest to Him, His disciples (Crowther, 2018). In settling a dispute among the disciples, Jesus informed them, "if anyone wants to be first, he shall be last of all and servant of all" (Mark 9:35). Jesus Christ displayed the quintessential example of servant leadership by displaying humility, love, and service as He washed His disciples' feet (John 13:5–11). Even after His resurrection, Jesus Christ continued to serve His disciples (John 21-9-12). In addition to the example of Jesus Christ, other examples of servant leaders in the Bible include Peter, Joseph, Moses, and Esther. The example of Esther will be discussed in more detail in the pages to follow.

Servant Leader Attributes

Each of the biblical exemplars of servant leadership had many characteristics in common. Empirical research and servant leadership theoretical models further support the commonality of attributes and characteristics of servant leaders (Barbuto & Wheeler, 2006; Johnson, 2021; Patterson, 2003). Van Dierendonck and Patterson (2015) posited that servant leaders tend to exhibit "virtuous traits or virtuous behaviors" (p. 120) such as humility, gratitude, forgiveness, and altruism. According to Van Dierendonck and Patterson, the characteristics of empowerment, authenticity, stewardship, and providing direction are the "core of servant leadership behaviors" (p. 120). This chapter will examine Esther's key servant leadership attributes, including altruism, stewardship, persuasion, humility, and courage.

Patterson (2003) defined altruism as "helping others just for the sake of helping others" (p. 17). Johnson (2021) contended that "Western thought has been greatly influenced by the altruistic emphasis of Judaism and Christianity" (p. 156). Jesus Christ emphasized the value of altruism in the parable of the Good Samaritan (Luke 10:30–37). The Samaritan demonstrated altruism to the man who was robbed and left for dead by

the roadside by "bandaging up his wounds…brought him to an inn and took care of him" (Luke 10:33–35). According to Barbuto and Wheeler (2006), servant leaders "high in altruistic calling will put others' interests ahead of their own and will diligently work to meet followers' needs" (p. 318). The altruistic motives of the servant leader demonstrated by their sacrificial concern for others contribute to the development of trust between the leader and their followers (Crowther, 2018; Johnson, 2021).

According to Coetzer (2018), servant leaders are "stewards of their lifetime, talent, positions, finances, resources, or assets and use them well to produce a meaningful outcome for the benefit of others" (p. 152). Servant leaders contribute to organizational stewardship by being accountable "for the well-being of the community" (Barbuto & Wheeler, 2006, p. 319). Therefore, stewardship entails caring for the organization and society as a whole (Coetzer, 2018). Even though servant leaders, as good stewards, are accountable for organizational results and societal impact, they achieve their goals and objectives by collaborating with others and persuading others (Johnson, 2021).

Aristotle's triadic philosophy of persuasion included an appeal to *logos* (logic), an appeal to *pathos* (emotions), and an appeal to *ethos* (ethics or personal character) (Frick, 2018). However, Greenleaf defined persuasion as "arriving at a feeling of rightness about a feeling or action through one's own intuitive sense" (Frick, 2018, p. 22). Persuasion does not involve manipulating, controlling, or coercing others to do something. Instead, servant leaders persuade others to act by delegating responsibilities, encouraging their followers, allowing autonomy, and providing positive feedback (Frick, 2018). Applying these approaches to persuade others instills a sense of trust and strengthens the relationship between the leader and their followers (Frick, 2018; Yukl, 2013).

Hardin (1991) defined humility as "a personal quality in which an individual shows dependence on God and respect for other persons" (p. 676). According to Hardin, the "Hebrew word, *anavah*, translated as humility is closely related to the Hebrew word, *anah*, which means 'to be afflicted'" (p. 676). The personal quality of humility in the Old Testament was associated with Israel's slavery experience in Egypt (Hardin, 1991). However, Greenleaf (2002) asserted that humility does not equate to servitude, but instead it equates to a spirit of humility demonstrated by actively and effectively serving others. In the New Testament, by washing the feet of His disciples, Jesus did not view Himself as unworthy; instead, He demonstrated that a leader, as a humble servant, is not "self-focused

but rather focused on others" (Dennis & Bocarnea, 2005, p. 602; John 13:5–11). By exercising their ability to focus on others rather than themselves, humble servant leaders can recognize and utilize the talent of others while keeping their position and talents in perspective (Patterson, 2003).

Even though some of the preceding characteristics may contribute to the perception that servant leaders are weak, servant leaders are far from being "too soft or touchy-feely" (Showkeir, 2002, p. 155). Another attribute of servant leadership is courage; servant leaders are courageous leaders who are willing to take risks and speak up for the well-being of their followers (Hakanen & Pessi, 2018). At times, servant leaders have to go against popular stances and make courageous decisions that focus on the well-being of their followers (Hakanen & Pessi, 2018). Furthermore, courage is a necessary attribute for servant leaders in times of crisis. Exhibiting courage and standing for what is right positively impact follower resilience and adaptability when dealing with crises or organizational change (Hakanen & Pessi, 2018). Courage further establishes the servant leader as a role model (Hakanen & Pessi, 2018).

Mindfulness and the Servant Leader

According to Verdorfer and Arendt (2018), mindfulness "refers to an open and receptive attention to and awareness of present events and experiences" (p. 103). Similarly, Kabat-Zinn's (2003) clinical definition of mindfulness is "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment" (p. 135). Many scholars and practitioners attribute the concept and practice of mindfulness to the introspective exercises of Buddhism (Kabat-Zinn, 2003). However, Verdorfer and Arendt contended that mindfulness is universal because it "represents an inherent human capacity and can thus be experienced by everyone" (p. 103).

According to Molano (2019), mindfulness enhances servant leadership's attributes of altruism, humility, and stewardship, as the leader becomes aware of the "*other* in all aspects, terms, and magnitudes" (p. 12). By practicing mindfulness, one becomes aware of interdependencies with others and their responsibilities which helps foster relationships and contribute to a sense of community (Molano, 2019). A mindful

servant understands how their actions and decisions impact others, understands their obligations to others, and aligns their behaviors to the moral and ethical standards and values, contributing to an ethical organizational culture (Johnson, 2021; Molano, 2019).

Mindfulness interventions can take the form of meditation, prayer, yoga, focused breathing, and fasting (Kabat-Zinn, 2003; Verdorfer & Arendt, 2018). Such techniques can ease anxiety and fear and help individuals effectively cope with stress (Kabat-Zinn, 2003; Verdorfer & Arendt, 2018). Verdorfer and Arendt posited that mindfulness practices develop servant leadership by cultivating humility, objectivity, and authenticity. Furthermore, servant leaders who recognize the benefits of mindfulness interventions can implement interventions to improve the well-being and health of those that they serve (Yukl, 2013).

QUEEN ESTHER—A MINDFUL SERVANT LEADER FOR SUCH A TIME AS THIS

Esther is an exemplar of servant leadership in the Old Testament. Esther possessed the aforementioned servant leadership attributes of humility, altruism, courage, persuasion, and stewardship. Esther demonstrated effective servant leadership as she navigated a complicated situation to save the people of Israel (Esther 4–5). According to Greenleaf (2002), "becoming a servant leader begins with the natural feeling that one wants to serve…and then the conscious choice to aspire to lead" (p. 23). Esther made a 'conscious choice' to become a leader in serving her nation. Even though she was young, Esther demonstrated maturity as she took her obligation to her people seriously.

Stubblefield (1991) contended that Esther's obedience to her uncle, Mordecai, demonstrated humility. Mordecai, a Jewish exile, experienced and understood the vulnerable plight of the Jewish people and was thus concerned about the welfare of Esther (Chataira, 2020). Before entering the palace, Mordecai instructed Esther not to reveal her nationality. Being obedient to her wise uncle, as when she was "under his care" (Esther 2:20), Esther did not disclose her nationality until necessary. Instead of forgetting where she came from, Esther humbly submitted to Mordecai's plea to use her position of royalty to save her people (Esther 4:14–17). Esther's humility and love for her nation positioned her to demonstrate her ability to serve her followers effectively. Even though the Book of Esther does not mention God by name, Esther's humility showcased

her "dependence on God" (Hardin, 1991, p. 675) because her "success heavily depended on divine intervention" (Chataira, 2020, p. 72). Esther further demonstrated humility as she risked her life by disobeying the law to go before the king without being summoned to save the Jewish people (Esther 4:16). Even after the remarkable feat of saving the Jewish people, Esther humbly appointed Mordecai to a position of power that placed him above her as second in command to King Ahasuerus (Esther 8:2).

Along with humility, Esther led with altruistic intentions. Even though she was initially concerned about her own life, she demonstrated altruism by deciding to defy the law, even "if [she] perish[ed]," (Esther 5:16) in order to save the Jewish people. Esther's altruism contributed to her ability to overcome her own "self-issues [such as] insecurities" (Crowther, 2018, p. 6) and fear. Following her 'altruistic calling,' Esther put the interest of the Jewish people ahead of her own interests.

Another servant leadership attribute possessed by Esther was courage. Prior to Esther becoming King Ahasuerus's new queen, King Ahasuerus issued an edict throughout the kingdom of Persia that "all women will give honor to their husbands…and that every man was to be the ruler in his own house" (Esther 1:20–22). Even the queen could be subject to death by appearing before the king in the inner courtyard if not summoned (Esther 4:11). Although faced with the possibility of death, Esther courageously took the risk of appearing in the inner court and also "dared to speak for the well-being" (Hakanen & Pessi, 2018, p. 128) of the Jewish people in front of Haman, who was the very one who issued the edict to annihilate the Jewish people (Esther 3:8–15; Esther 5:1–5; Esther 7:5–6).

Even though Esther was queen, she lacked formal authority. Therefore, her ability to use persuasion to influence the king was critical to the plight of her people. Servant leaders can persuade others without relegating to their position of authority or through coercion (Barbuto & Wheeler, 2006). In order to persuade the king, Esther took on the role of a servant and prepared a banquet for not only the king but also for Haman for two days (Esther 5:1–8; Esther 7:1–9). Esther appealed to the *pathos*, the emotions, of the king by entreating for her life as well as the life of her people and by pleading "for his compassion to avert the evil scheme of Haman" (Esther 7:3–8; Esther 8:3–8; Frick, 2018).

Esther saved her people from destruction at the hands of Haman, and she also established a legacy of commitment to the Jewish people. Serving as a good steward of her community, Esther instituted Purim

as a remembrance of the salvation of the Jews from annihilation and as an opportunity to serve others (Esther 9:18–32). As good stewards of their community, servant leaders make decisions that "reflect the commitment to give back and…work to develop a community spirit…one that is preparing to leave a positive legacy" (Barbuto & Wheeler, 2006, p. 319). Greenleaf (2002) asserted that servant leaders make a difference in society at large by "challenging the pervasive injustice" (p. 21) and becoming "affirmative builders of a better society" (p. 22). The Feast of Purim was not only a celebratory holiday established by Esther, but it was also a time when Jews sent "portions of food to one another, and gifts to the poor" (Esther 9:22).

Esther's Mindfulness in a Time of Chaos

When Esther learned of the edict issued by Haman for the annihilation of the Jewish people, she was "seized by great fear" (Esther 4:4–8). After being reminded by her uncle, Mordecai, that she was in a position of "royalty for such a time as this" (Esther 4:14–16), Esther shifted her mindset from being self-focused gripped by fear and became other-focused to save her people. At that moment, she was inclined to serve and also transitioned into the role of a leader by instructing Mordecai to "gather all the Jews…in Susa, and fast for me; do not eat or drink for three days, night or day" (Esther 4:15–16). Esther and her attendants also fasted and did not eat or drink for three days, night or day (Esther 4:16).

According to Marsh (1991), the practice of fasting is abstaining from food for a specified period to seek "to know God in a deeper experience" (p. 479). Ritualistic fasting and meditation increase mindfulness by contributing to a "heightened sense of inner peace, self-loss, and sense of meaning and purpose" (Demmrich et al., 2021, p. 2). Following the three-day fast, it was apparent that Esther's fear turned to courage and her concern for her own life turned to the self-sacrificial concern for others. The mindfulness intervention of fasting helped her process the circumstances she was facing more effectively and strengthened her courage and resolve to take action. Furthermore, the mindfulness intervention of fasting contributed to her development as a servant leader as she demonstrated courage, altruism, stewardship, and humility.

Summary

As a biblical exemplar of servant leadership, the story of Esther adds theological credence to the attributes of servant leadership and the practice of mindfulness. Esther possessed humility, altruism, courage, persuasion, and stewardship as a servant leader. These attributes have been proven through empirical research and theoretical models to be common characteristics and attributes of servant leaders. Furthermore, the story of Esther demonstrates the effectiveness of mindfulness interventions in helping leaders process difficult circumstances and situations and respond more effectively. The story of Esther also demonstrates the contributions of mindfulness interventions to the development of behaviors and attributes of servant leaders. Following Esther's example of a mindful servant leader, contemporary servant leaders should consider implementing mindfulness practices to enhance their self-awareness, objectivity, and authenticity as well as improve the well-being and health of their followers.

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Renewed Minds: Christian Thinking and Leadership

Mitchell A. Payne

Introduction

> I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Romans 12:1–2, ESV)

In this passage of scripture to the early Christian church in Rome, Paul offers a mandate to Christians, encouraging them to think differently than the non-believers that surround them. This mandate stems from his previous explanation of the gospel, and it carries with it broad implications for the life of each believer.

But what does thinking differently look like? And if Christians are called to think differently, then to what degree does thinking differently—thinking with a renewed mind—affect how individuals interact

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with others as they lead organizations? How does the biblical mandate to be transformed by the renewal of one's mind shape how organizational leaders interact with themselves and their organizations?

This chapter explores the text of Romans 12:1–2 using a socio-rhetorical analysis technique to answer this question. This chapter analyzes the resulting data in two ways. First, it uses a psychological metacognitive framework to identify how Christian believers should think differently with a renewed mind. A secondary analysis discusses the implications of renewed thinking specific to Christian leaders.

Defining the Mind

Searle's (2004) work on the philosophy of mind highlights several perspectives that view the mind either as a cognitive effort or as a physiological neurological effort. Some academic researchers approach the study of the mind from a materialistic perspective, grounded in neuroscience (Burton, 2013; Hedden & Gabrieli, 2004), whereas others understand the mind from a more philosophical approach (Chalmers, 2002; Kim, 2018). Others use a more integrated approach (Leaf, 2018), seeking to bridge the two concepts.

This chapter delimits the conversation from neurobiological perspectives, focusing on the cognitive aspects of thinking and metacognition, following with the definition of mind given in the introduction. In this light, the mind can be seen as the means by which people process their surroundings, interpret sensory inputs, develop logical and emotional conclusions from their sensory inputs, and develop logic-based actions.

Textual Analysis

Robbins' (1997) socio-rhetorical criticism is a literary technique that analyzes a specific text across five textures. Each texture offers a different interpretive perspective, ranging from how the author arranges the words in the text to the links between the specific pericope and other texts or the broader socio-cultural context. The ideological texture considers the pericope to determine what the text reveals about the beliefs of the author and audience. Lastly, the sacred texture analyzes the pericope to understand what it says about the nature of God.

Inner Texture

Robbins' (1997) inner texture examines the specific arrangement and usage of words in the text to see what they describe. While certainly not exhaustive, the inner texture analysis of these two verses shows three distinct points. First, the verses are linked to the previous writings. Second, Paul's use of the specific appositional grammatical structure binds together and emphasizes what otherwise might be two distinct concepts in verse 1. Third, the specific structure of the verb "be transformed" in verse 2 is informative.

Paul's previous writing in the epistle discusses the doctrines of salvation by grace through faith. Moo (2002) notes that Romans 12 marks a transition from Paul's detailed discussion of those doctrines to the applications of those doctrines to the believer (p. 51). While the remaining parts of the chapter do show Paul's focus indeed shifting from theology to application, the presence of the phrase "by the mercies of God" indicates a textual tie-in to his previous themes, indicating that mandated transformation is only applicable "by the mercies of God."

Secondarily, Paul repeatedly uses the grammatical technique of apposition. Apposition is the specific positioning of two words together to emphasize a relationship between the two (Acuña-Fariña, 2009), a truism in English grammar and ancient Greek writings (Viagulamuthu, 2002). Viagulamuthu (2002) notes that the specific apposition structure of Paul's writings in Romans 12:1 links the offering up of one's body to the spiritual act of worship. The apposition of spiritual worship and bodily sacrifice emphasizes the relationship between the two elements and should not be seen as a divergence between two separate acts (Viagulamuthu, 2002, pp. 295, 327–328). Tied to apposition, the specific structuring and sequencing of words at the end of verse 2 also offer insights into the nature of God's will, as seen in the analysis of the sacred texture.

Metamorphosis is the root of the Greek word translated as "transform" in verse 2. The actual word, *metamorphousthe* takes the specific grammatical ending of a second person middle/passive imperative ending (Strong, 2009). The middle passive voice in grammatical structure implies an action that is being done to an object, thus the translation "be transformed." This implies that the object receiving the action (transformation) is not the actor in the command; the action of transformation stems from another agent.

For Paul, the outside actor is God, who is responsible for the transformative act in a person. This reflects Paul's prior teachings about the primacy of God's action in the doctrines of grace, with God as the principal agent and first actor of grace (Grudem, 1994). The middle imperative ending also implies transformation as a continual process, while a perfect passive tense would convey a sense of permanence. Thus, God is continually at work in the believer to transform them as an act of His mercy.

Additionally, Hultgren (2011) notes that Paul's use of the second person plural ending carries connotations of a corporate nature (p. 442). As Paul further elucidates later in the chapter, the nature of individual transformation is in the context of a corporate body, where all members are essential to one another (Romans 12:4–8, ESV). Transformation is both an individual act and a corporate act of worship.

Intertexture

As opposed to the inner texture, the intertexture examines how words in the text interact with other texts. Certain words or concepts in the designated texts come pre-loaded with background meaning when one considers how other authors use them in contemporary literature. The text shows four ideas pertinent to transformed thinking and leadership.

Heidebrecht's (1996) research helpfully delineates the differences between the Greek and Jewish concepts of the mind or *nous*. Greek thinkers, following Platonic philosophy, thought the mind the gateway to understanding the perfect (i.e., non-corporeal) world of ideals. This perspective influenced Jewish thought in the interlinear period, as continued exposure to Greek thought affected Jewish thinking of the time. Brenton (1972) notes that ancient Jewish thinkers saw the mind as the stamp of the invisible deity upon humanity. Ancient Jewish thinkers differed from their Greek contemporaries by noting that the *nous* was affected by sin (Heidebrecht, 1996, p. 57). The Jewish concept of the mind is the perspective that Paul uses as well, as evidenced by Paul's use of *nous* in Romans 7:23 (ESV), where he notes the presence of sin warring with the law imparted in his newly transformed mind.

Paul's use of another concept—that of an *aeon,* or age—is a concept that resonates with other cultural aspects of his day. Ferch's (1977) writings conceptually link the *aeon* in contemporary literature to notions of messianic rule in an apocalyptic context. Branick (1985) builds on

this conceptual understanding. He asserts "the three traits *aeon* constellate into a soteriology involving not just spiritual salvation but also the transformation of the material cosmos, including the human body. This transformation, moreover, defines the future *aeon* or age of the universe" (Branick, 1985, p. 665).

Within the broader biblical context, the idea of *aeon* ties to the coming Kingdom of God, especially where it opposes the current Kingdom of this world (Calvin, 1539, p. 454). This contrast between God's nascent Kingdom and the existent rulership is evidenced in the Gospels (Matthew 12:32, ESV; Mark 10:30, ESV; Luke 18:30, ESV) as well as in other Pauline writings (1 Corinthians 3:18, ESV; Ephesians 1:21, ESV; 1 Timothy 6:17, ESV).

Paul's use of the word *telos* at the end of verse 2 also carries with it large cultural connotations. While contemporary writings translate the word as "perfect," one could also understand *telos* more broadly as the ultimate or final intended end (Aristotle, 1933).

Finally, the noun *adelphoi* in verse 1 also warrants intertextual consideration. Hultgren (2011) offers that the translation of *adelphoi* should be rendered as "brothers and sisters" as opposed to singularly referring to only male believers (Hultgren, 2011, pp. 64–65, 438). Luke's intertextual use of the word in Acts 1:16 (ESV), 2:29 (ESV), and 2:37 (ESV) offer further support for this perspective. In those verses, Luke records Peter's speech to various gatherings of believers (Ackerman et al., 2015). While addressing the crowd, in those three instances, the Greek differentiates between men (*andres*) and brethren (*adelphoi*). Fantham et al. (1994) note that in other Greek poetry, the term *adelphoi* also included females, arguing that "siblings" may be a better translation than "brothers," or "brethren" (Fantham et al., 1994, p. 5).

Social-Cultural Texture

Another challenge of understanding scripture is the dramatic difference in worldviews between the ancient and present world. Understanding the socio-cultural forces at work offers two additional insights to the text.

First, Paul makes it clear that the book of Romans was written to the newly established Roman church, which was comprised of a mixture of believers from different faith and socio-cultural backgrounds. Since most of the early church came from a Jewish background, those individuals

would have a different understanding than those from a Gentile background—specifically Greek or Roman (Roetzel, 1986, p. 415). Roetzel (1986) notes that the sacrifice of animals was a commonplace occurrence in both contexts. This supports Calvin's (1539) understanding of sacrifice as an act of consecration. Paul's admonition here emphasizes consecration over atonement in this context, leading to a life that is holy before God (Calvin, 1539, p. 451; Hultgren, 2011, p. 440).

Based on the work of Hultgren (2011) and Fantham et al. (1994), Paul's intertextual use of *adelphoi* also has distinct socio-cultural implications. Paul indicates the responsibility for physical and spiritual acts of worship—along with the resulting transformation—is a responsibility for all believers. As Paul would write elsewhere in Galatians 3:28, there is no soteriological male/female division. This radical inclusion encompasses all persons, irrespective of gender, culture, or socioeconomic status.

Ideological Texture

Paul's writings to the early church also took place within a distinct ideological context. The ancient Greek and Roman world provided a robust philosophical and ideological tradition that still influences world thought today (Russell, 2013). The passage in Romans interacts with the ancient philosophies of dualism and stoicism.

Stemming from Plato's philosophies regarding the supremacy of the ideal world over the physical world (Kaplan, 1951), Greek philosophies continued to promote the idea of the evil nature of the physical world. Greek thinkers associated the physical world with change, corruption, and base desires. The world of ideas existed on a higher plane, in a purer and more refined state of existence.

In this ideological environment, Paul breaks from the spiritual and mystical traditions. "Paul also parts company with mysticism by incorporating all life and stressing corporeality as the characteristic sphere of this worship" (Kasemann, 1994, p. 329). Any division of mind/body dualism is a false division—Paul clearly articulates a belief in the holistic worship from the entire person—mind, body, and spirit. This reflects Jesus' commandment to love God with "all your heart and with all your soul and with all your strength and with all your mind" (Mark 12:30, ESV). Viagulamuthu (2002) notes, "but we see the sanctification of the body implied in so far as the sanctification refers to the whole person… The

Holy spirit indwelling within the body makes the body a holy temple" (Viagulamuthu, 2002, p. 316).

The other ideology Paul speaks to in this passage is Roman Stoicism. The stoics believed that reason was the primary means of interacting with the divine. Paul's use of living sacrifice as "reasonable worship" (v2) alludes "to a popular Stoic concept and utilizes a word that was highly favored among the Stoics, in particular, to describe humans as rational beings and how they relate to God" (Thorsteinsson, 2006, p. 147). Heidebrecht (1996) also notes that the Greek Stoic philosophers saw a significant connection between the mind's ability to think rightly and the person's ability to live ethically (p. 57), building on Aristotle's work on virtue ethics. Aristotelean virtue ethics is a philosophical school of thought that discusses the selection and development of specific virtues allowing the individual to lead fulfilled lives (MacIntyre, 2013). Stoic philosopher Seneca wrote:

> Virtue depends partly upon training and partly upon practice; you must learn first, and then strengthen your learning by action… philosophy is divided into knowledge and state of mind. For one who has learned and understood what he should do and avoid, is not a wise man until his mind is metamorphosed into the shape of that which he has learned. (Seneca et al., 2021, XCIV: 47b–48a)

The overtones of stoic philosophy resonate within this biblical passage, indicating the power of thinking with a transformed mind and the implications on a person's actions. Nonetheless, it is important to note how Paul differentiates from Stoic philosophers. Paul's transformation is reliant on God's Holy Spirit as an external change agent, and not the individual being transformed.

Sacred Texture

The final texture in Robbins' (1997) analytical methodology is the sacred texture, which examines the passage to identify how the pericope speaks to the character and nature of God. Within this passage, two additional insights related to God's will are helpful.

This passage teaches that God's will is inherently discernable. Discernment is a rational act of a transformed mind (Hultgren, 2011, p. 442). Not only is God's will inherently knowable, but this passage also shows

that the act of discernment remains a responsibility of the believer (Calvin, 1539; Kasemann, 1994). Ostensibly, the act of discernment of God's will results in the subsequent execution of that said will, as fitting those who are subject to God's authority and rulership (Moo, 2002). The act of discerning God's will, tied to the believer's subsequent action, is an act of further transformation and sanctification (Viagulamuthu, 2002). Thus, not only can the believer discern God's will, the act of discernment (and obedience) brings the believer closer to the character of God.

Secondarily, the description of God's will as "good, acceptable, and perfect" (v2) also reveals God's nature. The three descriptors stand in apposition to God's will and describe not only God's will but God's character. This goodness stems from God's character and exists despite the believer's perceptions of their life circumstances. Moreover, God's will can be seen here as well-pleasing for the believer, who gains pleasure at adhering to God's good, acceptable, and perfect will.

God's will, again stemming from His nature, is also well-pleasing to Himself and reflects His benevolent authority and rulership over creation. The discerning and obedient believer acting according to God's will glorifies God with their obedient actions, fulfilling their ultimate aim (Williamson, 2003). God's will, as a reflection of His character, teaches the discerning believer about God's nature, which is also good, well-pleasing, and perfect. Table 1, offers a summary of the data across all of the five textures of the socio-rhetorical criticism.

Table 1 Romans 12:1–2 Socio-rhetorical criticism data summary

Texture	Supporting texts & data
Inner Texture	• Therefore/by the mercies (linkage to previous texts) • *Metamorphousthe* (second person plural middle/passive imperative) • Apposition (worship; God's will)
Intertexture	• *Nous* (Mind) • *Aeon* (Age) • *Telos* (Perfection) • *Adelphoi* (Siblings)
Social-Cultural Texture	• Roman vs. Hebrew Sacrificial Perspectives • Inclusion of Women in Holistic Worship
Ideological Texture	• Mind–Body Dualism • Stoicism
Sacred Texture	• Discernment of God's will (Testable) • God's Character as Good, Well-Pleasing, and Perfect

Christian Metacognition: Thinking with Renewed Minds

Metacognition is a psychological process where a person thinks about their thinking—their metacognitive knowledge, monitoring, and controls that shape the way a person thinks (Livingston, 2003). Dunlosky and Metcalfe (2008), in discussing metacognitive processes, describe those processes across three broad sections: metacognitive judgments, applications, and development (Dunlosky & Metcalfe, 2008, p. 7). Their broad description of metacognitive concepts is a helpful way to analyze the dataset developed through textual analysis.

Identity—Metacognitive Judgment

Metacognitive judgment is a broader category that discusses both metacognitive knowledge and awareness. Perfect and Schwartz (2002) delineate between knowledge and awareness, describing metacognitive knowledge as the "explicit knowledge about our own cognitive strengths and weaknesses" (Perfect & Schwartz, 2002, p. 6). Alternatively, they describe metacognitive awareness as the "feelings and experiences we have when we engage in cognitive processes" (Perfect & Schwartz, 2002, p. 6).

For the Christian believer, the data clearly show that the fundamental aspect of transformational thinking stems first from an awareness of one's identity in Christ. God's grace categorically changes Christian believers (Ephesians 2:8–9, ESV). The Christian believer exists in a new state. They were once orphans and now are adopted as a child of God (1 John 3:1, ESV). They were once unclean and profane, but God, in His mercy and grace, declares all Christian believers as priests (1 Peter 2:5, ESV; Kasemann, 1994, p. 329) who are now able to offer themselves as living sacrifices.

This new state of Christian identity is an example of metacognitive knowledge. Christian believers may intellectually assent to knowing these things, which scripture elucidates. But knowledge may not necessarily translate to metacognitive awareness. The believer may cognitively know that they are a new creation, but metacognitive awareness adds another layer of consideration. Transformed thinking also brings a newer awareness of how the knowledge of God's grace and the believer's new status affects the believer's emotional state. The data show there is no divide between the *nous* and the body, nor is there a corporeal-spiritual duality.

The metacognitive judgment regarding a believer's new identity affects all aspects of their life—their spiritual worship, physical existence, and transformed thinking. Moreover, research in identity theory shows that, for religious persons, "those who define their religious beliefs as central to their identity will be more likely to act in ways consistent with this identity" (Buszka & Ewest, 2020, p. 158). This research reinforces the connection between how a person thinks about themselves—metacognitive judgment—and how those persons act in light of their self-awareness.

Actions—Metacognitive Application

Metacognition can also be applied to a person's existence, not just their thinking. The data show a direct tie between thinking and acting while considering the potential application of metacognitive principles to renewed Christian thinking. Much like the stoic philosophers tied right thinking to ethical action, so too does a transformed Christian mind concern itself not only with orthodoxy (right thinking) but also with orthopraxis (right action).

The data from the inner textual analysis showed that the specific grammatical construct on *metamorphousthe*—the use of the middle passive imperative ending—carried connotations of continual action. The directive to be transformed is a daily mandate. Jesus taught that Christian believers were to request *daily* bread (Matthew 6:11, ESV)—implying a daily and continual dependence upon God to provide. In the same vein, the transformative act is something that the Christian believer must undergo daily, necessitating a habit of self-reflection and transformation.

One key observation from scholarly work on metacognitive application is gaining self-awareness through reflection (Perfect & Schwartz, 2002). When applied metacognitively, self-reflection techniques lead to higher levels of metacognitive knowledge. "Self-induced self-reflective thinking and the use of improvement techniques are likely to accompany higher levels of explicit metacognitive knowledge" (van Velzen, 2017, p. 149). This self-reflection facilitates transformative right thinking, leading in turn improved action and performance in a broad swath of settings, including education (Antonietti et al., 2000; Thao et al., 2014), coaching (Collins et al., 2016), and counseling (Perfect & Schwartz, 2002). Right thinking leads to improved performance. The application of metacognitive techniques like self-reflection improves right thinking.

The stoic philosophers shared a belief in the ability for people to develop ethical behavior through right thinking. This is a powerful belief because it reflects a biblical truth that a person's outward actions display their inner character (Matthew 7:18–20, ESV). From a socio-cultural perspective, the people of the early Roman church understood Paul's directive for the believer to offer up their body as a living sacrifice as a call to orthopraxis. God must transform a person's inner life before the believer can produce the right actions. Paul teaches that salvation by grace through faith is a necessary antecedent that must take place before any "good" action from the believer. Once God transforms the inward character good works naturally flow out from that inner renewal (Ephesians 2:8–10, ESV; Hoehner, 2002, p. 348).

Thus, one can conclude that metacognitive application is grounded in scripture, rooted in the knowledge of the Christian believer's new identity, and necessarily leads to attitudinal and behavioral changes in the believer. Unlike the ancient and modern philosophies that espouse a duality between the physical and spiritual realms, scripture shows that the renewed minds and lives of the Christian believers necessarily lead to changed actions aligning with the transformed way of thinking. Self-reflection, as a metacognitive application, is a helpful method to align actions with thoughts in the believer.

Christian Growth—Metacognitive Development

Metacognition also involves self-development (Kuhn, 2000) and reflects a scriptural truth elucidated by the data at hand. Paul's exhortation to discern God's will reveals something about God's character, namely that it can be known. But Paul's exhortation also acts as a directive for Christians to take on the act of discernment. If transformation is a continual process, then metacognitive actions such as daily self-reflection habituate the believer ultimately into acting rightly. Daily habituation leads to longer-term individual development.

Aristotelian virtue ethics was another contemporary philosophy of Paul's day. This school of thought teaches that the way that people develop virtues in their lives is through repeated habitual acts (Irwin, 2019). Bravery is not so much an individual innate virtue as it is hundreds of repeated acts of bravery that habituate a person into *becoming* someone brave. This habituation offers an ontological truth that reflects the biblical paradox of being and doing.

The Christian doctrine of sanctification describes how Christian believers grow in holiness and Christ-like character (Grudem, 1994), yet at the same time, Christian doctrine also teaches that believers are, at salvation, fully justified; Jesus' atoning sacrifice completely pays off their debts at the moment of salvation. This creates a degree of tension where the Christian believer is supposed to grow into the perfection that Christ has already given the believer (Piper, 2021). This tension presupposes a believer's desire to grow in their knowledge of God's character, which the data from the sacred textual analysis show is in line with Paul's understanding of both God's character and the individual believer's responsibility to develop into that character.

But development not only applies to the individual believer. Paul's grammatical apposition of teleology with his use of *aeon* implies a broader sense of development rather than a narrow focus on individual growth. God is interested in individual growth and development, but He is equally interested in expanding, developing, and restoring all of creation (Branick, 1985). John the Apostle writes that this world is passing away, but those who do will of God endure forever (1 John 2:17, ESV). This world is passing away, but God's Kingdom in the *aeon* to come is one that will last in eternity, fulfilling its ultimate *telos*. The transformation of one's mind, to some small degree, is also a reflective part of God's overall transformation and redemption of His creation by the expansion of His Kingdom.

Lastly, in terms of the broader perspective of God's Kingdom, the intertextual analysis shows a remarkable level of inclusion. Paul's use of *adelphoi*, while primarily translated as brothers, also may include sisters. Gender is no barrier to entry into God's Kingdom. The transformative development of God's Kingdom into individual lives and throughout creation writ large shows that there is not one aspect of humanity's existence that is not affected by God's redemptive work.

Leading with Renewed Minds

While the metacognitive implications for renewed thinking apply broadly to all Christians, God has not designed all Christians to serve in the same role. Paul uses the subsequent portion of Romans 12 to extol the necessity of having diverse roles within the body of Christ (Winston, 2009). Not every Christian has the same function (v 4, ESV), but all Christians are interdependent with one another in the body of Christ (v 5, ESV). Paul

differentiates between roles and gifts within the body. He notes that some Christian believers are called to serve as leaders and should do so with zeal.

Zealousness aside, the differentiation of distinct and separate roles and functions within the body necessitates a further analysis of the implications of renewed thinking. If all Christian believers have a mandate to think differently with renewed minds, then those Christians whom God calls to serve as leaders have additional requirements to *lead* differently with renewed minds. Within that specific subset of Christian leaders, the data analysis indicates four impacts: humility, growth mindset, ethical alignment, and developmental focus. These four areas directly contribute to the applicability of this research in the lives of Christian leaders.

Humility

The act of honest introspection and self-reflection necessarily flows from a life that has been transformed by God's grace. As recipients of God's grace, the Christian leader cannot take pride in their accomplishments. As they grow and develop into the character of Jesus through habitual reflective action, humility comes forth as an intrinsically Christ-like attitude (Philippians 2:3–7, ESV) tied to their transformed identity.

Greenleaf's (2002) seminal work on servant leadership presents a leadership model that embodies the power of humble leadership. Rather than seeking to exploit their subordinates for the leader's benefit, Greenleaf (2002) articulates a different model where leaders place their subordinates' needs ahead of their own. When Christian leaders place their subordinates' needs ahead of their own, they reflect the nature and character of God (Philippians 2:3, ESV; Patterson, 2003).

Tied to this humility, the Christian leader also must display a willingness to be wrong. Patterson's (2003) servant leadership model identifies agape love as a component of servant leadership. Agape love requires a degree of vulnerability to others that is reflected in leadership by an acknowledgment of the worth and value of other people. Christian leaders leading with transformed minds must value the perspectives and opinions of others, being willing to hear contrary voices with a humble spirit.

Growth Mindset

Secondarily, just as God calls individual Christians to grow and develop as they learn to discern God's will, Christian leaders must adopt a growth mindset that allows them to adapt to changing conditions in the world around them. Christian leaders who fail to grow and adapt run the risk of stagnation.

From a leadership context, growth means adapting. As situations change, flexible and adaptive leadership involves changing behavior in ways where the context makes it appropriate (Yukl & Mahsud, 2010, p. 81). Flexible and adaptive leadership requires leaders who can critically examine complex problems, using a wide variety of behaviors and methods to address organizational problems (Yukl & Mahsud, 2010, p. 83). Notably, adaptive leaders also had a distinct responsibility to select and develop competent subordinates, thereby creating multiple echelons of problem solvers to address organizational issues (Heifetz et al., 2009). Christian leaders with transformed minds must recognize the importance of growth and development in themselves, their subordinates, and their organizations to meet the changing dynamics of a complex and chaotic world (Robertson & Combs, 2014).

Christian leaders with transformed minds also offer an inherently optimistic attitude to growth and change. Transformed thinking means that each day is an opportunity to discern God's will and grow into His character. Christian leaders with transformed minds can treat each day as an opportunity to test, learn, and grow as they train themselves, their subordinates, and their organizations to rise to meet the different challenges they face.

Alignment

In leadership studies, one school of thought revolves around Avolio and Gardner's (2005) authentic leadership theory, which seeks to align leader behavior with moral and ethical guidelines. This leadership theory stems from an ancient Greek philosophical adage of being true to oneself (Avolio & Gardner, 2005, p. 319).

Christian believers have a responsibility to align their transformed thinking with their daily behaviors. For Christian leaders, this responsibility does not change. Secular scholars recognize the need for leaders to act with integrity; the renewed minds of Christian leaders offer a

way for those leaders to mirror actions with beliefs. As Peterson (1993) notes, "Christian obedience is an expression of gratitude for the blessings received from believing the gospel" (p. 280). Because God has transformed the Christian leader, they can now be obedient and live a life without any duality of belief and action.

On a different level, however, Christian leaders with transformed minds also have a responsibility to align their beliefs with the organizational actions and culture. Organizational culture has three levels—artifacts, stated beliefs, and underlying assumptions (Schein, 2010). As organizations cultivate those values, Christian leaders can take action to align the organizational artifacts, values, and assumptions. Jesus taught that all Christians everywhere were to be light and salt (Matthew 5:13–16, ESV). Christian leaders bear the responsibility to be the emissaries of God's Kingdom to their organizations (2 Corinthians 5:20, ESV).

Developmental Focus

One aspect of transformed thinking, aligned with God's teleological will, is to operate with eternity in mind. One distinct way that this applies to Christian leaders in any organizational context is to have a focus on human resource development (HRD). HRD processes operate at both the individual and organizational levels, describing how organizations train individuals and establish organizational systems to unleash the potential of their people (Swanson et al., 2001).

HRD has had multiple positive impacts across a broad variety of organizations (Swanson et al., 2001), in both the short and long terms, and across both individuals and employees (Gilley et al., 2002). Organizations with robust HRD programs have seen higher employee engagement (Kwon & Park, 2019) and retention (Ramlall, 2004). HRD programs use coaching (Egan & Hamlin, 2014) and consulting work to develop subordinates as well as organizational programs and curriculum in several different industries to include government, non-government (Stirling et al., 2011), business, and non-profit volunteer organizations (Cady et al., 2018).

Christian leaders operate with a base understanding of the value of all people. God has made all people in His image (Grudem, 1994). All people, therefore, carry the immense weight of eternal beings— people who will live for eternity in glory or damnation (Lewis, 2001). God's coming *aeon* recognizes the importance and worth of all people.

Leaders with renewed minds recognize the need to develop their subordinates. By emphasizing systems and procedures that work to develop those subordinates, Christian leaders benefit their subordinates and their organizations.

Conclusion

God, in His grace and mercy, reconciles Christian believers everywhere to Himself. He has not only reconciled believers but actively works to holistically transform every aspect of their lives. There is no duality in the Christian experience. God calls each individual to worship Him holistically with their bodies, minds, and spirits. For Christians, the transformation of one's mind involves metacognition. Reflecting on a categorically new grace-based identity drives subsequent alignment of actions and development into God's character.

For Christian leaders, a renewed minds must impact how those leaders interact with their organizations. This requires the adoption of a humble and growth-oriented mindset. It also involves a renewed focus on ethical behavior and human resource development. The power of a Christian leader's transformed mind fundamentally influences the way those leaders behave.

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Actions Speak Louder Than Words, or Do They? A Look at the Power of Words and Actions in Christian Leadership

Dionnie DeWitt

Introduction

"Sticks and stones may break mine bones, but words will never hurt me" (anonymous). This particular phrase and among other phrases were rendered during adolescent years to promote and encourage strength and endurance to arise and keep momentum and resilience to complete whatever is before a person. However, as time and space evolved, words have become weights, and weights have become burdens and barriers in which dysfunction, disappointment, and missed opportunities materialized from the simple fact of words. Of course, these words are stored in one's consciousness that regains strength or significance because of the capacity or resilience of the mind recording Words with imagery. As put forward by Leaf (2013) and Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and responds with practical actions. Indeed, words cannot be that powerful

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that they paralyze an individual or a group of people from becoming, but unfortunately, words are contained to cause stagnation. The fantastic thing about words is that in order for words to hurt, there must be action formulated within the context of the Word. For instance, words are not words alone, as this chapter will reveal, and action is the result of something being done (Kunde et al., 2018). Therefore, what is really seen can only be seen by action and putting scripture into perspective that "unless you have faith, you cannot please anyone him, (God)" (Hebrew 11:6, New American Standard Version). As believers walk by faith and not by sight, they are walking in action on words that encourage movement and change. The discourse in this chapter will look at Christian Leadership in particular of their words matching their behavior as it relates to their actions and determine whether or not action speaks louder or do words speak louder in the context of scripture in which the Leadership of Christians make their decisions.

Christian Leadership

Leadership is a phenomenon that is sourced from different spectrums. Leadership appears to be the new paradigm of the twenty-first century because more entities (institutions) are having discussions, workshops, and conferences to understand the workings of leadership. Leadership is expressed as needed when the opportunity arises for Leadership (anonymous). Leadership dynamics are not without observation because many of the theories have been expanded or exasperated over time. Bennis (1959), who gave an understanding of leadership, puts forth that "the problem is not so much that there is so little evidence, but that the mountain of evidence which is available appears to be so contradictory and some of the theorists have radically modified their own points of view" (p. 260). For instance, leadership theories show either the role, style, behavior, or outcome.

With that being said, Christian Leadership is possibly not so much a role style but behavior and outcome. However, from a previous study, Christian Leadership was considered to have the understanding that leadership is not at all pertinent as it relates to leading, but a Christian was one who was saved by grace and confessed Jesus as Lord (anonymous). In other words, Christianity has nothing to do with leadership. Kessler and Kretzschmar (2015) suggested, "a leader is a person whom other persons follow." And therefore: "A Christian leader is a person who

follows Christ and whom other persons follow" (para. 11). Moreover, Kessler and Kretzschmar (2015) prescribed another definition suggesting that Christian Leadership can be seen or utilized for those with responsibilities in a Christian organization because the organization's culture has a foundation of faith in God and Christian purpose principles (para. 7).

Put differently, the synopsis of the two definitions indicates that a Christian Leader is a person who follows Christ, which allows followers. The other rationale for Christian Leadership is that this position or posture is designed by working or performing within a Christian organization. Huizing (2011) put forward that leadership should not be based or predicated on scriptures to make up a style, a role, or a theory, but there should be a study of God of Leadership. Thus, there are two models to consider divination and humanization, in which the two must work well together in order for Christian Leadership to materialize and make sense in its use of the Word (Niewold, 2008). Of course, divination in the sense of the Word is not of the intermediary or cultic nature for understanding this current thought, but it is recognized as the independence of inquiring from God in a direct manner, a prophetic inquiry (Fleming, 2007, p. 3). Therefore, Christian Leadership is at its best with ascertaining the ability to inquire of the Lord and yet remain improved (better). Having stated that, the central goal of God's plan is to make leaders, and he expects the leadership of those he has called (Niewold, 2008, p. 81). Another theory for consideration is charismatic leadership, which is used as a biblical approach in research. Yukl (2013) put forward that the followers see charismatic leadership as one who has extraordinary competence, gives inspiration, guides, and gives. Also, a charismatic leader is prone to unusual conditions; however, a charismatic leader can also be a detriment to an organization because they impede information given to them, and the subordinates are dependent of their leadership.

Actions Speak Louder Than Words

As the understanding of leadership was disclosed, the more cognizance of the differences between Leadership versus Christian Leadership dynamics, and because of that difference, Christian Leadership will be explored by looking at the term action. As scripture postulates, "you have planted them, they have also taken root; They grow, they have borne fruit. In their mouths but not in their minds" (Jer 12:2, NASB). Therefore, while

Christian Leadership is at the heart of this reading, there are some fundamental elements to be explored as it relates to the internal (inner, mental, emotional) aspects of a Christian leader. Moreover, by looking at and understanding this text (verse), there is a difference or conflict within man, which God created. In this instance, the verse explained that one speaks in the context of being well and complete in God with their mouth (tongue), but their mind (thoughts) are far from God. In other words, man's rumination does not reflect the notions or ideas uttered out one's mouth, and of course, the one that would decipher and interpret the heart and thoughts of man is God. With that being said, "for the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart" (Hebrews 4:12, English Standard Version). Also, it is in another passage of scripture that God's abilities as it relates to knowing hearts and minds are solidified "now he who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God" (Romans 8:27, NASB).

Therefore, the thoughts and the heart of man are known by God and yet can be ignored from or by the perception of man because of what cannot be seen of man or by man. Thus, what is not seen internally is seen through action externally, which determines man's perception, of course, all speculative. As pointed out in scripture, "as a man thinks in his heart, so is he" (Proverbs 23:7, NASB), suggesting that the heart is the functioning of the mind. Moreover, the understanding of action is defined as "a thing done: deed, an act of will, the achieving of a change forcibly or through a characteristic organization, the manner or method of performing, the initiating of a proceeding, which one demands or enforces one's right" (Merriam-Webster/action, n.d.). On that account, the action is something done and/or a will that is seen through by one's behavior. Norman and Shallice (1986), from a cognitive perspective, argued that "most attentional conflicts occur with the initiation rather than the execution of actions" (p. 2). Also, from the motor-skills perspective, Deschrijver et al. (2017) put forward that the gesture of movement (action) would be different from the gesture of words. In other words, "assuming that the observed behavior leads to an activation of the corresponding motor representation in the observer, observing a movement that is incongruent to the intended movement can induce conflict" (Deschrijver et al., p. 382). The context of scripture that explains this phenomenon is that of the analogy of the white tombs (Matthew 23).

Woe to you, scribes and Pharisees, hypocrites! For you are like white-washed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness, so you also outwardly appear righteous to others, but within you are all of hypocrisy and lawlessness. (Matthew 23:27–28, ESV).

In other words, there is a presence of appearing as doing and being, but the inside of a person speaks louder and more distinctly than what is telling on the inside.

Do Words Speak Louder?

The Apostle John in the text formulates that in the beginning was the Word and the Word was with God, and the Word was God (John 1:1), and the Word became flesh and dwelt among men (John 1:14a, ESV). Understanding this verse, Barnett and Cronshaw (2017) extrapolated that "John's assumption is that action is more important than knowledge or words alone. Becoming and being disciples of Christ is not merely about being given words, but it is about being prepared for action" (p. 6). In the book of Revelation also puts forth that "he is clothed in a robe dipped in blood, and the name by which he is called is the word of God" (Revelation 19:13, ESV). Jesus spoke loudly as well as solidifying what he spoke with action. Scripture puts forward that "from the abundance of the heart the mouth speaks" (Matthew 12:34, ESV) and "death and life are in the power of the tongue, and those who love it will eat its fruits" (Proverbs 18:21, ESV). Therefore, words are important; however, the action must accompany what is being stated as Barnett and Cronshaw (2017) made known that "one can readily think of actions that are true and untrue" (p. 6). Looking at Jesus, who declared in Genesis that he would come and reconcile man back to God were words put to action. Looking at Daniel 3 with Shadrach, Meschach, and Abednego followed through with showing action and then giving a response "if this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king" (Daniel 3:17, ESV). With understanding the text, Barnett and Cronshaw (2017) expressed that "within the text is more than text, and more than words it is testimony or witness to reality" (p. 10). Moreover, also worth noting that the book of Timothy expresses that words are living, as a pulse, and are tangible, which again suggests that words are actions (Barnett & Cronshaw, 2017, p. 10).

Presidency, Christian Leadership

With the understanding that words are Spirit and life, Christian Leadership in terms of action and words will be explored further through the Leadership of the Presidency. The office of the President is the highest office of leadership and the most polarized office in America to be explored and gather depth information as to how leadership is executed from the perspective of Christian Leadership. Many Presidents who have graced the White House's office were all considered to be Christians. Masci (2017) made known that throughout each presidency in America, the Presidents were either "Episcopalian, Presbyterian, Baptist, Unitarian, Dutch Reformed, Catholic, Methodist, Christian, Disciples of Christ, Quaker, or congregationalist ('Faith at the White House')." Firstly, to understand the biblical text for Christian Leadership looking at scripture in first Peter, Peter expressed:

> To sum up, all of you be harmonious, sympathetic, loving, compassionate, and humble; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you would inherit a blessing. (1 Pet. 3:8, NASB)

The understanding of this scripture is the gest of a Christian leader, which should be reflected in a president. However, another meaningful understanding of Christian Leadership is put forward by Kessler and Kretzschmar (2015) that "Christian leadership also called church management is a sub-group of practical theology, and it is considered to be a theology of ethics," which of course is the bases of Christian Leadership (p. 4). With that being said, Christian Leadership should replicate "love, modesty, self-development, motivation, correction, integrity, and being a follower of God's will," asserted by (Grunlan, 2018). Furthering with more superlatives to express Christian Leadership, scripture reveals in 1 Corinthians 13 that Christians are to exude love most of all because

> love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing but rejoices with the truth. Love bears all things, believes all things, hope all things, endures all things, love never ends. (1 Corinthians 13:4–8, English Standard Version)

As a Christian, some attributes, characteristics, and traits should reflect Jesus' empathy for humankind, love for his people, patience, kindness, and humility. Another scripture for support is

> Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil on the head, running down on the beard, on the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion! For there, the Lord has commanded the blessing, life forevermore. (Psalm 133:1–3, ESV)

Before furthering an understanding of Christian Leadership, President Trump's Charismatic leadership will be explored. Understanding that a charismatic leader is known for competency, as expressed earlier, will reveal that President Trump's business acumen fortifies him a genius in business affairs of real estate, investments, and entertainment. President Trump's leadership also expressed inspiration because he was most known for the many platforms and was quite resilient and profitable. Nevertheless, for the purpose of the present study, the religious background will be explored as it relates to the mental models that he has developed.

To begin, President Trump is that of the Presbyterian faith, which Jung (2016) postulated that "Donald Trump has put noticeably little effort into branding himself as a religious leader, even incurring condemnations of his 'un-Christian' language and policy positions from faith leaders" asserted by (p. 7). Moreover, looking further into the Presbyterian faith, the Presbyterian Church in America (P.C.A.) and the Presbyterian Church U.S.A. (PCUSA). For example, the social issues of the Presbyterian Church U.S.A. believe that women and the LGBTs can be ordained to preach, whereas the Presbyterian Church America believes that men are ordained to preach (Carter, 2014, "Doctrinal Standards").

Also, PCUSA is about a moral solution to abortion, believes in divorce as a no-fault with a cause, does not teach that scripture is inerrant, and endorses same-sex marriage (Carter, 2014, "Doctrinal Standards"). However, the Presbyterian Church America is against abortions, against same-sex marriage, teaches that scripture is inerrant, and is against divorce; and it is a sin to do so (Carter, 2014, "Doctrinal Standards"). With knowing the beliefs of P.C.A., more of President Trump's principles echoed the same premise. The P.C.A. is also known as the Evangelicals and was his most incredible supporter of the Christian faith (Carter, 2014, "History"). In addition to looking and recognizing the differences

of beliefs as it relates to a Presbyterian, there appears to be no solidi-
fication of how one should have behaved as it relates to behavior and
characteristics, but one can only assume that those things would reflect or
cause change through scripture. For some apparent reason with looking
at his leadership as a Christian, sometimes it looks as if President Trump's
actions speak louder than his words. Trump's words, actions, and inac-
tions have the potential to be extremely detrimental to the legitimacy of
the office he occupies as a Christian who professes trust in God, as well as
to the integrity of the institutions that define that office posited by Gills
et al. (2018, p. 1). As reflecting on the concept of Christian Leadership,
one would also view spiritual formation as becoming in the likeness of
God. As President Trump has the backing (support) of the Evangelicals
(religious) community, his words or actions (behavior) do not align with
scripture as it relates to how to treat thy neighbor. The understanding of
treating thy neighbor properly (right) is not a reflection of policies, but
it is and would reflect the Historical marker of Christian Leadership. The
scriptures state, "Love thy neighbor as thyself" or "Do unto others as you
would have them do unto you" and "Finally, all of you be of one mind,
having compassion for one another; love as brothers, be tenderhearted,
be courteous" (1 Pet. 3:8, New King James). As put forward, scripture
is incapable of being wrong within the P.C.A. Evangelical practicum, but
loving thy neighbor as thyself has become an attribute or characteristic
that perhaps needs to be rediscovered, learned, and relearned.

However, the complexities of America's principles that often transi-
tion need leadership that works for all humanity to be the "home of the
brave and the land of the free" (anonymous). The Charismatic leader
would inspire, but as formerly mentioned, it would impede informa-
tion and cause the people to be dependents (Yukl, 2013). Therefore,
during America's crisis of a COVID-19 pandemic, Trump was shown
to be disqualified in some areas of showing Christian Leadership and yet
qualified in other areas. For instance, the characteristics of Trump's leader-
ship were surveyed, and Wike et al. (2017) expressed that his "arrogance
75%, intolerant 65%, Dangerous 62%, A strong leader 55%, Charismatic
39%, Well-qualified to be president 26%, Caring about ordinary people
23%" (p. 10). Likewise, Wike et al. (2017) put forward that "Trump is
more frequently described as charismatic, while the worldwide public, on
balance, does not consider him to be charismatic" (p. 10). The charac-
teristic of a charismatic leader is a leader for guidance and inspiration.
Yukl (2013) put forth that the followers see charismatic leadership as

extraordinary competence, and charismatic leaders are prone to unusual conditions; however, they restrict information as formerly mentioned. Thus, through the lens of leadership within a nation reflect the views of how other nations view the people of the other nation. In other words, by speculation, if there is arrogance, then all are arrogant, or the hand of one is the hand of all. Perhaps this cliché will give understanding that "one apple spoils the bunch" (anonymous). Within several instances of him saying one thing and doing another is seen in the stimulus package; he refuted signing the agreement only to surrender and agree. In another instance, in his rallies for a "make America Great Again" campaign, Jung (2016) expressed "Trump's creed to 'make America great again' strikes a chord with Americans steeped in anxiety and disillusionment about the country's internal stability and international standing" (p. 9). The words suggest change, innovation, and progress; however, the words "make America Great again" embrace the theory of difference by stirring within the salad bowl or the melting pot of America, causing an upheaval of identity issues and inequality race. Again, this does not reflect on his policies, but the understanding concludes that his actions speak louder than his words.

Mental Models

After looking at the Leadership of the President as being a Christian in the Presbyterian faith and interpreting the context of scripture as it relates to words and actions, some mental models are "cognitive representation of an external reality" that are "used to anticipate events, reason, and form explanation" expressed by (Jones et al., 2011, p. 46). Thus, the mental model of Christian Leadership should reflect how the world works, with the Word of God being the primary source and the reality. As "God has not given us a spirit of timidity, but of power and love and discipline" (2 Timothy 1:7, NASB) in which the understanding of Strong (1890) postulated that the Greek Word pneuma that we translate as "spirit" contains, among its definition "the rational spirit, the power by which the human being feels, thinks, decides" (Strong's Word 4151). As mentioned, that words are contained, which Spirit causes formulation. The Bible instructs that humankind is in the likeness and image of God, and God's Word cannot return unto him void, which allows the same principle or access to speak a word contained with Spirit to manifest as an action. Of course, this would put into perspective the Leadership of the President; if he is

not a steward of God's Word of how to love thy neighbor as thyself and to seek God first in everything, his Christian responsibility would no longer be led of God but will become the essence of fulfilling the lust of the flesh.

Samson in the Bible was chosen; he was a male Nazirite who was anointed by following the rules or guidelines that were instructed for him and all other Nazirites (males) to live; they were not to trim their hair, they were not to drink any strong drink, and they were not to touch anything dead and because of following the instructions of God he possessed great strength that was supernatural. What accumulated with that ability of strength and power was pride, arrogance, and disobedience, the mental model that Samson portrays in this instance in his world view that he was undefeated and could not lose. However, Johnson-Laird (1983) put forward that "a mental model is a reasoning mechanism that exists in a person's working memory." In other words, Samson banked on the occurrences that took the place of him being victories only to get caught within his rationalization to forget the main objective of his purpose as well as forgetting whom he serves. Moreover, Argyris and Schon (1974) made known that "theories of action: They recommend that what individuals state, the 'embraced hypothesis,' is not the same as what they do, the theory in use." Therefore, understanding the mental models, memory, thinking, and reflecting is the projector of a response. In other words, memory dictates responses and actions, and in the case of Christian Leadership, the response or action of memory will result in what the individual has learned of scripture to navigate the decision making or choices one makes or learned in general of leadership, thus aligning thinking with biblical principles. Moreover, some things are caught, and some things are taught.

However, in the book of Revelation, "for God has put it into their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled" (Revelation 17:17, NASB). Understanding this text would suggest that purpose is to fulfill God's purpose as Pharaoh's heart was hardened by God only for his God's purpose to be fulfilled. In the case of Pharaoh, he was the King of Egypt, and his reality would be that he gave the orders, and the people listened. According to Magzan (2012), "the reality is the representation of mental models that people use to understand phenomena…mental models are very often hidden, and one is not consciously aware of our mental models or the effects they have on our

behavior" (p. 57). Also, within organizational studies Magzan (2012) postulated that "mental models are showing limits in everyday organizations" (p. 61). With that said, the frame of reference in scripture puts forward "and do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:3, NASB), this is the guide and the principle of a mental process as put forward by (Leaf, 2013; Martinez, 2022). Therefore, a Christian leader in leadership should always be able to evolve as it relates to aligning and realigning with the Word of God.

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How a Mind of Christ Influences Leadership Behavior

Meg Weinkauf

Introduction

> Parker Palmer (2000) stated A leader is a person who has an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can be either as illuminating as heaven or as shadowy as hell. A leader must take special responsibility for what's going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good. (pp. 707–708)

This chapter focuses on the three commands: (a) Rom 12:2 (NLT)—"Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then, you will learn to know God's will for you, which is good and pleasing and perfect"—and (b) Phil 2:4–5 (NKJV)—"Let each of you look out not only for his own interests, but also for the interest of others. Let this mind be in you which was also in Christ Jesus"—and (c) Matt 5:16

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(ESV)—"In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

The scriptures above provide evidence for the need to lead with the mind of Christ and cast light. Conversely, Palmer (2000) refers to another side of leadership as casting a shadow. In this regard, scientists have defined casting a shadow as dark or toxic leadership (Conger, 1990; Krasikova et al., 2013; Milosevic et al., 2020; Tepper, 2000). Conger (1990) explicitly states that succession planning is thwarted when the shadow of a toxic leader negatively influences followers. The impact results in followers not fully developing their leadership potential because they are held back by toxic leaders who want all the power and attention. Milosevic et al. (2020) also agree that the intention of toxic leaders is "to conceal the lack of competence and protect their position of control" (p. 127). Krasikova et al. (2013) define toxic leaders as individuals who inflict harm through destructive decision-making. And Tepper (2000) described toxic leaders as imbalanced emotional individuals who abuse followers physically, mentally, and emotionally. The following will describe the definition of the mind pertaining to this chapter.

According to Leaf (2013) and Joseph Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and develops logic-based actions. Leaf pointed out that this 2 Timothy 1:7 (NAS) captures this definition: "God has not given us a spirit of timidity, but of power and love and discipline" in which the Greek word *pneuma* that we translate as "spirit" contains, among its definition "the rational Spirit, the power by which the human being feels, thinks, decides" (Strong's Word 4151). Leaf also offers Proverbs 23:7 (NAS) "As he thinks in his heart, so is he" (Prov. 23:7). The Hebrew Sha'ar that we translate as "thinks" includes in its meaning "to split open, reason out, calculate, reckon, estimate" (Strong's Word 8176). Martinez included Romans 12:3 (NAS) "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." The concept from Romans 12:2 aligns with the idea of the mental process posited by both Leaf ad Martinez. The Greek metanoia (Strongs 3341) means "change of mind, repentance"; thus, we see that the leader's mind can and should change to align with the Word of God.

Rom 12:2 (KJV) says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that

good, and acceptable, and perfect, will of God." The Greek word used to translate "conformed" is *Suschematizo* (Strong's word 4964), which means conforming oneself (i.e., one's mind and character) to another's pattern. In Greek, the word used to translate "transformed" is *Metamorphoo* (Strong's word 3339), defined as changing into another form, transforming, to transfigure. In Rom 12:2, Ellicott explains an explicit distinction between outward behaviors and inward transformation.

Henry (2009) explains in Phil 2:4–5, selfishness drives out the redemptive love of the Lord, and Christians must live a life that resembles Jesus. Paul wrote this letter to the Philippians to encourage and counsel on living a life for the LORD and fulfill His plan so that everyone might know Him through Jesus Christ (Carter, 2018a). Carter (2018a, 2018b) explains how Paul instructs believers in Phil 2:4–5 to "put on the mind of Christ" through a transformational process and "renewing of the mind, replacing our self-centered world view with the others-centered mind of Christ" (p. 29). Carter explains in more detail what it means to put on the mind of Christ:

> To put on the mind of Christ is to put away the attitudes and actions of the flesh and replace them with the attitudes and actions of Christ. It is not enough to ask "What would Jesus do." Renewing of the mind involves doing what Jesus would do without asking. Jesus made it clear that He and the Father are One. Jesus is Yahweh, come to earth to "tabernacle" with us. Yet, we see that Jesus lived a life of humility. As Yahweh, Jesus could have dominated those around Himself, and He could have demanded that people follow Him. However, domination of others is not consistent with the expression of agape love that defines Jesus' nature. Born and raised in the humble of circumstances, Jesus set aside His deity and glory and used that power to serve others rather than dominate them. (p. 30)

Carter (2018a, 2018b) illustrates how Paul goes on in Phil 2:15 (NIV) to quote part of the Sermon on the Mount, instructing the people to shine their light, which also relates to the verse in Matt 5:16 (ESV). Carter explains carrying out the command in Matt 5:16 is about allowing the Holy Spirit to work in us and through us to touch the lives of others. Carter goes on to explain further:

> Give all of your heart and soul to God, not just a piece of it. God doesn't want your attention for a couple of hours on Sunday. He desires to have a relationship with you for 24-hours each day. We are to love Him and seek

> Him every moment of our day. When we do this, the second command in Jesus' statement simply comes as a fruit of the nature of God's love within us: we are called to love one another. With a true love in our hearts, expressed through the myriad of skills, gifts, talents, interests, and personality whom God has made us, God's work will be accomplished in us and among those around us. When we truly love others unconditionally the "light" that shines out of the Christian takes the form of attitudes and actions that serve to illuminate God's love, exposing sin, and seeking reconciliation between God and those in need of salvation. (p. 102)

One online search of "leader scandals" will result in millions of articles showcasing the significant problem of the shadow cast on our world. Scrolling social media for a few moments can encourage people or send them into utter despair. However, historically and currently, many individuals cast their light to combat the darkness. Palmer (2000) explains that everyone has the power to cast light or shadow onto others. Understanding whether one illuminates a light or shadow comes with awareness of what is going on in the conscious and subconscious mind. Palmer also goes on to explain that everyone is leading in some capacity. Thus, everyone needs to pay attention to their inner being and seek the necessary healing to shine the light of Jesus Christ.

Leaders That Cast a Light

The media showcases self-serving leaders in the headlines that lack vision, ethics, and compassion. According to Palmer (2000), these leaders cast a shadow on the world. The most notable leader who cast a shadow was Adolf Hitler, who brought harm and destruction to countless people. There will be less focus on the shadow and more emphasis on the light for this chapter. Johnson (2021) posits when leaders master the ethical challenges of leadership, they cast a light. History proves some leaders cast a light amid much darkness. These are the leaders who knew the depths of darkness and fought their way through to lead others to the light they found while overcoming ethical challenges. The more potential influence a leader has determines their ability to do more harm or good.

One example of a leader who cast a light was Viktor Frankl, a man that experienced the utter depths of darkness in the concentration camps through losing his parents, wife, and unborn child (Frankl, 1959). Years before enduring the despair in the concentration camps, Frankl uncovered

the essence of teaching others to see the meaning of life in the realm of mental health. He developed a psychology theory called Logotherapy, a Greek term defined as healing through meaning (Frankl, 1967).

During his time in the concentration camps, separated from his loved ones, he continued to help people find their meaning in life. Living in the darkest of times, Frankl cast a light. After the war ended and he was free, Frankl would write his most prolific book, *Man's Search for Meaning,* which is now translated into over fifty languages and has sold millions of copies (Frankl, 1959). Frankl speaks to his thought processes and explains his inner transformation in the book. Through his depressive state, Frankl focused on casting light to ensure the darkness did not ultimately win.

Another leader who cast a light was Rosa Parks, a civil rights activist. She took a stand and refused to give up her seat on a bus to a white passenger on December 1, 1955. Her quiet act of civil disobedience inspired tens of thousands of black citizens and started the Montgomery Bus Boycott movement. During the 381 days of the non-violent protest, many gathered to shine a light that resulted in the Supreme Court ruling that bus segregation was illegal in the Browder v. Gayle (1956) case. In her biography, Rosa Parks stated, "There were times when people asked, How did I do it…I prayed hard not to give in and not to fall by the wayside. I believe prayer changes things" (Theoharis, 2013, p. 123).

Claudette Colvin, a 15-year-old African American, and 18-year-old Mary Louise Smith were arrested before Rosa Parks for not giving up their seats on a bus. Although both situations sparked a mass protest, Martin Luther King Jr. mentioned that Mrs. Parks' dedication and character in the African American community inspired the masses to take a stand (King, 1958). The light cast by Martin Luther King Jr. and others gave Rosa Parks the courage to take a stand, cast light, and create change.

Similar to Viktor E. Frankl, Rosa Parks faced hardship and extreme consequences for her actions. However, a light was cast that defiled the darkness and inspired people for generations. Leaders such as Viktor E. Frankl, Rosa Parks, and Martin Luther King Jr. may not have known how their actions would change the world for the better. Many individuals throughout the Bible could not have known. However, God knew, and each had a part to play in His ultimate plan.

I think many leaders cast a light today that have no idea how their behaviors are impacting the world for good. It often takes a person passing from this world to understand their level of impact. The lives of leaders that cast light amid the darkest of times encourage other

leaders who are facing similar challenges. The moral of the stories is to continue casting light because you never know who is learning from your leadership.

Receiving the Mind of Christ

There are stories of leaders who cast a shadow or light throughout the Bible. Many stories include people who cast a shadow and then were transformed by the power of Jesus Christ and began to cast light and lead people to know the Lord. Two examples in the Bible are Paul and Mary Magdalene. These two leaders knew what it meant to have the mind of Christ. In both instances, their minds were renewed to carry out the plans of the Lord. Nothing, not even the fear of death, could deter Jesus, Paul, Mary Magdalene, and many others from carrying out the will of the Lord for their lives. After Paul's transformation, he spoke many times about receiving a mind of Christ (1 Cor. 2:16, NLT). Burger (2016) explains that one who has a mind of Christ is the definition of living a Christian life.

Today, more than ever, it is vital for leaders to understand their inner self, their mind, and how their thoughts support or sabotage their behaviors. Ethical scandals involving Christian and secular leaders still occur. Although scandals are prevalent, leaders are rising to take a stand and cast light. Through receiving a mind of Christ, a leader can confront the issues of the times, and through their actions, they will encourage others to do the same.

One example to review is how David asked the Lord to continually test his heart and mind as a leader (Ps 26:2, NIV). In the same manner of teaching from Paul, it is vital for any leader to continually submit to a process of testing their minds and hearts to carry out the will of the Lord (Rom 12:2, NLT). Carter (2018a, 2018b) explains that receiving a mind of Christ means to "quench our own self-centeredness and pride," and when the nature of Jesus is observed, "we find one of infinite value and power, yet also one of great humility" (p. 29).

Carter (2018a, 2018b) goes on to explain:

> God may not require us to humble ourselves before wicked men and take our place on a cross, though certainly there have been members of the faithful who have given their lives for the faith. What God asks of us is far simpler: to serve one another in love. (p. 30)

Receiving a mind of Christ might look like setting aside our pride and desires to submit to the will of the Lord and to submit our flesh for His ultimate plan (Matt 16:24, NIV). The greatest leadership example is to examine the mind of Christ on the cross, pleading the Lord to take his cup from him but submitting himself to the Lord's ultimate will (Lk. 22:41–42, ESV).

Paul, a Transformed Mind

The transformation story of the Apostle Paul is timeless to illustrate transformational leadership development. Paul, formerly known as Saul, was a rule follower who bought into the lies that Jesus and his disciples were utterly wrong and committed acts of treason. His mind had bought into the ways of the world at that time. However, to him, he was doing the morally right thing because he was carrying out the plans to destroy anyone who believed and followed Jesus (Acts 9, NIV). Then, one day Saul experienced the terrifying mercy and love of Jesus on the road to Damascus (Acts 9:1–9, NIV).

On his way to persecute people in Damascus who were following the ways of Jesus, Saul halted in his tracks. When the bright light and voice of Jesus interrupted his journey, he fell to the ground (Acts 9:4, NIV). Jesus asked Saul why he was persecuting him (Acts 9:4, NIV), and Saul responded by asking who he was (Acts 9:5, NIV). Then, Jesus told him who he was and that he must get up, go into the city, and wait for instructions (Acts 9:6, NIV).

The men traveling with Saul were speechless because they heard the sound but did not see anyone (Acts 9:7, NIV). His plans halted, his eyes shut, and his circumstances forced him to humble himself before the Lord Jesus Christ (Acts 9:8–9, NIV). For three days, he was blind and did not eat or drink anything (Acts 9:9, NIV). Saul had to rely on the men who were with him to survive. Similarly, the three days during Saul's transition align with the three days Jesus was in the grave before transitioning to heaven (Lk. 24:6, ESV). Saul experienced a different kind of suffering, but a transition, nonetheless.

Before his transformation, Saul cast a shadow leading to violent persecutions of the Christian church in Jerusalem (Acts 8:1–3, ESV). He recommended stoning believers to death (Acts 26:10, ESV) and even agreed with putting Stephen to death because he was sharing the Gospel message in a sermon (Acts 7, CSB). Taking Saul to Damascus for his

transformation was an intentional choice, as God's ways, will, and timing always work together for good (Jer. 29:11–13, CSB).

Damascus, founded in the third millennium B.C., is one of the oldest cities in the Middle East (UNESCO, n.d.). In the Old Testament, the Kingdom of Aram (Damascus) is mentioned multiple times, especially during the time of Elijah and Elisha (eight century B.C.) (1 Kings 19:15, CSB). For Jesus to carry out the plans of Saul's transformation, he needed someone's help. Naturally, he chose one of his disciples Ananias who lived in Damascus (Acts 9:10, CSB).

In a vision, Jesus visited Ananias telling him to go to Saul because he had important work to complete for the Lord (Acts 9:10–16, CSB). Ananias was concerned about obeying Jesus because of Saul's violent reputation. Specifically, Jesus told Ananias to go to a street called Straight, and he would find Saul praying. Saul was already visited by the Lord in a vision and knew Ananias would be coming to lay hands on him (Acts 9:12, CSB). The street's name was Straight, which aligns with the Lord's wisdom of making your path straight if you submit to him (Prov 3:6, NIV). After Ananias wrestled with the Lord's instruction, he went to Saul.

The Lord told Ananias that Saul was chosen as an instrument to spread the name of Jesus among the Gentiles, kings, and Israelites (Acts 9:15, CSB). Jesus also mentioned he would show Saul how much he must suffer for his name (Acts 9:15, CSB). Saul would learn first-hand the suffering of Jesus, and at the same time, he was going to experience a transformation into a new life. Ananias obeyed the Lord and went to Saul, laid hands on him, and said, "Brother Saul, the Lord Jesus, who appeared to you on the road you were traveling, has sent me so that you may regain your sight and be filled with the Holy Spirit" (Acts, 9:17, CSB).

At the sounds of his words and laying on his hands, something like scales fell from Saul's eyes, and he immediately regained his sight (Acts 9:18, CSB). Saul, now Paul, regained his strength by eating and joined the disciples in Damascus for some time (Acts 9:19, CSB). The time-frame he spent with the disciples is unclear. However, during that time, he was being prepared for his kingdom mission, as Jesus indicated earlier. However, immediately, Saul began proclaiming Jesus in the synagogues, saying, "He is the Son of God" (Acts 9:20, CSB).

Saul spent "some time" with the disciples in Damascus to grow stronger in the Lord and prepare for his mission (Acts 9:23, CSB). At that time, the Jews were conspiring to kill him, but he kept doing what

the Lord said. Saul left Damascus and went on his way to Jerusalem. The disciples in Jerusalem feared Saul and his transformation, but Barnabas took him to prepare him for his next mission. Saul dodged being killed for the sake of the Gospel and the name of Jesus many times, and through it all, he was a leader with a steadfast mind that was fixed on his mission. He counted the cost and yet continued his path.

Paul was not conformed by the world but was transformed by the renewal of his mind to love God's will and carry out his plans, no matter the cost (Rm. 12:2, NIV). Interestingly, Saul was not called Paul in the Bible until Acts 13. Paul's name means small or humble, which fits his transformation journey from prideful to humble. Paul was an influential leader of the early Christian church and one of the most outstanding religious leaders of all time. There are twenty-seven books in the New Testament, and thirteen are attributed to the writings of Paul. Until the time of his death, Paul kept writing, finished his mission, and developed others to continue carrying out the mission of Jesus Christ. Not once did he take credit, but gave all the credit, honor, and glory to God (1. Cor. 10:31, NIV).

It is necessary to include the story of Paul to illustrate the process of his transformation to receiving the mind of Christ. The fullness of the human experience is illustrated in "the grittiness, the glam, and the in-between" of the gospel story (Roberts, 2017). The ones that Jesus walked with the closest had to endure a process of transformational healing, which encourages any leader who wants the mind of Christ can transform if they submit to the process.

Mary Magdalene, a Healed Mind

Mary Magdalene was an apostle of apostles and from Magdala, where the ministry of Jesus launched (Roberts, 2017). Mary Magdalene experienced internal affliction before she met Jesus. However, Mary Magdalene did not have a reputation as a prostitute as others suggest (Roberts, 2017). She was possessed by seven devils and needed the transformation of Jesus to heal her mind and heart. Mary Magdalene is mentioned fourteen times in the gospels (Mt. 27:56, 28:1; Mk. 15:40, 47; 16:1–19; Lk. 8:2; 24:10; Jn. 19:25; 20:1–18, ESV). Five times in scripture, Mary Magdalene is mentioned in connection with the death and Resurrection of Christ (Mk 16:9; Jn. 20:1, 11, 16, 18, ESV).

Mary Magdalene stood in utter devotion to her savior, Jesus Christ, throughout his ministry, until his death and in His resurrection (Jn. 19:25; Jn. 20:1–18, ESV). Roberts (2017) explains that it took years in a transformational process to make it to this point in her journey. Henry (2009) explains Mary Magdalene was plagued by seven demons, indicating her suffering was severe. In the Gospel of Luke, he also mentioned Joanna and Susanna, and many others who were healed of the mind by Jesus (Lk. 8:3, NIV).

A shadow plagued Mary, and when healed, she cast a light. At the cross, Mary did not forsake Jesus. She followed him into the darkness to keep shining the light of faith. She was one of the last at the cross and the first at the grave (Lk. 23:49, ESV). She did not shy away from the will of the Lord, no matter the cost. After Jesus took his last breath, Mary stayed and assisted the men in properly preparing his body for burial (Mt. 27:61; Mk. 15:47; Lk. 23:55, ESV).

In the morning, Mary Magdalene was the first to witness the resurrection of Jesus Christ. It was a great privilege bestowed on Mary to encounter Jesus after his resurrection (Jn. 20:14, ESV). After Mary saw Jesus, he told her to share the news. At that moment, the Lord Jesus allowed Mary to have divine wisdom and knowledge in seeing him arise and hearing his first message (Jn. 20:18, ESV). Ellicott (1897) adds that she was likely in the room with the other women (Acts 1:14, ESV) when the disciples awaited the coming of the Holy Spirit.

In Mary Magdalene's story, she, like Paul, also experienced a transformation. After receiving the mind of Christ, no one could deter her from the Lord's plan for her life. However, that was the last anyone heard of Mary Magdalene in the Bible. There is no reason to believe that she did not live out her days following Jesus and serving people. Today, a church in Magdala represents the women in the Bible. It is a special place to remember the life of Mary Magdalene and her legacy of leadership.

Similar to Mary Magdalene and Paul, countless women and men experience a similar transformation process through a relationship with Jesus Christ. In that process, people die an inward death to themselves and rise anew with a heart and mind shaped by the power of the Holy Spirit, Jesus Christ, and God the Father (2 Cor. 5:17; Jn. 3:3; 1 Cor. 2:14, ESV). In the case of Paul and Mary Magdalene, both received healing and were transformed into the likeness of Jesus Christ over time. Miraculously, the Lord personalizes the transformation process for each person to fulfill His ultimate plan.

The Brain, Mind, and Leadership Implications

> Those of us who readily embrace leadership, especially public leadership, tend toward extroversion, which often means ignoring what is happening inside ourselves. If we have any sort of inner life, we "compartmentalize" it, walling it off from our public work. This, of course, allows the shadow to grow unchecked until it emerges, larger than life, in the public realm, a problem we are well acquainted with in our own domestic politics. Leaders need not only the technical skills to manage the external world but also the spiritual skills to journey inward toward the source of both shadow and light. (Palmer, 2000, p. 723)

Dispenza (2012), a neuroscientist, explains that our brain is involved in everything we do, from thinking, feeling, acting, and interacting with other people. When the brain is healthy, people live longer and become more successful. On the contrary, an unhealthy brain makes people less successful, sad, less wise, and sicker. Trauma, lousy programming from the past, and negative thinking can also impact the brain's health.

Dr. Amen has conducted over 70,000 brain scans, including his own, and found it possible to heal and optimize your brain by creating healthy thinking habits. The brain and mind can change if a person is willing to go through unlearning negative thinking patterns and relearning helpful ones. With the help of the Lord, anyone can transform their thinking and receive a mind of Christ. Paul is an extreme example of transformation, and the Lord is still using his life as an example to transform others for His ultimate purpose and plan.

Siegel (2001), a pioneer of interpersonal neurobiology, explains neurons are the basic cells of the brain. He goes on to describe:

> Neurons are long cells that contain a central nucleus and sending and receiving extensions that connect with other neurons. The basic mechanism of neural function is this: the equivalent of a flow of electrical activity (called an "action potential") passes down the long "axon" or neural length to its end where it functionally connects with other neurons at a "synapse." The electrical impulse causes the release of a neurotransmitter (a chemical) that flows across the small synaptic space to activate (or inhibit) the receiving neuron. That receiving neuron, if activated by the release of enough neurotransmitter, sends its electrical signal down its long length to release neurotransmitters at its own synaptic connections. The key issues are these: each neuron connects to an average of 10,000

other neurons! There are about 100 billion neurons, with over 2 million miles in their collective length. In addition, there are thought to be an incredible range of possible "on-off" firing patterns within this complex, spider web-like net of neural connections—estimated to be about ten times ten one million times. The fact that our brains can be organized in their functioning is quite an accomplishment! (p. 69)

Every leader needs to understand how the brain and mind function to lead well. Mesulam (1998) believes the mind processes emanate from brain activity. The brain activity creates a neural map and creates a mental image that serves as a symbol. Damasio (1999) posits that it is unclear how the brain map makes the mental image. However, the general agreement among cognitive neuroscientists' pattern of neurons firing creating the map produces the experience in the mind (Siegel, 2001). In the development of interpersonal neurobiology, Siegel (2020) explains a definition of the mind that most scientists can agree upon is "a core aspect of the mind is an embodied and relational process that regulates the flow of energy and information" (p. 5).

Dispenza (2012) explains how a thought can become a memorized emotion. First, you think about a past event that connects with an emotional charge. That thought becomes a memory associated with the emotion initiated at the time of the experience. If that memory becomes a frequent thought, you will memorize the emotion over time. "Now living in the past becomes less of a conscious process and more of a subconscious one" (p. 86).

It can be dangerous if a leader does not control their emotional responses that are based on their memories and environment. More concerning would be a leader that has not received the mind of Christ because they could inflict more harm than good. Dispenza (2012) explains that this system is on autopilot and running in the background, like a computer. When hurt is not addressed, unhealthy emotional responses can exist below the surface of a leader's self-awareness and can result in casting a shadow onto followers. One more point to make from Dispenza:

All it takes is one stray thought, or one reaction to some event in the external world, to activate that program—and you start feeling the emotion of your past grief. Once that happens, the body runs the mind. Once we break the emotional addictions rooted in our past, there will no longer be

any pull to cause us to return to the same automatic programs of the old self. (p. 87)

Johnson (2021) describes the shadow of a leader as toxic and immoral behaviors. A leader that casts light includes ethical, moral, and good behaviors. Johnson indicates when a leader casts shadows, they "(1) abuse power, (2) hoard privileges, (3) mismanage information, (4) act inconsistently, (5) misplace or betray loyalties, and (6) fail to assume responsibilities" (p. 2). Understanding the shadow will help to identify the light in leadership behaviors.

There is an increasing concern about paying attention to leadership's dark side because leaders can cast shadows and inflict trauma or cast light and bring healing. Historically, abuse has been done behind closed doors and is rarely exposed. More recently, with increased movements of injustice emerging, the abuse is being exposed. And in some cases, the abuse dates back many years. Abuse that is purposefully ignored makes it possible for the abuse to continue.

Kellerman (2004) believes in understanding the totality of leadership to reveal the reality of healthy and unhealthy behaviors. When overlooking harmful behavior, aspects of healthy leadership are overlooked.

> I take it as a given that we promote good leadership not by ignoring bad leadership, nor by presuming that it is immutable, but rather by attacking it as we would a disease that is always pernicious and sometimes deadly. (p. xvi)

Goleman (1994) explains that it is natural to accentuate the positive through constructing personal well-being through denial and avoidance. Burns (1978) referred to those who treat others poorly as power wielders and not leaders. Through his research, Burns (1978) expounded on the moral legitimacy of transformational leadership as "grounded in conscious choice among real alternatives" (p. 36).

For a leader to make conscious choices, the leader must know themselves. A Christian leader must go further to understand who they are in Christ as a son or daughter of God, the Most High King (2. Cor. 6:18; Jn. 1:12; 1 Jn. 3:2; 1 Jn. 3:10, NASB). When a Christian leader receives a mind of Christ and operates in their identity as a child of God, the Holy Spirit works within them to become whole, healed, and transformed into the likeness of Jesus Christ (Phil 1:6, ESV; Jn. 13:35, ESV).

The practical application for leaders is to start thinking about your thought life and how it influences your leadership behavior. Acknowledge and ask the Lord what needs to change in your mind and heart. Gain more knowledge about your mind and create supportive thinking habits to develop a mind of Christ and positively influence people. Hiring a leadership coach can assist you in understanding your blind spots and identifying areas of growth.

As a leader, you have the power to cast a shadow or a light. Understanding yourself is the first step to ensure you cast a light. When a leader's light is released, a positive ripple effect can influence others to cast their light. We see how this positive ripple effect can occur through examining the lives of Viktor E. Frankl, Rosa Parks, Jesus, Paul, and Mary Magdalene. Ultimately, it is your choice as a leader to lead with the mind of Christ, cast light, and leave a legacy of significance.

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Faithful Leaders as Disciples of Leadership

Daniel Ndukwe Ewa

INTRODUCTION

For decades, researchers have been keen to identify and understand effective leaders (Cohrs et al., 2020). Against this backdrop, interest in leadership has grown substantially in recent years in professional as well as academic spheres, and the topic is of interest in multiple contexts—group, organizational, civic, political, educational, and spiritual, among others (Dinh et al., 2014). In the Christian tradition, enormous efforts have occurred in the field allowing Biblical stories to shed light on concepts and theories created in secular leadership paradigms (Huizing, 2011). In this latter regard, the doctrine of faith and faithfulness though a widely researched topic in religious circles has found little or no emphasis in mainstream academic literature (Féron, 2014; Johnson, 2006; Lombaard et al., 2019). Research in this stream of study has focused on interpreting faith to explain only the benefits to adherents (Féron, 2014). Research seems nonexistent about the relationship with the deity. Hence, not much

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about this encounter's relationship and how leadership is theorized or practiced has happened (Lawrence, 2017; Wells, 2020).

With regard to practice, research is evolving over how the teachings of scripture may advise leaders of faith. The focus is often to provide guideline that follows prescriptions of the faith for molding the spirituality of followers. This concept, which is commonly referred to as *discipleship* (Tomlinson, 2010), leads to a rewarding life that seeks to emulate Jesus whom it appears led an *exemplary* life when he followed through in his Father's will to fulfill purpose on earth. In this chapter, I seek to demonstrate that Jesus exemplified this relationship of leadership to followership.

Though the Judeo-Christian tradition enjoins people of faith concerning a heartfelt commitment in a discipleship relationship with Jesus, and conceptually with God, the link between discipleship behavior and faithful adherence to faith in the example of Jesus seems none existent in scholarly research (Joubert, 2019). The role of faith and the leader's faithfulness is lacking, not to mention the *leader's mind*, as required in scripture—a heart fixed on Jesus, the author, and finisher of the faith of *faithful leaders* (Heb. 12:2).

This study was conceived with the gap mentioned above in mind, to investigate the link between discipleship of the Christian faith and how this experience enables the leader to effectively emulate the model of Christ whose *mindful* relationship with the Father forged the most influential leadership in history with his followers (DeSilva, 2004). As recorded in Acts 17:6, those disciples went on to turn the whole world upside down with a transformational agenda, a global impact that has left a mark, which its adversaries are not able to contain (Coogan, 2014).

The notion of the mind as espoused here refers to how both leaders and followers process and interpret information gained in the leadership process to keep afloat overriding objectives. The mind in this sense does not infer the neurological activity of the brain; indeed, both are separate but interconnected entities, according to Leaf (2013). Thus, the chapter will explore to understand the mind, i.e., the mindful engagement of Christ's followers that allows them to remain steadfast, unmoved amidst discouraging circumstances (Anderson, 2016), while they execute the call to leadership within the four walls of the church and in their secular orientation.

Therefore, in this exploratory study, I will investigate the research question, "How does the Christian mindset lead to leadership behaviors

that maintain the charge when all else says give up?" In the remainder of this report, I will analyze the following key sections: faith and faithfulness, the disciple as a good follower, Jesus as a perfect follower, followership and leadership, and the mind of a faithful leader. The chapter is concluded with a reflection on the findings of the study.

Faith and Faithfulness

It is natural when people think of faith as a good thing in human life. Even those who are not religious may think of religious faith as good (Audi & The Society of Christian Philosophers, 2011). Many people have faith in their families, some have faith in love as a positive force, and some have faith in institutions or communities: in democracy as a political structure, in the United Nations as an organization, and in their country as a cultural leader. This study addresses the *Christian faith*. It locates the value of faith and the relationship's context involving trust and loyalty to God's faithfulness. In particular, the kind of faith in God's person and character, whom the Bible records, has an open-door policy to those that come to him heartily (Jeremiah 29:13).

Faithfulness is more broadly rooted in a person to constitute a trait of character. In this sense, it refers to trust in God's ability to come through with whatever he promised he would do. It speaks of reliability, dependability, and unfailing trust in God. Therefore, this study argues for relational faith (McKaughan, 2017). It contends that the most distinctively valuable attribute of this kind of faith is the role it plays in maintaining a relationship despite unfavorable circumstances and times that call for doubt. Faith in this context refers to the attitude, which is central to the response that God requires of humans, usually a commanding faith of adherents as a condition of their relationship with him. In this vein, faith and faithfulness seem related in a similar way as trust and *trustworthiness*.

A distinction between faith and faithfulness can be argued in line with the fact that someone may have faith in God or other people, and not keep faith with them and thus lack faithfulness toward them or God (Audi & The Society of Christian Philosophers, 2011). In this sense, faith describes a persistence, an enduring faith that overcomes the world, or obstacles in the form of doubts or the presence of difficulties, or lacking evidence for hope in another person or God (Heb. 11:1). Having faith in others, therefore, is a matter of the value perceived by them. If one

does not see a reason or a tangible substance in another on which to trust them, there is no hope they can deliver as expected of them. Faith is, therefore, the token in the transaction, a down payment made based on the confidence derived by the evaluation of the perceived worth or the faithfulness of the object of faith.

God's Faithfulness

Having looked at faith and faithfulness in general, this section narrows down to consider God's faithfulness. As noted, faithfulness and faith are related to the value attached to the parties in a relationship. The Hebrew root from which the words translated faithful and faithfulness in the Old Testament means prop, stay, or support (McKaughan, 2017). When applied to a person, it means someone a person can safely lean on. The Greek word used in the New Testament means to be relied on or trustworthy. Faithfulness implies stability, steadiness, certainty, and permanence. It exudes from a place of established endurance and unchanging faith.

Faithfulness never waivers. Faithfulness is a foundation built with no concern for changes in the future. Faithfulness is a sure deal. As such, 1 Corinthians 1:9 declares that God is faithful. God is one who can be leaned upon safely. He is one who is steadfast in both affection and allegiance. God is firm in adherence to promises or observance of duty. When He says that he will do something, there is no doubt involved. No obstacle can hinder him from doing what he said he would do. Once God has spoken, it is impossible for those words to return without completing the task they should do (Isaiah 55:11). He firmly adheres to his word. "Therefore, know that the Lord your God, he is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love him and keep His commandments" (Deuteronomy 7:9, KJV).

When God set the sun, moon, and stars in place, he was displaying his faithfulness. Without a doubt, we have day and night. The sun rises and sets. The moon provides light in the night. It is unchanging—relentless in the observance of duty. It can be safely said that God established the order of the universe after himself. He never changes. He is the same, day by day, year by year, and generation by generation (Hebrews 13:8).

Psalm 89:1 instructs followers of God: "I will sing of the mercies of the Lord forever; with my mouth, will I make known your faithfulness to all generations" (KJV). There is a responsibility on the part of God's

followers to allow God's word to explode from within them in ways that cause their minds to grasp and understand that God is faithful firmly. Then, they, in turn, out of their mouths, are to release into the world a loud sound that must ring with the faithfulness of God. He cannot fail!

The Christian Witness of God's Faithfulness

God works among the children of men with abiding presence. The Holy Bible is replete with evidence about his faithfulness. It is brought together in a single narrative that scholars (see Cromhout, 2012) have described as the *Cloud of Witnesses* (Heb. 11). Within this encapsulation, the writer recounts God's works in the lives of heroes of the Christian faith. The stories tell about men and women who walked with God and prevailed in diverse undaunting life experiences, reflecting God's faithfulness. The pictures painted in the accounts on each of the saints show how each of them persevered through challenging times when God upturned their many seemingly impossible life realities, delivering to the heroes the victories they lived. Their stories have become the basis for reconciling hard codes in Christian theology, which it struggles to explain for the faith's good.

Morgan (2015), for example, sought to help the evangelical Christians gain from a more profound knowledge of and sympathy for spiritual heroes of the Catholic traditions by juxtaposing those accounts with that of more familiar Hebrews 11 heroes. Morgan's study is an extension of the extent to which the Christian witness of God's faithfulness could go in informing contemporary scholarship of what faithful leaders could benefit in being followers of the grace of God revealed in a living example of Christ in the world. In a similar vein, Cromhout (2012) drew a parallel with the functions of ancestors in the African traditional religions. He threw light on the "possibility that the Israelite ancestors mentioned in Hebrews 11 played a far more dynamic role for the author and community he wrote for than most commentators appreciate" (p. 1).

In addition to being examples of loyalty, Cromhout (2012) argued that the Israelite ancestors' account "constitute an active presence and similar to God, form a part of the public court of reputation, distributing honour to the Jesus followers" (Cromhout, 2012, p. 1). According to Cromhout, it grounded and affirmed their Israelite identity. Thus, the accounts portray how God worked with leaders in the Bible narratives to reveal how through faith in God's faithfulness, they overcame difficult

life challenges and became emulators of Jesus as an exemplary disciple of God's leadership. In the next section of the study, I will reflect on the disciple as a good follower, as exemplified in Jesus who commanded his disciples after him (Matt 28:19–20) to continue in that ministry and to propagate the principle of faithful witness of God's faithfulness to the world through evangelism; to teach and make other disciples in the image of Jesus Christ (Tomlinson, 2010).

The Disciple as a Good Follower

The term disciple is defined as an apprentice dedicated to learning from and doing as his mentor or superior will do. The Biblical concept of discipleship derives from Jesus's instruction to his disciple just before his ascension (Matt 28:18–20). It is the process of transformation of the disciple into the character of his or her Master. As a result, the disciple gives up his self-concept to a lifetime commitment to follow in the leader's footsteps. Hence, "disciples are made hands-on, by practitioners" (Onyinah, 2017, p. 216). It seeks to establish the primary purpose of Jesus' coming to the earth, as revealed in scriptures: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (see also Heb. 9:22; John 1:29; Mark 10:45).

The kingdom of God reigns in the life of transformed believers as they emulate Jesus Christ. A quick look at the Great Commission in Matthew 28:18–20 reveals this assertion based on the key commands of Jesus to his followers. Jesus began by saying, "All authority in heaven and on earth has been given to me" (Matt. 28:18, KJV). Onyinah (2017) noted that this is the basis of the commandment for discipleship. Following this, in verses 19 and 20, Jesus specifies the steps to discipleship to include teaching, baptizing, and obeying the words of Jesus. Therefore, the disciple of Jesus Christ is the one who adheres to and is committed to obeying the full instruction of the Great Commission. Such persons are said to be *good followers* of their Master.

The enablement for the disciple comes from the finished work on the cross. It bestows the grace of verse 18. Thus, speaking of Jesus's ministry all comes down to the cross. The cross serves as God's remedy for human sin. This teaching highlighted in Luke 9:23 where Jesus underscores the importance of following him: "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me" (KJV). Hence, dying to self and taking up one's cross equates

to following Jesus. Jesus calls his followers to take up their cross daily. Thus, following Jesus is not a one-time decision. Following Jesus is a continual, daily practice.

Brakey (1991) posits that good and effective followers must show respect for the leader by obeying and using diplomacy to learn what the leader wants. The disciple is a devoted, loyal follower of his or her leader. Loyal followers foster team spirit and are faithful to the leader. They display courage in challenging tasks (Hebrews 11) delegated by the leader. Following Jesus, therefore, will test the disciple's faith. The disciple must learn to persevere in the face of difficulties and trust that God is committed to fulfilling his part of the deal. Isaiah 55:11 encourages the disciple under challenging times that God's word will not return to Him void but must accomplish that which it said it would do. Therefore, total and complete reliance on God's instruction is the mark of a *good follower*—a yielded disciple of Jesus Christ.

Jesus as a Perfect Follower

Christians have long held that Jesus was the perfect leader (Ricketson, 2018). While this remains true, one could as well argue that Jesus was also an *exemplary follower*. This suggests that he acted in the role of a disciple. But to whom? Turning to scriptures for evidence, Jesus states in John 6:38: "I have come to do the will of Him who sent me." By His admission, Jesus explains his role on earth as that of the perfect follower of the Father. Tuggy and Tuggy (2017) argue that Jesus was a man of faith toward God. Their argument proceeded to explain that just like one can have faith in self, Jesus as God acted in the faith of his faithfulness.

Moreover, Tuggy and Tuggy (2017) asserted five other ways in the New Testament in which Jesus was an exemplar of faith. In the direct statements (Heb. 12:1–4), in clear implications (Luke 23:46; Matthew 27:28–34), in the big picture of his ministry (Luke 4:42–44; 17:20–21), and in performing typical expressions of faith in God (Is. 53:9; Phil. 2:2–5). Thus, by acting in faith, he trusted the Father in obedience, even obedience to the point of death on the cross (Phil 2:8). For "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19, KJV).

Followership and Leadership

The preceding section highlighted two critical points: Jesus was an exemplar of effective leadership and effective followership behaviors. This unusual prowess and ability in one man are the hinge points of debates by scholars who have argued for the follower's place in a traditionally leader-centered approach to organizational leadership research and practice (Crossman & Crossman, 2011). According to Khan et al. (2020), "excluding followers from the leadership equation indicates that we are not analyzing leadership but a social phenomenon like collaboration and teamwork" (p. 1). Similarly, a recent development has urged for the inclusion of the follower's role in the leader–follower process (Chaleff, 1995; Kellerman, 2008; Kelley, 2008; Rost, 1991). Hence, more emphasis has shifted to understanding the interplay between leadership and followership styles in organizations (Rost, 1991).

Kelley (1992) argued that effective leadership cannot occur without effective followership. The leader and the follower, in this sense, are viewed as *complementary roles*. Townsend and Gebhardt (1997) concurred with this assertion by saying that all employees, including leaders, exhibit followership behaviors at some time or another. Rost (2008) made a stronger case by distinguishing the follower from followership. He argued that if scholars take the subject of followership seriously, then it must be established that the word followership means something different from the word follower. Hence, Rost (2008) asserted that followership is the process people use to follow. That is, it is what followers do when they follow. In light of this, Kelley (1992) identified two dimensions that define the way people follow, i.e., (a) are they independent critical thinkers, or (b) are they active or passively involved in the leadership process?

Mindfulness and the Leadership Process

Specifically, Kelley (1992) noted that an active follower's characteristics include mindfulness and a willingness to act and recognize followers as active participants in achieving organizational success. Scholars have since acknowledged the concept of mindful and mindless communication as the conscious and unconscious forms of communication that go on in human interactions. Goodall and Goodall (2006) noted that talk is "a mental and

relational activity that is both purposeful and strategic" (p. 52). Eisenberg et al. (2017) weaved these ideas into their explanation of the concept of communication as a balance of creativity and constraints. They posited that dialogue is that conscious engagement in which individuals have a chance to both speak and be heard. In this sense, dialogue represents communication that requires the individual to be involved mentally in interpreting the contexts of self and others for effective exchange. Hence, Eisenberg et al. (2017) viewed dialogue as mindful communication.

On the other hand, mindless communication presumes that individuals respond in interactions without conscious, purposeful intent, but rely on repeated *mental scripts* learned from everyday experiences. This kind of communication is not the most effective form of interaction, either in the workplace or in any other social setting. As noted by Eisenberg et al. (2017), the reason for this is that it does not allow engaging the realities of the *situated individual* fully. Eisenberg et al. (2017) defined the situated individual as one embedded in usually more than one relational context that must all be interpreted and accounted for, for effective communication.

Walsh and Arnold's (2020) study sought to fill a significant research gap that showed that followers are not merely passive recipients of leadership behavior but are active participants in receiving and reacting to their leaders' behaviors. Some research has also shown mixed findings regarding the expected effects of leadership style on employee well-being (Seltzer et al., 1989), which suggested a further investigation into the boundary conditions. Hence, in their study, Walsh and Arnold (2020) addressed this research gap by taking a social information processing approach to understanding leadership and employee well-being. They took their bearing from Eisenbeiss and van Knippenberg's (2015) study that suggests that social information processing is the "fundamental mechanism underlying any leadership influence" (p. 182), as followers must accurately perceive and process their leader's behaviors in order for those behaviors to have an impact. They noted that individuals vary in how consciously they process a leader's behavior in the workplace. Incidentally, a key individual difference that can influence social information processing, they noted, is follower *mindfulness*, which was defined as "a receptive attention to and awareness of present events and experience" (Brown et al., 2007, p. 212).

According to Walsh and Arnold (2020), mindfulness involves heightened cognitive processing, which can impact a follower's well-being with

their leader. Thus, their research aimed to examine, using a social information processing perspective (Salancik & Pfeffer, 1978), how employee mindfulness moderates the relationship between leadership style and employee well-being. An essential premise in this study was Walsh and Arnold's (2020) recognition that employees are particularly attuned to cues from salient sources within their work environment, such as how individuals with power and influence (e.g., leaders) behave (Salancik & Pfeffer, 1978). It is based on the notion that the leader's behaviors provide many types of information to followers, such as how much they are valued and respected in their workplace. It suggests that both followers and leaders alike can indeed discern faithfulness in the other in the exchange process.

Followers as Active Participants

Rost (1991) described the active and passive characteristics of postindustrial followers. He opined that the postindustrial follower is not in insubordination, or submissiveness, or passivity. Instead, only active people in the leadership process are followers, meaning that passive people are not in a relationship. According to Rost (1991), therefore, passive people are not followers. Moreover, active people fall anywhere on a continuum of activity from highly active to minimally active, and their influence in the leadership process is, in large part, based on their activity, their willingness to get involved, and their use of the power resources they have at their disposal to influence other people (Rost, 1991). In any one leadership relationship, followers can become leaders, and leaders can become followers.

Some followers are highly active than others. Some are highly active in one event and not so active in another event. Followers may be leaders for a while, and leaders may be followers for a while. Followers do not need to be managers to be leaders. The flexibility to change roles between the leader and the follower makes the follower influential and mobile in the leadership process. Rost (1991) recognized that because there are more followers than leaders in the organization, the follower's power cannot be taken for granted and hence, deserve due attention in the leadership-followership research to understand the impact of followers fully.

Followership Effectiveness

Dixon and Westbrook (2003) argued that gone are the days when followers were accounted for as sheep unquestioningly obeying management orders. Instead, followers dominate organizations such that there are always more followers than leaders. According to Chaleff (1995) and Kelley (1992), followership stabilizes global competitiveness in the business environment so that employees who are proficient as followers are stewards of themselves and the organization. The trend, according to Dixon and Westbrook (2003), however, is a situation whereby the leader determines the social contract in the leadership-followership process. However, there is no evidence to show that organizational performance is solely creditable to influential leaders.

In today's fast-paced globalized economy, studies show that the employee is more discipline-loyal than employer-loyal, which means that employees are self-determined in the modern world when it comes to the workplace (Dixon & Westbrook, 2003). Employees no longer depend on what the employer is willing to offer, but on the content of their skill and what they bring to the table to decide where they would work. It shows that followership has reasonable control of the flow and ebb of organizational outcomes. Hence, scholars have argued that the subject of followership must no longer remain unexplored, but must receive its rightful place (Kelley, 1992).

Jesus' exemplified leadership and followership effectiveness, as explained previously, shed light on the applicability of these behaviors for the reliable delivery of group dynamics. Therefore, the argument that leaders need followers for the most effective leader–follower processes seems in order. Kelley's (2008) exemplary and Chaleff's (1995) courageous followership potentially fills in the vacuum to show it is possible for scholarship and practice. A critical requirement, however, is mutual respect for individual roles in the leadership-followership process. A heartfelt commitment to organizational goals and objectives on all organizational players is an essential firmwide policy consideration for this purpose. The mind of the leader, and by extension, that of the follower, is imperative for the organization's optimal performance. Therefore, in the next section I will delve into the mind of a faithful leader.

THE MIND OF A FAITHFUL LEADER

To understand the nature and attributes of a faithful leader's mind, aspects of knowledge of the person of Jesus' from the previous sections of this study is instructive. One may infer to this point that there is probably no better place to look to understand the mind of a faithful follower than to probe the life and character of Jesus for answers. If he exemplified effective leadership and followership, examining his attributes may lead one to discover the values of his immense qualities. Joubert (2019) noted that the Gospel of Mark calls on its readers to participate in Jesus's life. In a closer inspection of this synoptic gospel, Jesus makes two outstanding calls: one, a call to metanoia, which is a call to a self-sacrificial living, and two, a call to discipleship (Mk 1:16–0; 2:13–17; 8:34; 10:17–31). The call is literally to follow him. As established in earlier sections of this study, he exemplified this reckless abandonment of the self to God. It occurs through the disciple's faithful witness to the faithfulness of his or her Master, with a heart commitment indicative of absolute trust in the cross-finished work—daily.

Additionally, the nature of the call to discipleship catechism of Mark 8:22–10:52 highlights a focus on the suffering or the sacrificial given corresponding discipleship of the cross. It calls for new roles and reorientations to cross-bearing, which is at the heart of Mark's Christology. Added to this new life is a requirement that the disciple must be, first of all, a servant. It is a radical subversion of all assumptions regarding status and identification with honor and shame. It is a call to humility. To see the exact translation of this new personification of the disciple is to peer into the very person of Jesus whom they must emulate, and "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil 2:5–7).

One will quickly notice that the call implicates the requirement of a change of mindset: "Let this mind be in you…" Next is that it requires the stripping of self of every form of reserved importance, in humility. Hence, to follow Jesus as he follows God is a mind-transforming experience, to newness of unreserved humility as found in Christ, without any reputation left to relish, and instead, to take on a servant's form. Hence, the mind of the faithful leader who embodies these attributes can lead and follow when necessary. It happens when the disciple takes on

the heart disposition of a rare meekness like Christ, ready to self-sacrifice for others' good. This fact is validated when one considers the story of the mother who brought her two children to Jesus to be blessed (Mk 10:13–16). Jesus, here, alludes to the attribute that is to qualify those who belong to the kingdom; only those who receive the kingdom as a little child will enter into it. Again, it is the image of Christ by which he embodied effective leadership and followership—the spirit of a servant leader. In other words, the disciple must grow smaller and become a child again.

Arguably, the effective leader's mind called to follow Jesus as he follows God requires him or her to pay close attention to Jesus for instruction. One of the attributes of a good follower, according to Brakey (1991), is that they respect their leader and follow the chain of command in the organization. It is equivalent to "Looking unto Jesus, the author and finisher of our faith" (Heb. 12:2, KJV). As earlier demonstrated, this may apply regardless of seemingly insurmountable obstacles or personal flaws. Great leaders are those who overcame by faithfully using the strengths they had while working on flaws (Davis, 2009). Hence, the most critical factor is that all leaders who succeed have faith in the face of failure. Their faith is evident in the conduct of faithfulness, which simply says, "I will not give up!" (Davis, 2009, p. 10). They maintain a tenacious gaze on the vision they have created to fulfill it, no matter what.

Conclusion

As delineated, traditionally, leadership theory and research were leader-centered, without recognition for the contribution of followers in the leadership-followership process. Recent efforts by a new wave of scholarly research have sought to remedy this anomaly. In this present work, I explored and uncovered the exemplary life of Jesus that shed light on the possible enactment of a combined leadership and followership effectiveness as a negotiated contextual process that depends on the source of the leadership influence, the Father to Jesus, or Jesus to his disciples. This investigative study shows that in the dynamics of their interaction, the leader–follower process relies on the faithfulness of the parties to ensure that organizational goals are met, and the bottom-line is supported. In this respect, the effective leader's mind is unwavering, trusting the evidence of the hope of his or her envisioned outcome of faith. It is this resolute faith or mindset that enables faithful leaders to persevere in the

face of daunting challenges. The vision flows from that resolve, and all of this happens inside of the heart and mind of the leader's disposition of an ever-unflinching faith!

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Replace that Stinking Thinking: A Look at How Christian Leaders Can Get to the Root of Thought, Remove the Root Thought, and Replace it with Biblical Truth

Deborah Lin McCain Podolinsky

INTRODUCTION

In his travels, Jesus stayed at the home of sisters Martha and Mary (Luke 10:38). The pericope, in which Luke described Jesus' interactions with Martha and Mary, followed a description of how Jesus instructed the 72 to enter villages to teach of God's kingdom. Those in the villages who welcomed and received them promoted peace (Luke 10:5) and embraced and accepted the revelation of God that Jesus and the disciples shared with them (Carter, 1996). Martha opened her home to Jesus, which was indicative of her acceptance of His mission and teaching (Carter, 1996). While Martha was distracted by the preparations of having a guest in her home, her sister Mary sat at her Lord's feet and listened to Jesus

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Scripture quoted from the New International Version (NIV) of the Holy Bible

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(Luke 10:39–40). When Martha asked Jesus to have Mary help her, Jesus reminded her that being focused on God's truth is essential and being worried and upset about all of the rest is just a distraction from what is important (Luke 10:41–42). In this pericope, Mary focused on the Word, and Martha, although she had welcomed and received Jesus and the revelation of God, was still distracted by everything else.

According to Thimmes (2000), scholars have interpreted the pericope of Martha and Mary in various ways. Popular interpretations include justification of works versus justification of faith, the role of women in Christian culture, and as a follow-up pericope to the story of the Good Samaritan—love your neighbor but love God more than anything (Thimmes, 2000). Tinker (2011) suggested that the passive use of the verb περισπάω indicates that, because of her cultural hostess responsibilities and its associated honor, Martha was overburdened and dragged away from what she wished to be doing. Therefore, she resented her younger sister, who was not helping her in the preparations. Jesus' gentle rebuke to Martha indicated that she was "unduly concerned (μεριμνάω), which is sometimes associated with worldly concerns that can distract people away from God's priorities (cf. 1 Cor 7:32–35). Θορυβάζω indicates a troubled frame of mind. She is troubled and distracted with "many things" (περί πολλά), which appears to refer to the excessive preparations for the meal" (Tinker, 2011, p. 461). Martha experienced the cognitive distortion that she was serving the Lord when, instead, she was practicing a form of self-love that satisfied her agenda rather than God's agenda (Tinker, 2011).

Cognitive Distortions

Martha was mistaken in her thinking. Instead of taking every thought captive and making it obedient to Christ, as Paul later presented in 2 Corinthians 10:5, she focused on everything but the important. As a result, Martha inappropriately overreacted in emotion (Tinker, 2011). Beck (1979) described this type of misinterpretation (from mild to grossly inaccurate) as a cognitive distortion. He attributed it to the cause of emotional overreaction and also identified it as a central characteristic of those with anxiety, depression, hypomania, paranoia, hysteria, phobia, and obsessive–compulsive neuroses. This dialogue intends not to ascribe a mental health status to Martha but to focus on her cognitive dissonance in this scene. As many of us are like Martha and live in busy and frantic

societies, our priorities and thoughts shift away from God's Word and what He would have for us (deSilva, 2004).

When twisted thinking is unchecked, it turns into a theme and can prevent someone from reaching their goals (Beck, 1979). In the case of Martha, rather than the fact that Mary was not helping her, Martha's actions, upon her belief of the importance of everything else, kept her from sitting at Jesus' feet. She practiced misaligned thinking that promoted cultural priorities rather than thinking that glorified God. In Romans 12:2, Paul cautioned about this by saying, "do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will" (*New International Version*, 1978/2011). By sitting at Jesus' feet, Mary was renewing her mind and learning about His kingdom, and Martha missed out.

According to Leaf (2013) and Martinez (personal communication, January 11, 2022), the mind of the individual takes the inputs of its environment, processes those inputs in order to come to logical and emotional conclusions, and then causes an individual to act accordingly. Sometimes this process goes awry, and the conclusions that initiate action are irrational or emotionally charged. Ellis and Joffe Ellis (2019) equated irrational thinking with exaggeration, demanding the way things should be, harsh judgment, low tolerance for frustration, and debilitating negative emotions. When people develop rules about living and regulating their lives and then label, interpret, and evaluate according to those rules, they develop unrealistic absolutes that produce maladjusted thinking (Beck, 1979). Martha had maladjusted (or irrational) thinking that caused her to miss out on sitting at Jesus' feet.

Rational thinking is the opposite (Ellis & Joffe Ellis, 2019), and, according to Jesus in the Martha and Mary pericope, requires sitting at God's feet patiently and listening to Him (Luke 10:39), and not being distracted by the interference of everything else (Luke 10:41). Mary's rational thinking led her to do what was important.

From Maladaptive Thinking to Biblical Truth

In Romans 12:2, Paul speaks about the renewing of the mind. In 2 Corinthians 10:5, Paul also advised taking every thought captive. Mumford et al. (2000) indicated that in traditional thought, leaders make decisions and problem solve in their role as leaders. Blanchard

et al.'s (1985) situational model of leadership requires leaders to accurately evaluate the development of followers and respond with the correct supportive and directive behaviors. In describing the characteristics of servant leaders, Spears (2002) highlighted the ability to listen, empathize, and have awareness. Authentic leaders must have intrapersonal skills like self-knowledge, self-regulation, and self-concept (Shamir & Eilam, 2005). They also must integrate those skills at the interpersonal or relational level with followers (Eagly, 2005). The ability to reason is a critical skill for leaders in order for them to perform their duties.

According to Gibbs and Cooper (2011), thinking is impactful corporately. Cognitive and affective states have mediating roles on the impact of culture on employee well-being and performance (Gibbs & Cooper, 2011). Luthans (2002) specifically cited the importance of leadership self-efficacy in positive organizational behavior (POB), goal attainment, strategy formulation, entrepreneurship, and managing complex and high-stress organizations. Psychological health helps leaders develop and practice self-efficacy and confidence (Luthans, 2002).

Like Martha, leaders can get stuck in thinking that causes them to miss the mark. Beck (2021) described automatic thoughts as a common occurrence to everyone. She described them as thoughts that one is barely aware of but "influences one's emotion, behavior and physiological responses" (p. 210). According to Beck (2021), dysfunctional automatic thoughts, or maladaptive thoughts, are aberrations of reality that lead to obstructive emotions or behaviors and interfere with achieving goals.

Being able to reason and separate logic from emotion is essential. Nonetheless, sometimes leaders can get stuck in negative thinking that impacts their performance. Leaders need to think rationally and clearly to impact their goals and influence POB. Unfortunately, at times, they miss the mark and need to adjust. So how can leaders evaluate their thinking to move from maladaptive (stinking) thinking to the reality of biblical truth?

Scripture as Truth

From Luke's pericope, it is clear that Mary sat at Jesus' feet and listened to his teaching. Thus, she was emersed into His Word. To appraise thoughts, Beck (1979) indicated that individuals must have sufficient information to determine what is truth and what is not truth. To establish truthful thinking through a biblical worldview and hold thoughts captive

to Christ, as Mary demonstrated, leaders must be emersed into God's Word. In 2 Timothy 3:16–17, Timothy wrote that "all scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (*NIV*, 1978/2011). From scripture, healthy thinking patterns emerge that align with God's truth. Therefore, of foremost importance for Christian leaders is recognizing biblical truth. To do that, they must first immerse themselves into scripture, meditate and pray upon it, and regularly return to it. Scripture must be alive in Christian leaders for their leadership to be saturated in biblical principles and recognize God's truth (Jones, n.d.).

Taking Each Thought Captive

While it may be a Christian leader's intention to read scripture and align thinking accordingly, it takes some intentionality. Leaders may understand they are to take every thought captive and filter it through scripture, but they may not know how to get beyond their old patterns. First, the leader must address automatic or maladaptive thinking patterns like inaccurate thoughts, unhelpful thoughts, dysfunctional rumination, self-criticism, and obsessive thinking (Beck, 2021). Rising above and changing old thinking patterns is especially difficult when these patterns have emerged from other influences and experiences in life.

According to Beck (2021), Cognitive Behavioral Therapy (CBT) is a type of psychological treatment that has been established as one technique to address maladaptive thinking patterns. Practitioners have used CBT in various cultures, with people from young to old, and in various programs and settings (Beck, 2021). Beck promoted CBT tools as appropriate in helping individuals to "evaluate their thoughts in a conscious, structured way, especially when they are upset or engaged in unhelpful behavior" (p. 211). Christian leaders can also use CBT tools to take every thought captive. While leaders may want to seek a licensed professional counselor to work through CBT with them, CBT tools are meant for individuals to practice beyond the scope of therapy. The purpose of this chapter is strictly to highlight some tools that Christian leaders can use to evaluate and change their stinking thinking and replace it with biblical truth.

The premise of CBT is for an individual to develop techniques to evaluate thoughts, emotions, and behaviors. CBT tools promote consciousness of thoughts, especially when an individual is emotional,

and provide a structured way to work through those thoughts (Beck, 2021). In addition, CBT aims to identify dysfunctional thoughts that keep individuals from well-being and achieving their goals (Beck, 2021). Often, individuals are overwhelmed by emotions and do not recognize the automatic dysfunctional thinking that causes the emotion (Beck, 2021). For example, they may be aware of feelings of anxiety, sadness, embarrassment, and irritation but do not recognize the underlying thoughts that caused them to feel those emotions (Beck, 2021). Martha, for example, recognized that she was upset, but she missed that, like Mary, she could have chosen to sit at Jesus' feet (Luke 10:41–42).

In addition to recognizing emotions, physiological responses may also be more apparent than the underlying automatic dysfunctional thoughts that caused them (Beck, 2021). While Luke does not state it in scripture, imagine Martha at her work. Her thoughts could be racing at the unfairness of Mary sitting at Jesus' feet while she was scurrying around with her work. Imagine Martha's deep sigh of frustration as she became more and more upset. Often automatic dysfunctional thoughts have physiological impacts.

According to Beck (2021), automatic thoughts also impact behavior. It could be that automatic thoughts cause someone to practice avoidance or give "him- or herself permission to engage in maladaptive behavior" (Beck, 2021, p. 211). Individuals may recognize their behavior, but it may take some work to link those behaviors with the automatic thoughts that initiated them (Beck, 2021).

While a person may identify their feelings, physiological effects, and behaviors, it can be challenging to identify the automatic thoughts that initiated those feelings, physiological reactions, and behaviors. However, while challenging, it can be learned, as Beck (2021) promoted the CBT skill of identifying automatic thoughts as a learnable skill. Beck (2021) instructed new CBT practitioners to ask their clients "what [is/was/will be] going through your mind" (p. 215)? Also, she instructs practitioners to ask, "what [are you/were you/will you be] thinking" (p. 215). While Beck (2021) acknowledged that some people are better at asking these questions to themselves than others, individuals can learn how to pause and ask these questions to expose automatic thoughts. It may take a couple of levels of this questioning to expose multiple and complex automatic thoughts.

Another CBT technique in exposing automatic thoughts that Beck (2021) explored was increasing emotional and physiological reactions.

To identify automatic thinking, Beck (2021) recommended visualizing the details of a situation, recreating or role-playing scenarios, stating the opposite of a potential automatic thought, and exploring the meaning of a situation. All of these tools can help an individual expose deep automatic cognitive thought.

As individuals can identify automatic thoughts, they can evaluate them against God's truth found in scripture. Further, they can learn to recognize distortions in their thinking. Beck (2021) identified twelve common thinking traps into which individuals often fall. These distortions in thinking can overlap, and some automatic thoughts may have more than one type of cognitive distortion. For example, perhaps a leader uses all-or-nothing thinking that categorizes possibilities into only two categories (Beck, 2021). In this instance, the leader is missing other possibilities or options. Another distortive type of thinking is catastrophizing by magnifying the negatives in a situation. Catastrophic thinking focuses on the worst-case scenario rather than considering more positive outcomes (Beck, 2021). Another distortion in thinking is when individuals try to mind read and assume that they know what another person is thinking (Beck, 2021). Tunnel vision is another type of distortive thinking on Beck's (2021) list. Another is an overgeneralization, where an individual makes sweeping conclusions with little evidence to support them (Beck, 2021). Leaders should be aware that distortions in thinking can occur and be prepared to take those thoughts captive in reason and through the lens of scripture.

Taking Each Emotion Captive

Rather than thinking clearly, sometimes individuals mistake their emotions as truth. As a result, emotion can muddy individuals' abilities to "solve problems, act effectively, or gain satisfaction - all of which can be obstacles to achieving their goal" (Beck, 2021, p. 227). Therefore, leaders who lead from emotion rather than reason can be disastrous. Ellis and Joffe Ellis (2019) identified "anxiety, depression, rage, shame, guilt, jealousy, and hurt" (p. 28) as unhealthy negative emotions. On the other hand, some negative emotions like "sorrow, disappointment, frustration, annoyance, and displeasure" (Ellis & Joffe Ellis, 2019, p. 34) can be healthy and allow individuals to work through unpleasantries in their lives appropriately. Beck (2021) clarified that even negative emotions could provide energy for positive functioning. For example, "anxiety can give you energy

to deal with a challenge" (Beck, 2021, p. 227). The unhealthy negative emotions are sabotaging, self-defeating, and debilitating (Ellis & Joffe Ellis, 2019).

It is a myth that individuals cannot control their emotions (Ellis & Joffe Ellis, 2019), but Linehan (2015) outlined how difficult it can be. Despite the difficulties, Linehan (2015) proposed a variety of emotion regulation skills that fit into four categories: "understanding and naming emotions; changing unwanted emotions; reducing vulnerability to emotion mind; and managing extreme emotions" (p. 318).

Regarding the first category of understanding and naming emotions, Linehan (2015) explained that "generally, emotions function to communicate to others and to motivate one's own behavior" (p. 319). Thus, they are essential alarms that mean one needs to attend to the events that induced the emotion. However, emotions and emotional behavior are difficult to change because there are often reinforcing consequences to those emotions and behaviors. Further, other people may be reinforcing dysfunctional emotions (Linehan, 2015). Therefore, before regulating or changing emotions, an individual must identify those reinforcing influences. Because emotions can be complex and hard to identify, Linehan (2015) recommended that individuals also identify and consider the precipitating event's circumstances that contributed to the emotion. Doing this can help an individual correctly identify their emotions.

According to Linehan (2015), after individuals can name and understand the emotion, they can determine if the emotion fits the facts or truth. After determining if the emotion fits the facts, they can change their appraisals and assumptions of the situation to align with the truth. After this, individuals can problem solve the unveiled situation. As Christian leaders, who are versed in scripture, this may be aligning a situation with God's truth. In order to do this, Christian leaders must regularly return to scripture. By doing so, they can renew their mind, as Paul encouraged in Romans 12:2.

Linehan's (2015) next step to emotional regulation is preparing the mind for future events. Rather than reliving old thinking and emotional patterns, individuals can accomplish this through various techniques. For example, one technique could be increasing opportunities for success and positive experiences. The apostle Paul instructed the church at Philippi in the development of the Christian mind in Philippians 4:8, "Finally, brothers and sisters, whatever is true, whatever is noble, whatever is

right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things" (*NIV*, 1978/2011). According to Paul, the Christian mind can be primed for positivity. Further an individual is rewarded through appropriate positive goal setting that reinforces success. Another technique may be figuring out God's calling in one's life or reevaluating one's values (Linehan, 2015). The goal here is to build mastery so that the individual develops a sense of "self-efficacy, self-control, and competence" (Linehan, 2015, p. 321). In addition to building coping skills, a healthy body leads to a healthy mind. Sleep, nutrition, and exercise all play a role in how the mind functions (Linehan, 2015). These are all tools that can reduce the vulnerability to negative, dysfunctional emotions.

As the last step for emotional regulation, Linehan (2015) encouraged mindfulness of emotions and learning to recognize when emotions are so extreme that the emotion regulation skills of an individual are not enough to handle a situation. At this point, an individual would revert to crisis survival skills rather than the emotional regulation skills included in this chapter (Linehan, 2015).

When Jesus corrected Martha after her outburst, Jesus was gentle. Martha was upset, and Jesus brought her back from the stinking thinking full of emotion and reminded her of the truth. He did not scold or belittle her or say she was wrong for worrying and following her emotions. Instead, he reminds her not to lose sight of the truth and get caught up in works. Jesus guided her back from her emotions to the truth. Likewise, Christian leaders may get lost in their emotions and try to follow them rather than accepting warning alarms. Instead, Christian leaders can use emotional regulatory techniques to replace emotions with truth.

Taking Each Belief Captive

Addressing thoughts and emotions is central to changing thinking patterns, but thoughts and emotions sometimes stem from deeper beliefs. Beck (2021) identified two types of beliefs. Intermediate beliefs are "rules, attitudes and assumptions" (Beck, 2021, p. 282), and core beliefs are "global ideas about oneself, others, and/or the world" (Beck, 2021, p. 282). These beliefs can be dysfunctional, rigid, and absolute, created and maintained through regular dysfunctional thinking (Beck, 2021). However, they also can be adaptive, malleable, and realistic (Beck, 2021).

Beliefs start to form early in childhood, and situations, other people, and their thinking patterns reinforce those beliefs through the years (Beck, 2021). Some individuals have balanced views of themselves and others. Other individuals may not. Dysfunctional beliefs may cause an individual to feel helpless, worthless, unloved, and be critical of others or particular situations.

Beliefs may or may not align with biblical truth. When they do not align with biblical truth, a leader must be motivated to change those beliefs to align with God's truth. To modify beliefs, Beck (2021) promoted emphasizing the positive beliefs that allow individuals to see themselves as competent and successful (*NIV*, 1978/2011). Similarly, (Ashforth, 1999) outlined strategies of reframing, recalibrating, and refocusing work in order to construct a positive identity when work diverges physically, socially, and morally from idealized conceptions of work. Beck (2021) also recommended examining how others might positively view an individual. In this step, Christians could compare their beliefs with scripture on how God views an individual—not critically, but through the lens of love and as God's image bearer (Genesis 1:27). Beliefs can be challenging to change at the intellectual level. Christian leaders may need to practice changing beliefs through experiential techniques such as "imagery, doing role-playing, using storytelling or metaphors, and engaging in behavioral experiments to change their beliefs at the emotional level" (Beck, 2021, p. 308). Changing beliefs is not a once and done but requires consistent work and effort to modify and, hopefully, align with biblical truth.

Martha had beliefs about what a hostess needed to do. Her culture reinforced those beliefs. A good hostess in Martha's time period made sure that guests were received correctly. This behavior brought honor to the house. While those beliefs were culturally appropriate, they did not align with Jesus' teachings. Instead, Jesus commended Mary's actions that broke from rules and traditions. For Martha to have modified her rigid cultural rules and beliefs, she would have had to modify her beliefs to allow for adaptation and flexibility.

Christian leaders may face circumstances that require them to think beyond the scope of rigid rules that they typically ascribe. They may need to evaluate their beliefs and understand them to overcome barriers in their lives. Understanding their deep-seated core beliefs and evaluating them next to biblical principles can help them move from black and white

to see the possibilities on a broader continuum. By holding their beliefs next to the gospel message, they can gauge whether to move forward (metaphorically) in guest preparations or instead sit at Jesus' feet.

Summary

The intent of this chapter is not to send all Christian leaders to therapists. It is also not meant to discourage individuals from seeking licensed professional counseling. Research promotes that counseling can address stinking thinking and assist individuals struggling with various needs. While therapy is helpful, the purpose of this chapter is to expose Christian leaders to maladaptive thinking, emotions, and beliefs that can influence behavior and specifically impact their leadership. The CBT techniques that counselors use can increase an individual's overall awareness. For leaders, who recognize that they have negative maladaptive thinking and are motivated to change their thinking, CBT techniques could help them achieve their goals. In order for leaders to be successful in this, they must learn to evaluate their thoughts, emotions, and behaviors against scripture, learn to separate truth from emotion, and develop an awareness of their situational physiological responses. They also must ask themselves what is going through their mind, evaluate their thinking, and compare their thoughts against faulty thinking patterns. This must all be nurtured through taking care of their bodies through sleep, nutrition, and exercise. Further, they must prime their minds for positivity and focus on their personal identity as God's image bearer. All of these steps require or nurture self-awareness. To some, this will come naturally. Others may need feedback, mentorship, or counseling to help develop self-awareness, and exercise accountability. Regardless of the conduit of self-awareness, CBT techniques can help leaders replace stinking thinking with biblical truth.

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Mind Your Business: Women in Leadership

Laquita Joyner-McGraw

Introduction

This chapter aims to understand the mind of a leader from the lens of a woman. It argues that "change is crucial for an organization growing in highly competitive business environments" (Hussain et al., 2018, p. 124), despite the famous story of cultural and gender differences between King Solomon and the Queen of Sheba. 1 Kings 10:1–13 demonstrates that these differences are not necessarily barriers to effective leadership, despite their potential for confusion, owing to the profound effect of culture on people's ways of being, thinking, perceiving, interpersonal relationships, and mindset (Kim, 2006). Solomon and the Queen of Sheba's willingness to make a change during that time, as recorded in 1 Kings 10:1–13, provides significant insight into understanding the mind of woman leaders and being an agent of change. In this case, Hofstede (1984) asserts that culture affects human thinking, organizations, and institutions in predictable ways; a culture shift opens the doors to change.

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In modern times, Mathew (2018) promoted a strategy to develop global leaders' overseas travel by business executives. Due to globalization, business executives traveling to diverse cultural settings have become a constant cross-cultural challenge for many global organizations, especially when those executives are women. Many cultures are unaccepting of women in leadership roles. Despite taking advantage of this predicament, international assignments have been advocated as the primary vehicle for developing global leadership skills (Mathew, 2018). "It is no longer a question of whether you need to use international assignments for leadership development—it is a question of how to make the best of them" (Hall et al., 2001, p. 328). Mathew (2018) suggested more research to understand the factors affecting learning effectiveness from the experiences gained through international assignments. The researcher described that learning includes taking a proactive approach to learning, adapting to changes in the environment, learning from mistakes, and seeking and using feedback to make sense of the global work environment. Hence, Solomon and the Queen of Sheba are the first example of successful international trade. 1 Kings 10:1–13 introduces the Queen of Sheba as a powerful black woman. Her storyline explores several subtopics in gender, diversity, and intelligence. In addition, 1 Kings 10:1–13 demonstrates the Queen of Sheba's mindset through several themes: foreign exchange, building positive relationships, testing the spirit, and willingness to change and accept change.

According to Leaf (2013) and Joseph Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and develops logic-based actions. Leaf pointed out that this 2Timothy 1:7 (NAS) captures this definition: "God has not given us a spirit of timidity, but of power and love and discipline" in which the Greek word *pneuma* that we translate as "spirit" contains, among its definition "the rational Spirit, the power by which the human being feels, thinks, decides" (Strong's Word 4151). Leaf also offers Proverbs 23:7 (NAS) "As he thinks in his heart, so is he" (Prov. 23:7). The Hebrew Sha'ar that we translate as "thinks" includes in its meaning "to split open, reason out, calculate, reckon, estimate" (Strong's Word 8176). Martinez included Romans 12:3 (NAS) "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." The concept from Romans 12:2 aligns with the idea of the mental process

posited by both Leaf ad Martinez. The Greek metanoia (Strongs 3341) means "change of mind, repentance"; thus, we see that the leader's mind can and should change to align with the Word of God.

Other scriptures that show the focus on the "mind" include:

- Luke 10:27 NIV: He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind," and "Love your neighbor as yourself."
- Romans 8:5–6 (NIV): Those who live according to the flesh have their minds set on what the flesh desires, but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.
- Deuteronomy 29:4: But to this day the Lord has not given you a mind that understands or eyes that see or ears that hear.
- 1 Corinthians 14:14: For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

Keywords that can be associated with the definition:

- How one processes the world, self, and others.
- How the mind and thoughts connect to leadership.
- Aligning thinking with biblical principles.
- How a Christian mindset leads to leadership behavior.
- Renewing of the mind.
- Transformation of the mind.
- Thinking.
- Reflecting.
- Taking action.
- Developing the mind for leadership and organizational development.

Women Leadership

According to Schultheiss (2021), less than 4% of executive leaders in U.S. corporations are women. It is still rare to find women at the top of America's largest corporations; currently, there are only 15 women CEOs of the country's Fortune 500 companies and only one African American woman CEO appointed in July 2009 Schultheiss (2021). The

upward mobility for non-traditional managers, such as women of color, remains an unusually large challenge Schultheiss (2021). This reality is critical because highly skilled and capable women who are not being developed to assume senior leadership roles may choose to leave corporations altogether Schultheiss (2021). According to Leaf (2013) and Joseph Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and develops logic-based actions. Most women can learn several lessons from the Queen of Sheba, including forming alliances with other cultures; not being afraid to challenge or compete with a man, even in a male-dominated industry; being prepared to have something to exchange when conducting business (education, knowledge, talents, experience, and so on). In addition, Schultheiss (2021) identified:

> several strategies that female executives can utilize to change the organizational culture while advancing their careers: (1) create open and more effective networks, (2) identify and communicate personal strengths, (3) study and hone communication skills, (4) make efforts to engage in more risk-taking and strategic actions, (5) enhance personal impact and visibility, and (6) ensure that one's leadership style is congruent with the corporate culture. (p. 18)

While statistics indicate that women face worldwide challenges, women of color face gender and race discrimination (Browne, 2000). Women of color face other challenges, including demoralizing stereotypes, America's myths, exploitation and dehumanization, health disparities, poverty, violence against women, depression, and education (Nadasen, 2016).

According to Romans 8:5–6 (NIV): Those who live according to the flesh have their minds set on what the flesh desires, but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. Women also need spiritual empowerment that will impact their everyday living, as well as encouragement in the many roles they have, including being wives, mothers, widows, and single parents, and caring for aged parents (Pessar, 2005). These are some of the many challenges and needs that woman have. However, women in leadership should strive to emulate the Queen of Sheba and see God's goodness in all that they do (1 Kings 10:9 NIV).

Transactional Leadership and Transformational Leadership

Using Bass et al.'s (2003) transactional and transformational leadership approach to analyze the story of the Queen of Sheba, one can draw conclusions about a leader's mind. It starts with the transformation of the mind. Bass et al. (2003) compared transactional leadership with transformational leadership and found that transactional leaders exchanged follower fulfillment of tasks for rewards while transformational leaders sought to appeal to and influence followers' moral values and inspire them to reform and revamp their organizations. Bass (1985, 1999) theorized that "transformational leaders seek to motivate their followers to accomplish more than initially intended, encourage their followers to look beyond their interests, consider the organization's best interests as a whole, and assist and empower their followers to become leaders" (p. 49). Bass and Avolio (1993) contended that transactional leadership and transformational leadership have varying characteristics and results; however, they are not mutually exclusive. Yukl (1989) stated that "both leaders seek to motivate others to achieve common goals, but the leader's behavior and the followers' effect are different in each style" (p. 367). Bass (1985) asserted that while transformational leaders are more effective than transactional leaders at motivating and empowering others, the most successful leaders combine each of these styles' strengths.

Avolio et al. (1991) established the concept of the four Is of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Bass (1985) further asserted that "authentic, transformational leadership necessitated a moral foundation congruent with the four I's theory" (p. 369). The four Is theory was foundational in expanding transformational leadership theories to include components of Avolio et al. (2004), Bass (1999). "It was the beginning of the viewpoint that to impact genuinely and to be genuinely beneficial to individuals, organizations, and society as a whole, transformational leaders needed to possess some inner qualities beyond characteristics of good charisma and transformational leadership" (Avolio, 2005, p. 267).

The Queen of Sheba's transactional leadership style is illustrated in 1 Kings 10:10, which states, "And she gave the king 120 talents of gold, large quantities of spices, and precious stones. Never again were so many spices brought in as those the Queen of Sheba gave to King

Solomon" (1 Kings 10:10, NIV). The key to understanding a transactional leader's mind is in understanding why the Queen of Sheba exchanged gifts with Solomon. According to Copeland (2016), the core of transactional leadership lies in the notion that the leader who holds power can control their employees or followers and provide incentives for followers to do what the leader wants them to do. The Queen of Sheba used her wealth to illustrate her power and influence over Solomon. Thus, "King Solomon gave the Queen of Sheba all she desired and asked for, besides what he had given her out of his royal bounty" (1 Kings 10:13, NIV). As a result, the Queen of Sheba's exchange connected Solomon to his building projects (Herbst, 2014). Consequently, the Queen of Sheba's transactional leadership positioned her as a leader that used foreign exchange to influence Solomon's vision and direction, which was crucial for a long-lasting impact on Solomon's future endeavors (Copeland, 2016).

Berendt et al. (2012) noted the definition of a transformational leader: developing people, innovating and originating, keeping a long-term horizon in view, and elevating the members of the group beyond their immediate interests (at least temporarily). The Queen of Sheba demonstrated transformational leadership by targeting their followers' basic needs (such as self-actualization, in the view of Maslow) and directing them to higher levels of enthusiasm and encouragement (Farahani et al., 2011).

Chang et al. (2017) suggested that transformational leadership could also be defined as a leadership style that can engage employees in an organization and encourage them to achieve the organization's targets. Transformational leaders can be used to promote better performance by motivating individuals to collaborate in the pursuit of the firm's higher-level objectives. In 1 Kings 10:1–2, the Queen of Sheba tests Solomon with a tough question. Arriving at Jerusalem with a very grand caravan—with camels carrying spices, large quantities of gold, and precious stones—she came to Solomon and talked with him about all that she had on her mind (Abdulaali, 2021). Therefore, as a transformational leader, the Queen of Sheba used intellect to stimulate Solomon's efforts to be innovative and creative by questioning his knowledge. This, in return, demonstrates that the Queen of Sheba knew the answers to Solomon's tough question and connected to Solomon on an intellectual level.

In addition, the Queen of Sheba's transformational leadership style indicates that she could adapt and transition to any given situation (Quarterman, 2011). Transactional leadership draws attention to a two-way interchange and task-oriented leadership, focusing on transforming followers' values and beliefs to attain the group's objects (Tyssen et al., 2014).

Charismatic Leadership

There are many various definitions of charismatic leadership theory. Yukl (1993) visioned the theory as a "divinely inspired gift or having the gift to carry out miracles or prophesy future events" (Yukl, 1993, p. 276). Yukl (2006) and Weber (1947) stated, "Charisma occurs during a social crisis when a leader emerges with a radical vision that offers a solution to the crisis and attracts followers who believe in the vision. The followers experience some successes that make the vision attainable, and they come to perceive the leader as extraordinary" (p. 261). On the contrary, Weber (1947) defined charismatic leadership theory as a "form of influence based not on tradition or formal authority but rather on follower perceptions that a leader is endowed with exceptional qualities" (p. 358). Charismatic leaders are viewed as having high confidence, a clear vision, participating in eccentric behavior, and acting as agents of change while remaining realistic about environmental limitations. Charismatic leaders' key behaviors include role modeling, image building, articulating goals, showing confidence, and arousing followers' motives (McLaurin & Amri, 2008).

Furthermore, charisma was not often considered a theory within organizational leadership until Bob House proposed a theory of charismatic leadership for leaders in large private and public sector organizations (Yukl, 2006). Sandberg and Moreman (2015) argued that charismatic leaders have, and continue to have, the ability to mobilize people worldwide by starting a new movement or cause. The authors further stated that charismatic leaders could unify followers and lead business empires. Charismatic leaders recruit followers through their emotions. On the contrary, Hendrickson (2017) argued that charismatic leaders interpret leadership as a pathway to manipulate their followers to focus more on the leader rather than God's word.

The Mind of a Charismatic Leader

According to Fedwick (2001), the Queen of Sheba applied charismatic behavior in 1 Kings 10:1 (NIV). Subsequently, a leader's mind is exhibited in the Queen of Sheba by the essence of her confidence and the ability to get Solomon on her side. The Queen of Sheba's visit with Solomon was well thought out. 1 Kings 10:1–2 demonstrates that she arrived in Jerusalem with a very grand caravan—with camels carrying spices, large quantities of gold, and precious stones—and then went to Solomon and talked with him about all that she had in mind. The Queen of Sheba uses her persona and charisma as an opportunity to influence Solomon. 1 Kings 10:1–13 depicts charisma as a source for the Queen of Sheba to emerge as a charismatic leader, who attracted Solomon and used her mind as a way for her to gain new business opportunities. The Queen of Sheba's persona was used in a charismatic way to illustrate women leaders' minds (Fedwick, 2001). Therefore, by understanding how a leader's mind works, future women leaders must utilize confidence effectively. Although women's leadership was not standard practice during ancient times, the Queen of Sheba was a leading pioneer and proposing international business.

The charismatic leadership of the Queen of Sheba translates to having perception and delivering business influence in a charismatic manner. It is suggested that only charismatic leaders can creatively engage their followers through their image to keep followers to continue their belief (Takala, 1997). In what some consider the actual ending of the Queen of Sheba, 1 Kings 10:13 states, "then she left and returned with her retinue to her own country" (NIV). Therefore, a charismatic leader "is a person who, by the power of example, makes other people adopting a similar attitude, the actions of the same oriented towards the fructification of the advantages of a cross-cultural environment" (Hudea, 2014, p. 20) as depicted in 1 Kings 10:1–13. Charismatic leaders can also have a positive impact on an organization (Hudea, 2014). As an example of the Queen of Sheba as a charismatic leader, her story can empower women leaders' future to use their minds to bring influence and ignite their leadership skills to conduct business internationally.

Organizational Change

This section will highlight the mind of a woman leader by pointing to 1 Kings 10:1–13 (NIV), with a focus on organizational change. It will also illustrate how 1 Kings 10:1–13 and Lewin's 3-stage model apply to the mind of a leader, beginning with creating the motivation to change (unfreezing), then providing new information, models, and procedures (changing); and finally, providing support and reinforcement for the change (refreezing) (Hussain et al., 2018). This section seeks to address Lewin's 3-stage model from the Queen of Sheba's perspective and the effects of different leadership within an organization during the process of change. Organizations can focus on people, organizational arrangements, methods, or social factors as target elements of change. Moreover, change should begin by asking the question, "Why?". Moreover, it should reflect the readiness for change of leadership and employees.

Background Information on 1 Kings 10:1–13

The Bible tells us that, during King Solomon of Israel's reign, he decided to build a magnificent temple (Herbst, 2014). To announce this endeavor, the king sent forth messengers to various foreign countries to invite merchants from abroad to come to Jerusalem with their caravans so that they might engage in trade there. Herbst (2014) suggests that Solomon's attribution of wisdom is merely the author's way of using ancient near eastern cultural symbols to demonstrate Solomon's wisdom. Solomon's wisdom accounts for the vast wealth (clearly connected to wisdom in the Queen of Sheba narrative) needed for his building projects (Herbst, 2014).

In 1 Kings 10:11–12, Solomon introduces international exchange to promote change or, as one might say, diversity. It expands on 10:10, describing the foreign wealth and luxuries Solomon can acquire from his relationship with the Queen of Sheba (Herbst, 2014). Building a positive foreign relationship, vv. 10–12 to demonstrate that the queen's gifts are modest relative to Solomon's profits from his Red Sea trade of 1 Kings 9:28 (Herbst, 2014). Solomon's immense wealth thus enhances his stature, yet at the same time, we realize that this amount of wealth has required extensive trade activity with foreigners (Herbst, 2014). 1 Kings 10:12 further intensifies Solomon's willingness to incorporate foreign elements into Israelite worship, as a distinctive foreign wood is used to furnish the temple (Herbst, 2014).

In every culture, leaders' minds tend to model their conduct according to those perceptions toward (genderless) leader behavior that the national culture attributes (Snaebjornsson et al., 2015). Furthermore, as cultures change, the perception of gender roles and leadership varies as well. Solomon proved not only to be educated but could put his wisdom into action in the way his kingdom would reap the benefits. The Queen of Sheba and Solomon's business relationship suggests how diversity and culture are critical for women's success in leadership. The queen paved the way for women to expand their leadership roles internationally. Moreover, the Queen of Sheba and Solomon exchanged gifts and perhaps made various economic deals advantageous to both.

To sum up, the Queen of Sheba and Solomon are the original agents of change. This scenario creates an opportunity for individuals to learn and understand the mind of a leader. 1 Kings 10:1–13 illustrates the benefits of being an agent of change and how it benefits women in leadership.

Kurt Lewin's Change Model

Change is crucial for organizations of laying the foundation of women in leadership. Understanding the mind of a leader from the perspective of a woman in a highly competitive business environment provides new insight, an innovative approach to change in the workplace. According to Marshall (2021), there is a lack of women currently and historically filling the CEO or board of director position. Lewin recognized that change is almost always met with resistance (Hussain et al., 2018). Understanding theories of leadership and change from the perspective of women in leadership provides the practicality in understanding the mindset of women. Hussain et al. (2018) imply women in leadership that use Lewin's Change model can modify their strategies, processes, and structures. Using Lewin's change model to indicate the stages of organizational change while laying the foundation for future women in leadership. However, Lewin's change model has been used in a predominately male field. This study provides insights for using this model for women in leadership.

Theorist Kurt Lewin (1948) established a three-stage model that has since been used in many case studies to explain how to initiate, manage, and stabilize planned change. According to Hussain et al. (2018), "change is crucial for an organization growing in highly competitive business environments" (p. 124). In other words, with the advancement of

technology, business' needs are evolving. Therefore, Kurt Lewin's model gives organizations a step-by-step approach to effectively manage change while growing in business.

Kurt Lewin's change model process provides both employees and managers the opportunity to learn something new while, at the same time, unlearning previous organizational practices. Schein (1985) described the model as an "… opportunity to see human change at any level as a process that involved painful unlearning without loss of ego identity and difficult relearning as one cognitively attempted to restructure one's thoughts, perceptions, feelings, and attitudes" (Schein, 1985, p. 2).

According to Konopaske et al. (2018), Kurt Lewin's three-stage model consists of unfreezing, moving/change, and refreezing. First, the unfreezing stage is on the condition that managers encourage an employee to give up past behaviors and attitudes that will motivate the employee to accept change (Konopaske et al., 2018, p. 451). Next, in the moving/change stage, workers need to be given the tools for change: new information, new perspectives, and new models of behavior (Konopaske et al., 2018). Lastly, in the refreezing stage, employees need to be helped to integrate the changed attitudes and behavior into their usual ways of doing things (Konopaske et al., 2018).

Background of Queen of Sheba

Abdulaali (2021) described the Queen of Sheba as one of the very few female figures who appear in the sacred texts of all three Abrahamic faiths: Judaism, Christianity, and Islam. In the Jewish and many Christian traditions, she is known by her land's name, Sheba, or the south, referring to the area now known as Yemen (Abdulaali, 2021). Both the land and the queen are also known as Bilqīs, from *balmaqa*, meaning moon worshiper, while in Ethiopian Coptic legends, she is known as Makeda (Abdulaali, 2021).

The Hebrew Bible recounts:

> When the Queen of Sheba heard about the fame of Solomon and his relation to the name of the lord, she came to test him with hard questions. Arriving at Jerusalem with a very grand caravan—with camels carrying spices, large quantities of gold, and precious stones—she came to Solomon and talked with him about all that she had on her mind. (1 Kings 10:1–2)

Was Jerusalem ready for a change? Many external and internal forces drive change in 1 Kings 10:1–13. Singh (2012) commented that organizations would have to dramatically increase their presence while aggressively expanding their organization in order for them to stay competitive. Singh (2012) suggests that organizations should focus on expanding their business base to a diverse demographic. Similarly, Solomon knew he had to stay abreast with international business (1 Kings 10:2).

In every culture, leaders tend to model their conduct in accordance with those perceptions toward (genderless) leader behavior that the national culture ascribes (Snaebjornsson et al., 2015). As cultures change, the perception of gender roles and leadership variations changes as well. Solomon proved not only to be educated but had the ability to put his wisdom into action in the way his kingdom would reap the benefits. Such an analysis suggests how the social and cultural theme runs through the text to indicate the importance of cross-cultural leadership in Christian missions and pave the way for leadership for the global church. They exchanged gifts and perhaps made various economic deals advantageous to both.

Lewin's Change Model and the Queen of Sheba

According to Hussain et al. (2018), Kurt Lewin's (1948) change model has three stages—unfreezing, changing, and refreezing—to explain how to initiate, manage, and stabilize planned change. Using Lewin's Change Model, the first stage is unfreezing. As a part of unfreezing, managers understand human behavior and the complexity of external and internal forces (Sarayreh et al., 2013). Managers can begin the unfreezing process by presenting data highlighting how current practices are now obsolete or less than ideal, such as low employee or customer satisfaction data or market share gains made by competitors (Konopaske et al., 2018). Therefore, new leadership should learn about the Queen of Sheba's business practices and her business relationship with Solomon to find ways to unfreeze current behaviors in employees.

Next is the change process. During this process, it is essential to provide employees with the tools for change: new information, new perspectives, and new models of behavior (Konopaske et al., 2018). As an illustration, managers can propose knowledge sharing at all levels of an organization (Hussain et al., 2018). In 1 Kings 10:1–2, when the Queen of Sheba heard about the fame of Solomon and his relation to

the name of the lord, she came to test him with hard questions. Arriving at Jerusalem with a very grand caravan—with camels carrying spices, large quantities of gold, and precious stones—she came to Solomon and talked with him about all that she had on her mind (1 Kings 10:1–2). Implementing training sessions for employees can provide a smooth transition for employees who may be reluctant to change.

Subsequently, the Queen of Sheba said to the king, "The report I heard in my own country about your achievements and your wisdom is true. But I did not believe these things until I came and saw with my own eyes" (1 Kings 10:6–7).

The Queen of Sheba implemented new changes in Jerusalem. The business relationship between Solomon and Queen Sheba illustrates a change in seeing when women conduct business, illustrating how change starts within leadership.

Kurt Lewin's model of unfreezing, changing, and refreezing is recommended in psychology for implementing change (Hussain et al., 2018). Although Lewin's change model has been used historically with men in leadership. This study provides insights for using this model for women in leadership. Lastly, in the refreezing stage, leaders will need to help members of organizations to embrace the new way of doing things. During this process, leaders will provide support and reinforcement for the change (Konopaske et al., 2018).

Change in Leadership

The effect of Kurt Lewin's model is indirect through separate phases in the process. Previous studies have shown that the transformational leadership style is the most critical factor in the change process (Hussain et al., 2018). Although Solomon was the first to initiate an international exchange, the Queen of Sheba's transformational leadership changed women's course in leadership (1 Kings 10:13). Hussain et al.'s (2018) findings show that "leadership style and members of organizational involvement in change is [an] encouraging step for change process of the organization" (p. 125).

1 Kings 10:1–13 is an anticipatory picture of the early Christians drawing together believers from various ethnic, cultic, social, cultural, and religious backgrounds as they witness two different cultures benefiting from foreign exchange. The open-mindedness of Solomon and Queen of

Sheba during the time, as recorded in 1 Kings 10:1–13, has a significant meaning in the minds of women and leadership.

In this case, Hofstede (1984) asserts that culture change affects human thinking, organizations, and institutions in predictable ways.

The Queen of Sheba's change initiatives were:

1. Building positive foreign relationships (1 Kings 10:10).
2. Exchanging gifts and having extensive trade activity with foreigners (Herbst, 2014).
3. Using wisdom and knowledge to test the king with hard questions (1 Kings 10:1).
4. Negotiation skills (1 Kings 1:10–13).

Although 1 Kings 10:13 ends with the Queen of Sheba returning home, her leadership style can be applied in the twenty-first century. The early church would eventually define and create a historical tradition; however, in the initial stages of growth, it first needed to solidify its believers' relation to each other and the church as a whole under a corporate mentality. 1 Kings 10:12 further intensifies Solomon's willingness to incorporate foreign elements into Israelite worship, as a distinctive foreign wood is used to furnish the temple (Herbst, 2014). The impact of change in an organization was recorded in 1 Kings 10:1–13. It is beneficial for leaders to allow change to impact their organizations positively.

CONCLUSION

However, Lewin's change model has been used historically for men in leadership. This study provides insights for using this model for women in leadership. Developing the mind for leadership and organizational development provides change in the workplace. This article has sought to apply Lewin's (1948) 3-stage model of the mind of women in leadership by first creating the motivation to change (unfreezing); then providing new information, models, and procedures (changing); and finally, providing support and reinforcement for the change (refreezing). The mind of women in leadership focuses on change, providing support, and reinforcing the change in organizations, and should begin by asking the question, "Why?" The Queen of Sheba sought change; however, 1 Kings 10:10–13 reflects Solomon's readiness for change and those around him.

Burns (1978) suggested, in recent years, that there has been a renewed interest in understanding and applying Lewin's approach to change in organizations. Different leadership types bring different changes; the Queen of Sheba sought change by minding her business with a willingness to change.

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Jesus, His Mindset, and the Samaritan Woman: A Socio-Rhetorical, Participative Leadership Perspective

Neftali Charles Olmeda

INTRODUCTION

What can one deduce from the interaction between Jesus and the Samaritan woman as displayed within the John Chapter 4 (vv.5–30; 39–42) pericope? Was Jesus' interaction intentional? What can we learn from their interaction that privies us into the mind of a leader?; more specifically, Jesus Christ? Herein, I provide an intertexture and social-cultural, socio-rhetorical analysis of this pericope via the lens of participative leadership theory and a glimpse into the mind of Christ. The parallel derives from a call to action by Jesus Christ as alluded to in Matthew 4:17 and serves as a reference to the call of Jesus to engage in a distinct thought process. That is, a change of mind. I compare and contrast participative leadership to a dialogue between Jesus and a Samaritan woman and postulate that one can observe participative leadership behaviors in such dialogue and subsequent events. As such, the leadership inclusivity demonstrated

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by Jesus, albeit, against cultural paradigms, highlights the mind of an inclusive leader who engages a woman in a redemptive story.

In this vein, defining what is meant by "the mind of a leader" and how the meaning is distinguished from a neuroscientific functioning of the brain, is in order. According to Leaf (2013) and Joseph Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and responds with applicable actions. Leaf pointed out that 2 Timothy 1:7 (NAS) captures this definition: "God has not given us a spirit of timidity, but of power and love and discipline" in which the Greek word *pneuma* that we translate as "spirit" contains, among its definition 'the rational Spirit, the power by which the human being feels, thinks, decides' (Strong's Word 4151). Leaf also offers Proverbs 23:7 (NAS) "As he thinks in his heart, so is he" (Prov. 23:7). The Hebrew Sha'ar that we translate as "thinks" includes in its meaning "to split open, reason out, calculate, reckon, estimate" (Strong's Word 8176). Martinez included Romans 12:3 (NAS) "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."

The concept from Romans 12:2 aligns with the idea of the mental process posited by both Leaf and Martinez. The Greek metanoeó (Strongs 3340) means "to change one's mind or purpose;" thus, we see that the leader's mind is challenged to go beyond any human status quo and align with the Word of God to a greater degree of thinking. Part of the root word "meta" (as in Metaphysics—beyond the physical), helps one comprehend the level of participation Jesus makes to humanity.

Other scriptures that show the focus on the "mind" include:

- Luke 10:27 (NIV): He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind": and, "Love your neighbor as yourself."
- Romans 8:5–6 (NIV): Those who live according to the flesh have their minds set on what the flesh desires, but those who live by the Spirit have their minds set on what the Spirit desires. The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.

- Deuteronomy 29:4: But to this day, the Lord has not given you a mind that understands or eyes that see or ears that hear.
- 1 Corinthians 14:14: For if I pray in a tongue, my Spirit prays, but my mind is unfruitful.

Participative Leadership

In a study of students in on-campus university environments, Lang et al. (2013) presented a direct correlation between participative leadership expectations related to the perception of cultural practices in respective countries. In particular, high degrees of perceived power distance and assertiveness aligned parallel with comparatively low expectations of participative leadership, while "established rules of collectivism and gender egalitarianism have shown to contribute to a comparatively high appreciation of participative behaviour" (p. 487).

The comparative analysis pertinent to high degrees of perceived power distance and aggressiveness, against the comparatively low expectations of participative leadership may derive in part from the fundamental idea that members within an organization or society that have experienced a high degree of power distance have shown to agree that "power should be stratified and concentrated at higher levels of an organization or government" (House et al., 2004, p. 12). Conversely, the higher levels of collectivism promote organizational and societal practices that "encourage and reward collective distribution of resources and collective action" (House et al., 2004, p. 12). Similarly, the higher levels of gender egalitarianism promote organizational and societal practices that minimize gender role differences while promoting gender equality (House et al., 2004). Consequently, in the cultural dimensions of collectivism and gender egalitarianism, Lang et al. (2013) found higher degrees of participative leadership inclusion.

Participative leadership involves the use of decision processes that allow people such as followers or subordinates to have some influence over decisions that will affect them (Yukl, 2013). The engagement of collaborative decision-making reflects the desire for relational objectives. Sagie and Aycan (2003), for instance, researched participative leadership within a more societally inclusive engagement degree of decision-making; what they refer to as "participative decision-making (PDM) in organizations"

(p. 453). They argue that among other sociopolitical, legal, and historical, exogenous forces, a sociocultural context plays an important role in observed differences among PDM approaches. Further, subcultures and organizational culture may influence PDM within a cross-cultural context. Like other research on the effects of cultural attributes on participative leadership (Dorfman et al., 2012; House et al., 2004; Lang et al., 2013), Sagie and Aycan (2003) have linked individualism-collectivism and power distance with multiple widespread employee participation approaches that affect the degree of acceptance of participative leadership.

Yukl (2013) pointed out that participative leadership offers several benefits that hinge on the reciprocal collaboration between the leader and the follower. Four potential benefits include "higher decision quality, higher decision acceptance for participants, more satisfaction with the decision process, and more development of decision-making skills" (Yukl, 2013, pp. 107–108). Jesus' engagement with the Samaritan woman denotes this type of engagement in what seems like a pre-meditated approach from Jesus. Such approach further denotes the mindset of Jesus as he engages the Samaritan woman in a conversation that will ultimately change her thinking and her life.

The Samaritan Woman

A socio-rhetorical analysis of the John 4 pericope lends itself to a vast world of interpretation not simply limited to the text at hand, but to all dimensions of interpretation, inclusive of the writer of the Gospel of John. Maccini (1994) has suggested that various proposals have indicated that the author of John was a Samaritan or employed Samaritan sources and theology. He has pointed out that there are six narratives in John's Gospel that feature women, and the Samaritan woman in John 4 provides a test case. Further, he has suggested that the "episode of John 4 evidently assumes local knowledge in its hearers" (p. 37). Hence, both Jewish and Samaritan readers must be considered (Maccini, 1994).

Maccini (1994) has pointed out that "commentators citing rabbinic opposition to public discourse with woman and particular contempt for Samaritan woman, note that Jesus transgresses Jewish custom if not law, when he interacts with the Samaritan woman" (p. 38). Such observation speaks to the mindset of a leader who is more concerned with the inclusion of an individual than with historical structural framework that may have fueled segregation. The complexities of Jewish law, however, should

be taken into consideration when considering an over-arching analysis of, in this case, a dialogue between a Jewish man and a Samaritan woman. Maccini (1994) has posited that:

> we have no means of knowing what proportion of the nation adhered to or were even aware of the intricate weave of Mishnaic law which only later came to be regarded as normative and orthodox. In the period under consideration we have to be constantly aware of the fact that there was no normative Judaism as such and therefore no one source may legitimately be taken as reflecting a broad and general social reality. In addition to the differences which existed between schools of thought or sects and individuals of the time, there would have been variation in custom consequent upon region; upon whether people were urban dwellers or village folk, upon level of education, development and concern and so on. (p. 38)

Inter-Texture Analysis

According to Robbins (1996), using intertexture analysis encompasses a representation, "reference to, and use of phenomena in the 'world' outside of the text being interpreted" (p. 40). Four components further help intertexture analysis: the importance of phrases or language used in other texts [oral-scribal intertexture], the role of the cultural settings mentioned or implied within the text [cultural intertexture], the "commonly held knowledge" (p. 62) held by people in the text [social intertexture], and events important to the text [historical intertexture]. They all help understand the intricacies of intertexture analysis. Following is an intertexture analysis framework of John 4:5–30; 39–42, albeit not all-inclusive and all-encompassing, which leaves room for further exegetical and socio-rhetorical, intertexture analysis:

Oral-Scribal Intertexture
- Reconfigurations of meeting at the well as seen in Old Testament texts present a metaphorical contemplation of a bride/groom exchange (Ryken et al., 1998). Examples can be seen via the lens of Eliezer, a servant who is seeking a wife for Isaac (Genesis 24); Jacob meets Rachel at a well (Genesis 29); and Moses meets the daughters of the priest of Median at a well, one of which was Zipporah who is later given to him [Moses] as a wife (Exodus 2). Jesus, in this instance, seeks a bride for a greater calling; an eternal bride (Ryken et al., 1998).

- A construct of literary parallels highlights misunderstandings in the dialogue between the Samaritan woman and Jesus when speaking about water (v.11, 15). The dichotomy between the divine and earthly intertwines throughout this text and elsewhere throughout Johannine textual constructs; they include water, food, and a vine. The reader of John can see this type of mixed language elsewhere (John 2:18–22; 3:1–12; 6:41–42, 52–60; 7:32–36; 8:21–22).
- A comparative analysis between a supernatural realm and a natural realm, such as: earthly water and living water (a parallel, is seen when Eliezer seeks a wife for Isaac—Genesis 24:17–18); Jesus "I thirst" (John 19:28); Jesus as the vine (Jn. 15:1–11), and between earthly food and spiritual food (Jn. 6:26–40). A strong parallel highlights this type of analogy when the author of John makes a connection between the two; the "the Word became flesh" (Jn. 1:14, NIV) (DeSilva, 2004, p. 398).
- The context of who is greater, Jesus or Jacob, is paralleled to John 8:53 in a comparative analysis to Abraham. According to Neyrey (1979a) both stories underscore a theme in the Gospels to the superiority of Jesus over "the founding fathers of traditional Jewish religion (see 1:17–18; 5:38; 6:32)" (p. 420).
- A potential correlation may exist between Jesus' offer of "the gift of God" and the well where they are conversing (v.10, NIV), to Numbers 21:16–19. According to Neyrey (1979b), the place Mattanah, is "interpreted in targumic expansions according to its perceived root (ntn) as 'gift'" (p. 423). Hence, the gift may be a general recognition of the true well of Israel's history which God gave the people (Neyrey, 1979b).

Cultural Intertexture

- A Jew speaking with a Samaritan is out of place; whether the implied social context is speaking as friends or a connection that is much deeper such as the oral-scribal construct outlined in this analysis, animosity between Jews and Samaritans was a long-standing history. Maccini (1994) has suggested that Jesus "transgresses Jewish custom, if not law when he interacts with the Samaritan woman" (p. 38).

- The Samaritans and Jews had a history of hatred toward each other. The Assyrians conquered the northern kingdom in 722 B.C. exiling some of the population to another country while bringing in Jews. Some of the population that remained married some of the foreigners and "thus…lost their racial purity" (Radmacher et al., 1999, p. 1321). These mixed Jews were the Samaritans (Radmacher et al., 1999). Although studies shed light on this timeframe, some scholars argue that "some would situate the definitive break between Judaism and Samaritanism…in the last centuries before the Common Era" (Knoppers, 2005, p. 321).

Social Intertexture
- The Samaritan woman and Jesus visit at noon-time: There is a parallel to meeting woman at a well where both Jesus and Jacob both go to the well at noon (Genesis 29:7).
- The time is important as woman tend to get water early in the day or later in the evening, instead of the heat of the day. Further, there is no mention of other woman going to the well to draw water while Jesus is speaking to the Samaritan woman.
- Samaritans and a Messiah—According to Brown (1997), although there is an implied knowledge of Samaria, Samaritans did not expect a Messiah in the sense of an anointed king of the House of David.

Historical Intertexture
- Jacob's sojourn here is implicitly recalled and referred to by the Samaritans as holy ground (DeSilva, 2004).
- Sychar—The vicinity was considered the spiritual heritage of Samaria as the location reflected the scene of many patriarchal narrative (DeSilva, 2004). According to Radmacher and et al. (1999) an altar had been instructed to be erected in Mount Ebal (Deut. 11:29; 27:12), but the Samaritan texts changed the location to read Mount Gerizim.

  According to Radmacher et al. (1999), the woman at the well may have realized she was a sinner (v.18) and in need of offering a sacrifice. The Jews had insisted that worship was to take place in Jerusalem while the Samaritans had set up a rival site Mount Gerizim. Other references were connected to Mount Gerizim such as where Abraham had gone to sacrifice Isaac, the place where Melchizedek met the patriarch, and the place Jacob built an altar.

Social and Cultural Analysis

The cultural categories "concern the manner in which people present their propositions, reasons, and arguments both to themselves and to other people" (Robbins, 1996, p. 86). These are identified in different kinds of culture rhetoric. Following are three areas by which one can observe and interpret a given social and cultural text in light of the John 4 pericope, (a) specific social topics, (b) common social and cultural topics, and (c) cultural categories:

Specific Social Topics
- The conversation between Jesus and the Samaritan woman and his subsequent question to her, "give me a drink" (v.7, NIV), leads to an offer that offers salvation in a way that the woman is yet to understand. DeSilva (2004) points out that this type of conversation nurtures a conversionist response to some degree. It suggests a foresight that "if people can be changed, the world can be changed" (Robbins, 1996, p. 72).
- Jesus' offer of the "water that I will give will become in [you] a spring of water gushing up to eternal life" (v.14, GWT) presents a thaumaturgical response focused on the woman's relief "from present and specific ills by special dispensation" (Robbins, 1996, p. 73).
- When the Jews of Judah returned from the Babylon captivity they met resistance from the Samaritans as they tried to rebuild the temple and Jerusalem. They "looked down at their northern cousins because of their mixed marriages and idolatrous practices" (Radmacher et al., 1999, p. 1323). Jesus approaches the cultural landscape, in part, as a reformist to the extent that he addresses a culture where ultimately "evil [will] be dealt with according to supernaturally given insights about the ways in which social organizations should be amended" (Robbins, 1996, p. 73).

Common Social and Cultural Topics
Within the context of common and cultural topics is the sense of challenge-response. That is, "a type of social communication in which messages are transferred from a source to a receiver" (Robbins, 1996, p. 80). In the same vein, is there a reason why the disciples are astonished because Jesus is talking to a woman? Maccini (1994) has asked, is

it because a Jewish man is talking to a woman or because *Jesus* is talking to a woman. Maccini (1994) has posited that outside of a brief encounter with his (Jesus') mother at the wedding of Cana (Jn. 2:3–4), and Jesus has only spoken with men. Further, the Samaritan woman's astonishment in response, stems from Jesus' "violation not of gender barriers but of religious/ethnic ones: 'How is it that you, a Jew, ask a drink of me a woman of Samaria?'" (p. 39).

The engagement of Jesus' offer of "living water" (v.10, NASB) initiates a sense of "patron-client contract as sub-categorized with the dyadic and legal contracts and agreements in common social and cultural topics" (Robbins, 1996, p. 79). Robbins (1996) has suggested that this type of construct ties persons of significantly different social statuses. Further, the relationship is "asymmetrical since the partners are not social equals and make no pretense to equality" (Robbins, 1996, p. 79).

According to Neyrey (1979a), Jesus' conversation with the Samaritan woman presented an understanding of sub-culture rhetoric understood by Jews and Samaritans. That is, that the verbal exchange demonstrated honor/shame concepts relevant to the private versus public life of woman and men, respectively, especially as she proceeds to take her new-found information to the public square.

Neyrey (1979a) has suggested that since she left her water jar at the well she did not go home, but to the public square, the agora, where all the village males would be gathered. Instead of entering her house (i.e., private space where females may speak freely with the males of their kinship group), she enters *the city* (i.e., public space) and speaks with the males there. Instead of calling her husband, she speaks enthusiastically about still another man, namely, Jesus. She insists, moreover, that "he told [her] all that [she] ever did" (v.29, NIV), which contextually refers to her five previous husbands and her current male companion; and so, she keeps referring to her sexual history, and that to other men (see also v.39). Yet, the narrative does not censure her for this but endorses her behavior (4:37–38). Again, "cultural expectations of female behavior are being ignored or transcended" (Neyrey, 1979a, p. 80).

Cultural Categories

According to Robbins (1996), counterculture of alternative culture rhetoric "evokes a willingness to live one's own life and let the members of the society go on with their madness" (p. 87). However, an alternative

sense toward a "better way of life" (p. 87) should derive from a "fully developed counterculture rhetoric" (p. 87).

According to DeSilva (2004), the Samaritan woman comes to share in the "author's and reader's knowledge about Jesus, and she participates in transmitting that knowledge to her neighbor" (p. 399). Such knowledge not only prompts excitement among those in her city, but her rhetoric prompts a connection between many in her city and Jesus, whereby they believe, not simply because of what she said, but because they come to experience Jesus personally.

Discussion

Is it possible that one can gain insight into the mind of a leader not simply based on permission by the leader but by past and present rhetoric articulated and action(s) displayed by that leader? In this vein, Jesus Christ, as alluded to within the Gospel of Saint Matthew, begins to preach and provides a glimpse into his mindset and a shift within the mindset of his hearers. "From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand'" (4:17, NRSV). The word *repent* derives from the Greek word μετανοέω (metanoeó) (Biblehub, n.d.). The word composition derives from two words; that is, *metá*, "*changed after being with*" or "beyond" (Biblehub, n.d.) and *noiéō*, "think" (Biblehub, n.d.). As such, Jesus' message did not suggest some sort of remorseful or apologetic sense of regret as I was exposed to during my childhood and teenage years within my faith background. Such as the type of repentance that led me to an altar but oftentimes not to a change of behavior. Instead, if one follows a socio-rhetorical view of God's creative story; that is, the fall of humanity, the call of the people of Israel, the message of the prophets, and ultimately the redemptive story through Jesus Christ, then one may get a glimpse of Jesus' call to go beyond normative thinking and engage in a *beyond* mindset that coalesces around His message and His kingdom. It is a call to *think beyond* the embedded social-cultural mindset and participate in a call far greater and eternally fulfilling (see John 4:13).

In the first century A.D., it was believed that Samaritan women were unclean from the cradle. That is, that there was no way in which a Samaritan women could be called "acceptable or clean" (Kok, 2016, p. 2). Hence, interactions, particularly between Samaritans and Jews were to be avoided. Therefore, it is surprising to read that Jesus not only engages in a conversation with a Samaritan woman but seems to violate unspoken rules

in his interaction with this woman. So much so, that even the Samaritan woman articulates her concern toward Jesus' bold invitation to a conversation. To make matters worse, in a male dominated culture where woman had little freedom, this woman had many husbands and the husband she had at the moment was not her husband. Whether it was due to a promiscuous lifestyle or her mistreatment by men, "she was a marginal woman" (Kok, 2016, p. 3).

One would deduce that any level of participation from a woman, let alone a Samaritan woman, would be non-existent in a male dominated society where power distance—that is, the extent to which members of a society agree that power should be "stratified and concentrated on higher levels of an organization" (House et al., 2004, p. 12) favored men. Yet, Jesus is not concerned with cultural norms or gender biases and intends to engage the least of subjects to impact a region. Yukl (2013) has defined participative leadership as "involving leaders' use of decision procedures that allow other people such as subordinates to have some influence over decisions that will affect them" (p. 51), and Jesus intends to do just that.

The participative invitation Jesus makes to this woman is made on the onset of an unpredictable encounter. With an imperative, Jesus takes an authoritative tone, even as he puts himself in the role of a supplicant requesting hospitality for a basic need from a person with whom his people deny kinship. Therefore, he implies that he is rejecting the religious and familial division between these ethnic groups from the outset (Brown, 2015). For her part, the woman takes a strong tone and implicitly denies his request by questioning his actions based on these same long-standing divisions. "How is it that you, a Jew ask a drink of me, a woman of Samaria?" (v.9, NIV). Jesus responds in his typically metaphorical way with a reference to the gift of God and living water. "If you knew the gift of God, and who it is saying to you, give me a drink, you would have asked him, and he would have given you living water" (v.10, NIV). Understanding Jesus' message, could it be that Jesus is asking her to repent? No, not a remorseful, apologetic connotation. Not a direct invitation to turn-around from her potentially shameful ways. Instead, a shift in thinking that goes beyond what she has been accustomed to and an adaptation to a new offer, now that she has come in contact with someone who has "told [her] all things that [she] ever did" (John 4:28, NIV).

Unlike other miracles displayed throughout the Gospel of John, such as: the healing of a nobleman's son (Jn. 4:46–54); the healing of a man at

the pool of Bethesda (Jn. 5:1–15); the feeding of the 5000 (Jn. 6:1–14); the healing of a blind man (Jn. 9:1–12); and the raising of Lazarus from the dead (Jn. 11:38–44), this exchange between Jesus and the Samaritan woman is different. Jesus does not simply give a command. Jesus invites her to participate on a life-changing journey. The movement here is mutual and participative. The movement is not just a shift from misunderstanding to understanding or from a failure to recognize Jesus to a recognition of who Jesus is on the part of the woman, but it is also a movement toward the woman on Jesus' part as he moves past the typical expectations, misunderstandings, and distractions on the way to revealing himself to her (DeSilva, 2004).

There is a transformative, climactic turn-around that accentuates a participative engagement within Jesus' inclusion of the Samaritan woman, his request for water from her, and his offer of living water to her. Namely, that Jesus' inclusion of the Samaritan woman engages her, not only in a recognition of her own need for transformation and eternal hope but will also serve to engage her as a witness to her region. John's text makes it clear that people came to faith in Jesus because of *and* through the words of the Samaritan woman. Kok (2016) has posited that what is significant here to see is that the woman in John "becomes a missionary witness before the disciples of Jesus do so" (p. 3).

Interestingly, the Samaritan woman's participatory engagement in the process of personal witness serves as continuity to a historical backdrop of redemption. The scene opens as Jesus, tired from his journey, comes to rest in Sychar by Jacob's well at about midday (vv.5–6). Brown (2015) has suggested that by setting the scene in this way, John associates this encounter with the "Old Testament patriarchs in general and Jacob who becomes Israel, in particular" (p. 294). This is made evident as a sentiment the Samaritan relates to as she asks, "are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock" (v.12, ESV)? Although sharing the same historical backdrop, the two ethnic groups at the time had nothing else in common, including food, drink, and utensils (Brown, 2015). Nothing in common, that is, until Jesus, by engaging the woman via a participative leadership connectivity, includes her in a story line of redemption that spans the past, propels her to witness in the present, and secures her as part of his eternal lineage in future.

Conclusion

Based on empirical evidence by House et al. (2004), we know that expectations of charismatic and participative leadership are positively related to cultural values of performance-orientation, humane, and gender egalitarian, and negatively related to power distance values. These cultural values and associated expectations are critical for effective leadership (House et al., 2004, p. 506). Although contemporary in comparison to the historical analysis of the John 4 pericope, an analysis of the communicative engagement between Jesus and the Samaritan woman demonstrates the same dimensions of performance-orientation, humane orientation, and gender egalitarianism as highly rated dimensions of participative leadership.

One does not deduce from the text the future behavioral patterns of the Samaritan woman. However, one can observe a reciprocal behavior of participative leadership as the woman returns to her city and invites people to "come and see a man who told me everything I have ever done!" (v.30, NIV); and so, the cycle of participative inclusivity continues while anecdotally providing glimpses into the mind of leaders.

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Daily Leadership Strategies to Renew Your Mind

Daniel Sharma

Introduction

To refresh on the working definition of the mind interspersed throughout this text, introspect on the Biblical insight. "For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline" (New International Version, 1973/2011, 2 Tim. 1:7). In this context, the spirit is translated as the power by which a human thinks and decides (Strong's Word, 4151). "Do not conform to the pattern of this world but be transformed by the renewing of your mind" (NIV, 1973/2011, Rom 12:2). The text is clear that renewing of the mind is an imperative for the Christian leader. The first logical question then is why, with the follow-up question of how. Why is elaborated in the next two paragraphs but understand that it is possible to have a mind that does not understand as the Bible chastises along those lines. "But to this day the Lord has not given you a mind that understand or eyes that see or ears that hear" (NIV, 1973/2011, Deut. 29:4). How is elaborated in the Outer World, Inter World, and Inner World sections.

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With the rise of computers and the dawn of big data, society is well into the Information Age, where smartphones, cloud services, and social media are ubiquitous. With more applications and systems development, global cultures intersect, data accumulates, but data itself is not sufficient until the information is normalized. Information bombards individuals with discoveries, new environmental disasters, new ways of connecting with others, new ways of protecting self, and new future possibilities. Some product or idea is always on sale regardless of media platforms such as the Internet, radio, or books. This cacophony presents the difficult challenge for leaders to filter categories of information to find the pertinent. However, this is not sufficient for the leader because the leader must also decide on a course of action. For instance, there is currently an influx of video conferencing software, such as Google Meet, Microsoft Teams, Cisco WebEx, and Zoom, so the leader must decide which of these best meets their organizational needs as well as how to increase such adoption. Decision-making requires a prepared mind, and one way to prepare is to till the soil, to renew the mind daily.

Consider the Parable of the Sower of Matthew 13. If one uses the soil as a metaphor for the mind, then this passage provides one of four different states that one finds their mind in at any given moment. Jesus said that birds ate the seeds that fell on the path, seeds that fell on rocky soil grew but quickly died, other seeds fell among thorns and were choked out, while some fell on good soil. "But the seeds falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown" (NIV, 1973/2011, Matt 13:23). Elements such as unnecessary conflict, or information overload may limit the thinking capacity of a person, which can influence what they decide and how they act (Perdikaris et al., 2010). A prepared or renewed mind is one that produces results. This chapter is about daily renewing the mind, where this renewal process is intentional. It is not meant to be a complete list to take care of this matter ritually but offers a few incremental and deliberate efforts that one can take to renew their mind. Daily strategies for renewing the mind are not a self-help exercise but take inspiration from Acts 1:1–26, an exemplar passage from the Bible to renew the mind even during difficult situations.

Outer World

A person exists within a context, and there is an intersection between their inner and outer world. One must first understand the leader's Outer and Inner Worlds before recommending daily, especially given the barrage of information the leader is presented with on any given second of any given day, assuming that the litany of data is cleaned to provide information. The Outer World is broken into Environment, Organization, and Interactions because every person at any given time exists in at least one Environment, and understanding this Environment impacts success (Hatch, 2018). For instance, any manufacturer or service provider relies on a supply chain outside their organization, laws, policies that must be adhered to, and the flow of capital. In this context, the organization has a mission, and the leader is directly associated with that body of people. Individuals, groups, and organizations each have needs, which are fulfilled in part by the Environment (Morgan, 2006). Organizational Behavior in its Environment affects the leader in that organization. The third consideration for the Outer World is Interaction, from the leader to their organization to the Environment, and from the leader directly to the Environment. The leader needs to engage their employees with unscheduled conversations, allowing them to provide their solutions (Carter et al., 2013).

Environmental Factors

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Include economic forces, political forces, natural or artificial disasters, international trade agreements, and cultural diversity.
2. Thomspon's typology as long linked versus mediating versus intensive.
3. Jesus gave many proofs to the disciples about the Old Testament prophesies about the Messiah.
4. The disciples considered their historical and current situations in these post-resurrection actions.

The leader exists in an organization, and the organization exists in its Environment such that the Environment can influence the complexity

of any given situation. Since the Environment is in flux, this encourages the leader to adjust their daily renewal strategies to contend with the instability. For instance, Hatch (2018) specified that the Environment could be stockholders, owners, employees, regulators, investors, unions, suppliers, distributors, and customers. The Environment can also include economic forces, political forces, natural or artificial disasters, international trade agreements, and cultural diversity. There is a need to address cultural integrity and not merely limiting decisions to efficiency, economics, and legally acceptable (Roome & Louche, 2011). Cultural integrity is especially relevant in today's globally connected environment, where cultural behaviors and moral values might be starkly different. A simple cultural illustration is that business meetings in South Asia start with casual conversations over tea before moving to more meaty matters whereas this might not be a norm in the USA.

While it is good to understand different categories of items that make up the Environment and influence how a leader's mental renewal, how dynamic the Environment is also makes a difference (Prasad & Junni, 2016). Hatch (2018) defined Thomspon's typology as long linked versus mediating versus intensive. As the name implies, long-linked typology has a long chain of stakeholders, events, and start to finish can take much time. Industries such as manufacturing and fast food are examples of such because there is an entire process by which people eat Russet potatoes as McDonald's French Fries. Mediating typology is grounded in negotiation, as is the case in banking or real estate. Finally, an intensive typology uses highly specialized skills in a noticeably short period. Two such examples are construction and project management. Thus, Thompson's typology shows that the Environment can be differently dynamic depending on the industry, further compounded as these typologies intersect.

Reflecting on Acts 1 from an Environment perspective, Scripture records that Jesus appeared in many places after his resurrection, including Galilee and Jerusalem (Dörpinghaus, 2021). Acts records that he appeared many times over 40 days to talk about the Kingdom of God, and this itself would present different environments, even if the participants were primarily the eleven of the twelve he had chosen. As with any country, a rural place has a different feel from a metropolis; this seems a reasonable comparison between Galilee and Jerusalem. "Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?" (NIV, 1973/2011, Acts 1:6).

This is the first question that Luke recorded the disciples asking Jesus after being resurrected and forming part of the cultural backdrop to this pericope, making it essential to understand this fundamental impetus (Tiede, 1986). Not only was this prophesied by the Old Testament prophets as part of the restoration of Israel, but that this was a significant dialogue during the intertestamental period as well as the Jewish expectation of the Messiah during Jesus's lifetime. The question was posed after Jesus had given many proofs that he was the same Jesus that had been crucified, even while restoring the glory of Israel was paramount to the Jews of that time, making this a cultural answer that the disciples also sought. The disciples needed to actively think about the prophesy, and then to align their actions with the prophesy fulfilled.

Organizational Behavior

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Organizations are made of groups, and groups are made of people.
2. Individuals bring their behaviors to the group setting.
3. Every organization has a purpose.
4. Jesus reminded the disciples of the promised outpouring of the Spirit that would happen after Jesus ascended.

Organizations are groups of people such that the totality of their people's behaviors becomes the organization's Behavior. The leader needs to bear this in mind since the organization interacts with Environment and vice versa. Organizations, even in the same industry, can have different behaviors, such as behavioral differences between Microsoft and Apple, within each company and from a public perspective. Any organization and its groups influence the mental renewal strategies that the leader may implement. When individuals identify more strongly with their organization, they tend to be more ethical, where both ethics and organizational identification become expressions of Organizational Behavior (van Gils et al., 2017). Another expressed Behavior is reflexivity which requires time in a group setting to think about previous events to motivate a team to do better (Schippers et al., 2013). Since the Environment in which an

organization exists changes dynamically, this means that the organization also needs to change dynamically and how this organizational change happens also becomes significant. There are two facets of this behavioral element to consider: how the change is implemented internal to the organization and what image said organization projects to the public during this change since these two forms the interface between the organization and its Environment (Ravasi & Phillips, 2011). There is also the value proposition of exploration where specific mature industries may be slower to invent, whereas more recent industries may favor exploration much more. An interesting contrast is considering Thompson's typology mentioned above and considering how often new civil engineering innovations happen compared to that of Information Technology, for instance. As exploration yields more recent information, the organization must rethink a complex set of interdependencies, and this keeps growing it becomes harder to manage, thereby decreasing returns of exploration (Marino et al., 2015). How open an organization might be to an investigation, in which topic, and to what extent need is part of daily renewal helps balance what the organization needs with what the leader needs.

Every organization has a purpose, a mission, and this influences Organizational Behavior. Acts 1 showed that Jesus understood this and presented many proofs of being the real deal before the disciples came to believe. Yet, Jesus did not forget to anchor this new organization toward its mission, knowing that his time was short on this earth. "After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over forty days and spoke about the kingdom of God" (NIV, 1973/2011, Acts 1:3). In doing so, he reminded the disciples of who he was and the kingdom of God, all activities he had done many times with the disciples before his crucifixion (Wolff, 2019). Since any organization has a mission or purpose, individuals can rally around that mission to mutually satisfy organizational and individual needs. Jesus was aware that he would be taken away, so the disciples could no longer directly lean on him to lead this newborn organization. He pointed to the need to depend on God and the expected outpouring of the Spirit, which would empower the great commission that the disciples would lead (Keener, 2019). The outpouring of the Spirit ties back into, "For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline" (NIV, 1973/2011, 2 Tim. 1:7). The disciples thought and then acted on the great commission.

Interactions

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Humans connect with each other.
2. These interactions may be affected by leadership style.
3. Even after Jesus's crucifixion and Iscariot's death, the Believers still remained cohesive as they depended on their interactions.

Interactions form the third part of this Outer World as the leader connects beyond self. These connections happen at the organizational level as part of organizational identity. It occurs as part of groups that make up the organization because each team may have slightly different self-expression. How the leader connects with others on the team takes on additional meaning when the connection traverses the Outer World and the Inner World. One human connecting with another has extrinsic expression such as cordiality and intrinsic components such as what the person feels toward the other person. The following section addresses this second part. These interactions are affected by each person's own lives and experiences to date, increasing the possibility of criticality when at least some of the incidents are different (O'Brien, 2014). Leadership style influences the leader's engagement with their followers and the receptivity of the follower to certain styles. For instance, in passive management by exception, standards are set, and the manager essentially waits for the criteria to be broken before addressing the employee (Yahaya & Ebrahim, 2016). Treating employees with human dignity means acknowledging personhood versus just being a statistic (Caldwell & Ndalamba, 2017). Interaction expresses what each party of that enactment believes and defines some reality in the material world. Interactions network structure identifies types and depth of connections.

A quantum organization is flexible enough to take advantage of the flexibility and pace afforded by this network structure to where multi-directional communication and multi-skilled work in high trust (Madhoushi & Sazvar, 2016). Acts 1 exemplifies this because it talks about Jesus and focuses on the eleven disciples left; Iscariot had already died. They had trusted in Jesus's instruction to wait for him, and they waited together. Post-resurrection, they continued to act in this camaraderie, this level of trust with each other instead of disbanding, as the

Jewish elite might have expected. Scripture records that the group that waited for the outpouring of the Spirit included Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon, Judas the son of James, and Mary, the mother of Jesus. They waited together, and they prayed together. It is difficult to pray together unless one interacts with another or runs the risk of individuals praying different things about the same situation. Peter took on the mantle to start the work of the great commission by first addressing the twenty-some believers and coordinating the selection of Iscariot's replacement. In recording these events, Luke already connected Peter with the Palestinian Jews as Acts 2 begins the commission with the events of Pentecost, which had an ancillary audience from other cultures beyond Jews (Kucicki, 2019). After all, it is Peter who first addresses an audience once Jesus was taken up. "In those days Peter stood up among the believers (a group numbering about one hundred and twenty" (NIV, 1973/2011, Acts 1:15). Indeed, the believers were sharing their faith within Jerusalem and its surrounding communities until persecution encouraged them to travel through the greater Mediterranean region, bringing with it even greater exposure to different cultures (Dali, 2018). Even as the disciples shared their faith, even during persecution, sharing their faith was a continuous decision on the part of each Believer.

Inter World

The person's Outer and Inner Worlds are not discretely separate elements but are also connected with the Inter World. While several interconnects may exist between a person's Outer World and their Inner World, this chapter specifically addresses Relationships where the leader understands intrinsically about the various interactions they perform on any given day.

Relationship

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Relationship (sub-set of Inter World) forms a bridge between a person's Outer World and their Inner World.
2. Involves what a person thinks or feels about their connections to other peoples as well as what they perceive of the other party.

3. Peter used the loss of Judas to move the group forward in selecting Iscariot's replacement.

As mentioned in the previous section, the connection between two individuals crosses the boundary between the Outer World and the Inner World. The outer is the lived expression, and the inner is what the person thinks and feels about the connection. Therefore, Interaction is the lived expression, whereas the inner experience is the Relationship, only to bring clarity to the situation. How a person feels about a connection affects things like the depth of the association and its survivability. If the person feels they are coerced into specific situations, coercion is associated with laws, regulations, and practices (Wongthongchai & Saenchaiyathon, 2019). Coercion creates a mild distinction in professional circles where a person may opt to behave in mutually beneficial ways while still struggling internally with the mechanics of that connection, which may personality related. A person who prefers to avoid uncertainty is likely to lean on social norms, rituals, and bureaucracy to remove unpredictability (Javidan & Dastmalchian, 2009). A person who is unflustered by uncertainty is likely to break standards and practices. In this case, a ritual can be something as simple as how to show respect to another. Another aspect of Relationships is shared leadership, where the collective knowledge is leveraged (Afridi, 2013). The dissertation process at any university is one such example where the student is to be the expert in the chosen topic while leaning on the expertise of their dissertation committee to get the dissertation approved and submitted.

Of course, part of a Relationship is what a person feels or thinks about their connection and an intrinsic understanding of who the other person is and how they operate. Connection requires observing the context and the Environment within with this Relationship exists to interpret that connection, a case of meeting the customer where the customer is (Oster, 2011). The recording of Jesus's ascension becomes a pivotal point in this evolving story. The disciples would again lose him in being taken up, a standard method used by Hellenistic authors. After all, it connected the activities of the gods with humans while it strengthened the Relationship between peoples of similar ilk (Prince, 2016). And so, Jesus was taken up, which meant another expression of God toward those who witnessed the ascension. With the necessity of moving from the ascension to starting work on

the great commission, Peter showed his understanding of the customer in addressing the believers since he uses prose, poetry, and psalms to handle the harsh reality of the traitor, the traitor's death, and the seat that was now vacant (Whitlock, 2015). While it is interesting to note that Peter started as a Jewish fisherman, it is of greater import that he had an awareness of his culture, a sense of history, and Judaism, which he wove together as he addressed his fellow believers. "For," said Peter, "it is written in the Book of Psalms" (NIV, 1973/2011, Acts 1:20a). He had to address the double sorrow of losing the physical manifestation of Jesus again while dealing with the betrayal that would have traumatized this ostracized group. This pericope presents a prime example of active thought that Peter engaged in to encourage the brotherhood to move on.

Inner World

Spirituality, and Information Overload make the Inner World, where Spirituality is the alignment of personal values into a higher existence. Information Overload results from endless information that an over-worked mind must contend with, necessitating the needed renewal. The Outer World and the Inner World are complex in themselves, and this complexity is explored later in this chapter. But their intersection adds more complexity where the solution needs to be simple little activities; otherwise, the solution further compounds this problem. Just as the farmer must wait for the seed to germinate before there is any possi-bility of harvest, similarly, the leader needs to pause a little and think before pursuing any action. The leader needs reflexivity to understand their strengths and weaknesses (Poell et al., 2009). It is also possible that others may be dealing with a similar situation, so it makes sense to connect as this may engender camaraderie or trust. Those who are worthy of trust influence those who choose to trust them (Wollf, 2014). This exchange of trust can help leaders think through difficult situations. Finally, the idea of letting go because holding on to certain things can be more detrimental. If the leader feels wronged, then the leader must let go as the associated emotional trauma does not justify holding on (Campbell, 2017).

Spirituality

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Spirituality is about the values that a person holds dear, different from religion.
2. An employee can see the transcendent in the material.
3. The disciples went through a redemptive cycle of dark night (knowing that they were about to lose Jesus again) followed by a new dawn (of seeing him ascend).

Regardless of what a person's beliefs might be, Spirituality seems to be an inalienable part of life. "He has also set eternity in the human heart, yet no one can fathom what God has done from beginning to end" (NIV, 1973/2011, Eccl. 3:11b). Note that Spirituality is different from religion. Where religion delivers absolute realities, Spirituality deals what the values that one holds dear (Gupta et al., 2014). From a Christian perspective, this means distinguishing what a denomination may ascribe to or what a specific body of believers chooses to express. Still, the Christian individual has communication with God in sorting out their morals and ethics. Part of communication with God is about mistakes or sin where forgiveness is a pillar of Christian faith because redemption allows sinners to reform their ways (Coşgel & Miceli, 2018). Grace was made available through forgiveness because Jesus redeemed through his sacrifice, this understanding is a part of a person's Spirituality. When an organization provides for a person to express their Spirituality, this directly reflects how deeply engaged in their work the employees are (Van der Walt, 2018). In such a situation, the employee sees the transcendent in the mundane; they know that with each action they perform they worship their God. They understand that they must account with God their immoral or unethical behaviors.

Furthermore, redemption follows an arc with an awakening, a night, and new dawn (Benefiel, 2005). Awakening is when the person realizes that something is drastically wrong and that corrective action is needed. The night is the trial that the person goes through in discovering what it takes to make a situation right, and the dawn is the start of the awakening, the path of recovery. Having been schooled by Jesus for more than three years, the disciples still went through this redemptive cycle within Acts 1. "Then they gathered around him and asked him, "Lord,

are you at this time, going to restore the kingdom to Israel?" (NIV, 1973/2011, Acts 1: 6). Jesus's response cast out their avid hope of correction, but when they saw him ascend, things changed. This dawn came with God's grace and love as the disciples understood that Jesus' predictions were being fulfilled, so would be the outpouring of power prophesied by the Old Testament prophets (Rogers, 2013). Immediately followed was another awakening-dark night-dawn cycle as the group came to terms with the betrayal and death of one of their own. The necessity of choosing a replacement with the beginnings of the great commission was critical. "To take over this apostolic ministry, which Judas left to go where he belongs" (NIV, 1973/2011, Acts 1:25). A duality of pastorship and mission happened because while the disciples were still waiting for the outpouring, they were praying and preparing (Wheeler, 2015). Praying and preparing are both deliberate actions, not treated in a laissez faire method, meaning that it eluded to the thinking part of mind of the followers.

Information Overload

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Decision-making exists in complex situations.
2. This overload can affect mental health.
3. The disciples had to correctly interpret what they saw of the ascension to start the Great Commission later.

Life is difficult. It is difficult because, at any given time, a person must decide something based on information that is not fully understood while wrestling with the challenges of unknown unknowns. Decisions and the actions following decisions can carry a heavy load where a person may risk exhaustion. Information Overload happens internally to a person, even as the symptoms are external, some of which include absenteeism, tardiness, depression, anxiety, sleep problems, and muscle pain (Anjum et al., 2018). Many other mental health and physical health problems may arise, varying degrees of expression and disability even when a person enjoys their job. Exhaustion is the "feeling of not being able to more of oneself on an emotional level" (Sanchez-Gomez, & Breso, 2020). When a person

reaches such a mental state, this affects their output, affects their relationships with others, others might have to step in to make corrections or take over activities, and so left untreated, this can become contagious. Role assignments compound the problem where too many roles assigned to a one-person creates exhaustion, affecting the person's health and performance (Lan et al., 2019).

Whether the disciples realized it or not, they had a significant undertaking to execute the great commission, discounting the persecutions that would come their way. Jesus had just ascended, one of their own had betrayed, Spirit outpouring had not started, nor did they have any idea of when that would happen. Even as Jesus had appeared after his resurrection, he still taught them for 40 days before his ascension. The remaining disciples were indeed quite mentally and emotionally exhausted: "He was one of our number and shared in our ministry" (NIV, 1973/2011, Acts 1:17). Yet they were of one accord still, for they had waited together for Jesus to appear after the resurrection, and they prayed together in filling that vacant position. Having consensus formed a core part of their identity and a core part of their mission because staying together and praying is a common theme throughout the book of Acts (Evans, 2016). Men dressed in white mildly chastise them as they keep staring at the sky after Jesus' ascension. "Men of Galilee," they said, "why do you stand here looking into the sky?" (NIV, 1973/2011, Acts 1:11). One interpretation is that these believers had already spent too much time gawking at the sky. Witnessing this event was important, but how they interpreted the event was also relevant since he had also prophesied that he would return in the same manner at some point (Green, 2016). Correctly interpreting what the disciples saw required the disciples to first think about what they had just seen, which led to discrete actions afterward.

Daily Renewing the Mind

The mind is like the soil in the Parable of the Sower; it must be ready to receive what it must, process what it can, and produce the results needed. When the mind is beleaguered, it is not easy to be ready. The Outer World was described by the Environment, Organizational Behavior, and Interactions; the Inter World was limited to Relationships while the Inner World was Spirituality, and Information Overload. Intersection of the Outer World and the Inner World with the Inter World necessitates a daily renewal that is effective, grounded in Scripture, and simple enough

to ingrain into regular observance, something that does not compound into an overly complicated situation. The following section is partially inspired by: "After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper" (NIV, 1973/2011, 1 Kings 19:12).

Wait

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Wait, to increase understanding.
2. Allows of organic learning.
3. Allows for reflection. Jesus had ascended but so had Elijah even if the mechanics were different.

No matter how challenging a choice might be, at an oversimplistic level, the choice becomes binary; take action or not. Decision forestalls action, and the decision itself can be objectively made, subjectively so, or be a blend of the two, but this does not change an entire state of choice. When a person understands an organization's inner workings, they can make the correct choice (Bloodgood & Morrow, 2003). However, understanding this inner working often requires some effort investment, meaning that one must wait while putting in the effort because neither the choices nor the results are immediately apparent. This waiting allows the person to reflect on the situation, compare it to previous experience, and contrast it against faith, which builds critical thinking and leads to potential new paths that might not have been realized initially (O'Brien, 2014). Waiting is also applicable to dialogue when one chooses to wait and listen before responding to another. Waiting allows for organic learning through knowledge sharing, and this natural exchange of information stimulates perceptions around work and the meaning of life (Sorakraik-itikul & Siengthai, 2014). As individuals wait and participate in shared learning, this increases integrity within the group or organizational setting (Majchrzak et al., 2012).

Acts 1 shows quite a few waiting sessions: waiting for Christ to appear after the resurrection, of waiting on him to further learn about the kingdom, of waiting for him to ascend, of waiting on God to restore the

kingdom of Israel, of waiting to grieve the loss of Iscariot, of waiting in Jerusalem for the Spirit, of waiting to fill the vacant slot, and of waiting in prayer through this whole chapter. Considering all the rapidly happening events at this pivotal time, the believers waited a lot with prayer, joined with two other activities discussed later. While Jesus had often encouraged them to wait, this waiting was still a self-willed act meaning that it was mental and intentional. They did not have to wait, but in waiting, they also satisfied the will of God, so they chose to wait for whenever God decided to show up (Wall, 2013). Even the record of the ascension was waiting in progress. "After he said this, he was taken up before their very eyes, and a cloud hid him from their sight" (NIV, 1973/2011, Acts 1:9). While this ascension is interesting in how it happened, the other two points of interest are that God took Jesus and that this had occurred previously with Elijah. When the disciples reflected on this similarity, they remembered that as Elijah was taken up and God's power came on Elisha, that a similar thing would happen where Jesus was taken up, and the outpouring would happen (Rosen, 2016). Thus, the leader must sometimes intentionally decide to wait and weigh the situation before acting.

Connect

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Through similar purpose.
2. A group is more powerful than an individual.
3. Jesus connected with the disciples again after resurrection to teach them again in preparation for future work.
4. Connecting through prayer.

Waiting is not in idleness but with purpose and thought, part of the purpose is to connect with others with a similar purpose. Waiting is not about misery loving company but being of one mind and working toward an express goal to come together in purpose; one can encourage another. In this connectedness, one understands themselves better, has a nuanced understanding of the team, and a clearer affinity for the organization as organizational culture and individual Behavior align (Reid & Brentani, 2015). Such a connection not only strengthens resolve, but

knowledge sharing permits the possibility of sustainable practices (Freyer et al., 2018). Would the waiting described previously have been equally successful if the disciples had not come together to pray and wait? Unlikely because it is much harder to stop a team than it is to prevent a person. Every leader must deal with many problems. As similar individuals come together and share their expert knowledge, possibilities emerge. This meeting of the minds allows for focus areas since not every problem can (or should) be equally tackled. Exposure of these focus areas will enable techniques to deal with the problem as well as the means to measure the effectiveness of the methods ("Increasing the Effectiveness of Workplace Training Programs: The Merits of a Systematic Approach to their Design," 2018).

The disciples needed some help to get started on the path to the mission, and Christ served that purpose by teaching them again about the Kingdom of God for forty days (Moessner, 2011). This teaching is an example of shared learning as they dealt with the shifted dynamics of their fledgling organization. The leader's job is to hold the fears of their people, making it safe enough for people to confront the concerns while allowing for the fears to be shed (O'Donnell-Long, 2015). Managing fear is healthy for the leader and their followers because fear tends to paralyze them. It is not for the leader to hold all fear but allow such confrontation. However, leaders are also human, and they have their fears making it essential to connect with their peers to mitigate fear. Acts 1 mentions one hundred and twenty-some believers, which is impressive considering their leader had just been crucified, and they were still very much the minority, so while they waited, they prayed and connected. "They all joined together constantly in prayer" (NIV, 1972/2011, Acts 1:14a). Through waiting and connecting, all disciples, regardless of age, gender, or social class, received the Spirit simultaneously, as recorded in Acts 2 (Grey, 2017). This connectedness is an active engagement, something that each person must actively decide to do and then to participate.

Let Go

Key Takeaways from This Section
The following key statements briefly describe this section:

1. Letting go is intentional.
2. Let go of the unnecessary.

3. Iscariot was let go, and Matthias instilled, also a contrast to the James' martyrdom.

Considering the battery of information that a leader gets consistently, part of daily renewing the mind is deciding what things to let go of. As complex as the human mind is, it is still limited. Choosing to let go means intentionally holding on to what is more important. Letting go becomes a part of unique accountability in this complex situation because of the absence of a strict cause and effect relationship, with an introduction to unpredictability where the accountability is not about certain decisions but accountability toward stakeholders with whom existing connections exist (Painter-Morland & Deslandes, 2017). As one lets go of the unnecessary and holds on to the necessary, it allows for deeper thinking where one can be intentionally aware of what is happening. This flow of experiences can lead to connected ideas and experiences that would not have formed if the mind were preoccupied with the unnecessary (van Droffelaar & Jacobs, 2017). The willingness to let go is essential because it allows the leader to be their authentic self, to freely discover and express the meaningful and the ethical (Algera & Lips-Wiersma, 2012). In turn, the leader can align their words and actions to show their actual values as an expression of behavioral transparency (Bakari et al., 2019).

Peter encouraged the disciples to let go of Iscariot and appoint one to fill that vacant slot. "For," said Peter, "it is written in the Book of Psalms: "May his place be deserted; let there be no one to dwell in it" and "May another take his place of leadership" (NIV, 1973/2011). While this seems an apparent contradiction, this juxtaposition addressed two scenarios where the field of blood that Iscariot had suicided in remained desolate as it became a cemetery and where the twelfth position was still open because Jesus had initially chosen twelve people (Novick, 2010). He also sets the criteria for the selection process. Casting lots selected Matthias Filling this slot is different from when James died in Acts 12:12 because James had died still fulfilling the mission, so the position was secure. In contrast, Iscariot died through suicide after he betrayed Jesus (Oropeza, 2010). Peter did not make a similar case after the death of James. Thus, letting go is intentional since Iscariot was released for his infamy, but James was honored for his martyrdom.

Summary

The working definition of the mind in this chapter is that the mind is that part of the human that thinks, reasons, and decides. Renewing the mind is a Biblical imperative and thus a necessity for every Christian. However, it is fundamental specifically for the Christian leader as the ramifications can be much more. This chapter dealt with the constructs of the Outer World, the Inter World, and the Inner World.

Information bombards any person from many areas of life. It is imperative that the leader practices strategies for daily renewing the mind. This chapter covers the three Worlds and some activities for this renewal. This chapter referenced Acts 1:1–26 as a pericope because it illustrates the first significant difficulty of the disciples, and the passage provides many examples of mundane yet powerful activities for actively renewing the mind. The Bible is foundational to this renewal process as a source of inspiration for mental renewal. The outer and inner world juxtaposition differentiates how factors outside a person can influence a person versus what this person thinks and believes about themselves. The Outer World is categorized into Environment, Organizational Behavior, and Interactions, the Inter World is Relationships, while the Inner World is Spirituality, and Information Overload. The daily strategies for renewing the mind include Waiting, Connecting with Others, and Letting Go. Figure 1 captures the essence of this chapter.

Fig. 1   Daily Strategies to Renew the Mind

The Environment is a constantly changing dynamic with many different players such as stockholders, owners, employees, regulators, and customers. It has cultural diversity and integrity attributes because individuals have specific cultural identities, as do organizations. Thompson's long-linked, mediating, and intensive typologies illustrated how different industries are varied, and when these industries intersect increases the fluidity of the Environment. Jesus appeared in many different times and places to connect with the disciples and the cultural awareness of the disciples of asking about the restoration of the kingdom of Israel. Organizational Behavior covered identifying with an organization increased ethical Behavior, whether an organization allowed for reflexivity or not, implementation of internal changes versus the image projected into public space, and whether an organization encouraged exploration. Jesus helped manage this Behavior by meeting with the disciples many times over 40 days and talking with them about the Kingdom of God, a topic he often spoke about pre-crucifixion and added some stability to a chaotic situation. This chapter discussed Interaction as the outward expression of the connection between two individuals where interactions were affected by lived experiences, management styles, treatment of human dignity, and network flexibility. The Bible revealed interactions in how the disciples waited and prayed together and how Peter started his connections with the Palestinian Jews.

Relationships (what a person thinks and feels about their connection with another) can have legitimate coercion through laws, regulations, and practices, but these can potentially have gray areas or illegality. The Relationship is also affected by behaviors such as uncertainty avoidance, shared leadership that encourages knowledge of the collective, and understanding the customer's needs in where they are. Peter shows this by using prose, poetry, and psalms to speak with the body of believers. Spirituality is about the intimate connection between God and a person, the Christian necessity of redemption, and that such people have a greater organizational affinity with higher output. The disciples went through their awakening, night, and new dawn several times within Acts 1, especially witnessing the ascension and the expectation of the overflow of God's power soon. Considering the Environment, Organizational Behavior, Interactions, Relationship, and Spirituality can all add complexity that creates Information Overload within a person. Absenteeism, mental problems often characterize this, and physical problems since the person cannot give themselves more fully to the situation. Assigning too many

roles to a problem adds to this issue. The disciples had their Information Overload with the appearances of Jesus, additional instructions, and witnessing the ascension. They ended up staring at the sky until two men in white mildly chastised them.

Three simple activities were recommended, together with the Bible, for daily renewing the mind. The necessity to wait so that choices are appropriately understood, using this time to reflect and how activities tie into the meaning of life and waiting is a self-willed act. The second activity is to connect with others in a similar situation because it allows for closer alignment between organizational culture and individual Behavior, establishing sustainable practices through knowledge sharing, and finding new ways to attempt complex problems. The disciples chose to connect with others in prayer as they chose Matthias and as they continued to wait on the outpouring of the Spirit. Finally, intentionally letting go because not all things are worth holding on to; intentionally letting go changes how accountability is practiced, allows the mind to focus on the important, and encourages behavioral transparency. Peter was selective in letting go as he had a case for Iscariot's replacement but not for James later.

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A Christian Leader's Mindset of Discipleship

Donald K. Egle

Introduction

Leadership always has an outcome. Within organizations, leadership and legacy are often pursued with great veracity. However, not all leadership is done well nor equal in the eyes of others, and legacies are at the mercy of individual actions. Clearly, there is sweeping recognition of the importance of strong leadership and the impact it has in industry and culture. If so many facets of our life are influenced by the quality of leadership, then why do so many fail at leading? Is it possible that strong leadership is largely dependent on our ability to prepare others to lead? What if the transformative elements of leadership legacy are a result of a multiplying effect that duplicates the efforts of one into the impact of many?

A leader's mindset determines the application of diverse aspects of leadership. The mindset of a leader influences the motivation for leading, philosophical approaches, practical implementation, and an enduring engagement with other people (Leaf, 2013; Martinez, 2022). Often,

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organizations prompt individuals in leadership positions to identify their replacement. For some individuals, this is an impossible request. To successfully identify a replacement, the individual in a leadership position must possess a humble and confident mindset. A mindset that is focused on the proper preparation of others instead of selfish self-preservation. This is further described in Ephesians 4:22–24,

> That, in reference to your former way of life, you are to rid yourselves of the old self, which is being corrupted in accordance with the lusts of deceit, and that you are to be renewed in the spirit of your minds, and to put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

For others, identifying a replacement is impossible because no one has been developed to step into an elevated role. This challenging task may just be a common result of a misguided organizational culture. Regardless of the reasons, leaders have the responsibility to build a positive future through the preparation of others.

This chapter explores the importance of leadership development through the lens of discipleship and mentorship and the return on investment this leadership dimension provides for organizations and future leaders. As a result, there is a multiplier that ripples throughout organizations and duplicates the efforts of strong, courageous, compassionate, and selfless leaders.

DISCIPLESHIP

The concept of discipleship is often associated with the teachings and life of Jesus Christ. This is displayed most prominently through the lives of the disciples. However, the concept of discipleship has evolved over the centuries to more broadly incorporate teachings and followership of many different types of individuals, movements, and industries. As a noun, the Oxford Learner's Dictionary defines the root word *disciple* as "a person who believes in and follows the teachings of a religious or political leader." Therefore, the word discipleship refers to the more active process of creating disciples. The active nature of discipleship and the connection to the leader's mindset is further reflected in Hebrews 4:12 (New American Standard, 1971/1995),

For the word of God is living and active and sharper than any two-edged sword, even penetrating as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

The Bible establishes the foundational basis of this leadership principle of discipleship. Discipleship remains integral to the Great Commission given to us by Jesus Christ and outlined in Matt 28:18–20,

All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.

There are several key lessons about discipleship contained in the Great Commission. The first lesson is that discipleship requires an inspirational vision or charge that aligns and rallies others around a common mission. The second lesson is that discipleship is an active process. Jesus emphasizes that disciples are made and that others have a responsibility to actively engage in the process of making disciples. The third lesson is that disciples can be made. Disciples are a result of intentionality and a process that can be cultivated to create and build. This should provide all of us great hope and encouragement. The fourth lesson is that discipleship is a designed process that requires key decisions, actions, and behaviors. This also underscores the important instructions of those conducting the discipleship. The fifth lesson is that discipleship is not accomplished in isolation. No one should be left alone to figure out the true meaning of discipleship and the impact of being discipled. Just as Jesus emphasized discipleship in the Great Commission for the sake of the Gospel message, the same underlying principles provide us a framework to inform, shape, and influence the Christian leader's mindset related to discipleship and the investment in others (Leaf, 2013; Martinez, 2022).

The research literature focuses on the concept of discipleship by presenting two defined tracks. The first defined track is discipleship in the context of religious following. More specifically, the discipleship process of building up followers of Jesus Christ. The second defined track is

discipleship in the context of organizations, leadership, and the investment in people. Based on an initial review of the established literature in both defined tracks, significantly more attention is given to the role of discipleship in the process of spiritual formation. In fact, much of the organizational literature related to this and related topics deals more directly with the process of mentorship. The process of mentorship and the distinguishable differences are outlined in the following section of this chapter.

As earlier described, the process of discipleship is intentional and includes key process elements. This intentional process of building disciples must also account for and respond to the diverse needs of individuals. In other words, the charge and stated outcomes remain unchanged but the integral steps must incorporate elements of agile navigation to help others grow. Francis et al. (2020) studied Christian teenagers and identified key factors that influenced discipleship development that included personal, psychological, and contextual. As a result, Francis et al. concluded that there are four spiritual "discipleship pathways (group activities, individual experiences, church worship, and public engagement), and two indices of Christian growth (depth of discipleship and strength of vocation)" (p. 563).

Cox and Peck (2018) point out the breadth and depth of the concept of discipleship throughout the Bible and refer to Matthew 28 as a leading example of the impact of discipleship in every facet of our lives. Included in their study, Cox and Peck provide a contextual framework for the role of Christian education and discipleship. More specifically, Cox and Peck state that "Only discipleship formation equips for the eternal transcendent issue of life" (p. 243). The discipleship process is further articulated by Burggraff's (2015) study related to discipleship curriculum in the church. Burggraff states that "Discipleship is the process of learning the Scriptures, internalizing them to shape one's belief system, and then applying them to change one's life" (p. 397). Burggraff emphasizes the necessary process of developing "curriculum that accurately and systematically teaches believers how to be a true disciple of Christ" (p. 397).

The process of discipleship is a two-step process that requires one to follow Jesus Christ and actively engage in the process of preparing others to live, act, and behave in similar ways (Porter, 2019). Porter emphasizes the significance and the imperative nature of understanding the true meaning of being a follower of Jesus Christ which then enables individuals to steward the discipleship charge. Discipleship requires both

understanding and stewardship but for discipleship to flourish, churches and leaders are confronted with many competing factors for people's time and attention. As much as we would like to think that discipleship is a natural and organic process for the life of the Christian, it is unfortunately not that simple. Spiritual growth should be an immediate and sustained outcome of believing in and following Jesus Christ. However, the discipleship process requires the willingness to prepare which we discussed previously, and it requires a willingness on the part of others to be discipled. Now back to the competing interests, Williams (2015) studied the potential integration of social media into the discipleship process while also outlining the dangers of the misuse of this technology. Williams emphasizes that social media is a tool to connect with others but is also a technological machine that generates conflicting noise in the life of those primed for discipleship. The point in this example is not about social media but instead highlights the discernment and active pursuit of others with an intentional process to guide and prepare others for all aspects of life.

These competing life interests also underscore the importance and profound value in relationships. Hudson (2019) presents the case for the meaning of "authentic Christ-following" by emphasizing the degree in which Christians develop and mature in their "compassionate caring validated by the way Christians care and value the ones closest to them" (p. 112). Although Hudson provides an important baseline for the true and authentic expression of the Christian life, it is only half of the equation. In fact, the equational portion emphasized by Hudson only flourishes if the terms of the first portion of the equation are met which seems to be indirectly inferred by Hudson. One must believe, love, and follow Jesus Christ. Only then can one prepare others to love God and to love others. This is further supported by the work of Steibel and Bergen (2019) in which they state that "If we are to form people in the ways of Christ, we ourselves must become Christ's followers in all aspects of our personhood: thoughts/mind, feelings/emotions, will/heart/spirit/body/social dimension, and soul" (p. 47).

Why is discipleship important? Well, Niemandt (2016) defines discipleship as the process of "participating in the Triune God's life-giving mission and as being on a journey towards flourishing life" (p. 1). This God-given mission and Gospel message is filled with "joy, good news, and life in fullness" (Niemandt, p. 1). Niemandt concludes by stating that discipleship is "costly and radical" and is a "life of generosity and service,

where the true disciple delights in justice, gives generously, and cares for the weak" (p. 1). In many respects, this perspective on spiritual discipleship provides us key insights into the importance of the Christian leader's mindset on discipleship of others for the purpose of strong leadership development (Leaf, 2013; Martinez, 2022). Discipleship is the process in which others are prepared to carry on the engaged and impactful work. Therefore, if discipleship is a journey of preparation that is mission aligned, then leaders must embrace a mindset of leadership preparation. Embedded within the leadership preparation process is where much of the organizational research literature focuses on mentorship.

Mentorship

Mentorship is the process of guiding. If mentorship is the process of guiding, then what is the difference between discipleship and mentorship? Truly, this is not semantics, word games, or splitting hairs. It is not a case for the interchangeable usage of discipleship and mentorship. If fact, much of the established research literature related to leadership mentorship and development in organizational contexts incorporates certain discipleship principles while also distinguishing from mentorship. The literature presents two tracks. The first track is the world's definition of discipleship by presenting it as leadership development. More about that later. The second track is the distinguishing usage of mentorship. The Oxford Learner's Dictionary defines mentorship as the "advice and help provided by a mentor to a less experienced person over a period of time, especially as part of a formal program in a company, university." In other words, mentorship is the process of guiding less experienced individuals through the challenges and opportunities of life and work.

In some respects, the act of mentorship is far more transactional than transformational. For example, in a study about mentorship engagement, Sampson and St. James (2012) emphasize the importance and use cases for organizations to actively utilize mentorship arrangements with employees for the purpose of employee engagement, feedback mechanisms, and collaboration. Although this is meaningful work, it is also presented as a tool in the organizational toolbox to transact a particular outcome. Another example of the transactional nature of mentorship in organizational contexts is presented by Scheck McAlearney (2005) and outlines key findings that include the integration of employee mentorship programs for upward mobility.

In studying varying leadership approaches, workplaces, and job stress, Sosik and Godshalk (2000) suggest that mentorship programs in organizational contexts can mitigate many of the employee-related issues connected to stress. Again, another example of mentorship applied to specific transactional outcomes. The use of mentorship within organizational settings also extends beyond the workplace. Mao et al. (2016) found that mentorship programs are used and proven to develop important skillsets among employees related to individual learning development and family interactions. These examples are not intended to minimize the impact of mentorship nor criticize the practical use cases for mentorship. Instead, it highlights how the literature defines and segments the use of mentorship. Which brings us to the second aspect of the literature which is mentorship within the context of leadership development.

Organizations often integrate the function of mentorship within the larger leadership development initiatives. Solansky (2010) studied the assessment and impact of leadership development and mentoring and found that "mentees open up when mentors focus more on coaching and less on compliance and when mentors initiate personal contact with the mentees more often" (p. 675). In other words, the guidance and relationships provided in the mentorship and leadership development process are more influential on the individual than the purely transactional elements of organizational bureaucracy. In studying the impact of mentorship on leader efficacy, Lester et al. (2011) concluded that personalized and individualized mentorship arrangements more positively influenced the development of a mentee's leadership efficacy and outpaced programs in larger group settings. This study underscores the role of mentorship but connects the process and results to tasks or outcomes.

Formal mentorship arrangements contribute to varying employment needs within the workspace. These formal arrangements can be conducted internal to the organizational structure or external to non-management arrangements. Regardless, employees receive mentorship benefit from these types of programs. For example, Scandura and Williams (2004) found that internal and supervisory facilitated mentorship programs resulted in more significant organizational career improvements and overall trajectory preparation. Scandura and Williams also found that mentorship arrangement with someone external or outside the organizational reporting structure resulted in a more uplifting experience and improved commitment to the meaningful work.

Mentorship also finds its proper place in other organizational forms. For example, Bendickson et al. (2020) studied the impact of mentorship arrangements between graduate and undergraduate students related to entrepreneurial business plan competitions and presentation. The researchers found that both parties benefited from the mentorship arrangement and underscored the guidance necessary for success. What if the Christian leader's mindset of discipleship was focused on the preparation for God's call and mentorship was used as a guide to assist others to navigate the ups and downs of life? How then do we evaluate the return on investment related to leadership development?

Return on Investment

What is return on investment related to leadership development? Is it possible? Can it be measured? These questions along with many others explore a growing gap in leadership development. Is it possible that the growing gap is the misalignment between purpose driven discipleship and the tactical guidance of mentorship? Archer (2013) presents a case that supports the concept of return on investment related to leadership development but qualifies this conclusion based on the alignment of measurable core business and operational factors. In other words, leadership development provides a return on investment only if the return directly aligns with business outcomes. In no way is it suggested that these types of leadership investments should avoid alignment with business outcomes. However, does this not miss the true essence of leadership?

Organizations are presented with investment decisions as a part of daily organizational life. As a result, leadership investment is often viewed through that same lens of financial return (Avolio et al., 2010). In studying this topic further, Avolio et al. present that many of the cases studied present positive investment return but point out that there are examples where an "organization invests in all employees through a leadership development program because it is the *right thing to do* or for outcomes not measurable in terms of financial returns" (p. 643). The researchers extend this perspective further by stating that "organizational leaders might make this investment even when RODI results suggest a poor return as it may enhance employee retention, or the firm's image, making it easier to recruit top talent" (p. 643).

Returns on leadership development initiatives are possible when given the proper scope, expectations, and investment (Ashley-Timms, 2012).

The more significant question may revolve around the steps necessary for organizations to build leadership development programs that are positioned to succeed. At the core of any successful leadership development program is a laser focus on the people. According to Peters et al. (2011), "businesses must help supervisors at all levels see themselves as stewards of the company's investments in its people" and as a result, companies "embrace a leader-as-teacher philosophy" (p. 108).

As part of the leadership development design process, Elden and Durand (2010) identify five key elements required for successful leadership development return on investment and include design thinking, hands-on learning and application, relationship-based learning, formalized development experiences with supervisors, and individualized and customized experiences in small cohorts. Nur Naha Abu Mansor (2010) aligns leadership development programs with the underlying interest of organizations in placing the "most talented leaders in the right spots at the right time, responding to business opportunities, most companies are finding it difficult to attract and retain good people" (p. 226). Throughout the literature, leadership development programs offer great potential but can create significant damage and loss if implemented incorrectly. In a study using computer modeling, Richard et al. (2014) found that the "potential gains from effective leadership development are greater than previously estimated but potential losses from poorly executed leadership development are also larger than previously estimated" (p. 1054).

There are many other examples of core principles of leadership development programming. The larger question focuses on the impact and results of the investment. Why do leadership development programs matter? Ellehuus (2011) studied this question and points to numerous factors including the "mounting leadership challenges" facing our world (p. 38). Furthermore, Ellehuus stresses that even despite these leadership challenges, "organizations' ability to create a pipeline of ready, future leaders is being impaired further as many high-potential employees have become increasingly disengaged during" due to economic factors (p. 38). The Christian leader's mindset must focus on the leadership development process as a pipeline for future leaders which has lasting multigenerational impact (Leaf, 2013; Martinez, 2022).

LEGACY

Legacy. It is a powerful word that presents a collection of decisions, choices, actions, among many other attributes that represents someone's life. Legacy extends far beyond lived experiences and professional careers and deals directly with what a person leaves behind. This is a fascinating life question to contemplate. When reflecting on one's legacy, were lives positively impacted, was it a life well-lived out of obedience to God's call, and did it have an eternal impact for the Kingdom of God?

Leadership legacies are defined in different ways based on the leadership context. For example, there is a plethora of documents, research, and articles capturing the leadership of former Chairman and CEO of General Electric, Jack Welch. Based on an empirical analysis of presentation commentary from Welch, Kornik (2006) found that Welch embraced the

> value of leadership development, the value of an inclusive leadership style, the need for leaders to maintain their own learning, the need to appraise the performance of an employee each time they get a pay increase, the value of rewarding employees and celebrating their success, and the importance of leaders being open about plans for change. (p. 1)

Magnusen (1995) explored the topic of leadership legacy and researched several large corporate leadership constructs. Although Magnusen's study was published in 1995, the concluding point related to the legacy of the broader discipline of leadership is applicable. Magnusen states that "Our present legacy of leadership stands ready to be enriched" (p. 6). This enrichment process refers to the transition and advancement of executive leadership within the twenty-first-century workplace. More importantly, as Christian leaders pursuing a leadership mindset of discipleship, what are the key action items to lead from a Christian perspective and leave a legacy?

In studying the leadership legacy of the Apostle Paul, Whittington et al. (2005) present the case that "Paul's leadership approach are his motives and methods, and the consistency between them. Furthermore, through followers' perceptions of the legitimacy of a legacy leader, their lives are forever changed so that they may perpetuate the process" (p. 763). In an in-depth framework of Paul's approach to leadership legacy, Whittington et al. concluded that there are 10 attributes of legacy leadership.

The first attribute is that legacy leadership is "worthy of imitation" (p. 754). This attribute is referencing the value and impact of modeling this approach to leading. The second attribute is that legacy leadership possesses "boldness amid opposition" (p. 754). This speaks to the leadership courage to stand for what is right even if that results in standing alone. The third attribute is that legacy leadership has a "pure motive" (p. 754). This primarily addresses the selfless motivations of leaders. The fourth attribute is that legacy leadership "influences without asserting authority" (p. 754). In other words, this is a leadership approach that avoids top-down leadership thinking. The fifth attribute is that legacy leadership is "affectionate and emotional" (p. 754). Legacy leadership expresses the care of others and is genuine in the emotional requirements to lead successfully.

Continuing the overview of attributes, the sixth attribute is that legacy leadership is "vulnerable and transparent" (p. 754). Another way to describe this attribute is that the leader is human and values honesty. The seventh attribute is that legacy leadership is "authentic and sincere" (p. 754). Individuals want to follow and learn from a leader that is real and genuine. The eighth attribute is that legacy leadership is "active, not passive" (p. 754). At the core of this attribute is the leader's willingness to participate and engage with others. The ninth attribute is that legacy leadership is "follower-centered, not self-centered" (p. 754). This attribute is closely connected to the third attribute of pure motivations. The leader places the needs of others above their own. The tenth and final attribute is that legacy leadership measures success by "changed lives" (p. 754). Whittington et al. conclude by positioning the extent of changed lives as the "real measure of leader effectiveness" (p. 754).

Summary

Leadership carries an incredible responsibility. It is a responsibility to serve others in ways that meet their needs while also preparing others to impact their sphere of influence in similar ways. The true test of leadership legacy is the degree of sustained impact made that is replicated in the development of others. God calls us to lead through obedience and to make disciples in every facet of life. This is for the purpose of loving God and loving others.

As much as the organizational environments discuss leadership, leadership development, and leadership mentorship, it is the authentic process

of discipling others to live, lead, and serve in an eternally focused way. This is further reflected in Romans 8:6 "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace." This form of leadership legacy seems to be in short supply within our world. As part of developing future leaders and fully realizing the significance of Christian leadership, individuals must embrace and steward this incredible responsibility.

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Guidance from God's Principles for Leaders to Cultivate a Spiritually and Mentally Aligned Culture

Priscilla J. DuBose

INTRODUCTION

The human mind processes the environment within which an individual lives and unravels the sensual inputs, creates a rational and emotion assumption from all the sensory bits to form a logic-based action (Leaf, 2013). Leaf asserts that "God has not given us a spirit of timidity, but of discipline, love, and power" according to the New American Standard Bible, 2011, 2 Timothy 1:7. As per the Greek the word "pneuma" could represent how a spirit possessed and it can be defined as the rational spirit, the power that human beings decide, thinks, or feels (Diffey, 2019). Leaf also analyzes Proverbs 23:7 in the New American Standard Bible which says that as an individual thinks in their hearts, so are they. The Hebrew Sha'ar translates "think" as the act of splitting out, reasoning out, reckoning, estimating, and calculating. Romans 12:3 states do not be conformed to the things of the world but be renewed by changing your mind and thoughts so that you shall prove the actual will of God

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that which is perfect, good, and acceptable. The idea from Romans 12:2 affirms the concept regarding mental processes provided by Leaf (2013). The term "metanoia" refers to the change of mind and repentance, therefore, we can identify the leaders mind should align to God's teachings (Diffey, 2019).

Spiritual and mental maturity should always be a priority for the Christian Community. Therefore, it is essential to reflect on how we serve God and interact with other people in our lives. Spiritual maturity, as such, defines a Christian's beliefs and actions. As Jesus stated, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me" (NSAB, 2020, Mark 8:34). Spiritual maturity is essential as it enables Christians to reflect the nature of God's words, as found in the Bible. It is an honor and privilege for every Christian to understand God's terms (principles) and use them as guidance in their everyday life. Blackaby and Blackaby (2011) state that it is always a challenge to build an aligned team or culture with the same Christian. Developing a culture that surrounds us and helps us spiritually and mentally that strengthens our relationship with our peers, family, and other members of society is vital in our lives as Christians.

Jesus is the one true God because He is the creator of Heaven and earth; therefore, we should walk beside Him in our day-to-day activities (Pal, 2017). In most scriptures found in the Bible, seeking after God is a characteristic of every person converted to or already practicing Christianity. Therefore, the spiritual culture is cultivated through an ongoing mindset, desire, and practicing the lifestyle of knowing, loving, and following God. As we seek God, He draws closer to us too. In 2 Chronicles 15:2, prophet Azariah said to King Asa that "…if you seek Him, He will let you find Him; but if you abandon Him, He will abandon you" (NASB, 2020). Therefore, the scripture implies that the first step of cultivating a spiritual relationship is to seek God by ensuring that one's life aligns with God's principles.

Cultivating a spiritual relationship with God begins with seeking Him. In the Bible, the Almighty provides an opportunity for Christians to grow closer to Him. The Bible clearly states that "they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each of us;" (NASB, Acts 17:27). He is already with us, but man's sinful nature is the barrier between us and His glory. Therefore, to initiate the spiritual relationship with Him, God calls us to seek Him first before anything. Truly the Sovereign God offers Christians a chance and the

power of choice to make the desired decisions. However, these decisions have consequences, and thus, seeking salvation is a personal matter. Even the most well-known verse—John 3:16—informs us of His greater love and empathy for man. Giving His only son Jesus Christ, the Almighty sought to offer a way for believers to turn away from the world's evils. Moreover, He offers the reward of "everlasting life." Man's decisions determine his worth before Him. The rewards come with the condition that proves God wants believers to seek Him first. As written in the Bible, "But seek first His kingdom and His righteousness, and all these things will be added to you" (NASB, Matthew 6:33). It is the responsibility of believers to seek His presence first. Man disobeyed God, and when we wrong someone, we first apologize. Salvation rests based on acknowledging that Christians identify with Jesus in His death, burial, and resurrection.

God is also omnipresent, meaning that He is everywhere. However, the scriptures also claim that He seeks people or groups in extraordinary ways, especially when they need Him the most. As such, Christians should seek after the very presence of God in their lives, as individuals or as groups, as it will enable His presence to be on earth as it is in heaven. As such, this chapter will discuss how God's people are called to follow His principles, cultivate their spiritual and mental culture, fervently and frequently pray, read and understand the Bible, repent, be obedient, and persevere. The principles refer to the activities of God's people that aim at attracting His supernatural presence. Christians should embrace the perception that God is sovereign and should not be deterred by how He reigns over all lands on earth and demands respect, but should, on the contrary, seek Him every day of their lives (Tessieri, 2016). However, to seek him, non-Christians should repent their sins and believe the good news found in the Bible to become Christians and live according to their spiritual culture.

Vision

Vision has always been considered a significant aspect of leadership in the Christian faith. It refers to leaders' abilities to contemplate and form plans that will be useful in future while ensuring that others understand those plans (Coers, 2018). As such, this section discusses and provides valuable insights on the following;

- In the current Christian literature, the vision has been consistently referred to as the key to effective leadership in society, which is crucial in nurturing unity among the people.
- To also see a desirable future, God stimulates the people's imaginations.
- God's people should be persuasive and exciting to other people when sharing their visions so that they may be deemed as being trustworthy.

Vision as a Significant Aspect of Leadership in the Christian Faith

Minatrea (2012) argues that the Holy Trinity represents the three Persons of God. He is one but exists in three coeternal prosopon. More often than not, current leaders have a vivid picture of describing what the future holds without necessarily having an outline of the plan, letting other people who depend on them sort out the steps toward the vision. The mind and thoughts should connect to leadership since leaders are meant to lead their followers toward the right moral direction. Proverbs 11:14 in NAS affirms that where there lacks guidance, the people fall. On the other hand, people are safe within the guidance of the counselors. Therefore, leaders ought to critically think and identify the right course of action for the people to follow. In the scriptures, the word vision is often used to describe an encounter with the Lord, where he provides revelations, especially in dreams (NASB, Numbers 12:6). In the current Christian literature, the vision has been consistently referred to as the key to effective leadership in society, crucial in nurturing unity among the people. With the combination of a shared sense of direction in society and the biblical notion of a vision, it is apparent that the overall development will be centered on a hybrid version in the form of leadership vision (Clinton, 2018). The leadership vision can be described as a context of a better future of a group or individuals informed by the Bible's principles and supplemented through direct communication with God. Therefore, during the time of prayer reflection, God's people are able to identify and recognize these visionary insights. Helland and Hjalmarson (2012) assert that as Christians walk on the path of Jesus, the power of the spirit will enable them to live a fulfilled life. They must cultivate a culture following spiritual and mental principles so that they lead by example and persuasion, making their leadership feasible and substantial. Visions from God are also gifts provided with His discretion and come to God's people in

the context of their routine practices that include Bible study sessions, their prayer, and their reflection about a group or specific people. To also see a desirable future, God stimulates the people's imaginations.

Moreover, in encouraging a spirit of Christian cultural growth, people need to surround themselves with other morally grounded visionaries. They may not agree or like them, but they may find out that listening to them increases their thinking capacity and encourages positive growth in their cognitive behaviors. Regardless of the origin of the groups or individuals, God's people should use the opportunity to hang around each other and further develop their vision as one. Christians can manage how to interact with others by first processing the world around them, themselves, and others. Luke 10:27 states, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind." In addition, "Love your neighbor as yourself." Loving your neighbor means understanding his or her point of view, values, renewing the mind through the scripture and taking the next action such as following up if the individual is living according to God's teachings. As Christians hang around people deemed as lost in society, they will be able to empathize and encourage them to find hope through following God's lifestyle principles. Christians who do not hang out with non-Christians will be biased and will not live according to the scripture's principles (Cusack & Waranius, 2015). McNeal (2011) argues that a spiritual culture is a storyline built through the people in society, and the leader's heart cannot be explained apart from its cultural influences. God's people should be persuasive and excited when sharing their visions with other people so that they may be deemed as being trustworthy. Trustworthiness refers to their humility, honesty, and willingness to sacrifice when needed (NASB, Mark 10:42–45).

The spiritual principles consist of various practices that are ideal and life changing. They help Christians grow spiritually and develop a closer relationship with God. Roman 8:5–6 states, "Those who live according to the flesh have their minds set on what the flesh desires, but those who live by the Spirit have their minds set on what the Spirit desires. The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace." 'Desire' represents the strong urge for things that comfort and satisfy the physical body without considering the soul. Once an individual decides to devote his or her life to God, he should always be inclined toward feeding the soul with Christian teachings and

since there will be no condemnation for people walking with God. The spirit law separates one from the walks of sin and death but a person has to free the spirit from the earthly needs while revamping the mind and soul. Believers already embrace the notion that they have a relationship with God. However, the relationship may grow weaker, hence the need for strengthening and deepening it. A spiritual life comprises various principles that work harmoniously to create a wholesome Christian life and experiences. The disciplines include, corporate (celebration, guidance, worship), outward (service, solitude), and inward (study, fasting, prayer, meditation) disciplines. The spirit of the disciplines, discipline of engagement and abstinence, helps believers understand God's working ways. The spiritual disciplines selected here are essential and continue to stand the test of time. Carr-Chellman and Kroth (2017) argue that "the spiritual disciplines are practices of transformation intentionally pursued through the day-to-day actions of deeper living" (p. 25). Therefore, the choice of the disciplines outlined below stems from their ease of access and existence. For instance, the Bible is easily, accessible, and thus the principle of reading and understanding it is easily attainable. Also, fasting and prayer are instruments that have existed for long. Jesus fasted, and the Lord's Prayer in the Bible serves as a guide for those engaging in prayer. Spiritual disciplines help Christians draw closer to divine power and the great rewards of following its course. Although we fall short of His glory, spiritual growth enables believers to understand our nature and accept it. Therefore, Christians predispose themselves to the disciplines presented, hereby acknowledging our salvation and believing in God's existence. In other words, believers must embrace and practice spiritual principles. The Bible encourages discipline in Hebrews 12:11.

Following God's Principles to Cultivate One's Spiritual and Mental Culture

This section discusses the principles required to cultivate a healthy relationship with one another toward achieving a common goal. As such, this section identifies six essential principles to cultivate a culture on one accord spiritually and mentally;

- Fasting and Humility
- Fervent and Frequent Prayer

- Reading and Understanding the Bible
- Repentance
- Obedience
- Perseverance

Fasting and Humility

Key Takeaways from This Section

The following key statements briefly describe this section:

- People who aspire to be Christians should always strive to imitate God's humility.
- The scripture states that Jesus lived a humble life while openly criticizing the proud.
- Christians should always be humble by making it their responsibility.
- Christians should persistently cultivate humility by applying the act of regularly fasting.

Every Christian and those who aspire to be Christians should always strive to imitate God's humility (Sanders, 2017). The Bible states that we should "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others" (NASB, Philippians 2:3–4). Even though He was all-powerful, He did not let it define Him and decided to become part of the creation story. Moreover, He went a step further by accepting to be treated in a dehumanizing way and humiliated and ultimately die on the cross for humanity's sins. Christians should also emulate the life that God lived while here on earth through Jesus Christ. The scripture states that Jesus lived a humble life while openly criticizing the proud (NASB, James 4:6; NASB, 1 Peter 5:5). The Bible also claims that God loves, supports, and dwells with those that he observes as humble in heart, stating that "For thus says the high and exalted one who lives forever, whose name is Holy, "I dwell on a high and holy place, and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and to revive the heart of the contrite." (NASB, Isaiah 57:15).

Moreover, Isaiah 66:2 states that "This is the one I esteem; he who is humble and contrite in spirit, and trembles at my word" (NASB, 2020). In the scriptures, it is evident that God asks Christians to live and practice humble lives. As such, Christians should always be humble by making it their responsibility. It is a command that should be obeyed at all times to cultivate and grow a person's spiritual and mental culture (Paine, 2017). To practice being humble, fasting can be used as a tool that will enable success. Other tools include; confessions and meditations. However, fasting has been proven even in the Bible as the key to achieving humility. The western church does not practice this tradition, and therefore, it has been forgotten and is only being mentioned once in a while in preaching. When fasting, it is recommended that the person not take it too far to lead to health issues.

Furthermore, fasting does not mean that the person practicing it is self-righteous, as observed in the Bible through the Pharisees. Fasting has also been mentioned in the Bible several times, making it an essential tool for seeking humility. For example, David, Mordecai, Elijah, Nehemiah, and Daniel fasted for days on end. However, fasting should not take longer than two days in modern society and should be a regular practice to grow spiritually and mentally. Overall, Christians should persistently cultivate humility by applying the act of regularly fasting.

Fervent and Frequent Prayer

Key Takeaways from This Section

This section discusses fervent and frequent prayer as necessary activities to promote unity toward achieving a common goal in spiritual growth.

The key points of discussions include;

- Prayer is essential in the Christian life as it can help heal an emotional wound.
- Prayer is also essential as it is an act of obedience toward God.
- Prayer also helps individuals find an answer to a problem they are currently undergoing, providing an insight into their dilemmas and hard decisions. "Ask me, and I will tell you remarkable secrets you do not know about things yet to come" (NASB, Jeremiah 33:3).

In the modern society that we live in today, the prayer life of individuals and Christian groups across the world varies significantly. In the Bible, it is stated that without consistent prayer schedules, people cannot expect good things to happen in their lives or in the lives of their loved ones, "The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold" (NASB, Job 42:10). Prayer is essential in a Christian's life as it can help heal an emotional wound. The scriptures also encourage Christians to pray at all times and occasions with all kinds of requests and prayers (Cho & Goodall, 2019). The prayer pattern should be that a Christian can pray two to three times a day, which aligns with the biblical pattern. For example, Daniel prayed three times a day (NASB, Daniel 6:10).

Moreover, in the Old Testament, it has been written that widows who did not pray consistently were perceived as loving worldly pleasures and were therefore subject to poverty. They could not be offered any financial help (NASB, 1 Timothy 5). Furthermore, some scriptures in the Bible describe prayer times as "the hour of prayer" (NASB, Acts 3:1). Christians should refer to the discussed scriptures by praying two to three times a day continuously, both individually and in groups with Christian families (McChargue, 2018). By doing so, they will be cultivating a spiritual and mental relationship with God as they will be centered on the same vision. Prayer is also essential as it is an act of obedience toward God. As Christians, we are created in his image and likeness; we need to imitate his behavior. To remain in favor with God, Jesus often prayed and even isolated himself to get closer to Him "Before daybreak the next morning, Jesus got up and went out to an isolated place to pray" (NASB, Mark 1:3–5). Prayer also helps individuals find an answer to a problem they are currently undergoing, providing an insight into their dilemmas and hard decisions. "Ask me, and I will tell you remarkable secrets you do not know about things yet to come" (NASB, Jeremiah 33:3). Lastly, prayer is also vital in cultivating a spiritual and mental environment by enabling us to be wiser. We can make tough but wiser decisions when we know and understand how the world works (Frederick & White, 2015). Moreover, the more we know, the more we can connect and create meaningful relationships with other people, including our families, peers, and friends. Overall, prayer is vital if one wants to know more, "If you need wisdom, ask our generous God, and he will give it to you" (NASB, James 1:5).

Reading and Understanding the Bible

Key Takeaways from This Section

The following key statements briefly describe this section;

- The Bible needs to be meditated upon, read, or heard on a personal or group schedule, as it will help with the growth of a person both spiritually and mentally.
- To cultivate a healthy spiritual and mental life, we need to be reading it often.
- When we read and listen to the Bible daily, we are training our new affections and desires to be right before the eyes of the Lord.
- By actively cultivating the art of reading the Bible, Christians will know His will and seek Him wholeheartedly.

Christians should be willing to take in the word of God by reading the Bible at least once or twice a day. The Bible also needs to be meditated upon, read, and heard on a personal or group schedule, as it will help a person's growth both spiritually and mentally (Reed, 2019). By reading the scriptures, we will be able to understand and substantiate the will of God. The Jews would gather and recite verses from the Holy Scripture in the Old Testament, including Numbers and Deuteronomy. The scriptures would also be recited to one another from different passages, which later on became practiced by Christians worldwide. To cultivate a healthy spiritual and mental life, we need to be reading it often. Rather than reading the Bible as though it is a duty and should be on a person's checklist, we need to be delighted to read His word and get to know Him better daily. To be effective in doing this activity, Christians should conduct daily Bible readings where they will discipline themselves by setting aside five to ten minutes each day (Jenkins, 2017). Not only will the readings make us change for the better, but also our hearts and lives.

Moreover, our minds, ethics, and behaviors will continue to be transformed daily by reading the scriptures. What we read impacts our lives unknowingly (Black & Barnes, 2015). When we read and listen to the Bible daily, we are training our new affections and desires to be right before the eyes of the Lord. The Bible shows us God's character and provides us with His revelation of Himself to people worldwide. Each section of the Bible offers an insight on the characteristics that God

loves a person, which will help him/her grow healthier both spiritually and mentally. 2 Timothy 3:16–17 states, "reading the scriptures is for teaching, for reproof, for correction and training in righteousness as it leads to the completeness and equipping for every good work" (NASB, 2020). When we regularly read the Bible, we can also mature, which is part of being a Christian attempting to do God's will. While reading the Bible might be necessary, how Christians approach it is also of significance. We might sometimes be tempted to focus only on the applications when studying the scriptures. However, this should not be the case, and Christians should strive to avoid the scriptures' misapplication. To do so, we need to read the biblical books in their entirety and try to understand the words in light of their immediate context and the entire biblical text (Diffey, 2019). For example, there are six types of symbols in the Bible, visions (the olive trees in Zechariah), material symbols (the cherubim on the mercy seat = God's holiness), external miraculous symbols (the burning bush), emblematic ordinances (circumcision = a sign of the covenant), emblematic actions (John eating the scroll) and emblematic numbers such as seven and twelve. The reader must acquire the biblical background in which the symbol was used, then use it to obtain an accurate interpretation. The difference in the cultural gap in the writing and the present reading of the Bible creates an overhaul in the interpretation of symbols (Osborne, 2006, p. 229).

Below are some of the techniques for reading the Bible:

- Bible Study
- Casual Reading
- Bible Journaling
- Spiritual Reading
- Memorization

The suggestions above are highly dependent on an individual's personality type. The techniques mentioned above can be chosen to suit one's needs and be comfortable interacting with the scripture. Overall, Christians should have the courage to obey the words found in the Bible, even if it does not complement their past experiences. By actively cultivating the art of reading the Bible, Christians will know His will and seek Him wholeheartedly.

Repentance

Key Takeaways from This Section

This section discusses repentance as an activity needed to promote unity toward achieving a common goal in spiritual growth. The key points of discussions include;

- Refers to a deep regret or sorrow over past actions.
- Jeremiah 15:19 states that "if you repent, I will restore you that you may serve me" (NASB, 2020).
- By repenting, it will open up to our healing.

Repentance refers to a deep regret or sorrow over past actions. For those who repent their sins, they live following the word of God, as described in the Bible. The scripture also claims extraordinary joy in heaven when sinners repent and turn to God (NASB, Luke 15:10). God seeks to provide blessings in abundance and show mercy to those that genuinely repent and live according to his word. An excellent example of a repentant story can be found in the Old Testament. King Ahab lived in wicked ways and ruled Israel by instilling fear by spilling innocent blood and rebelling against God several times. Therefore, God sent Elijah, who was a prophet at the time, to go and warn him of the impending danger that was coming if he did not change his ways. King Ahab changed his attitude and behavior toward God by repenting and humbling himself before the Lord. By doing so, God relented on punishing him (NASB, 1 King 21:29).

In the current Christian community, repentance refers to the act of genuinely confessing or regrets and sorrow over our past sins. Jeremiah 15:19 states that "if you repent, I will restore you that you may serve me" (NASB, 2020). To biblical Christianity, a correct understanding of repentance is essential. Moreover, Christians should also understand how repentance is associated with Godly sorrow, divine grace, and saving faith (Boda, 2015). Spirituality means to also grow in faith and repentance. It is a change of mind and behavior, leading to a change in attitude and mental perspective. By leaving or avoiding a life that is contrary to the laws of God, Christians will be able to live a life defined by God's laws (Musters, 2015). Conversely, Deuteronomy 29:4 states that the Lord has not given us the mind that understands, eyes that see, and ears that hear.

The scripture contradicts the previous teaching that we should seek guidance from the word. Notably, through repentance, and sincerely praying to God, Christians can think in a different dimension and attain His mercies to avoid appalling judgment. It is a great experience to humble oneself before God and pray in true repentance which will enable and individual to enhance the dispensation and perform extraordinary work. In the New Testament, John the Baptist centered on repentance as a theme of his preaching, and his baptisms are even referred to in the Bible as "the baptisms of repentance" (NASB, Acts 19:4). He always reasoned that repentance is change, not only a change of mind but also an individual's behavior. Lastly, repenting will open up to our healing. God's grace is released to our lives when we become honest about our shortcomings and fully repent. The faith and trust in those who repent their sins will enable deep relationships with others in society. 1 John 1:19 states that "if we confess our sins, he is faithful and just and will forgive us our sins and purify us from all righteousness."

Obedience

Key Takeaways from This Section

This section discusses obedience as a principle required to cultivate a healthy relationship toward achieving a common goal. As such, the section provides the following points:

- Obedience refers to routinely walking in the ways of the scriptures by letting it guide one's life.
- Obedience can be observed through people's actions, for example, racial tolerance, caring for the poor, and being faithful environmental stewards.
- Obedience during day-to-day activities can often be because of one's surrounding environment or culture.

Obedience refers to routinely walking in alignment with the scriptures by letting it guide one's life. To those who live a righteous life according to the Bible, God remains delighted in them. In the Christian culture, obedience is a trait engraved in people's hearts through the commandments delivered during Moses in the Old Testament (Schreiner, 2010).

In today's American culture, obedience can be observed through people's actions. Obedience is apparent in racially tolerant, caring for the poor, and being faithful environmental stewards. However, there are current societal practices contrary to the scriptures' ways, and it is. Therefore, it is a duty for God's people to reject these cultural norms, traditions, and vices that will undermine their faith (O'Callaghan, 2017). God's people will often experience conflict and difficulties brought about by one's society by being in line with the biblical teachings in daily activities. The American culture has also strayed from the biblical scriptures in terms of appropriate behavior. For example, pornography, fornication, adultery, divorce, and other behaviors that go against the teachings of the Bible have been promoted in social media, suggestive advertisements, television, and by celebrities. Sexual immorality has, over the years, has resulted in an increased number of abortions that have been witnessed all over the country.

Materialism and greed have also been at the center of the American culture, which can be observed in how businesses are handled. The American capitalistic nature has seen the rise of predatory business strategies, leading to detrimental economic effects on individuals worldwide. For example, the banks in America have been criticized over the past two decades for forcefully evicting people out of their homes, which is against the biblical context. One of a Christian's duties is to be compassionate and sympathetic to our sisters and brothers (Smith, 2015). Overall, Christians should be willing to obey and follow God's commandments to live righteous lives and cultivate their spiritual growth together.

Perseverance

Key Takeaways from This Section

This section discusses perseverance as an activity needed to promote unity toward achieving a common goal in spiritual growth. Below is a brief description of the topic;

- Identifying and living along the words of the scripture should not only be done when in desperate situations.
- 1 Timothy 4:8 states that "For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come" (NASB, 2020).

Identifying and living along the words of the scripture should not only be done when in desperate situations (Kimble, 2013). 1 Corinthians 14:14 says, "For if I pray in tongue, my spirit prays, but my mind is unfruitful." In many instances the patience may wear out and the mind may not see the positive things that will emanate from prayers. On the contrary, God's favor is worth pursuing, as it will ensure a life filled with happiness. The same diligence and commitment shown toward sports and education through the long hours should also be shown when seeking and following God's words. 1 Timothy 4:8 states that "For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come." Christians should also seek out relationships with other people and groups to draw them closer to God. As such, they should gather and encourage each other to remain strong in their faith by ministering and listening to the word of God (Krispin, 2017). They should be regular participants in church groups and other group gatherings that nurture and fosters a culture that promotes love and growth spiritually and mentally. Moreover, God's people should follow the scriptures' examples of gatherings, such as holding and attending Christian conferences annually to strengthen the Christian culture and deepen their devotion to God.

Importance of Following the Principle of Perseverance

Key Takeaways from This Section

This section delves into the importance of following the principles that have been mentioned and discussed above. Below is a brief description of the topic:

- The principles that have been discussed above will be vital in ensuring that God's people can practice them and live according to his words.
- To adopt a Christian lifestyle and develop cohesion among God's people, we must sacrifice our time in other areas to make God a priority in our lives.
- Our decision-making will consistently be in line with the biblical scriptures, and we will also be able to experience the Holy Spirit's presence.

The principles that have been discussed above will be vital in ensuring that God's people can practice them and live according to His words. However, they will experience challenges, with the most common ones being too busy to spend their time seeking God (Grenz & Smith, 2015). Due to the various issues and activities that we continuously deal with every day in the life of a Christian, for example, working, raising kids, going to the gym, among others, it seems nearly impossible to delegate some time to follow these principles even though they are essential in cultivating our spiritual life. However, to adopt a Christian lifestyle and develop cohesion among God's people, we must sacrifice our time in other areas to make God a priority in our lives (Norris, 2016). Overall, by putting these principles to use in our day-to-day activities through discipline and commitment, we will notice significant changes in the way we relate with one another as God's people. Our decision-making will consistently be in line with the biblical scriptures, and we will also be able to experience the Holy Spirit's presence.

Conclusion

Overall, this chapter hopes to provide a guideline for establishing and cultivating a culture on one accord spiritually and mentally following God's principles. By following the principles, God's people will be centered around the same vision. By citing and providing substantiated quotes from the biblical scriptures and religious scholars that have previously studied these religious texts. This chapter offers a feasible understanding of what it takes to live according to God's word, providing the necessary guidelines to ensure success in cultivating a Christian spiritual culture. However, the author recommends a thorough investigation concerning how American society can sometimes hinder cultivating a spiritually and mentally unified culture.

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Developing a Resilience Mindset: Joseph and His Coat of Many Sufferings

Joseph Dominick Martinez

Introduction

The unifying definition of this book acknowledges that a leader's mind is central to perceiving the world, processing those inputs, producing possible solutions, and then performing specific leadership behaviors in response. Thus, any examination of the mind of a leader necessitates comprehending how leaders perceive and process the world, themselves, and others. The helpful tool of adversity provides a heightened scenario that allows examining how leaders perceive and process. Dekker (2011) pointed out that the Bible assumes that Christians will experience adversity as a part of their lives, allowing for the opportunity of God's power to be manifested as they navigate that adversity. This chapter focuses on how leaders perceive and process adversity and the resilience developed as a by-product.

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The Apostle James declared that individuals who have trials should be joyous (*New American Standard Version Bible*, 1971/1995, Jas 1:2) and are also blessed to persevere through those trials (*New American Standard Version Bible*, 1971/1995, Jas 1:12). The Apostle Paul noted that these trials prove to be a catalyst for developing perseverance. Jesus, himself, provided an example by trusting the Father even while suffering through his time on the cross (*New American Standard Version Bible*, 1971/1995, 1 Pet 2:23) so that Christians would see perseverance and endurance lived out in a world filled with trials and troubles (*New American Standard Version Bible*, 1971/1995, John 16:33). Jesus clearly indicated that "in the world you have tribulation" (*New American Standard Version Bible*, 1971/1995, John 16:33), but he also stated to have courage since he overcame the world.

Knowing that trials will always be part of the journey can be disheartening or encouraging for Christian leaders. A peculiar challenge for the modern Christian leader is the levels of complexity involved in the contemporary leadership landscape. From the New Testament days until now, complexity has increased dramatically in business, leadership, and life, multiplying troubles in all areas. According to Chereau and Meschi (2018), organizations have grown over 35 times more complicated in the last 70 years. Thus, disorientation and disruption have become normalized in organizational and leadership narratives, necessitating a more resilience-minded leader to navigate the course (Pendleton-Jullian & Brown, 2018).

Clinton (2008) described resilience as "being transformed and altered by an experience of adversity so that one is not the same" (p. 215), never returning to the former position but actually progressing to a better state. This successful forward progression goes beyond mere survival, as a resilience mindset acknowledges an inner fortitude and adaptive functioning that absorbs the disturbance, makes any changes or reorganization to address the adversity without destroying the integrity or identity of the system, while at the same time taking the lessons learned in the adaptation and upgrading the operating system to deal better with similar future scenarios (Wagnild, 2009; Walker, 2019).

Leaders exemplified resilience in navigating chaos, uncertainty, fears, and trials throughout the Bible. One of the many examples of these leaders is Joseph in the book of Genesis. Christian leaders can learn from biblical models of resilience and theoretical constructs of resilience. This chapter unpacks the concept of resilience, the biblical patterns of

resilience, and a resilience mindset through Joseph's life. Understanding the theoretical, biblical, and practical applications of resilience encourages the heart and helps Christian leaders better run the race set before them (Heb 12:2).

The Concept of Resilience

According to Walker (2019), resilience exists as a two-prong construct. The first construct involves resilience as a trait or characteristic. Wagnild (2009) noted some resilience traits such as inner strength of character, optimism, competence, perseverance, meaningfulness, and an effective coping ability. Walker (2019) added characteristics such as resourcefulness, embracing fear, flexibility, mindfulness, and a sense of humor. The above traits make an individual more or less resilient, regardless of any trial or adverse event. Still, a trait construct does not tell the whole story because individuals develop these traits differently depending on their childhood, culture, and locale. Thus, the second construct involves understanding resilience as a process. Understanding the process of resilience requires two distinct components. The first consists of the adversity the individual experiences while interacting with the environment, while the second focuses on the adaptation that transpires due to that adverse interaction (Schoon, 2006; Walker, 2019). The situational factors of the environment and the adaptation can be influenced by the individual's social support system, which can include family dynamics, workgroup coherence, and economic resources (Torres & Gulliver, 2020). Other influential factors include cultural, social, political, and religious contextual characteristics (Southwick & Charney, 2012).

Definitions

Although resilience as a term has been used for centuries, Bonanno and Diminich (2013) pointed out that resilience as a construct had its origins in the studies of chronic adversity in children. Since then, the study of resilience has developed as an interdisciplinary one, covering the fields of physics, psychology, sociology, and economics. Therefore, many definitions exist to describe resilience. According to Merriam-Webster (n.d.), resilience can be defined as "an ability to recover from or adjust easily to misfortune or change." Kirmayer et al. (2012) described resilience as perseverance to move beyond a challenge or setback. Southwick and

Charney (2018) characterized resilience as "the capacity to bend without breaking, to return to an original shape or condition" (p. 8). This bounce-back ability is a common description in the literature and popular culture. However, resilience is more than just about bouncing back. According to Clinton (2008), resilience includes a transformative element, where the individual, group, or organization progresses to an enhanced state. This transformative process of adaption provides a learning component to the dynamic system, whereby it advances due to or despite adversity (Masten, 2014). Thus, developing a resilience mindset necessitates adversities and their corresponding learning opportunities. Adversity is a natural component of leadership (Serrano, 2020) and is the referenced event that precedes resilience development and individual maturation (Bonanno & Diminich, 2013; Francis, 2019). However, no two individuals will respond the same way to an adversity or learning opportunity. Spatrisano et al. (2020) pointed out that resources and supports strongly influence an individual's resilience response, which will be discussed next.

Resources and Supports for Resilience

Ninety percent of all people will experience at least one severe traumatic experience in their lives (Southwick & Charney, 2018). Navigating the paths of bouncing back and learning in the adaptation can be more difficult for some than others. While some individuals will be highly distressed, others may respond as if the trauma never really happened (Southwick & Charney, 2012). According to Torres and Gulliver (2020), social support is an individual's perception of being connected to and having access to a nurturing social network. Along with traits and characteristics, resources and supports play a pivotal role in determining an individual's resilience (Spatrisano et al., 2020).

Three essential sustaining resources and supports are family, work, and finances. A supportive family makes handling adversity a much easier endeavor. Wives and husbands can lean on each other for nurturing and emotional support. Caring parents who read to their children and actively participate in their child's education or career plans provide resilience support (Schoon, 2006). Family support can also expand beyond the nuclear family to include extended family members who can provide emotional, physical, and financial assistance. This type of relational network support also takes place within the work environment. Work peer groups help individuals develop feelings of connectedness

within the workplace. Torres and Gulliver (2020) studied this workgroup coherence among firefighters. They found their feelings of brotherhood positively correlated to the resilience of handling PTSD and other mental health issues. When firefighters perceived a decline in workplace coherence, their mental health and substance use symptoms increased. The third resource of finances proves extremely crucial during a disaster, when the ability to provide basic needs such as food, water, and shelter are severely compromised (Sattler & Smith, 2020). Losing a home or job or closing a business can cause profound economic problems on a local and communal scale. Natural disasters like hurricanes or earthquakes can cause systemic structures that may disrupt the community's access to essential utilities such as water and electricity. Therefore, having characteristics or traits that contribute to a resilience mindset is extremely helpful, but so are resources and supports.

Resilience Factors

Resources and social supports are subsets of a macro conversation about protective factors, better known as resilience factors. To better understand the "genetic, biological, psychological, social, and spiritual forces" (p. 7) that contribute to resilience factors, Southwick and Charney (2012) conducted in-depth interviews with a large number of highly resilient individuals. They interviewed former Vietnam prisoners of war (POWs), Army Special Forces instructors, and civilian men and women who had productive lives after experiencing severe psychological traumas such as medical problems, abduction and rape, parental death at an early age, limb loss, childhood sexual abuse, and cancer. Their findings included ten specific recurring themes, which they called resilience factors. These include: "realistic optimism, facing fear, moral compass, religion and spirituality, social support, resilient role models, physical fitness, brain fitness, cognitive and emotional flexibility and meaning and purpose" (Southwick & Charney, 2012, p. 11).

Maintaining an optimistic but realistic outlook allowed individuals to cope with adversity creatively. By acknowledging and confronting their fears, interviewees could harness the energy and opportunity into courageous action. Most interviewees relied on their internal moral compass to discern right from wrong during times of extreme chaos and stress. Some relied on spiritual or religious practices or formal religious services to navigate the trauma or hardship. Familial and social support networks also

helped individuals. Interviewees found a helpful road map by imitating strong role models. Many leveraged physical and brain fitness to stay physically, mentally, and emotionally healthy. Also, most of the interviewees were avid problem solvers who intentionally sought out meaning and purpose amidst the darkness and leveraged that for personal growth. Southwick and Charney (2018) noted that although these factors were not definitive of all resilience factors, interviewees acknowledged these ten coping mechanisms as the most critical and, at times, life-saving.

Spirituality and Religion as a Support or Factor

Scientific evidence shows many benefits associated with religious faith. Regular attendance at a religious service cultivates altruism and optimism, allows individuals to connect with positive and resilient role models, and provides access to broader levels of social support (Southwick & Charney, 2012). Religious practices such as prayer, meditation, and mindfulness help mediate how stress physiologically affects the body (Liebenberg & Pelley, 2020). Southwick and Charney (2018) pointed out that religious faith is associated with lower blood pressure, less hypertension, lower levels of depression, and possible increased immune function.

Spirituality and religion provide essential support to individuals dealing with adversity. According to Van Tongeren et al. (2020), spirituality and religion provide a source for meaning-making. They help individuals mentally process the loss of a loved one and the economic, social, material, and community loss. Spirituality and religion enable people to see themselves as survivors and not just victims (Porobić, 2020). Having a relationship with God boosts a person's inner strength and self-efficacy, giving them the confidence to manage what would generally seem overwhelming (Southwick & Charney, 2012). This process leads to spiritual development and the development of self-complexity. Spirituality and religion also provide individuals with a sense of purpose, help address existential issues, and answer attributional questions (Van Tongeren et al., 2020). Park and Blake (2020) noted that the religious beliefs among survivors of the 2005 earthquake in Pakistan were the "single most powerful force in explaining the tragedy and in explaining survival" (p. 110).

Along with the buffering effects of spirituality and religion, Van Tongeren et al. (2020) described a dark side as well. Individuals who

believe God is all-loving and powerful can have difficulty conceptualizing why a God would allow such adversity to occur. They can also wrestle with the issue of attribution. Did God send this tragic event, or was it some demonic force? The unanswered questions can increase a person's stress. Although spiritual and religious communities can offer helpful support during a tragedy, they can also say hurtful and do harmful things unintentionally or with little thought.

Stories as Guides to Build Resilience

Coutu (2002) pointed out that "More than education, more than experience, more than training, a person's level of resilience will determine who succeeds and who fails. That's true in the cancer ward, it's true in the Olympics, and it's true in the boardroom" (p. 47).

A helpful guide in navigating adversity and building resilience is using a story. Stories provide a meaning-making tool to craft an individual's identity, worldview, and coherence regarding trauma (Smith, 2020). Throughout fiction and modern popular culture and entertainment, the narrative of the hero experiencing near-death challenges, surviving them, and then becoming a transformed person has come to be known as the "hero's journey" (Campbell, 1949). According to Smith (2020), stories provide an excellent means of increasing optimism, self-efficacy, and hope, especially amidst disaster and tragedy. These memorable hero stories help people see their "best possible self." Also, hero stories naturally fit into the social and communal nature of human beings. The gift of transformation allows individuals to give back to their community with the lessons learned.

The stories of hope and perseverance can fortify a resilience mindset for those experiencing the story and those listening. Through social modeling, listeners can envision a means of navigating future adversities (Smith, 2020). This model can be seen through modern stories of Marvel and DC superheroes in comic books and films. The hero's journey can also be witnessed in the sacred stories of the Bible. Those biblical stories present stories of perseverance, endurance, and steadfastness that have enhanced the resilience of many a reader.

Biblical Patterns of Resilience

The Bible does not provide one specific definition or example of resilience. Instead, it presents three biblical patterns of resilience that can braid together like a threefold cord. These patterns include perseverance, endurance, and steadfastness (Francis, 2019). The usage of the three words overlaps at times throughout the Bible. The definition for perseverance can be summed up in the Greek word *hupomoné*, which translates as perseverance, patient enduring, or steadfast waiting (BibleStudyTools, 1999c; Strong et al., 2001). Two common Greek words translated as endurance are hupomoné and *hupomenó*. Hupomoné originally comes from the word hupomenó, which means to stay behind, to remain, and to endure bravely (BibleStudyTools, 1999b; Strong et al., 2001). Lastly, steadfastness has various definitions in both Hebrew and Greek. The two Hebrew words *kun* and *samak* translate as to be firm and to lean, lay, support, be braced (Strong et al., 2001). *Hedraios*, a Greek word, translates as seated, steadfast, immovable, firm (BibleStudyTools, 1999a; Strong et al., 2001). Dekker (2011) suggested that God uses the three cords of perseverance, endurance, and steadfastness within adverse events to produce hope, maturity, and refinement within a Christian.

Perseverance

The variety of Bible translations provides numerous words used for perseverance. These words include endurance, patience, steadfastness, and fortitude. Considering the differences and, at times, overlapping of word usage, the scriptures presented below will all reflect the *New American Standard Version Bible [NASB]* (1971/1995). The word perseverance occurs 21 times in the NASB. Below is a representative sample of perseverance in the scriptures.

Romans 5:3–4

> And not only *this*, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; (*New American Standard Version Bible*, 1971/1995, Rom 5:3–4)

The Apostle Paul described how tribulation, which can be interpreted as trouble, affliction, or internal pressure, can bring about perseverance and that perseverance will produce proven character. This fruitful production brought about through adversity explains why Paul celebrates these tribulations. In 1 Pet 4:12–13 (*New American Standard Version Bible*, 1971/1995), the Apostle Peter encourages the reader to rejoice amidst the fiery trials. The steadfast waiting and patient enduring that occurs while facing afflictions are essential for growth (Jayawickreme, 2019).

Romans 15:4

> For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. (*New American Standard Version Bible*, 1971/1995, Rom 15:4)

Achieving hope comes through perseverance and the encouragement found in seeing and reading how others navigated adversity throughout the Bible. Both the Old Testament and New Testament testify of individuals patiently going through affliction. Some examples include Job, Joseph, Daniel, and Jesus. Christians under trial can find support, instruction, and encouragement to endure patiently.

Thessalonians 1:4

> As a result, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. (*New American Standard Version Bible*, 1971/1995, 2 Thess 1:4)

The Apostle Paul proudly acknowledged how the Thessalonians' patience and faithfulness worked together to produce a hero-like endurance amidst persecutions. The patient work of perseverance perfected the Thessalonians and caused a growth that compelled Paul to thank God and also brag to other churches about them. Remaining steadfast through general tribulations is one thing, but the Thessalonians endured both persecutions and tribulations.

Timothy 6:11

> But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance, *and* gentleness. (*New American Standard Version Bible*, 1971/1995, 1 Tim 6:11)

The Apostle Paul counseled Timothy, the man of God, on what to flee and what to follow. Of the six specific attributes he commanded him to follow, one of them was perseverance. This brave patience would help Timothy handle the sufferings that would come his way as a young minister and pastor. He would need an enduring perseverance to handle the upcoming trials.

Christian Leadership

Perseverance strengthens the Christian leader to push forward regardless of setbacks. Although internal pressure may make a Christian leader feel closed in and with no options, God does provide grace to uphold them through the trial. Without the trial, perseverance would not be able to do its perfecting work by pushing the Christian leader to trust in God, mature, and grow. These biblical accounts of perseverance show it is not an inborn trait. Christians can pursue and follow after it. As the Christian leader pursues it, perseverance becomes imparted into the Christian's character (Francis, 2019).

Endurance

According to Forney (2010), the scriptural concept of endurance is "the ability to bear all things in such a way that the hardship becomes transformative, even to the point of becoming a blessing" (p. 4). The hardship provides a litmus test to examine the quality of faith manifested by the resulting endurance. In this way, resilience offers direction to endurance to unfold the blessing (Greitens, 2015).

The word endurance occurs eight times in the NASB. Below is a representative sample of endurance in the scriptures.

James 5:11

We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful. (*New American Standard Version Bible*, 1971/1995, Jas 5:11)

The Apostle James informs the reader that those who have endured (hupomenó) are considered blessed. He gives the example of Job's endurance (hupomoné) and how the Lord extended mercy to Job. Job's life provided a definitive testimony of remaining patient with his friends and enduring bravely through physical and mental afflictions. The Lord and patient enduring are mentioned twice for emphasis that the blessing will be provided at the end of the trial.

James 1:3

knowing that the testing of your faith produces endurance. (*New American Standard Version Bible*, 1971/1995, Jas 1:3)

The Apostle James encourages the reader to be joyous in all trials since those trials test a Christian's faith and produce endurance. This persevering endurance works toward maturing the Christian (Jamieson et al., 1997). Therefore, Christians can remain and continue amid the afflictions and trials since the blessed fruit that is born is patient endurance. Instead of shying away from adversity, James counsels Christians to press in and practice the habit of endurance. This advice aligned with Jesus' words when he counseled the disciples about the coming persecution by saying, "By your endurance you will gain your lives" (*New American Standard Version Bible*, 1971/1995, Luke 21:19).

Hebrews 10:36

For you have need of endurance, so that when you have done the will of God, you may receive what was promised. (*New American Standard Version Bible*, 1971/1995, Heb 10:36)

The author of Hebrews acknowledged that endurance had a connection to doing the will of God and receiving the promise of eternal blessedness. This brave patient endurance was needed to avoid sinking under the suffering of trials and also attain the blessed promise. The Hebrews' author encouraged them not to be sluggish or complain but to hold fast by remaining through the temporary suffering. In this way, they would imitate "those who through faith and endurance inherit the promises" (*New American Standard Version Bible*, 1971/1995, Heb 6:12). Those who finish the race will receive the prize.

Hebrews 12:1

> Therefore, since we also have such a great cloud of witnesses surrounding us, let's rid ourselves of every obstacle and the sin which so easily entangles us, and let's run with endurance the race that is set before us. (*New American Standard Version Bible*, 1971/1995, Heb 12:1)

The author of Hebrews compares the Christian life to a race. Running, in general, is quite different from running with endurance. Long-distance runners that do half marathons and full marathons can spend hours in movement. This type of running requires conditioning and persevering endurance. The Hebrews' author encourages the runner to remain patient and steadfast and remember the numerous witnesses watching who have had their faith tested through suffering and trials.

Christian Leadership

Jesus provides the ultimate example of patient endurance by suffering on the cross with endurance (*New American Standard Version Bible*, 1971/1995, Heb 12:2). He sets the example for Christian leaders not just to "bear a hard thing, but to turn it into glory" (Yancey, 2015, p. 173). God leverages the trials and afflictions as both an instigation of endurance and its guide toward blessing the Christian leader. God strengthens the Christian leader to increase endurance and patience with joy (*New American Standard Version Bible*, 1971/1995, Col 1:11). Gowan (1993) pointed out that suffering is "a means of purging, discipline, and testing which produces wisdom in those who endure" (p. 147). As Christian leaders run the race with endurance, God matures, perfects, and rewards them.

Steadfastness

According to Williams (2008), steadfastness denotes being unswerving, unwavering, and resolute. This type of immovability contributes to the resilience conversation. Christians can learn to remain steadfast in their trust and faithfulness in God. Although steadfastness does not occur in the NASB, the word steadfast does show up nine times. Below is a representative sample of steadfast in the scriptures.

Psalm 51:10

> Create in me a clean heart, God,
> And renew a steadfast spirit within me. (*New American Standard Version Bible*, 1971/1995, Ps 51:10)

The context for this penitential psalm revolves around David's reflection on his adultery with Bathsheba and the murder of her husband (Brooks, 1995). In this verse, he asks for a heart that is fixed right and established (reflecting the Hebrew word kun) in its obedience to God. This immovableness in spirit makes the individual resolute in their stand against trials, tribulations, or temptations. Steadfastness provides a firm resoluteness.

Psalm 112:7

> He will not fear bad news; His heart is steadfast, trusting in the Lord. (*New American Standard Version Bible*, 1971/1995, Ps 112:7)

The psalmist acknowledged that the man who fears the Lord will not be shaken by bad news because his heart is fixed, remaining to trust the Lord. Although he is not exempt from misfortune, his trust is firmly rooted in trusting the Lord, making him immovable.

Isaiah 26:3

> The steadfast of mind You will keep in perfect peace, Because he trusts in You. (*New American Standard Version Bible*, 1971/1995, Isa 26:3)

Trusting in God results in sustainment (reflecting the Hebrew word samak) of the mind. Even though trials and troubles may rage outside, God can establish perfect peace internally, within the mind (Jamieson et al., 1997). Only God can form that internal and robust garrison.

Colossians 1:23

> if indeed you continue in the faith firmly established and steadfast, and not shifting from the hope of the gospel that you have heard. (*New American Standard Version Bible*, 1971/1995, Col 1:23)

The Apostle Paul explained to the Colossians that through Jesus' sacrifice on the cross, they were reconciled and made blameless before God (*New American Standard Version Bible*, 1971/1995, Col 1:22). He encouraged them to continue with a faith that was firmly established and steadfast (reflecting the Greek word hedraios). Jamieson et al. (1997) described the word established as honoring the foundation on which a Christian's faith rests. The result of that foundation is a firm settling of a Christian's faith like a well-rooted tree. Thus, the immovable firmness avoids any shifting away from the hope of the gospel.

Christian Leadership

Christian leaders who follow Jesus' teaching will be like a firm house built on solid rock (*New American Standard Version Bible*, 1971/1995, Mark 7:24). This quality of steadfastness allows the Christian leader to handle the storms, trials, and floodwaters that will cause havoc. Although the outside may seem chaotic, the internal peace that God provides keeps the pressures from overwhelming them. According to deSilva (2018), the most significant challenge involves the internal battle. Christian leaders must navigate society's approval, ego, cowardice, comfort, and security (deSilva, 2018). The trials offer an opportunity to display the immovable fortitude that God provides to the Christian leader (Francis, 2019).

Summary

The three cords of perseverance, endurance, and steadfastness reveal a multi-faceted construct of resilience. Moo (2000) described that "like a muscle that becomes strong when it faces resistance, so Christians learn to remain faithful to God over the long haul only when they face difficulty" (p. 55). Adversity is God's tool for maturing Christians. As Christians experience the steadfast waiting and patient enduring, they mature. Those who endure are blessed. The Bible provides narratives and witnesses of those who have persevered through persecution and affliction and completed the race. Following after perseverance is doable and advised, even if a Christian believes they were not born or did not exhibit a resilience mindset. The internal pressure produced by calamity brings about perseverance, which produces good character. Like a long-distance runner, conditioning can be developed in the Christian. The habit of endurance can be practiced. God can strengthen the Christian with an immovable, unwavering spirit established and settled in trusting God. Trials give Christians the opportunity to model the steadfastness of their faith. Therefore, patience, endurance, and steadfastness, along with the characteristics and processes of resilience mentioned earlier, contribute to Christians' growing development and maturing (Francis, 2019).

A Resilience Mindset Through Joseph's Life

One biblical leader who exemplified resilience in navigating chaos, uncertainty, fears, and trials, was Joseph. His story occurs in the Bible between Genesis 37–50. At a young age, Joseph's mother, Rachel, passed away. Of Jacob's 12 sons, Joseph was the favored one, so Jacob gave Joseph a multi-colored cloak. Joseph's older brothers envied him and sold him into slavery. Taken to Egypt by merchants, Joseph became an enslaved servant in the home of Potiphar, one of the Pharaoh's officials. After Joseph worked his way up to become the overseer of the home, Potiphar's wife unsuccessfully tried to seduce him. With Joseph continuously rejecting her further sexual advances and sexual assault, Potiphar's wife falsely accused him of attempted rape, which led to his imprisonment. After some time in prison, Joseph successfully interpreted the dreams of two of Pharaoh's officials. Two years later, Joseph was brought out of prison to interpret the Pharaoh's dreams. Joseph's interpretation of the future famine and his advice on preparing for it resulted in the Pharaoh making

him the second-in-command to all of Egypt. During the seven years of abundance, Joseph prepared the land for the subsequent seven years of famine. When the famine began to affect his family back home, his brothers traveled to Egypt to purchase provisions. Upon seeing his brothers, Joseph did not reveal himself at first. After a few attempts of testing them, he later revealed himself. Then, he persuaded his brothers and father to live in Egypt to survive the famine's remaining years.

Parental Experience

The childhood experiences in the home with parents can inform and influence resilience. These foundational events, traumas, socialization, and resource allocations can impact life skills as a child and also the negotiation and management of future non-normative stressors in adulthood (Liebenberg & Pelley, 2020). Joseph had two impactful experiences with his parents. As a child, his mother, Rachel, died while giving birth to Joseph's younger brother Benjamin (*New American Standard Version Bible*, 1971/1995, Gen 35:18). The Bible does not describe Joseph's feelings about the traumatic death. However, Walsh (2016) pointed out that an early parent loss can send emotional shock waves throughout the family structure and disrupt a family's equilibrium immediately and long after the death. Parental death can lead a child to worry about losing the surviving parent (Walsh, 2016). The Bible states that Joseph's father favored him over his other brothers and did it blatantly (*New American Standard Version Bible*, 1971/1995, Gen 37:3–4). Did the favoring take place before Rachel passed away or after? Was the favoring by his father a response to the death of his mother? How do parental death and parental favoring affect the life of a child? There are no easy answers to these questions. However, the death of a mother and the supportive love of a father directly influence resilience within a child (Schoon, 2006; Van Tongeren et al., 2020). The infancy of Joseph's resilience mindset began with the adversity of his mother's death and the positive, loving, supportive care plentifully poured out to him by his father.

Sibling Rivalry

Joseph's brothers hated him due to the very public favoring displayed by their father to Joseph (*New American Standard Version Bible*, 1971/1995, Gen 37:3). Not only did they envy him, but they intentionally did not speak peaceably with him. After Joseph shared the two dreams

that depicted his brothers bowing down to him, they hated him even more (*New American Standard Version Bible*, 1971/1995, Gen 37:5–11). Joseph managed this continual adversity. However, this sibling rivalry culminated with the older brothers' plan to kill Joseph and hide the body in a pit (*New American Standard Version Bible*, 1971/1995, Gen 37:20). Cooler heads prevailed among the brothers, and they instead sold him to merchants and made some money out of the deal. They covered up their deed by making it look like an animal attacked Joseph and bloodied his multi-colored coat (*New American Standard Version Bible*, 1971/1995, Gen 37:31–33). Liebenberg and Pelley (2020) mentioned that early childhood experiences could be highly formative for later life. What is it like to be sold into slavery by your siblings? Even though the brothers heard Joseph's distress and pleadings, they did not listen (*New American Standard Version Bible*, 1971/1995, Gen 42:21). This event changed the trajectory of Joseph's life and forced him to grow up and mature in a way he could never have in his father's home. Although highly traumatic, Joseph's ability to absorb this experience and be changed into a new man while being taken into a foreign land happened due to the adversity. This formation of Joseph's mind would inform his future behavior and leadership development. The building of a resilience mindset necessitates adversity (Schoon, 2006).

Enslavement

Joseph's life was full of adversity. Having been sold by his older brothers, the merchants took Joseph to Egypt, where Potiphar, one of Pharaoh's officials, purchased him (*New American Standard Version Bible*, 1971/1995, Gen 39:1). Porobić (2020) pointed out that forced migration experiences compel individuals to leverage their meaning-making capabilities formed through familial socialization, relationships, religion, and culture. This process enhances their mentality and resilience to navigate the hardship. As an ethnic minority refugee, Joseph survived by learning the Egyptian language, culture, and second-class citizenship ways since Egyptians viewed Hebrews as an abomination (Guzik, 2018). When Potiphar noticed Joseph's successful work and the divine blessing on his life, he promoted him to the overseer of his entire home (*New American Standard Version Bible*, 1971/1995, Gen 39:4). Joseph's increased responsibilities enhanced his administrative skills. However, in a short time, Potiphar's wife also noticed Joseph and approached him to

have sex with her (*New American Standard Version Bible*, 1971/1995, Gen 39:7). Although Joseph refused her, Potiphar's wife did not give up. She daily pursued him with sexual advances, creating a hostile work environment. One day, she sexually assaulted Joseph, but he fled away, leaving his cloak in her possession (*New American Standard Version Bible*, 1971/1995, Gen 39:12). Potiphar's wife accused Joseph of rape, which led to Potiphar imprisoning him. As a foreigner, Joseph had no support nor advocacy to refute the false accusation (Cook, 2001). Thus, Joseph had to rely on an inner fortitude and faith in God as he endured his enslavement and new imprisonment in the land of Egypt. These adversities contributed to the building of his resilience mindset.

Prison Life

Having been falsely accused of rape, Joseph lived within the king's prison. God was with Joseph and granted him favor with the prison warden (*New American Standard Version Bible*, 1971/1995, Gen 39:21). The warden promoted Joseph to be the prison administrator, where he continued to succeed and enhance his administrative skills. Motti-Stefanidi and Masten (2020) explained that the accomplishment of earlier tasks increased the adaptability, resiliency, and mental capability of the individual in future tasks. During Joseph's faithful service in prison, he came upon the king's cupbearer and baker. He noticed they were distraught, and upon his inquiry, they both revealed to him they had dreams in the night but had no one to interpret them (*New American Standard Version Bible*, 1971/1995, Gen 40:8). With God's guidance, Joseph interpreted both of their dreams. The interpretation for the cupbearer was favorable, while the interpretation for the baker was not favorable. For the first time in the text, Joseph revealed his emotions and pleaded with the cupbearer to speak on his behalf to Pharaoh since he had not committed a crime (*New American Standard Version Bible*, 1971/1995, Gen 40:15). Three days later, the two officials were released. The baker was beheaded, but the cupbearer was restored to his position. The cupbearer forgot about Joseph for two years until the Pharaoh needed a dream interpreter. Thus, Joseph's life as a prisoner forced him to navigate new adversities that stretched his steadfastness and endurance, preparing his mind and conditioning him for his eventual meeting with the Pharaoh.

Consulting Pharaoh

The Egyptian Pharaoh had two dreams in one night. When he sought the magicians and wise men for an interpretation, they could not provide one (*New American Standard Version Bible*, 1971/1995, Genesis 41). Then, the cupbearer remembered Joseph and spoke to Pharaoh about a young Hebrew enslaved person that rightly interpreted his dream. Pharaoh sent for Joseph from the dungeon, and they shaved him and gave him clean clothes to stand before Pharaoh (*New American Standard Version Bible*, 1971/1995, Gen 41:14). Upon learning from Pharaoh about his dream and that no one could interpret it, Joseph informed him that God would give a favorable interpretation (*New American Standard Version Bible*, 1971/1995, Gen 41:16). Joseph's confidence in God's guidance manifested through previous successes and his steadfast resilient mindset in walking with God through numerous adversities. Porobić (2020) asserted that survivors of adversity used spirituality and religious meta-narratives to make meaning of their experience and reframe it in a way that developed long-term resilience. After Joseph heard the dreams, he encouraged Pharaoh that God had revealed to him a future famine. Both dreams depicted seven years of abundance followed by seven years of horrific famine (*New American Standard Version Bible*, 1971/1995, Gen 41:29–31). After interpreting the dream, Joseph provided an unsolicited, detailed preparation plan (*New American Standard Version Bible*, 1971/1995, Gen 41:33–36). This counsel pleased Pharaoh so much that he made Joseph the second-in-command of all Egypt to execute the plan (*New American Standard Version Bible*, 1971/1995, Gen 41:40). Joseph's administration in his father's house, Potiphar's home, and prison prepared him to provide a well-designed blueprint to save Egypt. His perseverance as a servant, refugee, prisoner, and dream interpreter, made him mentally ready to counsel Pharaoh and walk into the next stage of his life as the second-in-command.

Second-In-Command

The outsider, foreigner, and enslaved individual managed great adversities for more than a decade to become the second-in-command of all Egypt. This unlikely hero narrative resulted in Joseph saving Egypt and also his family. Due to the famine, Joseph's older brothers traveled to Egypt to purchase food (*New American Standard Version Bible*, 1971/1995,

Gen 42:5). After the brothers bowed to Joseph, the governor of the land, he recognized them, but they did not recognize him (*New American Standard Version Bible*, 1971/1995, Gen 42:8). It was then that Joseph remembered the dreams he had when he was a teenager about his brothers that were fulfilled at that very moment (*New American Standard Version Bible*, 1971/1995, Gen 42:9). Initially, Joseph dealt harshly with his brothers. After numerous events and time passed between Genesis 42–45, Joseph eventually revealed himself to his brothers. He informed them of how God used his enslavement as a tool to save many lives from the severe famine, including the family of Jacob (*New American Standard Version Bible*, 1971/1995, Gen 45:4–8). Thus, Joseph could reconcile with his brothers using the meaning-making tool of story and his faith in God, creating coherence and clarity amidst various traumas (Smith, 2020). Throughout Joseph's biblical narrative, his resilience mindset continued to develop, which allowed him to manage each trauma and make the necessary adaptations to continue moving forward and complete his hero's journey.

Conclusion

Developing a resilience mindset allows the Christian leader to absorb the shock of the adversity or trauma, mentally process and learn from it, reorganize the self, mentally and spiritually adapt to the response, and continue moving forward with a clearer understanding of how to cope better for possible future shocks. This mental transformation upgrades how leaders perceive and process the world, themselves, and others. It also contributes to transforming and renewing the Christian leader's mind and sharpening their leadership efforts and personal development.

Five critical takeaways for Christian leaders from this chapter include:

- With chaos and complexity as norms within contemporary leadership, adaptability, resilience, and a willingness to persevere are necessities for Christian leaders.
- The habit of endurance can be practiced. God can strengthen the Christian with an unshakeable, unwavering spirit that is established and settled in trusting God.
- As Christian leaders run the race with endurance, God purposefully uses the tool of adversity to mature, perfect, and reward them.

- Although the external environment may seem chaotic, the internal peace that God provides keeps the mental pressures from overwhelming a leader.
- The mind of a leader that is resilient amid adversity reflects Christlikeness and reveals the presence and the power of God.

Understanding the theoretical, biblical, and practical applications of resilience encourages the heart and assists Christian leaders to run better the race set before them. A resilience mindset is strengthened through adversity and supported by an inner fortitude and faith in God, a personal network of family, friends, and church community, and an enduring steadfast perseverance to continue progressing. Developing and embodying a resilience mindset promotes the flourishing and advancing of Christian leaders as they navigate through the difficult circumstances that God strategically uses to build their character, maturity, endurance, perseverance, and hope.

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The Transformative Mind of Jesus Christ and Biblical Principles for Today

Brian Moore

Introduction

"Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Holy Bible, New International Version, Romans 12:2).

Personal transformation for man's temporal and eternal life begins with the spiritual mind rather than the physical brain (Holy Bible, New International Version, Jeremiah 1:4–5, Romans 12:2; Leaf, 2013, pp. 13–14). Caroline Leaf distinguished the difference between the mind and brain with "The state of mind is a real, physical, electromagnetic, quantum, and chemical flow in the brain" (Leaf, 2013, p. 14). Leaf (2013) further explained, "The brain responds to your mind by sending these neurological signals throughout the body, which means that your thoughts and emotions are transformed into physiological and spiritual effects" (p. 14).

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It is the renewing of the "immaterial" mind (Leaf, 2013, p. 14), Paul told the Church in Rome, that leads to transformation for achieving God's "perfect will" (Holy Bible, New International Version, Romans 8:27–28, 12:2).

This chapter extends the "Mind of a Leader" theme by focusing on links between "The Transformative Mind of Jesus Christ and Biblical Principles for Today." In harmony with Scripture and Caroline Leaf's distinction between the interconnected mind and brain, the unifying definition of this book recognizes that a leader's "mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and responds with applicable actions" (Holy Bible, New International Version, Luke 10:27, Romans 8:5–6,12:2; Leaf, 2013, p. 14). This chapter focuses on how God's Son, Jesus Christ, continues to transform the mind of Christian leaders away from alienation and toward redemption (Holy Bible, New International Version, Ephesians 1:7, Genesis 3).

Jesus Christ transformed the lives of His disciples and mankind during His earthly walk more than two thousand years ago. More recently, contemporary scholars developed transformational leadership theories to explain how leaders motivate followers to achieve more than they imagined possible (Bass, 1998, p. 4). This chapter compares the four components of transformational leadership theory (idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration) with the mind of Christ to help Christians apply transformative biblical principles for shaping leadership behavior (Bass, 1998, pp. 5–6). More specifically, Immanuel role-modeled a life of morality, godly wisdom, and extraordinary persistence (idealized influence), encouraged His followers to carry out The Great Commission (inspirational motivation), inspired His disciples to mature in their faith (intellectual stimulation), and finally, attended to their physical, emotional, and eternal spiritual needs (individualized consideration) (Holy Bible, New International Version, 2011, John 13:3–5, 21:5–6; Luke 11:9–10, 17:5–6, Matthew 5:48, 20:25–28, 28:16–20).

How do Christians develop their thoughts, mental models, and perceptions to shape the mind of a leader for ethical and exemplary leadership behavior (Grojean et al., 2004, p. 223)? King Solomon wisely declared, "What has been will be again, what has been done will be done again; there is nothing new under the sun" (Holy Bible, New International Version, 2011, Ecclesiastes 1:9). Robbins (2016) expounded that "all

things humans perceive to be new are reconfigurations of that which is old and commonplace" (p. 367). Humphreys and Einstein (2003) argued that the constructs of transformational leadership theory with charisma, heightened morality, shared vision, clarity and communication of goals, and attention to the needs of followers emerged as far back as 5000 years ago with the Chinese works of Confucius and more recently, with Greek philosophers such as Aristotle and Plato (p. 87). The leadership context may have changed over time with technology and globalism, but the content of leadership remains unchanged (Kouzes & Posner, 2010, pp. xiv–xv). Reflecting on the Creation and the beginning of timeless biblical principles for man, the triune God has the mind of a leader, and by extension, mankind inherited the mind of a leader, as God said, "Let us make mankind in our image, in our likeness, so that they may rule over" the creatures of the earth (Holy Bible, New International Version, 2011, Genesis 1:26). Christians can learn to "rule over" or lead others and themselves through the special revelation of God. God reveals Himself and His nature to man through dreams, miracles, vision, words of the prophets, and "ultimately the self-disclosure of himself in Jesus Christ" (Holy Bible, New International Version, 2011, Hebrews 1:1–3, 2:4, Matthew 11:27, 16:17; Michael, 2013, p. 27). As "there is nothing new under the sun," Christians can develop the mind of a leader through exploring the life of the Messiah as a transformative force for mankind and applying contemporary transformational theory (Holy Bible, New International Version, 2011, Ecclesiastes 1:9).

Transformational Leadership Theory

Truth is "a thought, statement, or belief that correctly reflects the real world" (Summit Ministries, 2017, p. 80). In response to a culture of situational ethics and moral relativism as a replacement for truth in honesty and accuracy, present-day corporate human resource development professionals and organizational leadership scholars and researchers have sought truth in the practical and exemplary application of leadership (Bass, 1998; Denham, 2006, p. 163; Foote & Ruona, 2008, pp. 292–294). The contemporary theory of transformational leadership emerged as one of the most widely accepted and applied leadership theories with one of the most validated leadership measures, the multifactor leadership questionnaire (ElKordy, 2013, p. 16; Northouse, 2016, pp. 161–187). Transformational leaders inspire others to do more than they initially

envisioned and, in many cases, even more than they imagined possible (Avolio & Bass, 2002, p. 1). They invigorate more challenging expectations and achieve higher performance and output levels in individuals and organizations. Transformational leaders raise morality in peers, followers, and clients, serving as role models for others to emulate. They expand subordinates' interests, capabilities, and expertise and transform them into leaders. They inspire colleagues, subordinates, and superiors to transcend their self-interest and work toward a shared vision for the greater good of the group, organization, and community. Finally, transformational leaders promote self-actualization and self-worth for followers to achieve all tasks with exceptional outcomes.

Bass (1985) developed transformational leadership theory by advancing Maslow's hierarchy of needs, Weber's charismatic leadership, and Burns' schema for transforming leadership (Bass, 1985, pp. 14, 35–36; Northouse, 2016, pp. 161–162, 166). First, transformational leaders recognize that followers' motivation is contingent upon their hierarchy of needs (Bass, 1985, pp. 8–9). Abraham Maslow argued with his 1954 theory of work motivation that individuals have an inherent hierarchy of needs (Bass, 1985, pp. 7–9). People must satisfy their basic, low-level *physiological* needs (drink, food, and shelter) before achieving higher-level needs, such as *safety and security*, *social* (belongingness, love, friendship, and affiliation), *esteem* (self-esteem and esteem from other people), and finally, the highest need of *self-actualization* (maximizing one's skills, abilities, and potentials) (Ivancevich et al., 2014, p. 115). In business or organizational settings, Maslow's hierarchal needs equate to *physiological* (safe working conditions and salaries), *security* (health care, job security, and promotion opportunities), *social* (collaboration an interaction between employees), *ego* (work autonomy and responsibility and recognition for superior performance), *self-actualization* (unconditional employee commitment and mentoring and developing others) (Ivancevich et al., 2014, p. 116; Morgan, 2006, pp. 36–37).

Second, once transformational leaders recognize and understand individuals' hierarchical needs, they will use charisma to motivate followers into unquestionable commitment and loyalty above their self-interests (Bass, 1985, p. 35). *Charisma* in Greek means "divinely inspired" with the capacity to foresee the future or perform miracles (Yukl, 2013, p. 309). Max Weber used the theological construct of charisma, which he adopted from church historian Rudolf Sohm, to describe a form of influence based on the extraordinary qualities of the leader as perceived

by followers rather than the formal and rigid authority structures indicative of bureaucracies (Gerth & Mills, 1964, p. 52; Yukl, 2013, p. 309). Military and political heroes, prophets, and founders of world religions such as Napoleon, Jeremiah, and Jesus Christ are examples of charismatic leaders who performed heroic feats, miracles, prophecies, and inexplicable success by attracting and inspiring enthusiasm in followers toward a shared vision during periods of distress and social crises. Scholars, such as House (1977), expanded on Weber's framework of charisma in sociology to describe *charismatic leadership theory* as psychological and political processes whereby leaders have profound and extraordinary effects on others by appealing to their emotions and ideals (p. 4). Leaders' behaviors associated with charismatic leadership theory include "novel and appealing vision," "emotional appeals to values," "unconventional behavior," "self-sacrifice," and "confidence and optimism" (Yukl, 2013, pp. 310–311). Charismatic leadership characteristics bear similarities with transformational leadership, and scholars often interchange the terms.

Third, following House's (1977) development of charismatic leadership theory, political sociologist James Burns (1978) contrasted transforming leadership with *transactional leadership* (as cited in Northouse, 2016, p. 162; Yukl, 2013, pp. 312, 347–348). Transactional leaders inspire followers by exchanging workers' output for extrinsic benefits in wages, position, advancement, and healthcare. Burns' study of political leaders led him to develop *transforming leadership theory* by linking the roles of leaders with followers, whereby leaders harness untapped potential by influencing the values and motives of followers for the mutual benefit of leaders and followers. For Burns (1978), the transforming leader elevates the ethical standards of followers in a mutually benefiting process whereby "leaders and followers raise one another to higher levels of morality and motivation" (as cited in Yukl, 2013, pp. 347–348). Anyone within an organization, regardless of role, initiates the influence process with subordinates, colleagues, and superiors. As relationships mature over time, leaders and followers influence each other for mutual gain and ultimately affect social reform systems and institutions. The transformational leadership process is a collaborative and collective effort as leaders and followers focus their energy and shared vision for achieving ideological goals in their community, organization, and nation.

Finally, Bass (1985) drew on House's (1977) charismatic leadership theory and Burns' (1978) transforming leadership model to develop the most common and widely accepted framework of *transformational*

leadership (as cited in Northouse, 2016, p. 166; Yukl, 2013, pp. 321–322). In comparison to Burn's approach, Bass emphasized the importance of followers in the leadership process and focused on task obtainment rather than elevation of morals for organizational social reform. The transformational leader (a) evokes a higher level of consciousness and importance of organizational goals in subordinates and peers, (b) motivates followers to transcend self-interest in favor of team or organizational objectives, and (c) recognizes and attends to lower-level individual needs of followers before harnessing their untapped high-level needs, such as self-actualization. Bass and other scholars have continued to develop the transformational leadership model and the multifactor leadership questionnaire measure with four factors, (a) charismatic or idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration (Avolio & Bass, 2002; Bass, 1998; Bass & Riggio, 2006; Northouse, 2016; Yukl, 2013).

The Transformative Mind of Christ

As "there is nothing new under the sun," Christians need only to explore the transformative mind of Jesus Christ for applying transformational principles and shaping leadership behavior to (a) satisfy and capitalize on the hierarchy of needs of others, (b) use miracles, prophecies, extraordinary efforts, unconventional behavior and charisma to inspire peers, colleagues, and superiors to consciously elevate morality toward unquestionable commitment and self-sacrifice with confidence and optimism, and finally, and (c) elevate levels of morality and motivation whereby leaders and followers influence each other through collaborative efforts for mutual benefits in achieving ideological goals for the community, organization, and country (Holy Bible, New International Version, 2011, Ecclesiastes 1:9). First, keeping in mind Maslow's hierarchy of needs, Jesus Christ mentored His disciples and taught the masses to realize self-actualization and eternal transformation while simultaneously meeting their individual low-level hierarchal needs of food and healing. The Gospel authors begin the account of Jesus' public ministry with His calling of disciples, teaching the good news about God's Kingdom, and healing the multitudes (Holy Bible, New International Version, 2011, Luke 1, Mark 1, Matthew 4). "Jesus went into Galilee, proclaiming the good news of God," the Apostle Mark reflected, and "the people brought to Jesus all the sick and demon-possessed. … Jesus healed many who had

various diseases. He also drove out many demons" (Holy Bible, New International Version, 2011, Mark 1:14, 32, 34).

Second, Jesus lived out Max Weber's charisma and Robert House's contemporary charismatic leadership theory. Jesus inspires His followers to unquestionable commitment and self-sacrifice. Luke recalls Jesus describing the cost of followership with, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God" (Holy Bible, New International Version, 2011, Luke 9:62). After Jesus' resurrection, the Apostle Paul introduced himself as a servant or slave "of Christ Jesus" and appealed to brothers in Christ "to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship" (Holy Bible, New International Version, 2011, Romans 1:1, 12:1).

Third, James Burns' transforming leadership model described Jesus' earthly ministry. Jesus' transformative mind elevated the levels of morality in committed followers and inspired His disciples to lead and influence each other through the collaboration for collective social reform, such as the eternal salvation of man from sin and separation from God. For example, during the Sermon on the Mount, Jesus told His followers, "Be perfect, therefore, as your heavenly Father is perfect" [and] "to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you" (Holy Bible, New International Version, 2011, Luke 6:27, Matthew 5:48). Jesus inspired His disciples for collective social reform through spreading the good news of the Kingdom of God when He first called them: "Calling the Twelve to him, he began to send them out two by two and … they went out and preached that people should repent" (Holy Bible, New International Version, 2011, Mark 6:7, 12). Eventually, after Jesus rose from the dead, He inspired His disciples to broaden their reach by going and making "disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Holy Bible, New International Version, 2011, Matthew 28:19–20).

Finally, Jesus incrementally transformed the lives of His disciples daily through teachings, parables, and role modeling a moral life without sin (Holy Bible, New International Version, 2011, Hebrews 4:15, Mark 4:2, Matthew 16:24). In terms of transformational leadership theory,

Jesus exemplified the four components of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Avolio & Bass, 2002, pp. 2–3). Bernard Bass' popular and widely accepted transformational leadership theory, studied and applied across disciplines and cultures, bears significant correlation with the transformative life of Jesus Christ. Jesus transformed mankind from eternal death to everlasting life through His walk on earth, death, resurrection, and path to redemption (O'Collins, 2007, pp. 81–82, 100, 107).

Idealized Influence and the Mind of Immanuel

In a world darkened by sin from the fall of Adam and Eve, Immanuel represents idealized influence for man as "the light of the world" for God's work in His Kingdom (Holy Bible, New International Version, 2011, John 9:5; Thrift, 2018, p. 85). *Charismatic* or *idealized influence* is the emotional component of transformational leadership theory. Charismatic, transformational leaders are admired and trusted role models for followers who identify with leaders and want to emulate them; have superior capabilities, determination, and success; emphasize the importance of shared goals; share risk with followers; have high moral and ethical standards; and finally, do not use power for personal gain (Avolio & Bass, 2002; Bass, 1998; Bass & Riggio, 2006; Northouse, 2016; Yukl, 2013). First, Piovanelli (2005) argued with the results of his study that Jesus Christ's "authority" was indisputably derived from His "charismatic leadership" (pp. 395–399). Christ poses a significant number of Max Weber's charismatic characteristics, including divine authority, performer of miracles, and willingness to challenge conventional authority. The Messiah's charismatic leadership qualities are self-appointing, unconstrained by traditional social institutions, embodied as a radical seeking to transform existing traditions, and as one who transmits authority and ideas through disciples and successors rather than institution building (Piovanelli, 2005, pp. 405–406). Scripturally, Immanuel asserted His divine power, telling His disciples, "All authority in heaven and on earth has been given to me" (Holy Bible, New International Version, 2011, Matthew 28:18). With His divine ordination, Christ challenged conventional authority. He explained to Nicodemus, a Jewish Pharisee, the radical concept of redemption that contrasted with existing Jewish traditions: "Very truly I tell you, no one can see the kingdom of God unless they are born again" (Holy Bible, New International Version, 2011, John 3:3).

Second, Immanuel's followers immediately identified with Jesus, wanted to emulate His life, and unquestionably and instantaneously abandoned their families, trades, and daily life to meet His call to become His apprentice (Csinos, 2010, p. 53). Christ did not negotiate with those He called: They followed Him spontaneously (Spencer, 2005, p. 142). Matthew reflected with, "Jesus … saw two brothers… casting a net into the lake, for they were fishermen. 'Come, follow me,' Jesus said, 'and I will send you out to fish for people.' At once they left their nets and followed him" (Holy Bible, New International Version, 2011, Matthew 4:18–20). Similarly, Apostle Mark recalled the fishermen responding to Christ's call: "Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him" (Holy Bible, New International Version, 2011, Mark 1:20). The Greek word the Gospel authors used for Jesus' call to follow is "Akoloutheo," meaning "to follow or to be a disciple of a leader's teaching" (Piovanelli, 2005, p. 398; Strong et al., 2001, pp. 375, 1477). Christ's calling to "follow me" for a life of divine apprenticeship came at a time when some had already joined their family's trade (Csinos, 2010, p. 51). His new apprentices immediately committed themselves to learn how Jesus modeled the life of God (Csinos, 2010, p. 45).

Finally, transformational leaders raise the level of morality and motivation in both the followed and followers. When people have a sense of belongingness to something greater than themselves, they elevate their motivation and ethical behavior, particularly when they experience crises or move through chaotic times (Kouzes & Posner, 2007, p. 122). In contrast, the Pharisees were zealot upholders of the traditional ceremonial and moral law, claiming to be the most righteous among Jews (Blake, 1972, p. 133). In response to the Pharisees' claim of holiness, Jesus rebuked them and, in contrast, called His followers to observe the essential commands for moral living: Love God and love your neighbor (Holy Bible, New International Version, 2011, Mark 12:28–31, Matthew 23:1–12).

In summary, exploring the mind and life of Immanuel reveals how charismatic and idealized transformative leaders role model a life with high levels of morality, elevating themselves and others (followers, colleagues, and superiors) to achieve extraordinary feats. Contemporary leaders and followers could shape leadership behavior by emulating the divinely appointed and transformative life of Christ to inspire others to share the

good news about God's Kingdom with all nations for God's glory rather than personal gain.

Inspirational Motivation and the Mind of Jesus

After declaring the good news of God's Kingdom, Jesus' first action in His public ministry reported in the Gospel of Mark was calling His disciples with a clear and direct command followed by a vision of a meaningful life (Zarate, 2009, p. 7). Similarly, Apostle Matthew recollected Jesus' calling fisherman by the Sea of Galilee with a simple and compelling invitation for achieving a vocation beyond their expectations: "Come, follow me," … "and I will send you out to fish for people" (Holy Bible, New International Version, 2011, Matthew 4:19). Contemporary organizational leadership scholars described Jesus' transformative tack as inspirational motivation. Transformational leaders use inspirational motivation to rouse and motivate followers with challenging and meaningful work, promote team spirit, and equip followers with skills and resources to accomplish tasks (Avolio & Bass, 2002; Bass, 1985, 1998; Bass & Riggio, 2006; Northouse, 2016; Yukl, 2013). Inspirational leaders display enthusiasm and optimism, distinctly communicate high expectations for followers, inspire commitment to a shared vision, help followers envision future situations, and evoke followers to exert themselves beyond their expectations and transcend self-interest for the benefit of the group (Avolio & Bass, 2002; Bass, 1985, 1998; Bass & Riggio, 2006; Northouse, 2016; Yukl, 2013). Jesus, known as a religious "Teacher," called His followers to immediately leave their trades and families with the compelling message of how they would fit into the mission of the Messiah's ministry: They saw themselves becoming disciples of a "Rabbi" with an undertaking to impact their world (Holy Bible, New International Version, 2011, John 1:38; Zarate, 2009, p. 7).

Jesus inspired His adherents to count the costs of commitment and plan for future ministry. Later in the mentoring process, Jesus continued building on the shared vision of successive mentorship with His disciples by helping them envision their teaching and leading roles in God's ministry (Yngvason et al., 2013, p. 404). Apostle Luke recalled Jesus telling the large crowds, "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple" (Holy Bible, New International Version, 2011, Luke 14:25–27). Christ used parables with His

followers to mature their wisdom in planning: "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it?" (Holy Bible, New International Version, 2011, Luke 14:28). Jesus continued with, "For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, 'This person began to build and wasn't able to finish'" (Holy Bible, New International Version, 2011, Luke 14:29–30).

Jesus continued to support and transform the lives of His disciples beyond their expectations (Reid, 2020, p. 57). When Peter denied Jesus three times after Christ's arrest, their bond could have been unreconcilable, similar to Judas' severing his relationship with the Messiah (Holy Bible, New International Version, 2011, John 13:21–30, 18, Luke 22:54–62, Matthew 27:1–3). However, Peter showed a willingness to reconcile his relationship with Christ, and Jesus used the opportunity to transform Peter's life for God's ministry (Reid, 2020, p. 57). After Immanuel's ascension into heaven, Peter advanced Jesus' ministry by leading the teaching to the Jews at Pentecost, healing the sick, sustaining a voice of reason and leadership in the early Church, and boldly proclaiming his commitment to God's living Word (Holy Bible, New International Version, 2011, Acts 1:12–20, 2:14–40, 3:1–10, 3:11–26, 15:6–11; Reid, 2020, p. 57).

In reflection, contemporary researchers, advocates, and practitioners of transformational leadership theory could learn timeless biblical principles from the transformative life of Jesus Christ. His simple and straightforward calling for recruits to follow Him compelled them to immediately leave everything for a ministry beyond their expectations. He mentored and equipped His disciples to transcend their self-interests and carry God's Word to the nations (Holy Bible, New International Version, 2011, Matthew 28:16–20). Finally, Immanuel used inspirational motivation for teaching His apprentices to plan their ministries and count the costs, even to the point of martyrdom (Holy Bible, New International Version, 2011, John 21:18–19).

Intellectual Stimulation and the Mind of the Living Word

"And the Word became flesh and made His dwelling among us," role modeling intellectual stimulation, first with His 12 disciples and then to all nations (Holy Bible, New International Version, 2011, John

1:14). Transformational leaders encourage followers to be innovative and creative by challenging their assumptions and values and stimulating followers to look at issues in a new way; embolden followers to try new ideas even if they are different than the leader's methods; include followers in problem-solving group and organizational issues; and do not publicly criticize followers for making mistakes (Avolio & Bass, 2002; Bass, 1985, 1998; Bass & Riggio, 2006; Northouse, 2016; Yukl, 2013). First, as a transformative leader who intellectually stimulates others, Jesus the Messiah was innovative and unconventional in calling His disciples. John the Baptist foretold of Jesus' coming ministry, calling Him "God's Chosen One" (Holy Bible, New International Version, 2011, John 1:34, Matthew 3:3). Subsequently, John's disciples addressed Jesus as "Rabbi" (meaning "Teacher") when they heard John refer to Jesus as "the Lamb of God" (Holy Bible, New International Version, 2011, John 1:34, 36, 38; Köstenberger, 1998, pp. 111–112). Jesus was "basically a Jewish religious charismatic leader. … Despite the lack of direct evidence concerning" formal religious training in His formative years to become a recognized Jewish religious leader (Piovanelli, 2005, p. 399). Piovanelli (2005) high-lighted the paradoxical authority of Jesus from the perception of His followers in contrast with the Jewish community religious leaders: "Jesus was a charismatic who had an almost inexplicable aura: fascinating to followers, provocative to opponents" (Piovanelli, 2005, p. 399). God's living Word challenged the assumptions, values, and traditions of the Jewish community when He initially chose ordinary Jewish fishermen to spread the good news about the Kingdom of God to all nations (Holy Bible, New International Version, 2011, Luke 5, Mark 1, Matthew 4, 28:16–20). Christ role-modeled innovation and creativity by challenging the cultural norms and customs of the Jewish community when He recruited fishermen as religious proteges rather than selecting the most prominent and eligible young men from the synagogues. In essence, Jesus continually encourages His pupils to challenge cultural and historical norms by elevating themselves as Christ's ordained apostles commissioned to transform all people into disciples, Jews and Gentiles alike (Holy Bible, New International Version, 2011, Acts 8, 10, 13, Matthew 10:5–6).

Christ as the living Word of God is the genesis and essence of all inno-vation and creativity. "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the begin-ning. Through him all things were made;" the Apostle John proclaimed as he introduced the Creator (Holy Bible, New International Version,

2011, John 1:1–3). John continued with, "Without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it" (Holy Bible, New International Version, 2011, John 1:3–5). The Apostle John appealed to the Jewish community and Greek philosophers using "The Word" from the Old Testament. Isaiah used *The Word* to symbolize the Son of God, and The Word or *logos* in Greek means "reason" (Holy Bible, New International Version, 2011, Isaiah 55:11; Strong et al., 2001, pp. 1244, 1512). Illuminating God's Truth, Jesus used reason and intellectual stimulation to give the Sermon on the Mount with the Beatitudes. Zarate (2009) suggested, "Beatitudes are a very logical argument presented in a sequence of mutually dependent aphorisms," giving credit to Jesus' methodology for mentoring His disciples with challenging paradigms (p. 158). Jesus' reasoning, values, and beliefs interwoven into the Beatitudes embodied a new countercultural group in harmony with God but contesting the rest of society and the contemporary religious community, a precursor to the struggle between the Jewish spiritual aristocracy and the First Century Church founders (Zarate, 2009, p. 64).

Individualized Consideration and the Mind of the Messiah

The Messiah took on an earthly form and dwelt among men to give individuals eternal life: Jesus told the Jewish crowds, "For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all those he has given me" (Holy Bible, New International Version, 2011, John 6:38–39). He elaborated with, "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day" (Holy Bible, New International Version, 2011, John 6:40). True transformational leaders emulate the life of the Messiah by paying attention to and listening attentively to the individual needs of followers; creating new learning opportunities and providing a supportive climate; recognizing that each individual has different needs; engaging followers in collaborative and two-way communication; mentoring, coaching, developing, and growing followers to reach higher potentials; and delegating tasks and monitoring progress,

but not micromanaging (Avolio & Bass, 2002; Bass, 1985, 1998; Bass & Riggio, 2006; Northouse, 2016; Yukl, 2013).

Individualized consideration for the Messiah begins with humility, even to the point of death (Hendjena & Nyakora, 2020, p. 4). Reflecting on His purpose, The Living Word told His disciples, "Whoever wants to become great among you must be your servant" (Holy Bible, New International Version, 2011, Matthew 20:26). The Messiah continued with, "Whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Holy Bible, New International Version, 2011, Mathew 20:27–28). In that manner, Christ the Son of God humbly dwelt among the destitute, tax collectors, men, women, and people from all classes of Jewish and Gentile societies, giving each individualized consideration for their unique needs (Hendjena & Nyakora, 2020, p. 4). For example, the Apostle John contrasted Jesus' healing of the blind man with the Pharisees' dehumanization of the same man (Thrift, 2018, pp. 82–85). On seeing the blind beggar, Jesus initiated contact and healed him, attending not only to his physical ailment and the needs of his parents but also to the beggar's higher need for salvation (Holy Bible, New International Version, 2011, John 9:1–7). The man was blind from birth and reduced to begging, a social humiliation for himself and his parents. Giving individualized consideration to the man and his parents, Jesus assured His disciples that "neither this man nor his parents sinned" (Holy Bible, New International Version, 2011, John 9:3). In contrast, after the Pharisees questioned the man about how he regained his sight, they admonished him for his sin and cast him out, dehumanizing the man for a second time (Holy Bible, New International Version, 2011, John 9:13–34). Afterward, Christ continued a supportive environment of individualized consideration for the man's higher need to believe in the Savior. Jesus asked, "Do you believe in the Son of Man?" and finally, the "man said, 'Lord, I believe,' and he worshiped" Christ (Holy Bible, New International Version, 2011, John 9:35–38).

The Messiah engaged His disciples with individualized consideration to build eternal relationships for successive mentoring and development and reaching a higher individual potential for a greater calling from God: "The disciples came to him and asked, 'Why do you speak to the people in parables?' He replied, 'Because the knowledge of the secrets of the kingdom of heaven has been given to you'" (Chua & Lessing, 2013, p. 90; Holy Bible, New International Version, 2011, Matthew

13:10–23). Emulating the Messiah's transformative leadership, Christian leadership must be successive to remain enduring (Thomas, 2018, p. 108). Sustainable and successive leadership is contingent upon cultivating personal relationships with mentors to equip them for leading and mentoring subsequent generations. For instance, Jesus mentored the Twelve Apostles, the Apostle Peter formed a relationship with Barnabas, and Barnabas mentored Paul (Chua & Lessing, 2013, p. 87; Holy Bible, New International Version, 2011, Acts 12:25–13:5, Galatians 2:11–13). Paul continued successive mentoring of Timothy and Titus to perpetuate Christ's earthly ministry (Holy Bible, New International Version, 2011, 2 Timothy 2:1–3, Galatians 2:1–2). In addition to successive mentoring among men, Jesus promised His disciples mentoring and spiritual development from the Holy Spirit: "But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (Holy Bible, New International Version, 2011, John 14:26).

Finally, the Messiah's individualized consideration for His disciples and the crowds through meeting their individual physical, emotional, and eternal spiritual needs realized God's mission for man's redemption. In humility, Jesus built personal mentoring relationships with His disciples for teaching and grooming them to lead others in successive mentorship with the help of the Holy Spirit for perpetuating God's Kingdom on earth. In response, the Apostles and generations of transformative Christian leaders have emulated the Messiah's individualized consideration so that others may have the opportunity to affect God's will and have eternal life.

Reflection

This chapter began with the Apostle Paul's wise encouragement to the Church in Rome: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Holy Bible, New International Version, Romans 12:2). God's transformation of man begins with the spiritual mind rather than the physical brain (Holy Bible, New International Version, Jeremiah 1:4–5, Romans 12:2; Leaf, 2013, p. 13–14). This chapter extended the thesis for the mind of a Christian leader by exploring historical scripture for revealing the transformative mind of Jesus Christ and timeless biblical principles and

then linking them with contemporary and seminal transformational leadership theory for practical application by Christian leaders. The chapter was guided by the unifying definition of this book: A leader's "mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and responds with applicable actions" (Holy Bible, New International Version, Luke 10:27, Romans 8:5–6, 12:2; Leaf, 2013, p. 14).

This chapter drew correlations between Jesus Christ's timeless biblical leadership principles and Bernard Bass' four components of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Immanuel used ordained charisma or idealized influence to call His disciples into divine apprenticeship and leadership roles for advancing God's Kingdom with a simple, compelling, and clear message: Follow me, and I will make you a fisher of men. Jesus the Rabbi inspirationally motivated His disciples with a clear vision of how they fit into the messianic ministry and persuaded them to transcend self-interests with a vision of achieving meaningful work beyond their expectations to benefit God's plan of redemption for man. Christ, the living Word of God, is the genesis and essence of innovation and creativity who mentored His disciples with intellectual stimulation, equipping them to make disciples of all people and challenge the traditionally accepted assumptions, beliefs, and practices of the Jewish community. The Messiah humbly dwelt among all classes of society from the destitute to the dominating with the divine ordination of individual consideration to bring eternal life for each person who believes in the Son of God. Finally, examining, understanding, and emulating the transformative character of Jesus Christ will help contemporary Christians in applying timeless biblical principles for shaping leadership behavior and transforming family, business, community, and church life beyond expectations to advance God's Kingdom.

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A Builder's Mind: The Strategic Roles of Humility, Wisdom, and Cooperation in Leadership

Meghan N. Rivers

INTRODUCTION

Individuals, teams, or organizations endeavoring to construct, build, or even repair programs, structures, or systems are often confronted with conflicting motivations. Because of this, the temptation to get sidetracked, to diminish or exceed scope and expectations, is possible. These types of internal and external threats to progress fuel this writing's contents. The outcry in many sectors, communities, and nations for leadership development and knowledge sharing promotes engagement and improvement. Senge (1990, 2006) reasoned that individual and collective actions frame and inform associated reality (p. 3). For him, identifying the specific areas of potential and expansion precipitates individuals' behavior within a collection of related activities that promote lasting transformation.

Serving as the foundation for this writing are the varied cognitions within the mind of a builder. Leaf (2013) asserted that the mind is separate and apart from the brain as the mind (beyond neurological and

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biological functionality) serves as a filter for interpreting sensory and experiential inputs. Additionally, the mind's processing ultimately incites an individual's corresponding actions. As such, one's surroundings, the inputs as mentioned earlier, and the conclusions produced by them, fuel an individual's subsequent behaviors (Leaf, 2013; Martinez, 2022).

When leaders are faced with typical questions of scope, risk, schedule, and resources, there are a number of overt and less pronounced considerations necessary for success and effectiveness. Likewise, leaders with a mind to build are often borne out of their awareness of a problem or need requiring a solution. By utilizing the mental model and cognitive framework presented within the selected ancient narrative chronicling Nehemiah's life and activity, established and burgeoning leaders with aspirations to build are challenged to think of new and sustainable ways of incorporating humility, wisdom, and cooperation into their leadership practice.

Problems Create Builders: Nehemiah

> And I said to the King… I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it. (New King James Bible *[NKJ]*, 1982/2004, Nehemiah 2:5)

As an early exercise within this writing, it is important to spend some time to summarize Nehemiah's narrative because it serves as the backdrop, foundation, and primary example for our examination of a builder's mind and leadership activities. This ancient narrative sits squarely within the Old Testament portion of the biblical canon and represents a period in ancient Israel's history following their capture by the Babylonians. This portion of the Old Testament biblical canon partially fulfills the prophecy of Jeremiah, where he spoke directly about the ways in which Babylon would dominate this nation and how a people guilty of divided allegiances could be renewed and restored through obedience to Jewish law and hope in a sovereign God (see Jer. 9 for more detail). Within the cooperatively focused, yet divergently composed and potentially singularly authored books of Ezra and Nehemiah are the triumphs, defeats, and leadership activities of Zerubbabel (see Ezra Chapters 1–6), Ezra (see Ezra Chapters 7–10), and Nehemiah, which is encapsulated in 13 Chapters (Amzallag, 2018; Coggins, 2012; Fried, 2008; Kidner, 2016;

Kratz, 2005; Laird, 2016; VanderKam, 2011; Wright, 2007a, 2007b, 2008, 2012). These diversely inspired leaders are the primary protagonists within the period, some 50 years after the Babylonian exile, in which the Israelites attempted to rebuild the city of Jerusalem. Zerubbabel (with Persian King Cyrus' permission) spearheads the original post-exilic migration and rebuilding effort at the command and encouragement of the Persian King. After approximately 60 years, Ezra assumes leadership and feels called to educate the community on the finer points and proper adherence to the Jewish Torah and associated interactive practice standards. Ultimately, the focus rests on the work spearheaded by Nehemiah in his pursuit to rebuild Jerusalem's city walls which remained destroyed after many years of inhabitance by Judeans (Fried, 2008, 2011; Kidner, 2016; VanderKam, 2011; Wright, 2012).

This portion of the ancient narrative is not just an exhibition of the migratory patterns of the Israelite people but also serves, within this exercise, as a method for investigating leadership practices within several diverse contextual environments. Examination of leader identity, self-leadership skills, power, and effective use of resources (people, time, currency), is encapsulated within the selected pericope in the Jewish canonical tradition and scholarly consensus of leadership studies. While much of the focus within this writing is anchored in the first six chapters of Nehemiah, it is important to remember that there is no way to extract its contents from the book of Ezra. Its content should be viewed and reviewed in light of both writings along with the period they represent within Israel's history (Coggins, 2012; Kratz, 2005; VanderKam, 2011; Wright, 2007a, 2007b, 2008, 2012). As such, King Cyrus's declaration in the first chapter of Ezra provides the language for the prevailing thought line within a builder's mind. It illustrates the motivating language of selection, distinction, and activation for individuals willing and able to serve in a leadership role. "Who is among you of all His people? May his God be with him, and let him go up to Jerusalem … and build …" (NKJ, 1982/2004, Ezra 1:3). Later echoed within Nehemiah, "So, it pleased the king to send me …" (NKJ, 1982/2004, Nehemiah 2:6b).

CURIOSITY AND SELF-LEADERSHIP:
HUMILITY'S ROLE IN A BUILDER'S MIND

> ... I asked them concerning the Jews who had escaped ... and concerning Jerusalem. (NKJ, 1982/2004, Nehemiah 1:2b)

Nehemiah is recognized as the son of Hakaliah in the opening verse of the book and immediately shifts focus from emphasizing Judean identity and the proper combination of communal and spiritual practices to a personal journal of Nehemiah's life and work within the ancient near east (see Neh. Chapters 1–6, 13). The remainder of the book of Nehemiah focuses on the Judean community, Jewish social order, and other covenant-keeping (religious) activities.

He is recognized as an official cupbearer (see Neh. 1:11) and as governor of Yehud, serving within the Persian government (see Neh. 5:14; 12:26); his leadership practice is a primary focus within the selected text. Nehemiah's perspective as a Jewish exile and his inquiry about the status of others prompts his transition from serving King Artaxerxes to leading his people in a massive rebuilding effort (see Neh. 1:1–4). Nehemiah's curiosity prompted his inquiry into the status of returned exiles in Jerusalem. The disastrous state of the city was not a minor issue. Its broken down walls and incomplete city structures left its inhabitants open for enemy attack, cultural compromise, and assimilation, which over time threatened to eliminate their cultural, social, and spiritual designation as Israelites chosen by God (Fried, 2008, 2011; Laird, 2016). After receiving Hanani's disastrous report about the state of Jerusalem and the returned exiles, Nehemiah surrenders his role as an official and seeks direction, guidance, and comfort from God. At this juncture, this builder's mind is equipped with humility. Based on the opening passages of the book of Nehemiah, it was immediately upon hearing about a problem that this soon-to-be-builder eliminated presumption and explored a larger plan of action.

Humility is defined as the state of being humble (Merriam-Webster, 2021). This cognitive leadership trait refers to an individual's ability to abandon thoughts and motivations fueled by arrogance, pride, superiority, or assumption. Many scholars have suggested that leaders exhibiting true humility benefit greatly the organizations, groups, and individuals

they serve (Collins, 2001a, 2001b; Peterson & Seligman, 2004). More-over, Comte-Sponville (2001) posited that humble leaders love truth over self and reflect the type of self-management informed by accurate assessments of individual competence and capability. This level of honest self-awareness avoids overextension and diminishes activities motivated by bloated personal assessments or misaligned ethical values (Caldwell et al., 2017; Peterson & Seligman, 2004; Tangney, 2000, 2002). Morris and his colleagues (2005) provided three dimensions of humility in leadership that are resident within the cognition of building leaders (a) self-awareness, (b) openness, and (c) transcendence (larger perspective and motivating vision).

There is a consistent line of activity and thought associated with Nehemiah based almost entirely on what Peterson and Seligman (2004) described as reality-based feedback, which fuels and mediates high levels of humility within leaders. Nehemiah abandoned his assumption, asked a question, and spent months seeking divine counsel by praying, ruminating, and ultimately developing an early plan of action to address the problem. Abandoning all comforts associated with his current role, he risked social embarrassment, diminished reputation, and status in the eyes of his employer, King Artaxerxes, by humbly laying bare his authentic and transparent disappointment in pursuit of a larger vision and potential solution (see Neh. 2:1–4).

Unity and Negotiation: Cooperation's Role in a Builder's Mind

> So **we** built the wall, and the entire wall was joined together up to half its height, for **the people had a mind to work**. (NKJ, 1982/2004, Nehemiah 4:6)

Mirroring the collaborative nature of the content and connections between the Old Testament writings of Ezra and Nehemiah is the associated factors and benefits of cooperative and collaborative leadership within a builder's mind. Moving into the second chapter of Nehemiah, readers are drawn into the high-stakes situation that this cupbearer to Persia's King faced. Nehemiah forgoes all pleasantries and is visibly downcast in the King's presence, having just heard about the destruction of his

ancestral city. The cupbearer's depressed countenance is so uncharacteristic that the King notices and allows Nehemiah to make a request. To which, Nehemiah informs him of his desire to rebuild the city. Artaxerxes obliges and sends Nehemiah with official documentation serving as a free entry and mobility passport to safely traverse through several governor-led regions throughout the Trans-Euphrates region (Laird, 2016; VanderKam, 2011). Nehemiah and his royal military guards can also obtain the supplies necessary to repair the city's gates and build Jerusalem's fortress with walls to provide adequate defense from future enemies (see Neh. 2:7–8). Nehemiah 2:9–11 reveals that the letters from both King Artaxerxes and the military guards offer him safe passage and favorable traveling conditions within each governors' territory (NKJ, 1982/2004).

As is expected, this, nor any building project, is completed without its own set of specific difficulties. Upon his arrival, Nehemiah is immediately challenged by two sources of antagonistic opposition. Tobiah the Ammonite and Sanballat the Horonite. Nehemiah decides to inspect the city's walls under cover of night, in a strategic move reflecting a mix of fear and wisdom (see Neh. 2:12–15). Upon surveying the damage firsthand, he is incited to action by the diminished state of his ancestral home. He delivers a galvanizing speech to the community laying out the details of his intention and plans for his rebuilding project (see Neh. 2:16–18). With a fresh dose of purpose and an increased sense of urgency, Nehemiah assumes an even more prominent position as a leader. He denounces detractors, addresses the workforce members directly to ensure clear articulation of intention, and warns those not fully aligned with this divinely inspired plan of action (see Neh. 2:19). Those unwilling, unable, or determined to speak negatively about the rebuilding project, are warned that they will not only be unable to share in the fruits of the labor but are also in opposition with God (see Neh. 2:20).

While this may seem like a means to divide or create a specific kind of outgroup, it is important to note that there will always be critics and those opposed to the new idea in both ancient and contemporary contexts. A building leader is best served by frank and transparent communication about projects to ensure no blind spots delay progression. Elimination of hidden progress, subversive work practices, and by clearly laying out intentions, workforce members are sure about their role, and everyone is free to choose how they would like to either participate or abstain. This aspect is crucial for engendering unity and ensures program participants

know what they are getting into from the onset. Although challenges continue to come through Chapter 3, Nehemiah elects not to waste energy responding directly to his challengers. He continues to pray, plan, and pursue the vision. In Chapter 4, the challenge accelerates from verbal attacks to threats of a physical attack from enemies, which precipitates a strategic shift. Having a clear delineation of the various familial clans available from Chapter 3, Nehemiah positions a guard (see Neh. 4:5) and begins to equip the people with information, building tools, and weaponry to assuage fears and prepare them for an effective defense from attacks (see Neh. 4:10–17).

Beyond external threats, Nehemiah also had to deal with some internal threats attempting to hinder progression within the community. Nehemiah Chapter 5 illustrates an internal conflict worth examining. It provides an approachable landscape for studying the role of leadership cognition (beliefs, thoughts, and attitudes) in the face of disunity, dissension, or climates requiring difficult decisions. There is an outcry among inhabitants about interpersonal disputes (see Neh. 5:1–13) about land, finances, and offspring utilized in servitude to satisfy outstanding debt transactions (see Neh. 5:2–5). Nehemiah, confronted with inequitable economic issues within the community, appeals to their shared lineage by exposing the fallacy attached to "exacting usury" from others in the form of exorbitant loans (NKJ, 1982/2004, Nehemiah 5:7). In reaction to this particular issue, Nehemiah institutes a policy and response with a two-fold purpose. He insists that immediate debt dissolution alleviates this burdensome strain from the indebted parties and reinforces the imperative for shared identity and unity within the community (Fried, 2011; Guillaume, 2010; Laird, 2016; VanderKam, 2011; Wright, 2012). The necessity for completion fuels the negotiation of this internal crisis within the builder's mind. However, a bigger imperative within this and contexts like it is anchoring personal dedication to value the people directly to the work they represent, in full view of all parties (stakeholders). Within this adjudication of righteous response and difficult decision-making, the Judean community recognized a mindset fixed and bound to both ethics and cultural identity driven by solidarity (Altmann, 2013; Guillaume, 2010). Reinforcing solidarity of common religious and social practices establishing a precedent for the remission of debts in the Torah (see Deut. 15:1–6) is paramount here to pursue a project intently fueled by a desire to restore a city that represented the epicenter of divine presence, purpose, and promise. This idea is indicated in their collective

response in Nehemiah 5:9 and reinforced by their cooperative agreement, articulation, and oath reinforced by priests (see also Neh. 5:14–19).

Nehemiah embodies the kind of dexterity operationalized within the mind and agency of building leaders. He adeptly extends an invitation to his table to recognize the elevated social status of elites within the community while also appealing to their sense of brotherhood and shared purpose, which relieved tensions by galvanizing a new alliance based on inherited spiritual lineage (Wright, 2010). Proper acknowledgment of the many expert accounts of the historical and social implications of a divided Judean identity should be recognized here. Because, beyond the economic disparities and personal refutations to the tasks associated with this building project, there are also two conflicting contextual realities acknowledged in Ezra Chapters 1–6; 7–10, and resident within the focus text in Nehemiah. The specific designations associated with those individuals and clans returning from Babylonian exile (allochthonous) and those descendants in Jerusalem who were never part of the exilic community recognized as autochthonous residents (Edenburg, 2021; Römer, 2020; Wright, 2007a, 2007b).

Contemporary application for effective leadership based on a builder's mind recognizes that although there is social and professional stratification within all organizational systems, it does not have to present insurmountable difficulties as the goal of negotiation is agreement. Laird (2016) explained that Nehemiah focused intently on the "unity of returnees" as the primacy of a solidified and singularly defined people is "subsumed into a single component of the larger community" (p. 94). In this way, the value of conformity is not in a dismissal or denial of established social roles but instead reveals the superiority of agreement and uninhibited activity and labor. This thought is evidenced in Chapter 5 of Nehemiah's book to assuage interpersonal tensions by bolstering the language and activity of consensus and collaboration among and within the larger Judean brotherhood. Beyond this large focus of community agreement, there are also many strategic negotiations with sovereign powers, socio-political processes, along with numerous contentions of legitimacy, economy, and territory that Nehemiah embodies that are beneficial in revealing the ruminations of a builder's mind (see Neh. 1–6).

Response and Decision: Wisdom's Role in a Builder's Mind

After serious thought, I … (NKJ, 1982/2004, Nehemiah 5:7a)

An inquiry can often reveal problems, weaknesses, or areas requiring development, much like disagreement, discontentment, and inequity precipitates negotiation in pursuit of unity. A leader's response to new or emerging knowledge requires a wise application and proper response. This response is activated and, in many ways, can be operationalized through the leaders' decisions. A decision is motivated by knowledge, utilized as an extension of understanding, and solidified by the corresponding action. As such, wisdom and leader decision-making operate as a valued utility within psychosocial applications. There are many occasions within the first six chapters of Nehemiah's biographical account that his consideration revealed the contents of a builder's perception and reasoning. Within this portion of the chapter, examining multi-layered contemplation as a prerequisite for response and decision-making is revealed.

Metacognition within contemporary social science research is not uniformly defined or measured (Allen & Armour-Thomas, 1993; Black et al., 2016; Flavell, 1979; Marshall-Miles et al., 2000; Metcalfe & Shimamura, 1994; Schraw & Dennison, 1994). For the purposes of this writing, the recognition and examination of resident metacognitive dimensions are couched within a characterization of individuals operationalized by their ability to solve problems, make decisions, and create meaning within complex social environments (Batha & Carroll, 2007; Black et al., 2016; Hannah & Avolio, 2010; Marshall-Miles et al., 2000; Robertson, 2013). This framework has also been examined in correlation to other determinant leadership traits such as critical thinking, self-leadership skills, self-efficacy, and social responsibility within various professions, organizations, or industries (Magno, 2010; Wang et al., 2016). This juxtaposition of effective leadership activity and psychosocial agency is reminiscent of the subject texts' reflection of the mediating effect of Nehemiah's leadership cognition, style, and decisions, in view of the larger Judean community's well-being and lifestyle.

Within the selected biblical narrative are any number of historical, social, and economic intersections that inform the varied perspectives surrounding Nehemiah's role as an imperial appointee and Judean leader.

Because of this, his wise arbitration of at times conflicting motivations between the Judean community, diverse Persian rulers, Jewish priests, and other ad hoc regional personalities all needed to be balanced and properly engaged, given a much larger goal to rebuild (Laird, 2016). It is important to note that although Nehemiah overcame any resident fears (see Neh. 2:2b) associated with revealing his heart to the King, and he employed a level of diplomacy and wisdom by reinforcing his allegiance to Artaxerxes sovereignty and pleasure, repeating the phrase, "…if it pleases the king…" (NKJ, 1982/2004, Nehemiah 2:5–7). The crown's willingness to issue delegated authority in the form of letters, resources, and personnel (see Neh. 2:8) further reinforced confident assurance that Nehemiah embodied attributes fitting with adjudication of law and God-given wisdom to lead his people (Laird, 2016; Wright, 2012). Leadership demands the assumption of full responsibility for the consequences and associated activity aligned with one's responses and wise decisions. This activity reflects the didactic demands of diverse people groups amidst strong critique and challenge, threats of physical attacks of self and others, and the anxiety, anger, and frustrations resident within any organizational project.

From a spiritual standpoint, as a Jewish man, Nehemiah would have been well versed in the Genesis narrative within the Torah, illustrating the utility of wisdom within the creation story. Quinn and Strickland (2016) shared that "creation was built by wisdom, and thus wisdom was built into creation" (p. 57). Because of this, believers in Yahweh would assume, within their respective and varied leadership roles and capacities, an embodiment of how their thoughts and associated responses to the world's events should reflect the wisdom of their God. This is why there is a consistent and enduring reference within Nehemiah's story on his insistence, reliance, and knowledge acquisition through prayer. Ultimately, the embodied ruminations associated with wisdom, especially within the life of Nehemiah, are found within his meditations but are also reflective of his responses to counsel in every form. The purpose of continued interest in his activity (beyond spiritual edification) is to uncover the beliefs, values, and attitudes he carried that informed his decisions, particularly when confronted with authority, threat, or disagreement from others.

DISCUSSION

"Wisdom does not provide rules for behavior... but attempts to instill a type of understanding in the individual, who still retains final choice over his or her behavior" (McGeough, 2008, p. 47).

Sustained transformation and project completion require knowledge and complementary activity. The disbursement and acquisition of knowledge in this framework are activated through many layers of intentional commitment and motivating action. The ultimate goal intrinsic to constructing a new project, program, or structure serving as a type of container, is the promotion of expanded capacity for direct and indirect users. At this point in this writing, it is imperative to note that while Nehemiah 4:6 indicated a collective commitment to the rebuilding projects, it ends with a seemingly disheartening synopsis. The conclusion reveals all of the ways that the Israelites failed to maintain, expand, or treasure their "renovated containers" in the form of the temple (see Neh. 13:10–14), their community and spiritual practices (see Neh. 13:23–31), and even the city walls (see Neh. 13:15:22). While on its face, it would appear that this is an indictment on Zerubbabel, Ezra, and Nehemiah's leadership prowess and praxis, this reader interprets the degeneration of the temple, spiritual life, and the city walls as a reflection of the ways that great leadership intention, goals, and motivations can devolve over time as neither charisma nor chaos is sufficient for organizational, group, or program sustainment. Von Rad's (1993) work encapsulates this sentiment with a wonderful exhibition of what he describes as the limitation of wisdom. McGeough (2008) summarized von Rad's assertions within the quote opening this section of the chapter. In this way, the links between understanding and associated activity are aligned perfectly within this exploration of Nehemiah.

Nehemiah's biographical memoir reveals a concerted portrayal within an ancient text that the demonstration of intellectual prowess, emotional intelligence (compassion), morality, and judgment are characteristics of a type of heroic mindset worthy of following and emulating (Laird, 2016; McGeough, 2008; Wright, 2012). These specific character traits (among others) recognized in a builder's mind must also be filtered into the culture and consciousness of those they influence. An extension and potential complement to this chapter would be a further investigation into how effective leaders oversee great building (or rebuilding)

projects and the ways that workforce member praxis within an organization, community, or group culture can shift over time. These shifts may reveal themselves as diminished motivation levels or job satisfaction. Most project managers and visionary building leaders begin with the end in mind. In this instance, the end did not include the continued cooperation of the end-user. The valuable lessons in the Ezra-Nehemiah texts reveal the importance of planning for the uninterrupted viability of the original vision by instilling virtues, values, and mindsets into the workforce members. In many ways, visionary leaders are great with engendering support for completing building projects and successfully erecting new containers of possibility but may find it difficult to maintain faithful adherence to those principles and associated activity. Perhaps this is because the language and praxis for building are misaligned entirely with the language and culture of longevity, maintenance, and ownership. Planning for the event, and participating in the event, is completely different from cleaning up after the event. In the same ways that demolition at the start of a building project injects anticipation and excitement within teams that are not replicated in the hearts of those designated to haul away debris at the end of construction.

The roles of self-leadership and interpersonal skills within varied leadership mental models are vital. In this sphere, an acknowledgment of the need for awareness about how retention studies should extend beyond limited Human Resource department personnel discussions into the retention of vision when the building is completed, or when enterprising leaders have less of a role to play, or when focus transitions to new building plans. There is a necessity within organizations for vertical succession planning and intercultural communication competence, as builders may be effective leaders in conception and construction, but also need to teach, train, mentor, and transfer responsibility to others following them for operation, maintenance, and the future governance of the structure, project, or vision (Black et al., 2016; DeRue et al., 2012).

Some reading the concluding section of this chapter may feel that this is a darkened cloud of pessimism and futility over a seemingly bright and direct reflection of enterprising cognitive models. However, the overarching purpose and intention of this writer are to prompt ambitious leaders to spend time not only envisioning new building projects but also spend time in their applications of humility, wisdom, and cooperation, focusing on ways to spark vision that builds lasting meaning for the work in the hearts of followers. In this way, effective leaders' cognitive processing

is sustained in the lives of those who follow them by implementing enduring points of meaningful connection, interaction, expansion, and replication (through succession). Generally speaking, every builder hopes that what they are building becomes a container of possibility generating solutions for current or emerging sets of issues. The awareness of those needs, presented as problems in a builder's mind, prompts a desire to act and necessitates the development of blueprints and clear plans for both building and sustainment over time.

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Conclusion

Bruce E. Winston

Introduction

From the Preface:

> The Mind of a Leader is an edited collection of chapters/articles examining the mind of the leader throughout the Bible that apply today. The book presents what Christian leaders need to understand about how their minds and thoughts can support or sabotage their leadership efforts. The book is for an academic audience and would be appropriate at the upper-level or graduate-level as a secondary textbook. The chapters in the book could be the base of classroom or online discussions of lessons learned about how a Christian-mindset results in desired leadership behavior.

> According to Leaf (2013) and Joseph Martinez (personal communication January 11, 2022), the mind processes its surroundings, interprets sensory inputs, develops logical and emotional conclusions from their sensory inputs, and responds with applicable actions. Leaf pointed out that 2Timothy 1:7 (NAS) captures this definition: "God has not given

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us a spirit of timidity, but of power and love and discipline" in which the Greek word pneuma that we translate as 'spirit' contains, among its definition 'the rational Spirit, the power by which the human being feels, thinks, decides' (Strong's Word 4151). Leaf also offers Proverbs 23:7 (NAS) "As he thinks in his heart, so is he" (Prov. 23:7). The Hebrew Sha'ar that we translate as 'thinks' includes in its meaning 'to split open, reason out, calculate, reckon, estimate' (Strong's Word 8176). Martinez included Romans 12:3 (NAS) "And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." The concept from Romans 12:2 aligns with the idea of the mental process posited by both Leaf and Martinez. The Greek metanoia (Strongs 3341) means 'change of mind, repentance;' thus, we see that the leader's mind can and should change to align with the Word of God.

Unit One Relationship with Self

Unit three addressed thinking, influence through the theoretical lenses of personal renewal, metacognition, humility, growth, alignment and development. courage, persuasion, stewardship, self-image, personal well-being, and espoused/practiced values.

U1C01 Renewed Minds: Christian Thinking and Leadership
Mitchell A. Payne presented the Romans 12:1–2 (New American Standard, 1960/2021) instruction to renew our minds, which impacts how Christians think and how we interact with our organizations. Payne explained that a Christian's primary identity is tied to their actions and nested with their individual growth.

U1C02 The Mindful Servant Leader: In Perfect Peace Amid Chaos
Angela Nicholas presented Queen Esther's servant leader-like attributes and behaviors. Queen Esther utilized mindfulness practices while enduring chaos to effectively lead her followers. Queen Esther chose to serve her nation as a servant leader through her humility, altruism, courage, persuasion, and stewardship.

U1C03 How Thoughts Influence Leadership Behavior
Meg Weinkauf explained how the mind of a leader impacts the leader's behaviors. When leaders are inwardly healthy, they support others and bring healing through their behaviors. Weinkauf presented case studies of Paul and Mary Magdalene who knew what it meant to have a steadfast mind. It is vital for a leader to understand his/her mind and how one's

thoughts support or sabotage their behaviors. It is also incredibly important to submit to the transformation of the mind as Paul wrote in Romans 12:1–2 (New American Standard, 1960/2021).

U1C04 Actions speak louder than words, or do they? A look at the power of words and actions in Christian Leadership

Dionnie DeWitt examined James 2:26 (New American Standard, 1960/2021) that from the abundance of the heart speaks, and faith without works is dead. DeWitt presented a case study of President Trump's attributes and character while running the office of the presidency and being a Christian.

UNIT TWO RELATIONSHIP WITH OTHERS

Unit Two addressed managing, motivating, and change through the theoretical lenses of leader–follower relationships, hope, faith, spirituality, information overload, alignment of faith and action, and Lewin's change model.

U2C05 Faithful Leaders as Disciples of Leadership

Daniel Ndukwe Ewa explored Christian leaders' heart engagement that allows them to remain steadfast, unmoved amidst discouraging circumstances while they execute the call to leadership within and without the church's four walls. Ewa a case study of Jesus' unusual combination of leadership and followership effectiveness as a negotiated contextual process that depended on the source of the leadership influence—the Father on Jesus or Jesus on his disciples.

U2C06 Daily Leadership Strategies to Renew Your Mind

Daniel Sharma stated that humans are constantly bombarded by data and information, making it challenging to make healthy decisions and act on those decisions. Sharma addressed daily leadership strategies that renew the mind by first addressing situations, segmented into the Outer World (Environment, Organizational Behavior, and Interactions) and the Inner World (Relationships, Spirituality, and Information Overload). Sharma presented the strategies of Waiting, Connecting with Others, and Letting Go from Acts.

U2C07 Replace that stinking thinking: A look at how Christian leaders can get to the root of thought, remove the root thought and replace it with Biblical truth

Deborah Lin McCain Podolinsky discussed the case of Martha and Mary in Luke 10:38–42 (New American Standard, 1960/2021) where Jesus encouraged Martha to end maladaptive thinking patterns and instead center her thinking in God's truth. Concepts from 2 Corinthians 10:5 (New American Standard, 1960/2021) and Romans 12:2 (New American Standard, 1960/2021) inform Christian leaders how to align thinking with biblical principles.

U2C08 Mind Your Business: Women in Leadership
Laquita Joyner-McGraw wrote about the Biblical story of the Queen of Sheba and applied the mind of a leader to Lewin's 3-stage model based on first creating the motivation to change (unfreezing); then providing new information, models, and procedures (changing), and finally, providing support and reinforcement for the change (refreezing).

Unit Three Relationship with the Organization

Unit Three addressed ethics, service and character through the theoretical lenses of participative leadership, inclusivity, resilience, mentoring/discipling, mindset, organizational culture, conflict resolution, vision casting, transformational leadership, employees' emotional, physical, and spiritual well-being.

U3C09 Jesus, His Mindset, and the Samaritan Woman: A Socio-rhetorical, Participative Leadership Perspective
Neftali (Charles) Olmeda provided inter-texture and social-cultural, socio-rhetorical analysis of John 4:5–30; 39–42 (New American Standard, 1960/2021), via the lens of participative leadership theory and a glimpse into the mind of Christ. Such glimpse derives from a call to action by Jesus Christ as alluded to in Matthew 4:17 (New American Standard) and serves as a reference to the call of Jesus to a distinct thought process.

U3C10 The Resilience Mindset: Joseph and His Coat of Many Sufferings
Joseph Dominick Martinez provided a case of Joseph illustrating that Christian leaders often bear the heavy load of guiding groups and organizations through fast-moving, disorienting, and complex contexts. Christian leaders require a healthy and rigorous mindset to be resilient, persevere, and endure uncertainty.

U3C11 A Christian Leader's Mindset of Discipleship

Donald K. Egle discussed discipleship as being at the heart of God's calling on Christian leaders True leadership is a result of intentional preparation of others to mirror and replicate the same level of leadership to others and have multigenerational and lasting impact. Leadership development is more than mentorship or direct guidance to the ups and downs of life. Instead, leadership development is about the preparation for life through discipleship. Organizations must embrace a sustained and legacy focus on the impact of leadership and discipleship through the proper Christian leadership mindset.

U3C12 One Heart and Mind: Creating a Culture of Alignment

Priscilla J. DuBose discussed Establishing and cultivating a culture on one accorded spiritually and mentally following God's principles is essential in centering God's people on the same vision. Therefore, the chapter provides an insight into some of the principles that will be important in cultivating that culture by offering substantiated and feasible evidence found in biblical scriptures. This chapter also provides guidelines on how to be committed and consistent in practicing these critical principles. The author then recommends a thorough investigation concerning how the culture could hinder cultivating a spiritual and mental Christian culture.

U3C13 A Builder's Mind: The Strategic Roles of Humility, Wisdom, and Cooperation in Leadership

Meghan N. Rivers offered practical reflections of ancient Biblical narratives that are useful for contemporary applications. Rivers examined the philosophical, hermeneutic, and practical leader cognitive activities aligned with all forms of building, development, and theoretical or practical constructions are central. The past can often become the prologue for realized vision, innovation, or renovation.

U3C14 The Transformative Life of Jesus Christ and Biblical Principles for Today

Brian Moore discussed how Jesus Christ transformed the lives of his disciples and mankind during his walk on earth through a process we now refer to as transformational leadership. Jesus role-modeled a life of morality, godly wisdom, and extraordinary persistence (idealized influence), encouraged his followers to carry out. The Great Commission (inspirational motivation), inspired his disciples to mature their faith (intellectual stimulation), and finally, attended to their physical, emotional, and spiritual needs (individualized consideration).

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