Leadership and Calling Through the Prism of Scripture

A Phenomenological Study of Biblical Leaders

Edited by

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Fred Wantante Settuba-Male · Gia R. Tatone
Editors

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A Phenomenological Study of Biblical Leaders

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We dedicate this book to

Dr. M. G. "Pat" Robertson
1930–2023
Founder, Chancellor, & CEO of Regent University

Who answered the call and served God's purpose in his generation.
Acts 13:36

Preface

Leadership and Calling Through the Prism of Scripture: A Phenomenological Study of Biblical Leaders and Their Sense of Calling is an edited collection of 12 chapters of phenomenological studies that examine the lived experiences of Biblical leaders, emphasizing external summons and a pro-social intention while offering suggestions for future research.

It explores the phenomenon of God's calling by using a phenomenological approach to investigate the significance of the source of God's calling, the leader's discernment of the calling, predictors of a leader's calling, the social-cultural influence of the calling, the relationship between personality traits and calling, and the evolution of a leaders' calling. The chapters are divided into three units:

Part I: Perceiving, Discerning, and Significance of Calling (Chapters 1–3), in which Wantante investigated if all can be called and suggests that God alone is the "calling" and appointing authority in the transcendental summons, Styles and Knowles identify the significance in the source of calling, and Rolle examined the process of calling and suggested that calling is a process and not an event.

Part II: Predictors, Social-Cultural Factors, Outcomes, and Evolution of Calling (Chapters 4–8) in which Kawuma presents predictors of calling, Dean proposes conditions that determine positive and negative outcomes of calling, Tatone examines the evolution of calling, Philips investigates how social-cultural context influence calling, while Jean and Newton

explore the link between life satisfaction, success, and calling using a qualitative study of St. Paul's writings and documented interactions in the New Testament.

Part III: Personality, Gender, Human and Divine Will, and Cessation of Calling (Chapters 9–12), in which Colls explored the relationship between personality traits and calling by examining the life of Samson, Steinhoff investigated the possibility of the cessation of a calling, Williams probed the association between gender and calling through content analysis of Deborah's call to lead Israel, and Sejera analyzed the relationship between human will, divine will and calling through an Intexture analysis of Pharaoh.

Kampala, Uganda, East Africa   Fred Wantante Settuba-Male, Ph.D.
Pittsburgh, PA, USA   Gia R. Tatone, Ph.D.

Acknowledgments

First and foremost, gratitude and praise to the Lord God Almighty, who gave me the "idea" for this book.

I would like also to express my deep and sincere appreciation to Dr. Bruce E. Winston, Ph.D. and Dr. Kathleen Paterson, Ph.D. for their invaluable guidance and encouragement throughout the writing of this book. Their experience, compassion, and motivation inspired me and continue to inspire me to greater heights in my career.

It was a great honor to work with so many intelligent and gifted authors on this project. The completion of this project could not have been attainable without their humility, passion, and sacrifice. I offer my sincere appreciation for the learning opportunities provided by my co-authors.

I cannot express enough appreciation to my friend and co-editor, Dr. Gia Tatone for allowing me to use her as my academic sounding board. Without her worker bee effort, this book would not be in print.

Finally, again I thank God for giving me a life companion who continues to stir the best in me. To my closest friend and the wife of my youth, Sabrina, thank you for praying and being there for me. The best is yet to come.

<div align="right">Dr. Fred Wantante Settuba-Male, Editor</div>

It is with the deepest gratitude I thank Dr. Bruce Winston for his continual mentorship, wisdom, guidance, and collaborative spirit. You are a reminder that God calls His disciples friends. I also wish to thank Dr. Kathleen Patterson for her support and for being such a continual inspiration as a woman of faith, leader, educator, and author. You are a gift to us.

It has been a blessing to work with such an amazing team of writers and researchers for this project and to glean from their skills and expertise. Thank you for your hard work, dedication, and commitment over the course of three years to bring this project to fruition.

While no longer on this earth, I must acknowledge my mother, Mildred Marie Wertman, for her unyielding faith and fiery passion for the Lord Almighty. It taught me all things are possible for those who believe, and that God is with us. I miss you, but I know where you are.

I would also like to acknowledge my father, George John Wertman, who exemplifies work as good, from God, and as a gateway to help beat impossible odds through grit, effort, and perseverance. Thank you for the humbling reminder that Jesus himself was a carpenter.

Words cannot express how blessed I am to have a friend and colleague in Dr. Fred Wantante Settuba-Male who has been a living example of what it means to follow a God-given vision to completion. I am blessed to know you and glean from your calling.

From the depths of my heart and soul I thank my husband and best friend of nearly 30 years, Frank Anthony Tatone, and our glorious daughter Amelia. While God gives me a calling in life, you both give me purpose. I love you.

Lastly, and most importantly, it is with an eternally grateful heart that I give thanks to my Almighty Father who never forsakes me and is my guiding light. He does the writing; all I do is pick up the pen.

Dr. Gia R. Tatone, Editor

Copyright Statements

Contents

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Shawn G. Sejera, M.B.A., Ph.D. and his family reside in Tulsa, OK though they prefer coastal communities and less humid environments. He has earned Bachelor of Science in International Business and Master of Business Administration in Finance degrees at Oral Roberts University and a Ph.D. in Organizational Leadership at Regent University. He holds certifications in Design Thinking and Six Sigma methodologies. His dissertation, "The Nature of Leadership in Artificial Intelligence Environments: Reconceptualizing Human and Machine Collaboration," is the first empirical scientific study involving the relationship between organizational leadership and Artificial Intelligence technology. His has over

16 years in strategic leadership, organizational transformation, and business development experience that includes financial management, merger and acquisitions, sales and marketing, project management, operations, and technology functions in private equity, land development, media, and motorsports organizations. He has taught university classes as an adjunct professor and lectured in national and international academic settings. He is currently writing as a contributor to an upcoming book titled Advances in the Digital Economy: Prospects, Opportunities, and Challenges. However, most of his time is spent either watching his oldest son race karts, working on his daughter's Jeep, communicating in sign language with his youngest son, or slow dancing with his wife.

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to create and identify the strategies to achieve current best practices and contribute to the community of practice—researching a topic with immediate translational value.

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LIST OF TABLES

Perceiving, Discerning, and Significance of Calling

Can All Become Divinely Called Leaders? A Phenomenological Study of Korah's Rebellion

Fred Wantante Settuba-Male

INTRODUCTION

When thinking about outstanding leaders, whether present-day or historical, one may question how they became such notable leaders. Were they born this way, or were they taught to lead, or was there a transcendent influence in their leadership? How about leaders such as the Apostle Peter and Jacob who initially did not exhibit desirable leadership traits and lacked formal training? In many societies, there are individuals promoted to prominent and elevated offices whose natural gifting and skills do not justify their lofty position and honor. According to Hamby (2019), President Harry Truman had little foreign policy experience and inadequate executive background, but he, unexpectedly, ended

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his administration as one of the most consequential presidents in modern times. After Roosevelt's death within days of his reelection, Truman found himself as the 33rd president of the United States. He told reporters, "I felt like the moon, the stars, and all the planets had fallen on me" (White House, 2021). One could say providence (i.e., a transcendent force) pushed him into office. It is reported by the White House (2021) that during his few weeks as the vice president, Truman scarcely met with President Roosevelt. He was overlooked by his boss and received no briefing on important matters. It is a mystery how some people can change so fundamentally in their course of life and become dynamic leaders. In January 1940, Winston Churchill was regarded as a failed politician, but after the British defeat in France, he emerged as a charismatic leader. Churchill's basic personality traits did not change in 1940. Neither did he receive special formal training to hone his leadership skills. However, there appears to be a transcendent influence (i.e., divine providence or enablement) that triggered a radical change in his life. In World War II, his leadership was crucial to the eventual victory over Nazi Germany. In this article, the biblical option to the origin of leadership and power is reintroduced. Leaders can be sovereignly chosen, called, appointed, and endowed by God to accomplish tasks that defy human abilities. Morgan (2006) presented the psychic prison metaphor to reveal how organizations may lack the ability to take on new perspectives and envision radically different circumstances. Leaders with a sense of calling are more likely to challenge the status quo and question the notions and values that encourage pathologies such as groupthink in organizations. In a world characterized by uncertainty and rapid change, many organizational leaders trapped in the iron cage of bureaucracy (Weber, 1984) lack the necessary creativity and motivation to deal with twenty-first-century challenges. Organizations desperately need leaders like the Apostle Paul, who have spiritual motivation and empowerment to sense and respond to novel situations.

The following section is a literature review that briefly considers leadership as a divine calling, calling in the Bible, and group dynamics. It is followed by a phenomenological exploration of the sense of calling and power struggle in a leadership team as recorded in Numbers 16:1–50. The chapter concludes by discussing the findings, implications, and suggestions for further research.

LITERATURE REVIEW

Leadership as a Divine Calling

According to K. Lee (2003), "God administers His providence in human history through divinely appointed secular leaders" (p. 7). The Apostle Paul writes of the One "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began" (2 Tim. 1:9 New King James Version). A sense of "calling" implies the existence of a caller, separate from the "called," often identified as God or destiny or fate. Winston (2003) postulates that a Christian leader needs to develop what he calls the four Cs: (a) calling, (b) competence, (c) confidence, and (d) character, in that sequence. Callings come in various ways (Hunter, Dik, & Banning, 2010). Some are dramatic and extraordinary—a revelation, a strong urge, and a divinely sent message (Acts 9; Exod. 2–3; Jer. 1:1–10), while other instances of calling are characterized by a quiet and gradual shift into a particular vocation, a series of events that lead an individual into a distinct calling (Wantaate Fred, 2018). This phenomenon of receiving a "call" is experienced by people of all ages and faith, including agnostics, and atheists (Ansberry, 2016). A recent study has shown that transcendent summons distinctly predicts individuals' endorsement of having a calling as well as their career-related and general well-being (Marsh & Dik, 2020).

The concept of calling has roots in the Judeo-Christian tradition and several eastern religious beliefs, such as Hinduism and Buddhism (Bogart, 1994). However, the construct of calling has evolved to include any strong sense of purpose and commitment to a career or vocation that nourishes a sense of meaning and fulfillment, fuels motivation, provides a sense of destiny while being convinced that one's effort benefits others or a transcendent figure (Duan et al., 2020). Although there is a lack of consensus on the definition, the findings regarding work-related outcomes associated with calling are consistent regardless of the definition used (Duffy et al., 2018; Thompson & Bunderson, 2019). It is worth noting, however, that some people state that they experience a calling from more than one source (Dik & Duffy, 2013). Though Scripture does not always refer to the divine summons to leadership or the performance of specific tasks as "calls," the experience of these men and women can reasonably correspond to what is generally described by scholars as a vocational calling.

Leadership Calling in the Bible

The Scriptures reveal a call to join the community of God's elect (Rom. 1:6; 8:28; 1 Tim. 2:4; 2 Cor. 5:17–20), the call to work (Gen. 1:27–28; 2:15; Exod. 20:9; 2 Thess. 3:10), the call to live under the Lordship of Christ, including loving God and neighbor (Matt. 22:37; Col. 3:17), and a call to a particular vocation (Exod. 31:2–4; Acts 9). According to Guinness (2003), believers are called to "something" or somewhere (such as the inner city or France). The Bible contains many examples of God calling individuals to specific tasks. The call is not confined to church-related ministry and may encompass various roles and positions in society. In summary, to be called by God is to be sovereignly chosen by God to fulfill a God-given purpose. It is important to stress that the call does not preclude training or mentorship. But one is first called before any meaningful training or mentorship is introduced in that leader's life. Paradoxically, sometimes the most unlikely individuals are called to positions of leadership by an all-knowing God. There appears to be no particular or mandatory pedigree, skill set, or personality traits for leadership. In Scripture, leaders are chosen from gentiles, Jews, farmers, shepherds, fishermen, princes, peasants, former prostitutes, mothers, and former idol worshipers. They come from every walk of life, gender, and age.

God calls extroverts (such as David and Peter), introverts (such as Gideon and the Apostle John), melancholic individuals such as Jeremiah, and a choleric person like Paul. As Isaac was, some are shy and laid back, and others are assertive and adventurous, such as Miriam. Additionally, there is also no prerequisite educational profile. Some are scholars such as Daniel, Luke, and Paul, and others like Amos (Amos 7:14–16) are illiterate farmers. God sovereignly calls whosoever he will because he can qualify and use anyone. Often, the very nature of the assignment that God gives leaders is a call to his presence and heart to receive divine enablement and direction (Ezra 8:22).

Moreover, the call provides extraordinary motivation to continue when a leader is tempted to quit (Phil. 3:12–14). For example, when the prophet Jeremiah is reluctant to receive the call, God reminds him, "Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations" (Jer. 1:5). God's foreknowledge and sovereign power assure a leader that no matter what happens, all is possible. Like the Apostle Paul, a leader can boldly state, "I can do all things through him that strengthens me" (Phil. 4:13).

Scholars have recommended more diverse research in the calling literature to understand better the phenomena of calling across cultures and vocations (Duffy & Dik, 2013; Park et al., 2019). This study responds to the call for a more in-depth analysis of specific dependent variables, such as transcendent summons, that are exceptionally sensitive to differences in an employee's sense of a calling. For the purposes of this study, calling is defined as summons from a divine presence (God) to accomplish a specific task or assignment within a particular period, within a particular part of the world, giving rise to a sense of purpose and meaningfulness in the leader. Though calling and vocation are not necessarily similar, the two terms will be used synonymously as a broad concept that encompasses work, career, and community life.

Group Dynamics

According to Gençer (2019), "A Group is a formation of at least two people who come together in a given purpose, communicate with each other, affect each other and are dependent on each other" (p. 223). All teams are groups, but not all groups are teams (Open University, 2020). However, in this study, the terms are used interchangeably. In this segment of the article, I will briefly discuss power in groups, the bases of power, and power struggle within groups.

Power in Groups
Power is the capability of a person to alter and manage the behavior, attitude, beliefs, and actions of others (Faiz, 2013). Nelson and Quick (2012) defined power as the capacity to influence and control another individual. It is expected that disagreements will occur when group members pursue their personal quests for power within the group (Arrow et al., 2000). Furthermore, the type of power available to members varies among groups and within groups depending on (a) role assignments, (b) member attributes, and (c) constraints on power disparity between members allowed by the group (Arrow et al., 2000). Studies indicate that when power is the bone of contention in leadership teams, the outcomes can severely affect an organization (Greer & Van Kleef, 2010; Greer et al., 2017). Members compete over the relative levels of control of valuable resources within the team. In their attempt to change power structures, the struggles may be overt (e.g., hostile attributions, rebellion) or covert (e.g., political activities, intrigue). According to Greer et al.

(2017), scholars have examined three primary types of team power structures and power struggle outcomes, and they are briefly discussed in the next sub-section:

Team Power Level

Team power level is defined as the mean level of the individual–member power in the team. For example, the firm's management or policy-making team has high power levels, and entry-level employees have low-power levels.

Team Power Dispersion

Team power dispersion or hierarchy is the spread of power within the team. High-power dispersion would exist in a team where power is concentrated in an all-powerful leader while a subgroup exists within the team with virtually no power. Low-power dispersion would exist if all team members held similar levels of power within the group. The larger the inequities within a leadership team (i.e., the greater the power dispersion) and the more unequally resources are distributed, the more likely members will engage in power struggles.

Team Power Variety

Team power variety is defined as the degree to which team members derive their power from various sources. A high variety of power exists when each member derives power from different sources. Low-power variety exists when all members draw their power from the same sources, such as the same kind of knowledge of tasks.

Ultimately, intra-team power struggles jeopardize team performance as they detract members from the task at hand. Furthermore, power struggles create tension and hostilities that dampen team cohesion. Finally, power struggles are contagious and may spread throughout the entire team.

Bases of Power

One may ask where power originates in a leaders' life. French and Raven (1959) proposed five sources of power within organizations: legitimate,

reward, coercive, expert, and referent. Raven (2008) later identified the sixth source of power called information power. According to Lunenburg (2012), the sources of power are used together in varying combinations depending on the situation, and they are grouped into two categories, namely organizational power (legitimate, reward, coercive) and personal power (expert and referent).

Another popular comparison of bases of power is formal power (i.e., asymmetric control of organizational resources) and informal power, such as respect and prestige that an individual has in the eyes of others (Blader & Chen, 2014; Blader & Yu, 2017). In this study, I propose another source of power described as divine power (i.e., empowerment from a divine presence).

Power Play

In leadership teams, power struggles (i.e., power play) can involve competition for formal resource control and more informal control, such as esteem in the eyes of others (Greer & Dannals, 2017; Sonenshein, Nault & Obodaru, 2017). Jacobs (2007) argued that power play can be used for individual gain or to help others. Zaleznik (1970) claimed that organizations are political structures; they distribute authority and power. Often, individuals in an organization cannot get all the power they want to advance their goals just by asking. Instead, they gain power at someone else's expense or gain it comparatively, resulting in the relative shift in power distribution (Zaleznik, 1970). According to Zaleznik (1970), organizations are not only inherently political, but they are often structurally pyramids with a scarcity of positions as one moves higher in the pyramid. Pfeffer (2010) posited that power play is fundamentally the ability to have things your way when others' best efforts are required and when others have personal interests and ideas.

DESIGN OF THE STUDY

A qualitative research method is recommended for this study. Specifically, the socio-rhetorical criticism, a multidimensional approach to textual analysis introduced by Robbins (1996), was used to collect, analyze, and interpret the data. The metaphor of a thick tapestry was used to explore the multiple textures of meanings, convictions, beliefs, values, emotions, and actions as found in Numbers 12:1–15. However, because of the limited scope of the study, only one method, Repetitive Texture and

Pattern, of inner texture analysis was used to analyze Numbers 16:1–50 to explore the significance of divine empowerment and calling from a transcendent source.

Site, Population, and Sample

The chosen sample is a leadership team selected from the sacred text (Numbers 16:1–50), and it is comprised of Moses, Aaron, Levites, Dathan, Abiram, On, and 250 princes in Israel. These leaders were called and empowered to execute specific tasks in Israel.

Repetitive Texture and Pattern

Some words and sentences repeatedly appear in a text. Repetition of words and phrases results in a repetitive texture depicted in subjects, pronouns, negatives, and conjunctions (Robbins, 1996). Bullinger (1971) points out that the repetition of a word frequently in a passage is to emphasize and call attention to it. The repetition reveals the most important ideas, themes, and patterns of the text (Robbins, 1996). The repetitive texture of Numbers 16 provides initial glimpses into rhetorical movements within the discourse as displayed in Table 1.1.

Recurring Characters

The repetitive texture and pattern analysis reveal that the following characters stand out in the text: Lord/God, Moses, Aaron, Korah, Dathan, Abiram, and On. Significant is the constant mention of the nouns "God" (3 times) and "Lord" (26 times). God himself had chosen Moses to lead Israel, and he had demonstrated that many times by speaking to Moses face-to-face (Exod. 33:11). Additionally, Aaron and his sons were the appointed stewards of God's tabernacle. The Kohathites (Korah's lineage) had a duty to carry the most holy things of the tabernacle, but that could only happen after Aaron and his sons had covered them (Num. 4:15). In a sense, Korah and his clan had a subordinate role. Thus, the rebellion rejected their God-given assignments, a repudiation of God, and his leadership over Israel.

The analysis shows that the opening controversy over Moses and Aaron taking "too much upon" themselves was a simmering power struggle that led to an overt revolt against God's divinely appointed leaders (see Table 1.1). Additionally, there are eleven references to Korah as opposed

Table 1.1 Repetitive texture and pattern in numbers 16:1–50

Verse	Quotation	spoke, speak	Lord, God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
1	Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men*					Once	Once	Once					
2	and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown			Once								Twice	
3	They gathered together against Moses and Aaron, and said to them, "*You*[a] *take* too much upon yourselves, for all the congregation *is* holy, every one of them, and the LORD *is* among them. Why then do you exalt yourselves above the assembly of the LORD?"		Twice	Once	Once					Once		Once	
4	So when Moses heard *it*, he fell on his face;			Once									

(continued)

Table 1.1 (continued)

Verse	Quotation	spoke, speak	Lord/God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
5	and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who *is* His and *who is* holy,[b] and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him"	Once	Once			Once				Once			
6	Do this: Take censers, Korah and all your company;					Once			Once				
7	put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!"		Twice							Once			
8	Then Moses said to Korah, "Hear now, you sons of Levi!"			Once		Once							

Verse	Quotation	spoke, speak	Lord/ God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/ priesthood
9	*Is it* a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them;		Once									Twice	
10	and that He has brought you near *to Himself*, you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also?												Once
11	Therefore, you and all your company *are* gathered together against the LORD. And what *is* Aaron that you complain against him?"		Once		Once								
12	And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up!			Once			Once	Once					

(continued)

Table 1.1 (continued)

Verse	Quotation	spoke, speak	Lord/ God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/ priesthood
13	*Is it* a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us?												
14	Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"												
15	Then Moses was very angry, and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, nor have I hurt one of them."	Once	Once										

Verse	Quotation	spoke, speak	Lord/God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
16	And Moses said to Korah, "Tomorrow, you and all your company be present before the LORD—you and they, as well as Aaron."			Once	Once	Once							
17	"Let each take his censer and put incense in it, and each of you bring his censer before the LORD, two hundred and fifty censers; both you and Aaron, each *with* his censer."		Once	Once	Once				Fourth				
18	So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron			Once	Once				Once		Once		
19	And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then the glory of the LORD appeared to all the congregation		Once	Once	Once	Once						Twice	

Table 1.1 (continued)

Verse	Quotation	spoke, speak	Lord/God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
20	And the LORD spoke to Moses and Aaron, saying,	Once	Once	Once									
21	"Separate yourselves from among this congregation, that I may consume them in a moment."											Once	
22	Then they fell[d] on their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?"		Twice									Once	
23	So the LORD spoke to Moses, saying,		Once	Once									
24	"Speak to the congregation, saying, 'Get away from the tents of Korah, Dathan, and Abiram.'"	Once				Once	Once	Once				Once	
25	Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him			Once			Once	Once					

Verse	Quotation	spoke, speak	Lord/ God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/ priesthood
26	And he spoke to the congregation, saying, "Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins."	Once										Once	
27	So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little children					Once	Twice	Twice					
28	And Moses said: "By this you shall know that the LORD has sent me to do all these works, for *I have* not *done them* of my own will		Once	Once									
29	If these men die naturally like all men, or if they are visited by the common fate of all men, *then* the LORD has not sent me		Once										

(continued)

Table 1.1 (continued)

Verse	Quotation	spoke, speak	Lord/ God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/ priesthood
30	But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit, then you will understand that these men have rejected the LORD."		Twice										
31	Now it came to pass, as he finished speaking all these words, that the ground split apart under them,												
32	and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all *their* goods					Once							
33	So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly												

Verse	Quotation	spoke, speak	Lord/ God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/ priesthood
34	Then all Israel who *were* around them fled at their cry, for they said, "Lest the earth swallow us up *also!*"												
35	And a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense		Once										
36	Then the LORD spoke to Moses, saying:	Once	Once	Once									
37	"Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for they are holy, and scatter the fire some distance away			Once					Once	Once			Once

(continued)

Table 1.1 (continued)

Verse	Quotation	spoke, speak	Lord/ God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/ priesthood
38	The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the LORD, therefore they are holy; and they shall be a sign to the children of Israel."		Once						Once	Once			
39	So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar,								Once		Once		Once
40	to be a memorial to the children of Israel that no outsider, who is not a descendant of Aaron, should come near to offer incense before the LORD, that he might not become like Korah and his companions, just as the LORD had said to him through Moses	Once	Once	Once	Once								

Verse	Quotation	spoke, speak	Lord/God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
41	On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, "You have killed the people of the LORD."		Once	Once	Once						Once	Once	
42	Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the LORD appeared		Once	Once	Once			Once				Once	
43	Then Moses and Aaron came before the tabernacle of meeting			Once	Once								
44	And the LORD spoke to Moses, saying,	Once	Once	Once									
45	"Get away from among this congregation, that I may consume them in a moment." And they fell on their faces										Once	Once	

(continued)

Table 1.1 (continued)

Verse	Quotation	spoke, speak	Lord/God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
46	So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense *on it*, and take it quickly to the congregation and make atonement for them; for wrath has gone out from the LORD. The plague has begun."	Once	Once	Once					Once			Once	
47	Then Aaron took *it* as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people			Once	Once								
48	And he stood between the dead and the living; so the plague was stopped												
49	Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident					Once							

Verse	Quotation	spoke, speak	Lord/God	Moses	Aaron	Korah	Dathan	Abiram	Censer	holy	On	congregation	priest/priesthood
50	So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped			Once	Once								
Total references	6	13	23	14	11	6	8	10	5	4	15	3	

to six references to Dathan and six references to Abiram, and one refer-
ence to On. Clearly, Korah was the ringleader of the opposition to Moses
and Aaron's leadership. By stating, "You take too much upon yourselves,
for all the congregation is holy, every one of them, and the LORD
is among them" (v. 3), Korah masquerades as the spokesperson of the
people, fighting for their rights. The truth of the matter was that he
desired to take over Moses's leadership and coveted the office of the High
Priest.

Repeated Statements and Words

Some of the critical statements and words repeated in the text include
"spoke," "speak," "gathered," "fire," "holy," and "too much upon
yourselves." Specifically, the repeated occurrence of the words "spoke/
speak" (six times) reveals that the power struggle was primarily a verbal
encounter. However, it later became violent with significant loss of life.
The word "holy" in reference to the nation of Israel is repeated five times.
The dissenters stated, "You take too much upon yourselves, for all the
congregation is holy, every one of them, and the Lord is among them.
Why then do you exalt yourselves above the assembly of the Lord?" In
other words, just like "Moses" and "Aaron," every Israelite was "holy,"
and "the LORD" was present with them. By implication, anyone in Israel's
"congregation" was fit to offer sacrifices just like "Aaron" was. Any
Israelite was authorized to do what "Moses" and "Aaron" were called
to do because all the people were "holy."

Repeated Objects and Nouns

The critical objects and nouns repeated throughout the text include "con-
gregation," "tabernacle," "censer," and "priest/priesthood." The censer
(recurring ten times in the text) was a metal pot made of bronze used
by priests to burn incense. They represented what the rebels desired
to obtain through rebellion, a priestly role in the tabernacle. Since the
contention was over the priesthood, each group would come to the Lord
with lit censers, and God would confirm his appointed priests. Moses
knew this would be disastrous to pretenders because offering unauthor-
ized fire in the tabernacle could lead to physical death (Nadab and
Abihu in Lev. 10:1–2). The words "congregation" (appears seven times)
and "people" (recurs three times) indicate that it was an open revolt,
intended to draw maximum following from the entire congregation. The
account suggests that the first insurrection included two distinct revolts:

Korah's rebellion and the Reubenites' rebellion. The phrases "priest" and "priesthood" appear three times. The uprising of Dathan and Abiram was primarily rooted in political and civil discontent (v. 13). However, Korah's revolt was more religious and was mainly against the High Priest's office domination by Aaron and his sons (vv. 19–22). The second insurrection by the sympathizers was an emotional and angry response to the carnage of the previous day.

Discussion

The repetitive inner texture of Numbers 16 shows that certain levels of leadership are a preserve of specially called individuals. The rebels believe that as Levites, they are "holy" or "consecrated" enough to be offering sacrifices and carrying out ritual activities like all priests (v. 3). It was true that all Israel was to be holy unto the Lord (Exod. 19:6; Lev. 11:44; Num. 15:38–41), but it was also true that God had appointed Moses to be the leader over Israel and Aaron and his sons to serve in the office of the High Priest. So their appeal for "equality" for all the people sounded right, but it failed to take into account divine calling and appointment of leaders. Without contradiction, God called Moses and Aaron into their positions (Exod. 3, 4; Heb. 5:4).

This incident illustrates well how team power hierarchy and its resultant outcomes are manifested in a group. God sovereignly empowered Aaron and his sons the exclusive responsibility to minister within the tabernacle as High Priests. Moses and Aaron were accused of "going too far" or "assuming too much power" above everyone else (vv. 3–7). Moses, forced into a power play with the rebels, proposed a test involving offering incense on censers on the following day to confirm God's appointed ministers. To gain more power, members in a group may try to put or pull others down or bring themselves up (Greer et al., 2017). Often, power struggles occur because of a desire to alter the relative levels of resource allocation, such as esteem in the eyes of others (Bendersky & Pai, 2018; Greer & Dannals, 2017). Moses told the dissenters that they would know God had indeed chosen and called Moses and Aaron when the earth opened its mouth and swallowed them, with everything that belonged to them, and they went down alive into the grave (vv. 28–33). In support of previous findings, the study showed that low-power variety (i.e., when all members draw their power from the same sources, such as the same transcendent source) contributes to group conflict. On

the contrary, when members in a group control different power bases or derive power from diverse sources, this is generally positive for team functioning. It increases role clarity, decreases the need for social comparison and the perception of inequalities (L. Greer, 2014).

The study also showed another source of power available to leaders—divine power from a transcendent source. When Moses faced a mutiny from prominent leaders among the Levites and 250 princes in Israel, he quelled the rebellion by demonstrating divine power. When the earth opened to swallow the leaders of the insurrection and fire went out and consumed the 250 men who unlawfully offered incense, Aaron and his sons stood in their midst unharmed as a testament to their distinctive empowerment. The unique calling of Aaron and his sons is further highlighted when Eleazar (Aaron's son) was given the grim task of collecting the 250 burnt censers when all had scampered for their lives (vv. 35–38). Eleazar's assignment was another confirmation of God's calling of Aaron and his sons in the office of the High Priest. Again, during the second insurrection, Aaron, the appointed High Priest, was the only one able to stand between the dead and living to stay the deadly plague. Aaron's appointment and ability to stop the epidemic demonstrate the censer's efficacy when placed in the hands of a divinely called High Priest. The findings highlight divine power or enablement from a transcendent source as another source of power.

Implications and Recommendations

In contrast to what is believed and taught in many management leadership schools, not everyone is necessarily called to be a leader in a significant capacity. Many are called, but few are called and chosen to lead organizationally at certain levels of authority. God calls and equips people with various talents and gifts to accomplish specific tasks. Still, certain levels of leadership are a privilege God gives to some. To some scholars, the line between an appointed leader and follower has become blurred, leading to distributed and shared leadership (Chiu et al., 2016; Kukenberger & D'Innocenzo, 2019). These trends, including the emphasis on decentralized flat management structures where units or teams work autonomously to achieve organizational goals, are an attempt to minimize the significance of a traditional designated leader. However, studies have shown that hierarchical power dispersion promotes predictability and role clarity, thus minimizing the potential for group conflict (e.g., Halevy et al., 2011;

Woolley et al., 2008). The likelihood of positive outcomes increases when members have congruent perceptions of the hierarchy and its legitimacy (L. Greer, 2014).

Secondly, the findings indicate that organizations that promote plural leadership and workplace spirituality where there is low-power variety (i.e., when all members draw their power from the same source, such as the same transcendent source) have an increased risk of conflict. There is a greater need to clarify roles and tasks to limit the risk of role ambiguity and task conflict.

Lastly, as stated above, the study also showed another source of power available to leaders—divine power from a transcendent source. It is recommended that organizations and businesses should embrace workplace spirituality (Bates, 2021) to enable leaders to access spiritual power, thus giving them a cutting-edge advantage in their performance. Leaders with divine power are inspirational, dare to face adversity, and lead with vision.

Suggestions for Further Study

The study has exposed several gaps for future research. Firstly, the study was limited by scope and time. A full socio-rhetorical exploration of the pericope that separates the researcher from their biases and lets the text reveal its richness will lead to a deeper understanding of the phenomenon. Secondly, a mixed study with contemporary leaders that explores the significance of divine empowerment and calling from a transcendent source among leaders is recommended. Comparing and integrating quantitative and qualitative data will lead scholars closer to answering the question, "Can all become divinely called leaders?"

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Significance of the Source of Calling: Jeremiah Chapter 1

Jason K. Styles and Lisa J. Knowles

INTRODUCTION

In the book of Jeremiah 1:1–19 (NIV), the historical discourse highlights a journey on a wave of nationalism that swept through Judah during the last days of the Assyrian empire. According to Richards (1998), the fall of Judah and Jerusalem in 586 B.C. was a devastating blow to the Israelites (p. 68). Furthermore, after the death of Josiah, the godly king, in 609. B.C, the religious and political systems worsened. They declined so severely, and God declared that the land of Judah violated the Law

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Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus (Philippians 1:6)

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31

Covenant and deemed the nation for apostasy and sentenced to become exiled from the promised land (Richards, 1998). To emphasize God's position on apostasy, Jeremiah 2:5 reflects how God felt, asking, "What fault did your ancestors find in me, that they strayed so far from me? (NIV)." Yahweh declares a sense of betrayal from His beloved people who were previously led out of bondage but failed to remain faithful or loyal to God and his covenant. Laniak (2006) reveals that Jeremiah blames the three types of leaders, priests, prophets, and shepherds, for failing to pastor the people in God's ways and thus caused Judah's unfaithfulness. The waywardness included mockery and a lack of commitment to the Law Covenant.

Furthermore, Jeremiah 2:5 states, "They followed worthless idols and became worthless themselves" (NIV). God's leaders failed Him and His people. Jeremiah has been summoned to call the leaders out for the people's failure to keep their covenant with Yahweh. Moreover, as can be expected, this is a very unpopular message for Judah, so Jeremiah has quite an uphill battle on his hands.

The Presence of a Voice or Clear Communication from a Divine Source (Jeremiah 1:4)

Proverbs 15:3 confirms that "the eyes of the Lord are in every place, Watching the evil and the good" (NIV). As a result, God is a shepherd of men seeking (good) pastures for humanity (Laniak, 2006, p. 58). God's presence is consistently equated with divine provision (Laniak, 2006, p. 8). Importantly, this shows how God is at work implicitly, perhaps secretly, and paradoxically throughout time (Robbins, 1996b, p. 121). Unquestionably, God's divine approach can speak to prophets or may exist in the background or indirect position of action and speech in a text (Robbins, 1996b, p. 120). Hence, when God calls shepherds to lead, a sense of divine inspiration propels the leaders, including some prophets, to drive home the truth to everyone (Osborne, 2006). In both the Old Testament and the New Testament, there are numerous occurrences of

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the Lord's calling for a prophet's role to be "covenant enforcement mediators" (Anderson, 1998; Laniak, 2006; Osborne, 2006). However, our focus is on the "weeping prophet," Jeremiah, a child called directly by the LORD, just as Josiah, a child, was also called to be king when he was only eight years old (Jeremiah 2, NIV). This sacred event demonstrates how God's encounter provides Jeremiah with a vision and explanation to speak to the people and nations (Alexander & Alexander, 1999, p. 440).

Interestedly, Osborne (2006) mentions that when direct revelation occurs, they are linked to specific historical events (p. 267). By drawing on this concept of direct revelation, God appears and shows links to specific historical events. In addition, Fee and Stuart (2003) provide three reasons why prophets appear at a particular juncture in history:

1. Unprecedented upheavals in the political, military, economic, and social spheres led to a terrible crisis. Unprecedented upheavals in the political, military, economic, and social sphere led to a terrible crisis
2. Religious upheaval, divided kingdoms progressively turns from Yahweh and his covenant to serve pagan gods.
3. Population and national boundaries shift, leading to constant unsettled conditions (p. 191).

In sum, God is the episkopos, the Overseer of souls, the guardian of the theocracy, whereby the Lord influences prophetic role models. In this instance, Jeremiah has a new divine message of provision, protection, and guidance for the Israelites (Laniak, 2006; Osborne, 2006). In the same vein, Jeremiah1:2 states the LORD's calling to both Josiah and Jeremiah, when they were children, reinforces how vital the LORD's calling is in our lives today (NIV). The prophets provide crucial interpretation for spiritual discussions because they were messengers specifically called to be filled with the Spirit of God (Osborne, 2006). However, since they were no longer operating under their divine calling, Jeremiah became God's newest mouthpiece with a message for the people of Israel.

Precognition of the Call (Jeremiah 1:5)

Indeed, Jeremiah was chosen to carry out God's message, which designates him as the holy person in this sacred text. According to Robbins

(1996b), regularly, a sacred text features one or more people who have a particular relationship to God or possess divine powers (p. 121). Furthermore, the nature of the prophetic role of Jeremiah grew from God's call and his eventual role in society before he was born (Alexander & Alexander, 1999; Osborne, 2006). Similarly, as Jeremiah1:3–4 mentions, "before you were born, you were called" (NIV) and chosen as a prophet. Jeremiah1:1–5 continues to reinforce this pre-call from early in the womb that demonstrates how the LORD confirms to Jeremiah that he has a special calling, begun before he was even born (NIV). As mentioned earlier, the nature of the prophetic role, the prophet Jeremiah was a forth-teller before he was a foreteller which shows how the Lord filled Jeremiah with the Spirit of God to address the people and the situation of his day. In other words, Jeremiah was called by God before he was born to carry God's message foretelling the destruction of Jerusalem due to the people's failure to follow Yahweh and His covenant. Let us not forget, King David also declares God's providence over him prior to his birth:

> For you created my inmost being, you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful; I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your boot before one of them came to be. Psalm 139:13–16 (NIV)

Therefore, we can see this pattern emerge from the LORD as to His calling upon individuals, knowing them even as they were becoming actual beings. Again, this was portrayed in Luke, Chapter 1 when the Holy Spirit overcame Mary in her conception of Jesus as well as her cousin Elizabeth who also conceived as an older woman, giving birth to John the Baptist.

Jeremiah no longer controls his destiny but ultimately belongs to Yahweh (Osborne, 2006, p. 260). Jeremiah's heritage was established as the son of a priest from the tribe of Benjamin (Jeremiah 1:1 NIV). Indeed, it is understood that the Lord had chosen Jeremiah, notwithstanding as Jeremiah 1:5 states, "Before I formed you in the womb I knew you before you were born, I set you apart; I appointed you as a prophet to the nations" (NIV). Alexander and Alexander (1999)

posit that when Jeremiah was growing up as a child, he could recall images and experiences or precognitions from his childhood (p. 441). In support of Jeremiah's precognition of the call, Alexander and Alexander (1999) depict how natural sights, such as watching the migration of birds, nesting habits of the partridge, the almond tree blossoming, and the farmer clearing his ground, were for Jeremiah, prophetic revelations of the mystery of God (p. 441). For example, watching the migration of birds could represent the movement of the Israelites, for a season, perhaps to avoid a deeper harshness, only to realize the journey is the only way that survival can be had. This can then also be yet a foreshadowing of the Lord Jesus himself, who had to endure the pain and suffering of the cross for humanity to obtain salvation. The nesting habits of the partridge, as observed by Jeremiah as a young boy, also may be viewed as the nurturing that God provides for his people. The almond blossom could perhaps represent the cultivating of a seed dying in the ground, only to become alive and rise from the ground to form a magnificent tree with its blossoms, sweet-smelling fragrant and beautiful to enjoy making way for the ultimate culmination: a fruit to nourish and be enjoyed by all! And finally, the farmer clearing his ground makes way for the new crop that is planted to provide a harvest later in the season. Everything God has created permits the fulfillment of His word which inevitably, points to Jesus.

Provision for the Call (Jeremiah 1:9–10)

Robbins (1996b) states that many sacred texts presuppose the notion that divine powers direct historical processes and events toward certain results (p. 123). So, when we talk about salvation history, we can see how this provision plays out with Jeremiah and the Israelites. From the perspective of salvation history, God's plan for humans works itself out through a complicated, ongoing process that moves slowly toward God's goals (Robbins, 1996b, p. 124). God uses the historical events of Jeremiah's days to initiate this provision in the ultimate redemption of the Israelites after they are exiled for 70 years. God was putting in provisions to show the need for humankind to come back to Him, despite being turned away, which led to their exile in Babylon that Jeremiah tried so hard to warn the people. God states that "woe to shepherds destroying my flock," which reflects the rebellious leaders, whether priests, shepherds, or prophets, that led to the destruction of the flock of God's people. Since the leaders

rebelled and did not uphold the laws of the covenant, provisions were made to raise the shepherds to regather the flock back to God. In this case, human redemption is the focus based on the provisions for Jeremiah because the LORD utilizes Jeremiah as a vessel to transform human lives and take them into higher-level existence (Robbins, 1996b, p. 125). In other words, they were changing the mortal nature of humans that leads to death into an immortal nature, a state where they will no longer die (Robbins, 1996b, p. 126).

Another provision that the LORD states is that He "put his words in Jeremiah's mouth" (Jeremiah 1:9, NIV). Prior to Jeremiah, Isaiah tells of the time he could not speak, yet the angel touched his lips with the burning coal, and he was atoned and therefore able to be sent by God (Is. 6:6–9). Lundbom (2012) also makes this connection to Isaiah when he says, "One recalls the inaugural vision of Isaiah, where one of the seraphs touched the prophet's mouth with a burning coal from the altar" (p. 3). Similarly, we see the LORD touching Jeremiah's mouth so he can then speak God's words. After doing so, the LORD gave Jeremiah the appointment over nations and kingdoms to uproot and tear down, destroy and overthrow, and build and plant. Jeremiah delivers another redemption for mankind, just like Noah, the prophets, and finally with Jesus.

What do you see, Jeremiah? The LORD seeks to find out where Jeremiah's focus is directed. The almond tree is his reply. Hebrew word is also similar to watching. Jeremiah is watching. The almond tree is also like Aaron's budding staff that was secured in the ark of the covenant. Another fulfillment of watching what the LORD will do for his people. The budding of the almond tree is new life, now hope. Jeremiah can focus on the vision the LORD is planting in Jeremiah's to fulfill his leadership calling. Vision is what sets leaders apart. Jeremiah confirms he has received the vision, the right focus that the LORD seeks of him. The LORD declares that he is watching to see that his word is fulfilled.

The LORD again asks Jeremiah what he sees (Jer 1:13). Again, he wants to be sure that the vision and focus Jeremiah has is the right one. Now Jeremiah declares he sees a boiling pot tilting away from the north. The LORD identifies this vision as the invasion from the peoples to their north who will come to take his people captive. The boiling pot will spill out and flood the land. That implies the peoples of the north will overpower and capture Jeremiah's people.

The LORD declares that the foreign kings will come and overtake Jerusalem, overtake all the society, and hold his people captive (Jer 1:14). This is a punishment for the people for not obeying the LORD and his commands, for falling away from their first love and leaving the ways they were taught to honor the LORD. The people compromised their lives and society, so now they will be overtaken by peoples who are even worse off with such unholy living. It's like God turns the people over to their own sinful desires to be ruled by like-minded sinful people. Only then can the people realize that the ways of the LORD are good, pure, and holy, and they will need to turn back to God and serve him alone.

Perseverance for the Call (Jeremiah 1:17–18)

Prophets are no longer in control of their destinies but belong completely to God (Osborne, 2006, p. 260). This understanding of Jeremiah calling as God's free act denotes "a promise, a judgment, a claim on man by which God binds man to himself," telling the individual that he is not his own, but God's, which is linked to a nexus of revelation and faith. Important to realize, God calls humans to faith by the divine word, and those so-called by the word correspondingly stand in the faith, which shows the dyadic relationship of what God and the holy person Jeremiah do for humans is the human commitment to divine ways (Robbins, 1996b, p. 126). Furthermore, God commanded Jeremiah to get ready and say what God tells him to say by telling Jeremiah that he need not be fearful of the people but of God alone (Jer 1: 17, NIV). God further assured Jeremiah that he had protected Jeremiah like a bronze wall, an iron pillar that stands strong regardless of what comes against you; no one can overcome the LORD (Jer 1:18, NIV). Trusting God is the first step of divine commitment, which is the foundation and drive for Jeremiah to cultivate perseverance while experiencing the ups and downs, the good and bad times while delivering the divine message to the Israelites (Cook, 2016). In addition, Jeremiah was already labeled as a reluctant or weeping prophet because he did not want to assume the mission to pluck up and break down, destroy, and overthrow among the people he loved (Alexander & Alexander, 1999, p. 441). However, as Jeremiah Chapter 1: 18 states that through God's forceful address and charge, God begins a process of preparing the young prophet for what lies ahead of him by girding up his loins because the calling he has received will place him in the middle of conflict (Cook, 2016). Taken together, these findings,

Jeremiah's career calling of the "via Crucis," is an arduous course that requires perseverance not by human will but by God's will that leads him through suffering to ultimate vindication for the people of Israel.

At the heart of Jeremiah's actions, there must be an ethical commitment to the will of God that expresses itself in offering benefit to others even in circumstances that threaten one's reputation or even one's life (Robbins, 1996a, p. 130). In a context where no one else acts, Jeremiah certainly proved himself to be true to God even though his message continued to be uncomfortable and ill-received by his people. Furthermore, Lundbom (2012) supports that Yahweh promises Jeremiah that "I am with you," despite Jerusalem and Judah not being rescued, Jeremiah was indeed protected by God (p. 6). Jeremiah was set "against everyone" because God's judgment was against the whole land of Judah—it's the kings, princes, priests, and the people, all against Jeremiah. He is walking along; they will fight against you, the prophet was forewarned that he would be alone, however, Jeremiah, despite being alone here, continued to press on, believing God's provision, protection, and perseverance would sustain him. He chose to believe God over man. Jeremiah was able to find a deeper resource than human approval.

Finally, God declares to Jeremiah, "They will fight against you but will not overcome you, for I am with you and will rescue you, declares the LORD" (Jer1:19, NIV). Overall, (Alexander & Alexander, 1999) this was a path of pain for Jeremiah from which, though he might grumble, Jeremiah never flinched and continued to trust the LORD. His prophecies are moving and, at times, shocking, which he longs to end his mission, but the power of God would not release him. If he were to say "No," I would no longer mention him. Jeremiah did not want to be disowned by God himself and trusted Him completely, above all the human elements he experienced and knew. The Spirit was stronger than the flesh.

Results

The significance of the calling is the socialization process of the prophets. According to Robbins and Judge (2019), socialization has three primary goals: teaching impulse control and developing a conscience, preparing people to perform certain social roles, and cultivating shared sources of meaning and value.

The Socialization Modeling Process of Jeremiah

As mentioned earlier, the significance of the calling proposed to be a socialization modeling process of the prophets. Robbins and Judge (2019) highlight that individuals learn based on the three primary caveats, Prearrival, Encounter, and Metamorphosis, which show significance in prophets' transformation. Notably, Jeremiah's prophetic process shows how God gifted him with social, emotional, and cognitive skills to function in the society where he was asked to carry out God's teachings. As a result, the first stage of prearrival of socialization was his calling from before he was born. Secondly, his encounter was first experienced as a child. Thirdly, a metamorphosis occurred when Jeremiah underwent changes and adjustments to his journey as he persevered in fulfilling God's calling. Equally important, the prophetic socialization process links to outcomes that determine how the prophet thinks and behaves after the process. As a result, the outcomes of the process reveal Jeremiah's commitment, his overall spiritual well-being, and the eventual productivity of declaring God's word and the oncoming of Judah's captivity. The interrelatedness of this process illustrates that prophets have internalized and accepted God's will and their divine purpose. Their ultimate calling is to be God's mouthpiece to his people: a divine messenger. Jeremiah understood that this was not his journey but the LORD's doing, and he knew what was expected of him and the criteria that would ultimately be required to fulfill God's calling, commitment, and mission. The commitment to the will of God motivated Jeremiah to do the right thing, despite being danger-filled in doing so. The risk that Jeremiah managed was only fulfilled due to his complete trust and faith in God. This motivational force was the strength of God's word within Jeremiah, in his person-spirit. Furthermore, time and again, Jeremiah has been coined the "weeping" prophet or the "reluctant" prophet, primarily due to this danger-filled risk he endured, all with possible rejection from his people prior to their ultimate captivity. Investiture is a prophetic journey whereby Jeremiah was predestined by God, who utilizes him for his purposes. Jeremiah was given a vision from God. One would not receive a vision if God did not call one. This could not be explained to someone who did not already possess the skills to be God's mouthpiece, that is, communicate through God's ways. This initial encounter with God sets out the pattern of Jeremiah's entire life. Jeremiah grew up in a priestly family; he knew the laws and customs for all that were required by the priests who protected and relayed God's

word to the people. To assist with his journey for the LORD's doing, the LORD equipped Jeremiah with the necessary skills to carry out His mandate, which was to declare the oncoming captivity of Judah.

Discussion

As we discuss the implications based on our theoretical approach, a look at the outcomes directs us to view leadership as a total commitment to guiding human beings. Thus, the leader fulfills his/her prophetic calling. As an illustration, "committed leaders present significant behaviors that include inspirational appeals linking the task to the person's values and ideals, setting task goals that are specific and challenging, explaining how the leader performance will result in desirable rewards and benefits" (Yukl, 2013, p. 409). In other words, those committed to the calling of God for continual direction in completing the work at hand thus fulfill leadership and calling by their works. This is not to be confused with works overpowering faith, for we also know that "faith without works is dead." Concerning Jeremiah's spiritual journey, he demonstrates his commitment driven by the Holy Spirit, who was the vital principle driving all other prophets to strive for values and beliefs that transcend physical existence (Fry et al., 2017). In detail, the spirituality of Jeremiah presents two elements identified by Fry (2003, 2005) as (1) transcendence of self, meaning a manifestation in the sense of calling or destiny, or one being called (vocationally), and (2) fellowship meaning social connection in ways providing feelings of joy and wholeness integrated within communities such as social groups and extended to organizational levels of contemporary society. As aforementioned, both elements, transcendence of self and fellowship, coexist in this spiritual leadership paradigm (Fry, 2003, 2005), thus fulfilling the significance of Jeremiah's calling despite the appearance of his prophecies falling upon deaf ears. Furthermore, Jeremiah remained faithful to his calling, and all his prophesies came to pass during his appointed time. "To this, you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1Peter 2:21, NIV).

Implications for Further Research

God's word is living. He still speaks to us today through the power of the Holy Spirit. So, how can we, as academics, capture the essence of God when He speaks to us today and then translates it into academic terms that are considered research-worthy while appealing to the academic community yet not taking away any of the wholesomeness of the glory and Deity of God? Other textual analyses, such as inner texture, intertexture, social and cultural texture, and ideological texture, may provide a fuller understanding of sacred texture's meanings and meaning effects (Robbins, 1996b, p. 130). Further research needs to explore other texture analyses and expand the totality or entire scope that sacred texture entails. The purpose is to build an environment for interpretation that provides interpreters with a basic overall view of life as we know it and language as we use it (Robbins, 1996b, p. 2). Similarly, Tatone (2019) does not embrace the "type of communication techniques being considered by God's response" (p. 9) as additional exploratory research implications. Therefore, continued sacred texture analysis employing exploratory research techniques may lead to inquisitive and thought-provoking scenarios to further define Jeremiah's calling and fulfillment of this calling.

Conclusion

Today's world is full of sickness, devastation, earthquakes, natural disasters, and ills for humankind everywhere we turn in our political, economic, social, and market systems. However, "where sin abides, so much more does God love abide." God still makes provision for all His people today. From this experience of Jeremiah, we can see that God's calling, provision, and perseverance always align with the redemption of humankind, and we know that God's goal always points to salvation, which is ultimately fulfilled in Jesus. Jeremiah's calling exemplifies spiritual leadership, in which the Holy Spirit provides the vision. According to Winston and Patterson (2006), the leader presents the preferable future as the organization's vision and emphasizes how the future differs from the present to create a sense in the followers' minds of dissatisfaction with the present. Hence, spiritual leadership promotes the follower's commitment toward the realization of the vision (Winston & Patterson, 2006).

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God Calling Samuel: Calling as a Process

Sarah Rolle

Introduction

Imagine knowing your purpose for living and the design for the rest of your life based on external or internal motivation. Further, you know the positive impact you will make on the community. This is, in essence, a calling. The phenomenon of calling has existed in antiquity and largely remains consistent in modern research.

This study used phenomenological research to understand Samuel's calling and the long-term impact of that calling on his life. The main questions explored the experience of Samuel's calling and the impact of this calling on Samuel's life. This study then applied the findings to modern relevance. Calling has implications for modern organizations in mentoring, leadership, followership, human resource development, self-management, recruitment, hiring, and retention.

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LITERATURE REVIEW

This section outlines the previous research into calling, including definitions, theories, and constructs. This section also includes brief overviews of 1 Samuel and phenomenology. Finally, the literature review section provides the foundation for a phenomenological research approach to Samuel's calling.

Calling

There are various callings revealed in the Bible. The Old Testament Hebrew word for calling is qara, which means "to call out" (Strong, 1890). The term is used numerous times throughout the Old Testament. It is associated with the calling of Bezalel in Exodus 13:1–5, the calling of the Israelites in 2 Chronicles 7:14, Isaiah 41:8, and Isaiah 43:10, and the calling of leaders, prophets, and judges used with Moses, Abraham, Gideon, Isaiah, Jeremiah, Ezekiel, and Amos (Stevens, 1999). In the New Testament, God used a broader calling, the Greek word klesis. Klesis refers to the calling of salvation rather than a vocation or task (Hardy, 1990). Stevens described this as the "Christian vocation" or a calling to follow Christ (p. 83). This calling is threefold in that there is a call to discipleship, holiness, and work (Stevens, 1999). Hardy also built the idea of work or vocation as an addition to the calling to Christ. Hardy referenced the Puritan ideas by describing the vocational calling as the "particular" calling separate from the "general" calling that all have to follow Christ (p. 80). The particular calling is based on skills and spiritual giftings. 1 Corinthians 12:28–29 demonstrates a vocational calling for apostles, prophets, teachers, and healers. The Bible establishes a supernatural component to a calling. However, modern scholars have added a secular view to the concept of calling.

Although calling's history was traditionally associated with religious authors (Hardy, 1990), the modern view of calling has shifted to a secular approach (Adams, 2012). As a result, there have been many modern definitions of calling (Adams, 2012). Dik and Duffy (2009) argued that there are three essential elements of calling. These scholars defined calling as:

> a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating

or deriving a sense of purpose or meaningfulness, and that holds other-oriented values and goals as primary sources of motivation. (Dik & Duffy, 2009, p. 427)

For this definition, calling contains an external summons, individual purpose, and prosocial obligation (Duffy & Dik, 2013). Bunderson and Thompson (2009) also found that calling contained a prosocial orientation and a sense of duty. Duffy et al. (2018) described definitions of calling, which include "an external caller or destiny, a sense of duty, and prosocial motives," as part of the neoclassical perspectives of calling (p. 425).

The neoclassical definition of calling has resonated with previous research on calling. Wilson and Hollis-Brusky (2014) studied text related to lawyers and found that there was indeed a calling on Christian lawyers as demonstrated through an inward perception of law, as a duty to pursue social justice issues, and a duty to influence aspects of society toward Christian values. Haney-Loehlein et al. (2015) studied leaders and their calling. Haney-Loehlein et al. found that, at times, calling came from dreams, visions, or deliverance narratives, and calling was confirmed through prayer, a sense of God's leading, and conviction. The calling resulted in a positive experience for either the individual or community or led to new career paths (Haney-Loehlein et al., 2015).

Modern definitions generally focus on the individual rather than the community with a "focus on an inner drive toward self-fulfillment or personal happiness" (Duffy & Dik, 2013, p. 429). Bellah et al. (1985) argued that calling is replaced with vocation or career as people become more individualistic. This is because calling connects people to the community, and as people become more individualistic, there is less involvement in the community (Bellah et al., 1985, p. 66).

Scholars added to calling research by distinguishing between perceived and lived calling (Duffy & Dik, 2013; Duffy, Bott et al., 2012a). These are viewed as two separate constructs, with perceived calling being the precedent of a lived calling (Duffy et al., 2018). Ziedelis (2019) and Afsar et al. (2019) studied perceived calling and lived calling and found that they were positively related to nurses' work outcomes. Ehrhardt and Ensher (2021) found a relationship between a perceived calling and a lived calling that resulted in positive work outcomes and lower negative work outcomes. Thus, even though perceived calling and a lived calling are treated as separate constructs, there is a relationship between the two.

Calling research has moved beyond definitions to theory development. Duffy et al. (2018) created the work as calling theory, which states that calling is "an approach to work that reflects seeking a sense of overall purpose and meaning and is used to help others or contribute to the common good, motivated by an external or internal summons" (p. 426). The concept of calling has been researched related to "the prevalence of calling, career maturity, work outcomes, domain satisfaction, well-being, and the distinction of perceiving vs. living a calling" (Duffy & Dik, 2013, p. 429). Researchers have reduced calling into scales to be measured and quantified (Duffy et al., 2015). However, further research is needed in the qualitative realm as calling relates to the individual experience.

1 Samuel

1 and 2 Samuel were originally written as one document called Samuel (Jones, 2001). However, the modern Bible divides the books into 1 and 2 Samuel, as ancient scrolls did not contain enough space to hold the entire Book of Samuel (Neely, 2014). The authorship of Samuel is unknown; however, there is some evidence to suggest the author. Antiquity and Jewish tradition commonly held that Samuel was the author of the Book of Samuel (Jones, 2001; MacArthur, 2005). Further, Talmud the Babylonian argued that Samuel was the author of 1 Samuel 1–24 with the additional chapters added by Nathan and Gad (Youngblood, 2017). However, others have argued for different authors as separate and unique units combined to create a holistic composition. Neely argued against Samuel as the author. Jones suggested a Deuteronomistic author and editor. Brettler (1997) argued for several authors across 1 Samuel chapters; however, Rendsburg (2002) disagreed, arguing for one author from the region of Ephriam. MacArthur argued that the author of 1 Samuel possibly used Samuel's notes to write the Book of Samuel. Modern scholars lack consensus on the human author of 1 Samuel; however, ancient tradition submits Samuel as the author of Samuel 1–24. Nelly concluded that 1 Samuel was divinely inspired with authorship guided by the Holy Spirit, reconciling the lack of a specific, known human author. Nelly further argued that 1 Samuel is even written from "the Lord's perspective," and the "narrator recounted the history from God's point of view" (p. 400).

The date of composition is also unknown. Neely (2014) and MacArthur (2005) argued for the date of writing between 931 and 722

B.C. This is because it was likely written after the division of the Kingdoms but before the fall of Israel, the Northern Kingdom. Auld (2019) argued for the date of writing in the Persian or Hellenistic periods. The exact date is unknown, but history and scholarship provided an applicable date range.

The genre of 1 Samuel is mainly a historical narrative with some prophecy and poetry genres added (Neely, 2014; Osbourne, 2006). 1 Samuel focused on three characters, Samuel, Saul, and David, with Samuel living between 1080 and 970 B.C. (Youngblood, 2017). 1 Samuel occurred after the judgeship of Samson and begins with Samuel's judgeship. The Book of Samuel spans about 150 years and outlines the transition from Israel's last judge to the first king (Neely, 2014; Youngblood, 2017). The Book of Samuel evolves to establish the themes of kingship and monarchy, including the Davidic covenant.

Phenomenology

I will only briefly discuss phenomenological studies as I assume my fellow researchers thoroughly expand on this topic throughout the book. Phenomenology is the search for lived experiences and is the study of phenomena (Patton, 2015). The researcher seeks to understand the "meaning, structure, and essence of the lived experience of a phenomenon" (Patton, 2015, p. 573). Moustakas (1994) argued that to study a personal experience, there must be intentionality, which is the "internal experience of being conscious of something" (p. 28). Intentionality is informed by noesis and noema. Noesis is "perceiving, feeling, thinking, remembering, or being judged," and noema is the meaning of the event (Moustakas, 1994, p. 69). Ihde (1977) argued that noema is the phenomenon of the experience, and noesis is the experience. These tenants allow researchers to study the phenomenon and the internal impacts of the phenomenon on people.

The first step to phenomenological analysis is epoche. Epoche is a Greek term "meaning to refrain from judgment" (Moustakas, 1994, p. 33). In this stage, the researcher engages on a journey of identifying preconceived beliefs and biases in order to eliminate those barriers from genuinely understanding the phenomenon so that the evidence is experienced and not judged. The second step is phenomenological reduction, where data is bracketed for examination (Patton, 2015). The researcher isolates key phrases, interprets the meaning, relates the meaning to the

phenomenon, and applies definitions (Patton, 2015). The third step is imaginative variation, where the data is grouped and themed. The fourth and final step of phenomenological analysis is synthesizing texture and structure, where a synthesis of the phenomenon's meaning and essence are revealed. At its nature, phenomenology is retrospective in that it always seeks to explore the experiences of the past (Van Manen, 1990).

Calling, Samuel, and Phenomenology

It could be comforting to arise every morning knowing your calling. There is no regret or stress over not living your role (Berg et al., 2010). This depicts living a calling (Berg et al., 2010). Previous research on calling has demonstrated an internal component of purpose or duty and an external component of a general transcendental or summonsing. In many ways, these two unique components work in concert to create or impact a person's calling. Given the highly individualized experience of a calling, it is ambitious of researchers to explore the topic.

Samuel's life demonstrated a calling as 1 Samuel 3 captured the specific language used, "the Lord called Samuel" (1 Samuel 3:4, NASB). The concepts of calling directly impacted and intersected with Samuel's life from a young age to his death. Using 1 Samuel adds depth to the existing literature on calling as it establishes the eternal nature of calling.

Phenomenological research is a valuable tool when attempting to understand the phenomenon of calling, specifically Samuel's calling and how that calling impacted Samuel's life. As Van Manen (1990) argued, phenomenological research always explores an experience of the past. Therefore, phenomenological research helps explore an experience of the past in Israel's early history. Duffy and Dik (2013) argued that future research into calling should focus on longitudinal data, or how calling impacts a person over time. They further argued that calling research should explore how calling links to behaviors (Duffy & Dik, 2013). In this capacity, phenomenological research provides the experiences of Samuel's entire life as recorded in 1 Samuel, which meets the longitudinal design and will investigate how calling influenced Samuel's behaviors.

Method

This study sought to examine the phenomenon of calling. Therefore, this study used a phenomenological approach to examine calling. Previous scholars have outlined the future of the research on calling, suggesting that future research should include longitudinal studies to understand the impact of a person's calling over their lifetime (Duffy & Dik, 2013). This study examined Samuel's calling over his life to meet this research need. This section outlines the research questions, sampling, data source, and technique used to examine Samuel's calling and life.

Research Questions

The research questions guide the design of the study. This study aimed to understand the phenomenon of Samuel's calling and how calling impacted Samuel's life. Therefore, the research questions are below:

Research Question 1	What was the experience of Samuel's calling?
Research Question 2	How was Samuel's calling demonstrated in his life?

Sampling

The sample is specific because the sample is one case with a life's worth of data located in 1 Samuel 1–28. Therefore, purposeful sampling strategies were employed. Specifically, this study used an "exemplar of a phenomenon of interest" sampling strategy (Patton, 2015, p. 266). Patton described this sampling strategy as using one case to examine a phenomenon over time. The case which demonstrated a calling over a lifetime is the story of Samuel found in 1 Samuel 1–28. 1 Samuel 1–28 outlined Samuel's birth, life, death, and after-death appearance.

Data Source

This study is unique in that it seeks to understand the phenomenon of Samuel's calling. Traditional phenomenological studies use qualitative interviews of living subjects to explore the phenomenon. However, Samuel is not available for a structured interview to explore the topic of his calling (although Samuel does have a history of returning after death; see 1 Samuel 28). Therefore, this study examined the text related

to Samuel's life to understand the phenomenon of calling, specifically the text of 1 Samuel 1–28. The text as the source of data is applicable because tradition accounts Samuel as either the author or an inspirational source. Further, if Samuel was not the author, the genre of historical narrative accurately reports the events, including Samuel's actions, emotions, and thoughts. Therefore, examining 1 Samuel as the data source is relevant to examining the phenomenon.

Additionally, Neely (2014) argued that the author wrote 1 Samuel from God's perspective. In this sense, the text is written from both Samuel's and God's viewpoints. This provides two layers of experience in one text resulting in a richer capture of the phenomenon of calling. Thus, the phenomenon of calling is revealed through two separate experiences, the caller and the called.

The text's original language was Hebrew. The text has been subsequently translated to English using various translation methods. Jacobs (2004) recommended a formal equivalence translation for Bible study. Panou (2013) examined translation theories and found that the translated text duplicates the target text in form and content with formal equivalence translations. The New American Standard Bible often scores highly on the word-for-word translation scales, and the translators held to a strict formal equivalence theory (Culpeper, 1971; Macy, 2000; New American Standard Bible, 1999). Therefore, this study used the New American Standard Bible (NASB) as the data source to best capture Samuel's words.

Technique

Flood (2006) argued that phenomenology has a place as it relates to scripture. However, few studies use phenomenological research as applied to scripture. This is the first study using phenomenological research to investigate Samuel's calling; therefore, a unique technique was utilized using Biblical text. The text was treated as a transcript, similarly to the transcribed interviews found in traditional phenomenological studies.

This study bracketed the data in 1 Samuel 1–28. These are verses that are directly related to the research questions. The data was then themed to create theoretical constructs. Saldana (2016) recommended theming the data as a coding technique for phenomenological studies. Theming the data is flexible as it allows the researcher to use direct words or concepts, called the manifest level, and deeper, underlying concepts, called the latent level (Boyatzis, 1998). Theming the data creates unique themes of

the experience that are then integrated to generate larger superordinate themes. These superordinate themes were discovered using imaginative variation to explore the meaning of the theme. Finally, the essence or meaning of the phenomenon of calling is understood as all components of the analysis are united. Conclusions are drawn from this analysis of the text.

Analysis

I analyzed the verses related to Samuel in 1 Samuel 1–28. To analyze the data, I used the coding method of theming the data outlined by Saldana (2016). Saldana argued that theming the data is most appropriate for transcribed statements and other participant-generated artifacts. Furthermore, theming the data applies to phenomenological studies (Saldana, 2016).

I created themes from the applicable scripture verses. These themes focused on meaning or patterns. I examined the themes for similarities, differences, and relationships. I categorized these themes based on those relationships. I continued categorizing the themes from subordinate to superordinate to understand the holistic calling experience. Through each theme and categorization, I used imaginative variation to develop themes of the phenomenon (Moustakas, 1994).

From this analysis, I discovered five superordinate themes. The following tables outline the analytical process for developing the five themes, which will be addressed more thoroughly in the Discussion section. Table 3.1 outlines the theme that calling is a process.

Table 3.2 supports the theme that others influence an individual's calling.

Table 3.3 contains the information that offers two themes. One theme is that a person's purpose or meaning leads to action behaviors. The next theme is that a person's calling evolves over time and throughout their life.

Table 3.4 depicts the final theme, which proposes that calling can have negative emotional impacts.

Therefore, there are five superordinate themes which are:

ST1   Calling is a process, beginning with foundational criteria moving to the calling experience and ending with the lived calling.
ST2   Others influence an individual's calling.

Table 3.1 Thematic finding: calling is a process

Superordinate theme	Emergent theme	Subtheme	Data support for subtheme
Calling is a process	Foundational criteria for a calling	Established need or vacancy	2:12–17; 2:27–26, 3:1, 3:2, 3:11–14
		Background in field	1:28, 2:11, 2:18, 2:21, 2:26, 3:1, 3:7
	Experience of the call	External (divine) calling	3:4, 3:6, 3:8, 3:10
		Recipient's active response	3:4–5, 3:6, 3:8, 3:10, 3:16
		Discernment by self and others	3:8–9, 3:18
	A lived calling	Calling established	3:19, 2:26 vs. 3:19
		Calling confirmed	3:20, 3:21, 4:1
		Calling continues	28:13

Note All verses from 1 Samuel

Table 3.2 Thematic finding: others influence calling

Superordinate theme	Emergent theme	Data support for theme
Others influence calling	Family support	Chapter 1, 2:19
	Others hinder calling	3:5, 3:6

Note All verses from 1 Samuel

ST3   An individual's calling results in meaning or purpose, which leads to action behaviors.

ST4   A person's calling evolves over time.

ST5   A person's calling can result in negative emotional outcomes.

Table 3.3 Thematic finding: purpose leads to action behaviors and calling evolves over time

Superordinate theme	Emergent theme	Subtheme	Data supporting subtheme
Purpose leads to action behaviors	Samuel as Priest	Samuel and Sacrifices	7:9, 16:5
		Samuel and Monuments	7:12, 7:17
		Samuel represents/ leads	8:21, 10:17, 10:20–21, 15:32–33
	Samuel as Prophet	Samuel speaks with/ for God	7:3, 8:6–9, 8:10–20, 8:22, 9:15–17, 10:18–19, 10:22, chapter 12, 15:1–3, 15:14, 15:16–19
		Samuel prays	7:5, 7:13, 8:6, 12:23
		Samuel as seerer	9:19–20, 9:25–27, 10:2–11, 19:20, 19:24
	Samuel as Judge	Samuel Judges Israel	7:6, 7:15–17, 8:1
	Samuel as Kingmaker	Establishing Kings	chapter 10, 12:1, 15:1, chapter 16
		Destruction of Kings	13:13–14, 15:22–23, 15:26–29, 28:16–19
Calling evolves over time		Kingdom Maker	10:25, 11:14

Note All verses from 1 Samuel

Table 3.4 Thematic finding: callings have negative impact

Superordinate theme	Data supporting theme
Calling can have negative emotional impacts	8:6 15:11 16:1

Note All verses from 1 Samuel

Discussion

The final research step of phenomenological research is the synthesis of meaning and essence. Through the synthesis of meaning, there is an understanding of the experience as a whole (Moustakas, 1994). In relation to this phenomenological research, this includes examining the themes and their meanings to modern research.

Calling Is a Process

The first theme revealed in 1 Samuel is that calling is a process, beginning with foundational criteria moving to the calling experience and ending with the lived calling (ST1). There were two established foundational criteria for Samuel's calling: a demonstrative need or vacancy and a background or experience with the calling. 1 Samuel 3 begins with the spiritual vacancy, "word from the Lord was rare in those days" (1 Samuel 3:1, NASB). Eli's sons, as priests, were wicked, and Eli was old and unable to control their evil behavior. 1 Samuel 2:22–36 demonstrates that God intended to remove them from office. 1 Samuel 3:1 demonstrates that even though Eli was in office; there was a spiritual vacancy in that Eli abdicated his responsibility. Samuel also had experience with the function of the calling as Samuel grew up in the temple. The vacancy of a spiritual leader and Samuel's direct experience with the temple's functions made Samuel an appropriate candidate for God's calling to lead the Israelite people.

The calling process has modern applicability. The foundational criteria of an established need and experience in the field make rational sense. People are not called to needless work. Previous researchers have studied populations of counseling psychologists, physicians, nurses, leaders, educators, and other relevant vocations as it relates to calling (Bott et al., 2017; Duffy, Foley et al., 2012b; Haney-Loehlein et al., 2015; Raatikainen, 1997; Rawat & Nadavulakere, 2015). Work exists because there is a need. Further, these fields are continually growing, demonstrating the continual opportunity or filling a vacancy. Experience or a background in the field is also a foundational criterion as a person most likely has knowledge about the calling they must undertake. Haney-Loehlein et al. (2015) found that a person's past experience does shape their calling.

The foundational criteria have applicability for individuals as modern recipients of a calling should examine the need and their knowledge of the field when perceiving a calling. This reflection on need and experience within specific fields would be most relevant during transitionary times (Levinson, 1975). For example, there are times in early adult development when adults must select a plan for life and career (Levinson, 1975). Further, there are later periods when adults question their careers, past choices, or commitments and present a desire to explore new possibilities (Levinson, 1975). During these transitionary times, individuals should reflect on the components of the calling process, being the need and the knowledge or experience in the field, as a part of their decision-making process to follow their calling. This could be a reflective matrix designed to encapsulate the vacancy and the knowledge to determine future participation.

The second step in the process of calling is the calling experience. This step includes the external or divine calling, the recipient's active response, and the discernment by self and others. 1 Samuel 3 depicts each of these components in Samuel's calling. God provided the divine calling by calling Samuel four times. Each time, Samuel actively responded and sought out the source of the call. Samuel did not recognize the calling at first. Therefore, Eli provided discernment by instructing Samuel. At first, Eli misunderstood this calling but eventually instructed Samuel to respond with "Speak, Lord, for Your servant is listening" (1 Samuel 3:4–9, NASB). The self-discernment occurred later in the passage by confirming Samuel's message from God (1 Samuel 3:18, NASB).

The second step in the calling process also relates to modern research. Researchers have debated the source of the calling, being external or internal (Dik & Duffy, 2009; Duffy et al., 2018). Samuel demonstrated an external summons, which is divine or supernatural. To process and internalize the calling requires a response from the recipient. As was the case with Samuel, it was a continual active response throughout his life. Individuals can also seek the input of others to discern their calling and seek guidance. The mentorship relationship demonstrates potential in this area.

Mentorship as a dyadic relationship is influential in the area of calling. Eli mentored Samuel through training and by providing discernment during the calling (Oboh, 2020). Modern organizations can utilize formal mentorship programs to capitalize on and mold an individual's calling.

Ehrhardt and Ensher (2021) found that a mentor can strengthen the relationship between a perceived and lived calling. Further, mentors provide discernment during the mentorship process (LeBlanc et al., 2019). A formal mentorship program may benefit organizations by developing an individual's calling. This is especially salient as the data demonstrates that a calling can be both negatively and positively impacted. Eli hindered Samuel's calling multiple times by providing poor guidance. Formal mentorship programs supported by the organization can promote the connection between the profession or role and calling.

The third step in the calling process relates to the lived calling. Modern definitions largely focus on calling as an event; however, this study argues that calling is a process. This most closely aligns with research on a perceived calling and a lived calling (Berg et al., 2010). The established calling, the confirmed calling, and the continued calling demonstrate three components of the lived calling suggesting that a person's calling is not associated with two separate constructs of perceived and lived calling. This study found that calling is a process. This is important because a process can evolve, change, and progress while a past event remains stagnant. This could explain why individuals feel regret and stress over not living a calling, as found by Berg et al. (2010), because those individuals are still engaged in the calling process.

Calling as a process also applies to recruiting, hiring, and retention. The foundational criteria of a calling process relate to modern recruiting practices for organizations. In the fields where calling saturates the workers' experience, organizations should tailor their recruiting practices to capitalize on this aspect. Job openings or recruitment fairs often focus on the need (job vacancy) and the experience required, as supported in the foundational criteria. Adding an additional component of calling during recruitment may attract individuals who are engaged in the calling process for that field. The main focus does not need to be on calling but acknowledging this influence on certain career fields during recruiting may solicit the type of person who will be positively influenced by the calling process throughout their career, resulting in the recruitment of candidates with high career commitment or organizational commitment.

Calling as a process applies to hiring through the calling experience being the external influence, active response, and the discernment of self or others. The job vacancy serves as the external call. A person sees this external influence and undergoes an active response by either applying for the position or not. The data shows that as an external influence,

the calling process for Samuel was repeated, requiring a response in each instance. One possible reason for this repeated calling was barriers to communication between Samuel and Eli. Some barriers to effective communication are environmental or personal and can include the frame of reference, competition, selective listening, message filtering, status differences, time pressures, communication overload, and others (Adu-Oppong & Agyin-Birikorang, 2014). One or more of these barriers may have contributed to Samuel and Eli's communication. Several strategies to improve communication are following up, controlling information flow, information richness through face-to-face contact, timing, and repetition. God employed repetition and other strategies throughout Samuel's life to improve communication. These communication strategies are also useful in hiring as new employees must rely on repetition to learn new policies and follow up with managers. Similarly, organizations must control information flow, provide rich communication, and be timely when communicating with eligible and new employees. Since calling is a communication, barriers should be reduced with eligible and new followers.

Calling as a process also impacts retention through the lived calling. Modern workplaces should design the organizational culture in such a way to support the lived calling. The data demonstrates that the lived calling is a continual construct and an integral component of the worker. Since the lived calling can be long-term, organizations need to support the lived calling in a way that reduces stress and regret (Berg et al., 2010). One method is organizational culture, which can strengthen a worker's lived calling and increase retention. Schein (1992) argued that leaders could shape organizational culture through embedding and reinforcing mechanisms, each of which can be leveraged to shape a culture that supports the calling process. Some embedding mechanisms to encourage a calling culture are for the leader to pay attention to and measure the calling of the members and the organization, respond to a crisis with calling as a high value, role model the calling process through the calling experience and the lived calling, reward a member's calling, and recruit and retain workers who are called to the profession. These leaders' behaviors will subtly impact the culture of the organization and strengthen a calling culture. Schein (1992) also presented reinforcing mechanisms that impact an organization's culture. These additional strategies support the embedding mechanisms. Some reinforcing mechanisms are to design and

structure the organization in a way that supports a calling message; organize systems and procedures such as policies, reports, forms, and tasks that communicate the importance of calling; write an organizational philosophy such as a mission or values statement that acknowledges the calling of the members and the organization; and create stories and legends around the calling process, which include the calling process of the leader or members. Shaping organizational culture to be a calling culture should result in positive outcomes for members resulting in greater retention. Future research is needed to understand these outcomes.

This research finding that calling is a process is important in that it aligns with some modern definitions of calling. For example, Dik and Duffy (2009) defined calling as an external summons to meaningful work with a prosocial attachment (p. 427). This definition aligns with the calling process, but the calling process contains more details on the foundation, experience, and lived calling.

Other's Influence Can Impact Calling

Another study finding is that others can influence an individual's calling (ST2). Samuel's mother, Hannah, and Samuel's mentor, Eli, both played a role in Samuel's calling. Hannah dedicated Samuel to God's work at the temple, providing the background experience for Samuel. Eli instructed Samuel on how to respond to God's calling. Oboh (2020) argued that Eli acted as a mentor to Samuel in two ways. First, Eli provided mentorship through training at the temple, as demonstrated through Samuel's duties outlined in the passage. Second, Eli mentored Samuel through the calling process as Samuel continued to return to Eli for guidance. Eli discerned the voice of God and was able to provide Samuel with direction on the response. Eli's role as mentor influenced Samuel's background and response to the calling. In Eli's case, God called Samuel multiple times because Eli instructed Samuel to return to bed after hearing God's voice. However, it is unknown the intensity of the impact of their influence on Samuel's calling.

The fact that others influence calling is an important finding in that calling is traditionally approached as an individual construct occurring within and for the individual. However, this study suggests that calling contains a social element or relates to group theory. Practically, the prosocial component of calling found by previous researchers may open the individual construct of calling to others as the prosocial component

impacts others (Bunderson & Thompson, 2009; Dik & Duffy, 2009; Duffy & Dik, 2013). Additionally, the mentorship relationship impacts an individual's calling showing that a calling possibly demonstrates a relational design. This finding further supports the recommendation of a formal mentorship program. As an outside influence, mentors can impact an individual's unique calling (Ehrhardt & Ensher, 2021; LeBlanc et al., 2019). However, this finding is more robust, suggesting that this outside influence of calling reaches beyond the mentorship relationship. Leaders, peers, and others may impact an individual's calling in both a positive and negative way. Therefore, organizations should be proactive in designing a formal mentorship program to increase the chances of positive influence and decrease the chances of negative influence. The benefit of a formal mentorship program is that the program can be suitably tailored to fit the organizational need. For example, organizations can control the voluntariness, time commitments, topics, focus, structure, mentorship pairs, and more in order to obtain the best possible outcomes for that organization. Including calling as a focus and influencing calling over time could result in beneficial consequences for both the organization and the members. The relational process through mentorship can guide a career and provide discernment on future outcomes. Further research is necessary to understand the relationship of a person's individual calling with others.

Purpose Leads to Action Behaviors

The third finding in this study is that an individual's calling results in meaning or purpose, which leads to action behaviors (ST3). God called Samuel to be a prophet, priest, judge, and kingmaker. Samuel demonstrated behaviors aligned with these roles and his purpose. For further information on the specific behaviors, please see Table 3.3. 1 Samuel 3–28 is filled with action verbs such as "Samuel spoke" (1 Samuel 7:3, 8:10, NASB), "Samuel judged" (1 Samuel 7:6, 7:15, NASB), "Samuel prayed" (1 Samuel 8:6, NASB), "Samuel...poured"/anointed (1 Samuel 10:1; 16:12, NASB), and others. This indicates that living a calling requires action. This builds on the theme that calling is a process adding that calling requires action. Thus, ST3 answers research question 2 in that Samuel demonstrated his calling through action based on his role. Purpose leads to action behaviors applies to modern organizations through goal setting, motivation, and organizational philosophies.

Calling as a lived experience found in this phenomenological study often treats calling as an ambiguous or amorphous substance. However, this is not always so, as is indicated by the author's capture of the lived experience of 1 Samuel 3. In this way, the author transformed Samuel's experience into the written word, the non-physical into the physical. So too, can modern organizations capture the worker's lived experience in a way to channel this amorphous power of calling. Many motivation theories are designed around producing desired behaviors of employees by using the external to impact the internal. Equity theory, job design theory, expectancy theory, operant conditioning theory, and others are all designed to control the external in order to influence motivation (for more information, see Adams, 1965; Hackman et al., 1975; Porter & Lawler, 1968; Skinner, 1965; Vroom, 1964). Goal-setting theory is one such motivation theory that applies to calling.

Once an individual engages in the calling process, ST1 demonstrated a level of discernment necessary. This discernment could come from others, as seen with Hannah and Eli with Samuel. Organizations and leaders can be the source of discernment through goal setting. This helps the follower by harnessing the calling into measurable outcomes via written goals. Mentors and leaders can help discern the calling and craft goals to help followers obtain their calling. Through a goal as achieving an end state, the follower's purpose or meaning leads to action behaviors (Locke, 1996). Calling communicated through goals helps the individual develop a plan, direct attention, regulate effort, and increase persistence (Locke, 1996). Doran (1981) argued that the most effective goals are SMART or specific, measurable, achievable, relevant, and timely. The writing of documents to establish future outcomes was also observed by Samuel when he wrote the establishing documents for the Israeli government. Leaders can help discern and design an individual's calling into written measurable and achievable outcomes through goal setting.

External motivation theories are valuable to leaders because it provides a method to influence a worker's behaviors. However, motivation is powerful when the locus of causality is internal. Intrinsic motivation does not require external forces or specially crafted motivation theories. Intrinsic motivation occurs within the worker. This is similar to the calling process in that the calling occurs within the individual. Although others may influence motivation, the motivation remains uniquely with the individual, and so too is the same for calling. The relationship between intrinsic motivation and calling needs further exploration; however, there

appears to be a relationship between the two constructs. Motivation influences followers' behaviors. Calling results in purpose, which leads to action behaviors. Therefore, organizations could focus on calling as an internal motivation to guide follower behaviors. In this way, no external reward, punishment, design, or structure is necessary to motivate the follower, but rather the leader should create an environment that activates and allows the calling that already exists within the follower. As long as the follower's calling and the organizational mission are aligned, this results in beneficial follower behavior with little effort required by the leader or organization. Future research should explore the relationship between motivation and calling.

Organizational philosophies are another component to purpose leading to action behaviors. This was briefly mentioned in ST1 in shaping organizational culture; however, it deserves further consideration as it relates to purpose and action behaviors. Organizational philosophies are espoused values or perhaps deeper underlying assumptions. These philosophies are often the entire purpose of the creation of an organization. It is important to articulate this purpose through value or mission statements, mottos, and other tangible methods. Individuals who experience a calling will likely seek an outlet and matrix to engage in that calling. An organization will attract these individuals through aligned philosophies. Ideally, the organization and its members will have the same calling defined by the mission statement and other philosophies promoting person-organization fit or even person-vocation fit (Jansen & Kristof-Brown, 2006). Alignment in person-organization and person-vocation fit has benefits such as increased job satisfaction, increased organizational commitment, and decreased stress (Jansen & Kristof-Brown, 2006). Duffy et al. (2019) argued that organizational support might help a follower fit within the organization. Philosophy statements that include the organization's calling may attract members who are similarly called and increase fit.

Calling Evolves Over Time

The fourth finding in this study is that a person's calling evolves over time (ST4). Samuel began his calling as a prophet, priest, and judge. Toward the end of Samuel's life, Samuel added the role of kingmaker and kingdom builder. Israel did not have a king but was rather led by spiritual leaders. Samuel began his calling by fulfilling this role until the people requested a king, and God granted their request. Samuel anointed

two kings and established the foundational documents that created the monarchy. Samuel's calling evolved to incorporate this new structure. Samuel's calling changed over his lifetime to meet the needs of God and the Israelite people.

The progression of an individual's calling supports the concept of calling as a process. An individual may be called and attempt to live that calling; however, that calling may change or evolve over a lifetime. A calling could change based on the need of the community or other community-oriented elements. Individuals should not perceive calling as a snapshot in time but rather as a continuation or mission for a lifetime.

The time element also gives organizations greater access to the calling experience. Human resource development is a way to develop followers over time. Organizations use training, coaching, mentoring, education, performance management, and other techniques to develop their workforce. Since calling evolves over time, organizations can apply human resource development strategies to impact this calling over the entire career of the follower. The organization can also provide resources via training or education that is interesting or pertinent to the follower's calling to develop that follower and their calling further. Future research should explore the factors that may change or modify a person's calling.

Calling Results in Negative Emotional Outcomes

The fifth finding in this study is that a person's calling can result in negative emotional outcomes (ST5). Previous research has outlined the positive impacts of a calling on work-related and personal outcomes (Bunderson & Thompson, 2009; Rawat & Nadavulakere, 2015). There has also been research on the negative outcomes of calling (Wilson & Britt, 2021). 1 Samuel depicts Samuel as furious, displeased, and mournful at different points when acting on his calling (see Table 3.4). This range indicates that calling results in complex internal consequences for the individual.

Followers should engage in self-management or mindfulness practices in order to mitigate negative emotional outcomes. Further, organizations could potentially reduce negative emotional outcomes by emphasizing successes instead of failures. Although it is important to examine failures in order to determine needed corrections, it is also important to analyze success for future duplication. However, negative emotional outcomes could benefit the follower. For example, the data shows that Samuel's

negative emotions lead to behaviors such as praying or appointing a new king. These behaviors benefited Samuel and others. In these cases, followers and organizations can use the negative emotional outcomes to benefit themselves and the organization. This is supported by Skinner (1965), who argued that followers change future behavior to avoid negative consequences, such as negative emotional outcomes, through avoidance or escape learning. Future research should examine the impact of calling on the negative outcomes of calling recipients.

Research questions 1 and 2 asked about the calling experience. The five findings of this study answer these questions by demonstrating that calling is a process that results in action behaviors and evolves over time with potential influence from others and can lead to negative emotional outcomes. These findings have modern applicability in aiding recipients of calling to better understand the phenomenon of calling. This study also illuminates a previously unexplored area of Samuel's calling using phenomenological research. As a result, this study provides areas for future research.

The five findings of this study draw forth the meaning behind the phenomenon and reveal future areas of study. The concept of calling as a process should be examined by researchers to determine validity and reliability. This study provides a foundation for future exploration of the concept of calling as a continual process evolving over a lifetime.

Strengths and Limitations

The strength of this study is the external or supernatural component of calling. This provided a rich experience for understanding the phenomenon of calling. A limitation of this study is the use of phenomenological research in that phenomenological research makes certain assumptions, including that there is an essence to a lived experience (Patton, 2015, p. 116). In this case, this study assumed an essence or meaning to the phenomenon of calling. Further, phenomenological research requires epoche or the researcher's unbiased view related to the topic. I feel called to my vocation; therefore, eliminating all bias is complex. An additional limitation is the recommendations of using calling to impact modern organizations are likely most salient for certain careers or professions. The research indicates that some vocations experience calling more significantly than other jobs. Therefore, the application of these recommendations is likely most effective in specific vocational

fields. Perhaps this is the difference in how people describe their vocation versus their job. Another limitation is the lack of data in terms of the quantity of personal accounts of calling. However, this is a limitation of most qualitative research from a quantitative view. The final limitation is the use of a translated text. To fully understand the meaning of the themes, the researcher should investigate the original text. However, this study attempted to mitigate this limitation and used the New American Standard Bible translation, which provided a close likeness to the original text.

Conclusion

The phenomenon of calling has a rich history in literature. Ancient authors wrote about divine calling in the Samuel narrative and other Biblical chapters. Modern researchers have studied calling and have made several scholastic findings regarding calling. However, a gap existed in research regarding phenomenological studies on calling related to Biblical foundations. This chapter, and more largely this book, has addressed that gap in the research. Using a unique approach to phenomenological research, this study found that calling is a process involving foundational criteria, the calling experience, and the lived calling. Others influence a person's calling, and a person's calling evolves over time. Further, an individual's calling results in meaning, which leads to action behaviors. However, a calling is not always framed positively, as a person's calling can result in negative emotional outcomes. These findings suggest areas for future research. The themes are related to modern organizations in several ways, including examining the vacancy and the knowledge of the field, mentorship, communication, shaping organizational culture, goal setting, motivation, organizational philosophies, human resource development, recruiting, hiring, and retention.

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Predictors, Social-Cultural Factors, Outcomes, and Evolution of Calling

Predictors of Calling: The Example of Joseph

Frederick S. M. Kawuma

Introduction

Hui et al. (2015) posited that supernatural events in a person's life could predict the person's calling. Thus, it is critical to study the phenomena or events in the lives of those called. The Bible provides numerous examples of divine calls in the Old and New Testaments. God called Noah so that He could use him to preserve lives in light of impending judgment upon the wickedness on the earth in his days (Genesis 6:5–22). Abraham's call from the land of Ur of the Chaldeans was the beginning of the Hebrew people (Genesis 12:1–3). Jacob's encounter with the angel informed him of his change of name to Israel, which meant that he was God's prince (Genesis 32:24–28). God called Moses by drawing his attention to the burning bush (Exodus 3:1–10), and many others in the Old Testament received their calls differently. In the case of Jeremiah, the Lord spoke to him directly, declaring that He had chosen him before he was even formed in his mother's womb (Jeremiah 1:4).

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There are also numerous examples of divine calls on individuals in the New Testament, such as those of the first disciples Jesus called, who He later commissioned as His apostles. The call of John the Baptist, whose conception was announced to his father by an angel, was significant as the forerunner of the awaited Messiah (Luke 1:5–17). Saul of Tarsus, later renamed Paul, received his calling in the supernatural encounter with the Lord on the road to Damascus (Acts 9:1–19; Acts 22:6–21; Acts 22). There are several others, each called uniquely. All the above callings had details of the mandate their respective calls were to fulfill. In drawing an individual's attention to the calling in their life, God can communicate to them in various ways. He can choose to use one or more extraordinary or supernatural events to get the message to the selected person. Three questions guided this study: (a) What were the predictors of the divine call in Joseph's life? (b) What phenomena in Joseph's experiences pointed to the divine call on his life? (c) How were the characteristics of a divine call evident in Joseph's life?

Significance of the Study

The subject of the divine call is critical in the life of any person who is engaged in Christian ministry. This study helps draw attention to this crucial discussion and provokes deep reflection for all of those involved in ministry. Munroe (2009) recounts how many take on leadership roles through extraordinary encounters, not out of ambition, but also notes the deficit of good leadership and its associated challenges. For instance, the integrity of character is one of the values reportedly lacking in many leaders (Munroe, 2009), hence the critical significance of the leader's personality in fulfilling their calling. In this study, examining the predictors of the divine call includes a critical review of Joseph's character. We note that Joseph related everything in his life to God, to whom he was accountable and whom he sought to please. Yukl (2013) argues that the issue of character is critical in the life of a leader, and Horner (2004) affirms that leadership behavior determines the effectiveness of an organization in its performance. Thus, there is a link between the predictors of the divine call and the called person's characteristics.

The Predictors of a Divine Call

Some of the predictors of a divine call that are evident in scripture include God speaking directly (Genesis 12:1), words of prophecy (Acts 13:1–14:28), dreams, and other supernatural experiences (Acts 9:1–19). In the case of Esau and Jacob, before they were born, God spoke to their mother Rebecca while still in their mother's womb that "the older shall serve the younger" (Genesis 25:23), thus a predictor that Jacob had a divine call. Later, Jacob's son, Joseph, had dreams that showed that he would be a leader (Genesis 37:5–11). Owing to the divine call, the person with such a call will also have specific outstanding and defining characteristics, as described below.

Pitt (2012) gives four characteristics of a person who has a divine call—"altruism, authority, autonomy, and abstract expertise" (p. 7). This chapter attempts to identify how the predictors of the call on Joseph's life align with Pitt's four characteristics. Thus, this chapter examines Joseph's character and the predictors of his calling in light of the Biblical account narrated in Genesis 37:1–50:26. Joseph's father noted his dreams in his early years as having some divine implication. His father asked him, "What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" (Genesis 37:10 NKJV). The dream was the key predictor of Joseph's call because, as later seen when his brothers went to Egypt during the famine, they bowed down to him: "And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed down before him to the earth" (Genesis 43:26). Thus, his dream as a young lad, which had exasperated his brothers, was a predictor of his calling. In the end, when he was Prime Minister of Egypt, he had this to say to his brothers after the passing of Jacob, their father: "But as for you, you meant evil against me; *but* God meant it for good, to bring it about as *it is* this day, to save many people alive" (Genesis 50:20).

Review of Literature

An examination of Pitt's (2012) four characteristics of the divine call: altruism, authority, autonomy, and abstract expertise considers their relevance to Joseph's experience. Altruism is defined as "unselfish concern for others manifested in constructive service" (Reed et al., 2011, p. 425) and has to do with integrity and ethical standards. The behavior exhibited by

Joseph while in charge of Potiphar's house is what Yukl (2013) describes as altruism—where one displays ethical leadership and cares for the interests and benefit of others rather than looking out for personal interests. We continue to identify the other characteristics identified in Joseph's life.

After being sold into slavery, it is noticeable that Joseph displayed authority in his statements and actions. Authority is the "capacity for action, power-to and power-over, which are linked to felicitous performative action within epistemic interpretative horizons" (Haugaard, 2017, p. 104). Authority is an aspect of Joseph's character that could have drawn Potiphar's attention to him in a way similar to the description of how Jesus spoke with authority (Luke 4:36). Joseph's encounter with Potiphar's wife and his position on the power his master had given him is in line with specifications of "limits of discretion" (Yukl, 2013, p. 124), where he declined Potiphar's wife's seductive advances.

Regarding autonomy, Luu (2015) defines it as "the opportunity to decide for oneself what and how to do the work" (p. 233). Autonomy is observed in Joseph's lived experience both while in Potiphar's house and prison. Finally, we take note of Joseph's abstract expertise. The two words—'abstract' and 'expertise'—can be examined individually. The Merriam-Webster dictionary states that expertise is "the skill of an expert" or "expert opinion" (Expertise, 2021), while what is abstract is something "difficult to understand" (Abstract, 2021). Together, these words indicate that Joseph displayed skills of an expert that were ordinarily difficult to understand, clearly displayed in his interpretation of dreams. Below is a further description of these characteristics.

Altruism

The evidence of altruism is in Genesis 37:2. Joseph was concerned about the deficit in his brothers' ethical conduct and integrity (Altruism, 2021), thus bringing this to the father's attention. In the ordinances that Moses gave to the Children of Israel, while in the wilderness on their exodus from Egypt, he warned them "… not to follow a crowd to do evil …" (Exodus 23:2), a consciousness that Joseph seemed to have at an early age, even before the law of Moses was given. Joseph's encounter could be considered a 'pre-reflective experience,' where Laverty (2008) argues about not taking for granted something that warrants further examination. Engelbrecht et al. (2017) highlight altruism as a critical aspect of ethical leadership, as confirmed by other experts (Hage, 2013;

Williamson, 2016; Winston, 2003; Yukl, 2013). The interpretive analysis of Genesis 37:2 brings out Joseph's passion for ethical conduct and character integrity, which gave him authority when he was in Potiphar's house in Egypt.

Later, when his brothers came to Egypt, Joseph wanted to ensure that his brothers had developed a sense of ethical responsibility by testing them in various ways before he finally revealed himself to them. He wanted to know that they had changed in their conduct and outlook. Joseph also needed to act with confidence when Pharaoh wanted faithful people to care for his animals. Pharaoh said, "And if you know *any* competent men among them, then make them chief herdsmen over my livestock" (Genesis 47:6b). Joseph had been found trustworthy by Pharaoh, and he helped his brothers address their deficiencies by putting them through various tests, causing them to reflect on their past errors. Joseph was also a servant leader, with the quality of altruism identified by Buford (2011) and Williamson (2016).

Anyone called of God will be tested in various ways (James 1:2–4), but the Apostle Paul assures us of God's ability to deliver us from temptation (1 Corinthians 10:13). God allowed the testing of Joseph's integrity, where he remained faithful. Solomon's wisdom posited that the transformation of silver into jewelry happens after removing all impurities (Proverbs 25:4). In Joseph's life, he removed iniquity from his life and set himself apart to please God. The person with a call on his or her life must be proactive in keeping their life free from presumptuous sin (Psalm 19:13). Another man who had an anointing on him early in his life was David, the son of Jesse, but who later on slipped in his integrity when he committed adultery with his servant's wife and then, in a cover-up, conspired to have him murdered (2 Samuel 11:1–26, 12:15–25). Joseph's integrity remained intact; thus, his altruism remained a great example.

Authority

Having been sold into slavery in Egypt, Joseph's slave master, Potiphar, recognized a sense of authority in his life, thus deciding to increase his responsibilities (Genesis 39:1–6), distinguishing or differentiating him from all his peers. Majerus (2010) explains the complexity of experiences, including the differentiation of self (DoS), that a person might go through in their journey of knowing God. Joseph's life story demonstrates an example of a DoS experience with evidence of progressive alignment

to God's purpose. Joseph went through encounters that would deepen his relationship with God, have an authentic experience with Him, and a sense of authority that prepared him for the responsibility of serving as Egypt's prime minister. Majerus' explanation of the DoS concept can shed light on Joseph's experiences where, as a young man, he was so fascinated by his dreams. How Joseph narrated his dreams alienated him from his brothers, worsened by his reporting their misconduct to their father, which led to their conspiracy to get rid of him.

Hofstede (1994) recognizes how absolute authority is with God, which He delegates to individuals to accomplish assigned tasks, but that such individuals must recognize the limits of their jurisdiction. Joseph sought to operate within the scope of the authority given to him by Potiphar and his ultimate accountability to God. Maciariello (2003) posits that the "realities of leadership require that a servant-leader be of exemplary character" (p. 400), which requires the appropriate exercise of authority—a test that Joseph passed in the way he managed Potiphar's house and business. Winston (2002) underscores how the leader's proper use of authority is critical for those who have a special calling, who must have the discipline and "the ability to get the big picture" (p. 174), something of which Joseph was keenly aware.

Autonomy

Martin and Paul Hill (2012) define autonomy as the "perceptions of power/control over one's actions" (p. S80). Autonomy is related to self-leadership, where individuals can independently decide to do what they do and how they do it (Luu, 2015). Concerning self-leadership, autonomy guides a person in controlling their thoughts and actions at the individual level of processing alternative courses of action (D'Intino et al., 2007). His peers could have influenced him in Potiphar's house, where Joseph worked, but he remained faithful to his master and God, and the Lord was with him (Genesis 39:1–6). Potiphar gave Joseph full autonomy to manage all the affairs of his house.

Hodson et al. (1993) examined the impact of autonomy on worker solidarity and concluded that "worker autonomy and team organization of work do not undermine worker solidarity" (p. 412). In light of Joseph's experience, his teamwork with the rest of Potiphar's employees did not compromise his loyalty to his master because he acted with autonomy. Thus, he did not just work in solidarity with fellow workers

to compromise his core values but remained faithful in his commitment to God. By giving him autonomy, Potiphar recognized Joseph's capabilities and used the strategy of "uncertainty avoidance" (Wennekers et al., 2007, p. 141), giving Joseph the liberty to act independently.

Abstract Expertise

Joseph was indeed an enigma because nobody could understand the source of his ability to interpret dreams except through an association with divine power. Joseph's skill could also be described as "esoteric expertise" (Lemon & Sahota, 2004, p. 492), where Lemon and Sahota explained that this kind of skill was neither commonplace nor readily available. Joseph interpreted the dreams of two fellow prisoners (Genesis 40:8). Pharaoh recognized Joseph's unique gift and said to him, "… I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it" (Genesis 41:15). Joseph recognized that the abstract expertise was not of himself but God's gift imparted on him and in line with God's calling on his life (Genesis 41:16). Concerning Pharaoh's analysis of Joseph's abstract expertise, seeing the inability of his advisers to interpret his dreams, perhaps he considered the opportunities he had already lost in not having a man like Joseph. Riddell (2017)'s viewpoint might reflect what could have gone through Pharaoh's mind. Riddell stated:

> Having the opportunity to reflect on what decisions led to the unsuccessful outcome and what better decisions might have been made provides learning which has the potential to improve leadership skills and create expertise which can be accessed in the future. (p. 542)

To Pharaoh, Joseph was the person to provide the expertise that Egypt needed to deal with the challenges that lay ahead. As Pharaoh put it, "… inasmuch as God has shown you all this, *there is* no one as discerning and wise as you. You shall be over my house, and all my people …." (Genesis 41:39–40). The execution of a complex assignment requires appropriate expertise. Joseph was the man for the job. Moreover, the advice and information that he provided pleased Pharaoh and as noted by Chilvers (2008), "information provided should be appropriate, meaningful, and understandable from the perspective of those participating" (p. 436). Undoubtedly, Joseph's expertise was beyond the norm in Egypt.

However, Yukl (2013) cautions that a leader with "exceptional expertise" (p. 319) could quickly get conceited and refuse to accept any other people's ideas. The need to avoid the danger of conceit could be why God had to take Joseph through a testing period to be adequately prepared for the mission ahead of him. Thus, God had fully equipped him for the task in line with the divine timing of Joseph's exaltation in Egypt. There is no record to show that he failed in his responsibilities.

Methodology

This study examined Joseph's lived experiences, as given in the referenced Biblical text of Genesis 37:1–50:21, using the hermeneutical-phenomenological approach described by Laverty (2008). According to Laverty, the hermeneutical-phenomenological method is beneficial in understanding meanings in the context of a person's lived experience. Semantic analysis (Osborne, 2006) was critical in establishing the meanings and contexts of the different parts of the selected text, beginning with texture analysis (Robbins, 1996). The identification and analysis of the text sections—defined as the opening texture, followed by the middle, then finally the closing texture—extracted the meanings that illustrated the story of Joseph's life. Intertexture analysis (Robbins, 1996) also contrasts related texts explaining or describing the implications identified in the critical text under study. The study of the phenomena in Joseph's life helped shed light on the predictors of his calling and the characteristics of his call. The phenomena studied were the events in his life—how he went through the various life stages—until he became prime minister of Egypt and the eventual reunion with his family.

This study carried out an exegetical analysis (Osborne, 2006; Robbins, 1996; Vanhoozer, 2009), examining the Biblical text of Genesis 37:1–50:26. Interpretive exegesis helped identify and bring out the ethical lessons in lived experiences (McDermott, 2016). At the same time, exegetical analysis (Osborne, 2006) and extraction of meanings from the text (Vanhoozer, 2009) helped highlight the message in the text while giving due consideration to its cultural context (Robbins, 1996). Three questions were answered through this methodology and examining the phenomena: (a) What were the predictors of the divine call in Joseph's life? (b) What phenomena in Joseph's experiences pointed to the divine call on his life? (c) How were the characteristics of a divine call evident in Joseph's life?

Socio-Rhetorical Criticism

In socio-rhetorical criticism, Robbins (1996) considers a text as "a thick tapestry [to be examined] from different angles" (p. 18), where multiple patterns emerge, creating meanings signified by that text—meanings that have ideological, cultural, and social dimensions. The use of Robbins' inner-texture analysis focused on four kinds of textures: (1) repetitive-progressive; (2) opening-middle-closing; (3) narrational; and (4) argumentative (p. 46). Thus, this approach explored the discourse in the text to reveal the patterns that give meaning to the story of Joseph's life.

Repetitive-Progressive Texture

According to Robbins (1996), there are "patterns of repetition and progression in Biblical text" (p. 46) that emerge to create a context. In the pericope (Genesis 38 is excluded in this analysis as it relates explicitly to Judah), the word "dream" appears 31 times, while the phrase "his brothers" is repeated 33 times. In Chapter 37 alone, there is a repetition of the word 'dream' five times, bringing upfront the significance of the dreams. In comparison, 'his brothers' appears 14 times in the chapter, repeated progressively up to the point of their conspiracy in Genesis 37:18–28. Joseph's brothers were concerned about his dreams, and progressively, there was a build-up until they decided to get rid of the "dreamer" (Genesis 37: 19) to kill his dreams! In line with Vanhoozer (2009), the meanings of the events in Joseph's life can be extracted from the text from the outset and onwards.

Opening-Middle-Closing Texture

Robbins (1996) argues the classification of sub-units in the text as opening, middle, and closing textures, each having specific messages. Genesis 37:2 gives the opening in the examination of Joseph's lived experience, which ends with Genesis 50:26 when he died, of which Robbins posits that "the opening and closure … exhibit the span of a rhetorical unit" (p. 50), where both the opening and closure are discernible. Robbins further stated that "a discernible beginning and ending are part of the overall arrangement of units" (p. 50). In this case, Genesis 37,

which introduces Joseph and the narration of his brothers' conspiracy to get rid of him, is the opening texture.

In the opening, Genesis 37:2 narrates that Joseph was "… tending the flocks with his brothers …," which progressed into "he brought their father a bad report about them," leading to their hatred toward him. The father showed exceptional love for Joseph and made him a unique coat, which infuriated his brothers. The progressive texture reveals in Genesis 37:5 that "Joseph had a dream, and when he told it to his brothers, they hated him all the more," with the progression leading to another dream that further upset his brothers (Genesis 37:9–11). Finally, they conspired to sell him off to Ishmaelite merchants. According to McDermott's (2016) concept of tropology, the conspiracy of Joseph's brothers against him and the plot to kill him could be linked to the plan of salvation because the Messiah suffered rejection by his people and was betrayed by one close to him (Luke 22:47–71).

The middle texture, Genesis 39:1–40:23, opens with the sale of Joseph to Potiphar in Egypt. Genesis 39:2 states that "the Lord was with Joseph" with the repetitive-progressive texture that brings out "the Lord" in subsequent verses. According to Osborne (2006), the meaning of a piece of communication is in the text. Furthermore, in this case, there is evidence of the Lord's favor on Joseph's life. In Genesis 39:3, "his master saw that the Lord was with him," and the phrase "the Lord" is used seven times in this chapter, progressively showing how Joseph feared God and did everything in reverence of Him. However, God's favor on Joseph attracts the devil's scheme to test him through Potiphar's wife, who said "Come to bed with me!" (Genesis 39:12). The argumentative texture shows Joseph's response: "How then could I do such a wicked thing and sin against God?" (Genesis 39:9). When he fled from her advances, it led to the false accusation that caused his imprisonment. Even in prison, the argumentative texture shows that "… while Joseph was there in the prison, the Lord was with him …." (Genesis 39:20–21), so that the prison warder gave him significant leadership responsibilities. After that, in Genesis Chapter 40, the word "dream" comes up again, seven times, with the progressive texture culminating in Joseph's interpretation of the dreams of two fellow prisoners.

The closing texture starts with the Pharaoh having a dream. In Genesis Chapter 41, the word "dream" appears 15 times. This repetition progresses toward Joseph's interpretation of the Pharaoh's dreams, finally ushering him into the honor of becoming Egypt's prime minister. The

argumentative texture significantly punctuates the progressive-repetitive texture of the Pharaoh's dreams. Here, the Pharaoh says to Joseph, "… I have heard it said of you that when you hear a dream you can interpret it," where Joseph's response was, "I cannot do it … but God will give Pharaoh the answer he desires" (Genesis 41:15–16).

Narrational Texture

Nicholas (2019) states that narrational texture "provides insight into the narrational voice" (p. 61), which sheds light on how Joseph narrates his dreams to his father and his brothers. However, before the narrative of Joseph's dreams, the beginning of the pericope has a narrative texture where Joseph noticed some unacceptable behavior that his brothers engaged in and "he brought their father a bad report about them" (Genesis 37:2). Afterward, Joseph narrated his dream, saying, "Listen to this dream I had" (Genesis 37:6) and then another "Listen … I had another dream" (Genesis 37:9). Robbins' (1996) narrational texture argues a call to a person's attention in every use of the personal pronoun 'I.' In this case, the dreams drew attention toward Joseph and portrayed some cultural dimension—as an indicator of some future occurrence—that his narrative evoked in his hearers.

Robbins (1996) also points out the significance of a narrative sequence, which in this case includes the progression of the narration of two dreams in Joseph's case. Those dreams give the supernatural predictor of Joseph's calling, which is in line with Robbins' ideological texture, which has "some kind of relation to the maintenance and reproduction of social power" (Robbins, 1996, p. 36). No wonder, in the argumentative texture that follows, the father said "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?" (Genesis 37:10). Robbins' intertexture analysis that compares a text with another or other texts "to interpret aspects internal to the text under consideration" (p. 96) shows that Joseph's father understood the divine import of Joseph's dream. Thus, when Joseph reported his dream to him, showing how the whole family would bow down to him, his father too was startled and rebuked him but seriously pondered this and gave it serious consideration (Genesis 37:10–11). Joseph's dream was significant because his father, too, early on, had encountered God when He spoke to him in a dream at Bethel (Genesis 28:10–22).

Argumentative Texture

According to Robbins (1996), the identification of argumentative texture is evident in the use of "… rhetorical resources of analysis in the context of repetitive-progressive, opening-middle-closing texture" (p. 58–59). When Joseph narrated his first dream to his brothers, the argumentative texture "Do you intend to reign over us? Will you actually rule us?" (Genesis 37:8) reveals a "narrative context" (Robbins, 1996, p. 59) that progresses to the end of the chapter showing their plot to rid of him. The narrative reveals the plot.

Robbins (1996) notes that argumentative texture "shifts from one field of reasoning to another" (p. 77), which was evident in Joseph's brothers' discourse. When Joseph's brothers were feeding the flock in Shechem, Jacob sent Joseph to check on them. Seeing him afar, Joseph's brothers conspired to get rid of him, finally resorting to selling him to Ishmaelites traders. They said, "Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him" (Genesis 37:20). A "contrary mode of action" (Robbins, 1996, p. 84), typical of argumentation texture, shows how one of the brothers proposed, "Don't shed any blood. Throw him into this cistern here in the wilderness, but don't lay a hand on him" (Genesis 37:22). Later, another mooted the idea of selling him off to Ishmaelite merchants.

RESULTS AND DISCUSSION

According to Vanhoozer (2009), the author's intended meaning is in the text. Thus, the data obtained from the above analysis helped shed light on the call on Joseph's life. Examining the phenomena in Joseph's life provided valuable insights into God's calling on his life, even from an early age. It is evident that there was something special about Joseph, but God had the bigger picture in mind, allowing him to go through betrayal for a purpose that neither he nor his brothers could imagine. It was evident to Joseph's brothers that he was the father's favorite because of the unique coat that his father gave him, which infuriated them (Genesis 37:3–4). Joseph's dreams predicted his significant future leadership role (Genesis 37:5–9) as shared with his brothers and father. The evidence in Joseph's dreams corroborates Hui et al.'s (2015) argument of predicting one's calling by examining supernatural events in that person's life.

What Were the Predictors of the Divine Call in Joseph's Life?

Joseph's dreams, as narrated in Genesis 37:5–11, were the key predictors of his calling. His father clearly understood what they meant. His brothers interpreted this as an ambition, for they asked, "Do you intend to reign over us? Will you actually rule us?" (Genesis 37:8). It was not Joseph's ambition but a divine revelation. Joseph's unique coat, given to him by his father, was also symbolic of special favor on him. However, the dreams were the key predictors of the call, and the favor with Pharaoh came from Joseph's interpretation of the Pharaoh's dreams.

What Phenomena in Joseph's Experiences Pointed to the Divine Call on His Life?

The conspiracy by Joseph's brothers to sell him off to Ishmaelite traders rather than kill him was a critical phenomenon because God did not want him dead but taken to Egypt. Later, in Egypt, Joseph provided a haven for his family in the famine that was to come. Joseph's favor with Potiphar, putting him in charge of all his business, was an indicator of the divine call, as was his favor in prison, where the prison warden gave him charge over the entire prison. Finally, the gift of interpretation of dreams that became evident when he interpreted the dreams of fellow prisoners pointed to a divine call. The spiritual gift of interpretation of dreams brought him before the Pharaoh, leading to his elevation as Egypt's prime minister. Just like Solomon said in Ecclesiastes 3:1, everything has its timing; God is the one who has appointed the time for every activity that He has determined for those that He has called.

How Were the Characteristics of a Divine Call Evident in Joseph's Life?

Pitt's (2012) four characteristics of the divine call: altruism, authority, autonomy, and abstract expertise are significantly relevant to Joseph's experience. The characteristic of altruism was evident in Joseph's life, as observed in the narrative of his life story. He was concerned about the deficit in his brothers' ethical conduct, thus bringing this to the father's attention (Genesis 37:2). It is clear that after being sold into slavery, Potiphar, his master, was exceptionally pleased with his diligence, giving him increasing responsibilities and putting him in charge of everything in his house and business (Genesis 39:1–6).

Altruism

Joseph's passion for ethical conduct and character integrity made him stand out in Potiphar's house in Egypt. His encounter with Potiphar's wife brings out this aspect when he chooses the fear of God over momentary personal pleasure (Genesis 39:6–12). Joseph faced temptation, but he resisted it (Genesis 39:7–15). His fear of God was more potent than the temptation, for he said, "How then can I do this great wickedness, and sin against God?" (Genesis 39:9). Joseph's stance contrasts with David's experience, as recorded in 2 Samuel 11:2–27, who lusted after another man's wife, committed adultery with her, had the husband killed and then married her. Thus, Joseph passed the test of sexual morality, which appears to be a critical issue for any man who has a divine call. In contrast, Samson, who too had a divine call, failed to manage his sexual desires and the love of women overrode his fear of God, leading him to a harlot called Delilah, who caused his demise (Judges 16:1–21).

Authority

Joseph's character depicted the authority that drew Potiphar's attention to him in a way similar to the description of how Jesus spoke with authority (Luke 4:36). The record states that "his master saw that the LORD was with him and that the LORD gave him success in everything he did" (Genesis 39:3). There is evidence that Joseph had significant authority and was a trustworthy servant wholly trusted by his master. His integrity was manifest in his conduct, giving him the power in his actions. Joseph's encounter with Potiphar's wife and his use of the delegated authority from his master was in line with the specifications of "limits of discretion" (Yukl, 2013, p. 124), where he declined Potiphar's wife's seductive advances. It was a proper exercise of authority.

Autonomy

As a young man, aged 17, while in the company of his brothers feeding their father's flock, Joseph noticed some unacceptable behavior by his brothers. He decided not to join them nor be quiet about it but reported this to their father (Genesis 37:2). He was autonomous, not conformed to what others were doing (Romans 12:2). His life experience in Potiphar's house and prison shows a degree of autonomy. When he worked in Potiphar's house, his peers could have influenced him, but he remained faithful to his master and to God, and the Lord was with him (Genesis 39:1–6). Thus, Potiphar gave him full autonomy to manage all the affairs

of his house. We note that "Potiphar left everything he had in Joseph's care; with Joseph in charge, he did not concern himself with anything except the food he ate" (Genesis 39:6), indicating the autonomy with which Joseph operated. It is noteworthy that while in prison, "the warden paid no attention to anything under Joseph's care because the LORD was with Joseph and gave him success in whatever he did" (Genesis 39:23), a sign of autonomy with which he operated in prison.

Abstract Expertise

In Joseph's life, there was evidence of abstract expertise displayed in the skills that were ordinarily difficult to understand, how he managed Potiphar's business, his management of the prison business—where both his bosses were delighted with his performance. This expertise was also clearly displayed in his interpretation of dreams. In Genesis 41:1–13, God caused the Pharaoh to have dreams that troubled him, yet none of his philosophers could give him meaning to these dreams, which opened the door for Joseph's presentation to the Pharaoh. There was a significant display of Joseph's abstract expertise before the Pharaoh. Joseph was taken out of prison and presented before the Pharaoh. His gift set him apart from the wise men of Egypt, leading to his elevation in that kingdom to the position of prime minister (Genesis 41:14–47). Joseph attributed to God the ability to interpret the Pharaoh's dreams and did not want to take personal credit for this spiritual gift (Genesis 41:16), a trap that many ministers fall into when they project themselves as if the power is their own. The predictors of calling, which were the two dreams that Joseph had in his youth, have an exciting symbolism concerning Pharaoh's two dreams which Joseph interpreted as having the same meaning. Pharaoh's dreams contrasted with Joseph's own two dreams that had the same meaning, both of which predicted his eventual elevation to a prominent position of authority.

Implications of the Divine Call in Business and Leadership

An extrapolation filters out four critical lessons from the call on Joseph's life discussion. These lessons will apply to a Christian with a divine call in business or other areas of leadership. They are (a) life of purpose; (b) controlled temperament; (c) inspired, innovative leadership; and (d) how to navigate the dilemmas faced by leaders.

First, a Christian leader must acknowledge that he or she is sanctified (Hebrews 10:10) and therefore must live a life of purpose to please the master, according to 1 Corinthians 6:11 and 2 Corinthians 5:21. The life of purpose highlights the finished work of Christ and the responsibility of the believer—a new vessel about which Jesus stated that new wine was not for old wineskins but deserved new wineskins (Mark 2:22). Second, the virtue of self-control is critical in the life of a leader. This virtue is part of the fruit of the Spirit in Galatians 5:22–23. A Christian leader must, therefore, have a Holy Spirit-controlled temperament, as was evident in Joseph's life. Third, the Christian leader must depend on divine inspiration and keep God central in his or her life. One innovative leader in the Bible was Bezalel, about whom God told Moses that He had given him unique abilities to do the work he was called to do (Exodus 31:1–6). Thus, inspired innovation is a divine imperative. Fourth, Christian leaders face many challenges, including the pressure to conform to the world's values and standards. The Apostle Paul unequivocally warned believers concerning this, advising us to allow God to transform us by renewing our minds so we "may prove what is that good and acceptable and perfect will of God" (Romans 12:2). Below is a brief review of each of the above lessons.

A Life of Purpose

Joseph lived a life of purpose and, as highlighted earlier in this chapter, with the call of God evident in his life from an early stage, which his father noted. Warren (2011), in his discussion of the 'purpose-driven life,' states how a purposeful life starts with God. As the Apostle Paul puts it in 1 Thessalonians 5:24, a divine call by God is unique and must worthy treating with reverence. In line with putting wine into suitable containers, Jesus stated that new wine needed new wineskins (Mark 2:22; Matthew 9:17). Just as Joseph refused to follow in the ways of his brothers, the Christian leader must make a deliberate decision to live a life of purpose, directed by the Holy Spirit and not follow the crowd to do evil (Exodus 23:2). The Christian leader has to present himself or herself as a new vessel to receive the new wine or anointing to enable them to fulfill the purpose of their calling. As an effective leader, like Joseph, the Christian leader must have the "stamina and tolerate stress well" (Lussier & Achua, 2015, p. 36), and commit to hard work that pursues their life purpose. Winston (1999) states that a leader's vision and mission are critical. Moreover, the leader's vision comes from having a life of purpose and knowing what

to do and what not to do. Vision and mission will set each leader apart (Lussier & Achua, 2015; Winston, 1999; Yukl, 2013).

Controlled Temperament

Winston (2002) argues that "blessed are the meek, for they shall inherit the earth" (Matthew 5:5) refers to "controlled discipline" (Winston, 2002, p. 41). Winston states that meekness is great power brought under control, just like how the horse—despite its incredible power and strength—is controlled by the rider. God has put immense power into His people. However, the Christian leader must allow the Holy Spirit to lead so that the fruit of the Spirit, as enumerated in Galatians 5:22–23, can be evident, of which self-control is critical. Haggai (1986) posits that self-control is a way of life. He stated, "the concept of self-control does not mean that the Christian abstains from certain habits … it means all that all aspects of his life are brought under the mastery of the Holy Spirit" (Haggai, 1986, p. 73). According to Haggai, it is a life of discipline—a key lesson from Joseph's life.

The Christian leader must have evidence of a controlled temperament in his or her life. Lussier and Achua (2015) posit that leaders without self-control are unstable and can misuse their power and that "stable leaders are emotionally in control of themselves, stable and positive" (p. 37). Without discipline, it is not possible to have a controlled temperament. Sometimes, God may take one through a time of testing and preparation—as in Joseph's case before he got to the place where he forgave his brothers when he realized God's purpose in his life experience (Genesis 50:20). The testing that a leader goes through helps in developing a controlled temperament, producing patience or perseverance in one's life, according to James 1:3.

Inspired, Innovative Leadership

Yukl (2013) refers to "innovative thinking" (p. 414) as a critical leadership behavior in effective organizational leadership. An innovative leader, like Bezalel (Exodus 31:1–6), has to have inspiration (Davila et al., 2006; Lussier & Achua, 2015; Yukl, 2013). Davila et al. (2006) posit that inspiration is critical in innovative leadership. An innovative leader will be a person full of wisdom drawing from insights that lead to breakthroughs. King Solomon, a man of great wisdom, stated, "If the axe is dull, and one does not sharpen the edge, then he must use more strength; But wisdom brings success" (Ecclesiastes 10:10). There is evidence of great wisdom

and innovativeness in Joseph's life, from when he was in Potiphar's house, where after noticing his unique abilities, high level of responsibility and trustworthiness, his master entrusted everything to him. The fear of God is where wisdom begins (Psalm 111:10; Proverbs 9:10), and the Christian leader must be deliberate in cultivating a close relationship with God. Thus, the Holy Spirit will inspire wisdom in the innovation process.

Businesses and organizations need innovative leaders like Joseph, inspired by the Holy Spirit, to bring transformation to the marketplace. Joseph's thinking was always 'outside the box,' which Lussier and Achua (2015) note as a quality critical for innovative leadership which "is a culture that encourages innovation" (p. 444). Joseph's inspiration came from his relationship with God, where his testimony was evident to all in the reports about him both in Potiphar's house and later in prison, as well as his interpretation of the Pharaoh's dreams. Pharaoh quickly noticed Joseph's unique gift and abilities and promoted him to a high position of responsibility. There is a great dearth of innovative, inspired leaders like Joseph in the marketplace, organizations, or wherever we serve.

Dilemmas Faced by Leaders

Haggai (1986) notes a global leadership crisis marked by moral degeneration affecting all aspects of society. Christian leaders are in the midst of this dilemma, the church included. Woolliams (2013) posits that all leaders face dilemmas during their leadership journey. Joseph faced various dilemmas, including his brothers' unethical conduct, to which he refused to conform. Potiphar's wife's sexual advances toward Joseph highlight a shared experience of many Christian leaders, where some, unfortunately, fail the test, as seen from media reports worldwide. Thus, Joseph's experience teaches us helpful lessons because he overcame temptation, just as scriptures teach us (1 Corinthians 10:13; Galatians 5:16; James 1:12; James 4:7). Edmunds et al. (2008) observe that leadership literature had identified four areas of dilemmas faced by leaders, being: (a) control and change; (b) ethics; c) the fundamental imperative of professional versus personal engagement; and, (d) the leader's principal function.

Edmunds et al.'s (2008) four common leadership dilemmas show us the leader's desire to control and change the internal and external environment. In Joseph's life, Genesis 37:2 brings out the evidence of altruism where he was uncomfortable with his brothers' conduct that was external to what their father knew at home, which irked him. His

spirituality dictated his value system. He brought information about the brother's delinquency to his father's attention, causing him much trouble with his brothers (Genesis 37:2–20). Christian leaders will always face such contradictions among their colleagues, whether believers or not. Thus, in line with Laverty's (2008) observation, whatever is taken for granted will often warrant further examination. Christian leaders operate in the era of perilous times, as predicted by the Apostle Paul in 2 Timothy 3:1–5, marked by a degeneration of ethical values or deviation from Biblical standards. Concerning ethical issues versus expectations, spirituality in the workplace demands that one live by Biblical values despite popular culture (Lussier & Achua, 2015). Thus, businesses and organizations need leaders who will take a stand on ethical issues and values.

Yukl (2013) also refers to limits of discretion. Despite Joseph's abstract expertise and unique gifts, he had no conflict between personal and professional stances. In applying discretion, different paradigms of leadership (Lussier & Achua, 2015; Yukl, 2013) have to be appropriately applied. Unfortunately, some leaders do not seem to apply discretion (Haggai, 1986; Yukl, 2013). Potiphar gave Joseph full authority over all of his household based on the evidence of his fear of God and professional conduct. Christian leaders have the challenge of being consistent in personal and professional conduct, where Haggai (1986) argued for excellence in everything a leader does. Joseph's actions showed his integrity and no dichotomy between his personal and professional conduct. He had the proper exercise of authority; thus, in his encounter with Potiphar's wife, he did not abuse the delegated authority by compromising his values, a big challenge even among Christian leaders. Considering Joseph's abstract expertise—the issue of a leader's principal function of balancing between leading and managing is significant—it is evident that he provided the required leadership for managing grain purchases and storage in different cities, as recorded in Genesis 41:47–49. Lussier and Achua (2015) noted the overlap between leadership and management, and Joseph's success must have come out of the successful application of different paradigms of leadership, where he had to both manage and lead the emergency management assigned to him by the Pharaoh—helpful cues for Christian leaders.

Implications and Further Research

This study used the life of Joseph in looking at the predictors of divine calling, where the two dreams in his youth were the key predictors of his calling. However, this is not exhaustive, as one would need to study others with a sacred calling to explore other predictors of calling and whether the characteristics attributed to Joseph—which augmented his calling—are valid in the case of the others. Thus, further research into the different predictors of calling and other characteristics of the divine call in the lives of the various people called into ministry would enrich the subject of divine calls. Perhaps such a study could make a comparison between Biblical characters as well as others in church history, both contemporary and historical.

Conclusion

While different people may have exceptional predictors of the divine call on their lives, each person will have unique experiences and encounters that define their calling. There will be some convergence between the scriptural confirmation and divine interventions to confirm the authenticity of a person's call. Pitt's (2012) four characteristics of the divine call, referred to in this chapter as the augmenters of a divine call—altruism, authority, autonomy, and abstract expertise—are significant. However, they are not exclusive, though instructively relevant to Joseph's experience. At 17 years of age, Joseph's two dreams were the indicators of his calling, which though evident at an early age, actualized at age 30. His deliberate action to keep his life pure—how he fled from sexual sin when he faced temptation—contrasts with the account of David's conspiracy to commit adultery, later degenerating into murder in the attempt to cover his tracks. The phenomenological analysis of Joseph's life experiences strongly shows the divine call on his life. Joseph's story is an excellent example of a person called from an early age, taken through more than a decade of training, testing, and equipping before he finally became the leader that God had revealed to him that he would be. Joseph was pivotal in fulfilling what God said to Abraham regarding how his descendants would live as strangers in a foreign land. It was also through Joseph that his family, which later became the nation of Israel, was saved from perishing in the global famine. God raised Joseph to save not only his family from dying but also the world from hunger. Many people dream of

what God wants them to do but do not submit to the preparation process. It is necessary and critical for the leader's readiness to allow for God's testing and perfect timing for the commencement of the assignment. A Christian leader must have a life of purpose, a controlled temperament, be inspired and innovative, and wisely navigate the dilemmas leaders face. Thus, we learn great lessons from Joseph's experiences for appropriate application in business and organizational leadership.

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Lessons from Solomon for Christian's Today

Debra J. Dean

Introduction

Solomon's calling to be the leader of Israel is seen as God's promise that starts as far back as Genesis 12:7 where God promises Abram that his offspring will be given the land of Canaan. The history of Abram, David, Solomon, are crucial as this lineage ultimately points to the fulfillment God's promise with the Messiah, Jesus of Nazareth, born in Bethlehem, crucified on Calvary outside of Jerusalem, and risen three days after His death. While this chapter focuses on Solomon, it is important to note that Solomon is one piece of a bigger picture where Jesus's death on a cross was payment for our sins and His resurrection is evidence that He is the one and only living God.

Saul was the first king of Israel, followed by David, then Solomon. There were 14 generations between Abram (also known as Abraham) and David. There were another 14 generations between David and Babylon's deportation. Followed by another 14 generations from Babylon's exile to

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the Messiah (Matthew 1:17). According to scripture, Solomon was a man that had favor from God from the very beginning (2 Samuel 12:24). He also found favor with his father and mother as David chose Solomon as his successor with persuasion from Bathsheba and the prophet Nathan (1 Kings 1:13, 17, 30). Solomon had many brothers that could have replaced their father as King; however, Solomon was the chosen one despite the fact that Adonijah was the eldest living son. David prepared Solomon as heir to have all that he needed to reign with peace and prosperity (1 Chronicles 22). According to a study by Friedman and Friedman (2019), Solomon's "seemingly small character flaw can transform even the wisest king into one of the worst leaders in history" (p. 4). The scholars wrote that "Solomon's blunder began when he lost connection with the basic tenets of ethical leadership" (p. 6). Throughout this chapter, Solomon's "blunder" will be explored in more detail and applied practically for leaders today to understand how to avoid such pitfalls.

Biblical exegesis was used in this study of Solomon's lived experiences. Osborne (2006) wrote of the Hermeneutical Spiral and explained that wisdom literature, including Biblical text about Solomon's life, is "one of the least-known of the biblical genres" (p. 242). Osborne continued by saying wisdom teaching is central to the "concept of the 'wise man;' not as one who escapes the word but as one who learns to live in the world with God's guidance for help" (p. 242). Robbins (1996) explained that interpreting text could involve hundreds of strategies and techniques. For the purpose of this study, socio-rhetorical criticism was used to explore the phenomena of Solomon's calling and his lived experiences including his ancestry, wisdom, wealth, pleasure, and power, in addition to his downfall and his revelation of a man who walked this earth in search of meaning and purpose.

While exegeting this chapter using the following four strategies of socio-rhetorical criticism: inner texture, intertexture, social and cultural texture, and ideological texture, it became apparent that the life of many leaders and followers in the world today is in pursuit of happiness, meaning, and purpose similar to that of Solomon. This same pursuit is not a new endeavor and it is somewhat surprising that we have not learned from the past to know how to find happiness when so many wise people have given instructions; many on their deathbeds after a lifelong quest to find meaning and purpose. As human beings, we think that if we can just get that job or just make so much money we will be happy. We think the grass is greener on the other side and if we can just make the jump

from one company to another, we will be happy. We even think that if we could just be in a relationship with someone else, our marriage would be so much better.

The restless spirit of humanity is one that can only be satisfied with Jesus. In 1987, Graham explained that we live in an evil and adulterous generation. His sermons are just as relevant today as they were when he preached his first sermon in 1947 or one of his last sermons prior to his death in 2018. Graham attributed the pursuit of so many people today seeking knowledge, love, and security to the same quest of Solomon (1010 BC–931 BC). The famous preacher explained that we do this with the clothes we wear, the people we associate with, the events we attend, and the things we buy. We think we can buy happiness. However, lottery winners have been quoted in saying, "money is a curse" and "I wouldn't wish winning the lottery on Hitler" (Sherman et al., 2020). Scripture also reminds us to be careful with money as the "borrower is servant to the lender" (Proverbs 22:7) and "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money" (Matthew 6:24). These facts ring loud as the United States hits an all-time high of $930 Billion in credit card debt (White, 2021). Meanwhile, a 2019 report indicates that more than 44 million American adults (31.6%) have a mental illness and 17.3 million (7.1%) have depression (Stribling, 2020). Looking at this from another perspective, the United States tops the list with credit card debt and is also near the top of the list as the most depressed country in the world; China and India are numbers 1 and 2 respectively (Dekin, 2021). We live in a world where people are unhappy, unsatisfied, and longing for meaning, purpose, and joy in their lives.

Graham (1987) explained that "many of our young people today are lonely." He asked the Dean of Harvard University, Dr. Bach, "What is the greatest problem on this campus" and he responded, "lack of purpose and meaning." The Happiness Research Institute in Copenhagen conducted a study of 3,211 people in 97 countries. They found that emotional well-being is closely related to happiness. There have been many studies on credit card debt and happiness with the findings usually pointing to a negative or inverse relationship between spending habits and depression. In other words, the more you spend, the less happy you are. For example, a study conducted in three waves (2013, 2015, and 2017) found that "any type of debt holding is negatively associated with happiness" (Xiao et al., 2021). This study shows significant findings as there were 28,141

households in 2013, 37,289 households in 2015, and 40,001 in 2017. Dave Ramsey is often quoted as teaching the 80/20 rule. He explains "personal finance is 80% behavior and 20% head knowledge" (Cruze, 2021). In other words, we know what to do; we just have to do it and for some reason, our stubborn human selves continue to try over and over again to do things our way instead of following the advice of those that have learned the lesson(s) the hard way.

Using intertexture analysis, this chapter evaluates conditions that determine positive/negative outcomes of Solomon's calling in addition to a comparison of the world we live in today to reveal practical steps one can take to have more positive outcomes than negative. The art of intertexture analysis uses a technique to examine Biblical text in addition to other texts, other cultures, social roles and relationships, and historical places and events. To begin, a look at Solomon's genealogy in the first book of Samuel will dispel rumors that some people are born into a family that will give them all the luxuries of life, thus making them happy. The chapter will then proceed with an examination of wisdom, wealth, pleasure, and power to dismiss the false belief that one can be satisfied with life if they have these worldly gifts. Finally, a revelation from Solomon will be explored to understand what he found as the root of all joy and bliss along with similar revelations from others that lived a life in pursuit of a dream that could not be achieved with eyes of greed, selfishness, or materialism.

Solomon's Ancestry

Perhaps Solomon's trouble started long before he walked the earth. As with all humans in the world, we do not live in a vacuum. Instead, we have parents and family "legacies" that may or may not influence the way we live. Solomon was the son of David. David is known as being in the line of Judah, which is the line the Messianic King would come from. David's bad reputation included adultery and murder. He was also persecuted by Saul. However, David also had a good reputation of being faithful and loyal to God. God's covenant with David included receiving and preparing the plans for the temple (2 Samuel 7). David was born around 1035 BC. Sometime between the ages of 10–12, Samuel anointed humble David as a future king of Israel (1 Samuel 16:13). Around age 15, the shepherd boy from Bethlehem became famous for killing Goliath (1 Samuel 17). David volunteered to fight with the giant Philistine with

much faith in God to rescue him and much confidence in his skills of attacking lion and bear that pursued his sheep. David was not always liked or considered the chosen one by all people. In his mid to late 20s, he was threatened by the jealous Saul and fled for safety (1 Samuel 21). David, like his son Solomon, had a soft spot for pretty women. At this time in history, polygamy was allowed. There are seven women in scripture named as David's wives (1 Chronicles 3). These women include Ahinoam of Jezreel, Abigail the Carmel, Maachah the daughter of King Talmai of Geshur, Haggith, Abital, Eglah, and Bath-shua (Bathsheba) the daughter of Ammiel. Together with all of his seven wives and multiple concubines, it is believed that David had 19 sons and one daughter in total. As with many of our family backstories, David had good and bad stories to tell. He was a hero on one hand and a sinner on the other. It is unknown how all of this family history played into the life of Solomon, but it is worth noting because some people today wish they were born with different parents or in different places. They ponder if they just had a different circumstance of life, could they be happier. Solomon's life is a perfect example of a man whose father was born into a modest and humble lifestyle. Solomon was a man that had high expectations placed upon him at an early age and a man that had everything (literally everything) available to his disposal. This chapter will explore what Solomon did with all of his abundant blessings and how his life ended with a perspective that differed greatly from the perspective he had most of his days on earth.

Wisdom

Solomon humbly sought divine wisdom in 1 Kings 3:1–15. He asked God for an "understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours" (v. 9). In return, God was pleased and said,

> Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice, behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you. And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days. So if you walk in My ways,

> to keep My statutes and My commandments, as your father David walked,
> then I will lengthen your days. (1 Kings 3:11–14)

With the exception of Jesus Christ, Solomon was the smartest, most brilliant, and best educated man that walked the earth (Matthew 12:42). He had wisdom far beyond that of any other human being, besides Jesus Christ (Ecclesiastes 1:16, 1 Kings 4:30). However, Solomon's wisdom did not bring happiness or peace. It is believed that Solomon wrote the book of Ecclesiastes because it refers to so many of his life experiences, including those that dealt with wisdom. This chapter will not dispute the authorship of the chapter, but will use Ecclesiastes as support for Solomon's journey and the ultimate decision that "nothing under the sun" is capable of giving meaning to life. Instead, the author concludes chapter 1 with, "for with much wisdom comes much sorrow; the more knowledge, the more grief." With much wisdom and knowledge is much grief. It does not satisfy something deep inside our hearts and souls; only a relationship with Jesus Christ can do that nourish one's soul.

Founded in 1946, Mensa International is an organization for the most intelligent people. They determine intelligence by using the *intelligenzquotient* or IQ test. The average score is 100. Scores above 130 are very gifted. Only 2.2% of the population have an IQ at or above 130. These gifted individuals are welcomed into Mensa to encourage research, exchange ideas, foster human intelligence, and provide a stimulating environment. Johann Goethe is said to have had an IQ that ranged from 210 to 225. Albert Einstein's scores ranged from 205 to 225. Leonardo da Vinci's scores ranged from 180 to 220. Isaac Newton's scores ranged from 190 to 200. James Maxwell's scores ranged from 190 to 205. Charles Darwin's IQ score is estimated to be 165. And Stephen Hawking's score is estimated around 160. Of all of these brilliant men, one would think they would have figured out how to be happy, satisfied, and have a life full of meaning and purpose. However, most of them fall short on this quest.

The one on the list that likely came the closest to living a life full of meaning and purpose is Isaac Newton. Newton was "buried like a king who had done well by his subjects" commented Voltaire. His body was buried in Westminster Abbey in 1727 in front of the choir screen. Charles Darwin who died in 1882 was buried next to Newton. Recently, Stephen Hawking's ashes were interred between Newton and Darwin. Hawking died in 2018. What was so special about Newton and why do

other brilliant scientists want to be so close to him, nearly 300 years after his death?

"No scientist before or since has been so revered and interred with such high honor" (Hummel, 1991). Newton is a great example of a man that fused faith and learning into life. He is known as "one of the greatest scientists who ever lived" and "his deep belief in God and his personal conviction that scientific investigation leads to a greater knowledge of God the Creator is a wonderful example" (Ridder, 2021). Newton read the Bible daily. He spent much time investigating religious issues. Hummel (1991) wrote that, "He has been called 'the greatest scientific genius the world has known;' yet he spent less time on science than on theology." Faulkner (2018) wrote that Newton remains near the top of the list of one of the most influential people in the world over the past 1000 years. Newton was "passionately religious" and had no qualms with using scripture to explain science (Faulkner, 2018). He wrote 10 × more on theology than he did on science.

Unlike Newton, Charles Darwin's final resting place (heaven or hell) is not as certain. Darwin is well known for his theory of evolution; which is quite contentious and opposing to the account of creation in Genesis (Ham, 2014). Darwin's religion is unknown for sure. Some say he was an atheist, some say a deist, and others believe he had a deathbed conversion where he renounced evolution and accepted Jesus Christ. Mitchell (2009) explained that the conversion story is "unsupportable" and we do not know if Darwin ever became a Christian or if he renounced evolution. However, there is plenty of evidence to discredit evolution and one day, when we get to our final resting place, we will find out where Darwin landed too. For more information see the work from Answers in Genesis or the debate between Bill Nye and Ken Ham (Ham, 2014).

While some of us admire those that are smarter, wiser, know more, or are more intelligent, this is just one piece of the puzzle with regard to life. The piece that most of these brilliant scientists have missed is their faith. Most of us probably know people that are very book smart but have little common sense. Warren Buffett commented that he knows plenty of people that are wise but they would not score high on an IQ test (Belmonte, 2020). Buffett, is a self-proclaimed agnostic that does not believe in an unseen divinity; however, he has seen the return on investment when refraining from work on Sunday. In 1995, R. C. Wiley Furniture Store was on the radar for a Berkshire Hathaway acquisition (Benson, 2012). The one sticking point was that the store must not open

on Sunday. At first Buffett did not approve of this philosophy; however, he tested the theory. Alongside a $9M investment from CEO Bill Child, devout Mormon, Buffett saw that the store would be successful as a 6-day a week operation.

Despite all the brains, many scientists do not have a personal relationship with Jesus Christ and many of them are vocal about their lack of faith. Some even make fun of religion. Although Solomon believed in God, he too lived a lifestyle that was unbecoming of a Christian. It was a lifestyle that did not always honor and please God. Regardless of one's IQ score, tending to the inner self, the soul, is necessary to have joy in life.

Wealth

Richard Easterlin (1973) conducted a study in search of the answer to this question, "Will raising the incomes of all increase the happiness of all?" His quest lead to the answer, "raising the incomes of all does not increase the happiness of all." This same study was revisited decades later to provide an answer with greater assurance (1995). The answer was still no. This research is known as the Easterlin Paradox which states that more income does not equate to more happiness. Despite this study, work continues to be done to prove that money can buy happiness. In 2002, Hagerty and Veenhoven used the theory of relative utility and the theory of absolute utility as the foundation for their study claiming happiness depends on income. In their study, they cautioned the use of any theory to argue that happiness is dependent on income. Instead, Hagerty and Veenhoven (2003) wrote, "happiness is apparently not a zero-sum game... since the expulsion from Paradise, humans could only hope for happiness in the after-life" (p. 24). In 2013, Stevenson and Wolfers sought to find if a satiation point could be reached where, once basic needs are met, income could correlate with subjective well-being (2013). They too could not find a positive answer stating, "the relationship between well-being and income is roughly linear-log and does not diminish as incomes rise. If there is a satiation point, we are yet to reach it."

Solomon's wealth is described in 2 Chronicles 9:13–29. Solomon was the richest man. His income was staggering. The weight of gold he received annually was said to be 666 talents (1 Kings 10:14). The price of gold on 8/31/2021 was $58.48 per gram. One Talent is 33 kg or 33,000 grams. This is equivalent to $1.285 billion US dollars per year.

No one in his lifetime could compare with Solomon in financial worth. As of July 2021, the richest people in the world are Jeff Bezos ($177B), Elon Musk ($151B), Bernard Arnault ($150B), Bill Gates ($124B), Mark Zuckerberg ($94B), Warren Buffett ($96B), Larry Ellison ($93B), Larry Page ($91.5B), Sergey Brin ($89B), and Mukesh Ambani ($84.5B) (Moskowitz, 2021). This list of rich men does not naturally equate to happy lives or purpose in life. That can be seen from the likes of Jeff Bezos divorce after 25 years in 2019 or Elon Musk's "turbulent personal life" where he was quoted in saying he'd "rather stick a fork in my hand than write about my personal life" (Cain & Hartmans, 2021).

The number 666 should raise a glaring red flag as this is also the number of the Beast (Rev. 13–18). This number is used in the Old Testament three times (1 Kings 10:14, 2 Chron 9:13, and Ezra 2:13). Bodner and Strawn (2020) insist that 666 mentioned in 1 Kings shows a significant point in Solomon's life. The previous pericope memorializes the visit from the Queen of Sheba where she praises his abundant wisdom and fame with hard questions, 12 talents of gold, spices, and precious stones. This, according to Bodner and Strawn (2020) is a pivotal moment for Solomon; whereas "from the queen's departure onwards the King breaks the law of kingship" (p. 303). This law of the King instructs them to "not acquire great numbers of horses" (Deut 17:14–20), which Solomon did. It also declares that the King is to "not take many wives (which he did), or his heart will be led astray" and to "not accumulate large amounts of silver and gold" (Deut 17:17), which he did. The King is also not allowed to "consider himself better than his fellow Israelites" (Deut 17:20). Bodner and Strawn (2020) explain that idolatry and economic evil were plentiful with Solomon. The scholars note that the Second Temple commissioned by David and built by Solomon was, on one hand complete as Solomon had "accomplished all the magnificent works of the Temple" (1 Kings 6, Duling, 1983), but on the other hand it was "not the most impressive construction project that Solomon undertook: his own palace was considerably larger and took almost twice as long to build" (Bodner & Strawn, 2020, p. 307).

Solomon was in pursuit of all that his wealth could offer him; yet in Ecclesiastes 3:20 we read, "All go to the same place; all come from dust, and to dust all return." This revelation of priorities and perspective is summarized beautifully in a post written by Sergio Cardenas on the life of Steve Jobs, founder of Apple, who had a net worth reported as $7B (also reported as $10.2B) at the time of his untimely demise from pancreatic

cancer. The post itself has been an item of debate as to whether or not Steve Jobs actually said it (Landeck, 2020). Nevertheless, the post reads:

> In other eyes, my life is the essence of success, but aside from work, I have a little joy. And in the end, wealth is just a fact of life to which I am accustomed.
>
> At this moment, lying on the bed, sick and remembering all my life, I realize that all my recognition and wealth that I have is meaningless in the face of imminent death. You can hire someone to drive a car for you, make money for you – but you cannot rent someone to carry the disease for you. One can find material things, but there is one thing that cannot be found when it is lost – 'LIFE'.
>
> Treat yourself well, and cherish others. As we get older we are smarter, and we slowly realize that the watch is worth $30 or $300 – both of which show the same time. Whether we carry a purse worth $30 or $300 – the amount of money in the wallets are the same. Whether we drive a car worth $150,000, or a car worth $30,000 – the road and distance are the same, we reach the same destination. If we drink a bottle worth $300 or wine worth $10 – the "stroller" will be the same. If the house we live in is 300 square meters, or 3000 square meters – the loneliness is the same.
>
> Your true inner happiness does not come from the material things of this world. Whether you're flying first class, or economy class – if the plane crashes, you crash with it.

Wealth in and of itself is not evil. However, the *love* of money is the root of evil. In scripture, 1 Timothy 6:10 informs us that "For the love of money is a root of all kinds of evil. Some people eager for money, have wandered from the faith and pierced themselves with many griefs." Trusting in one's wealth instead of in God is foolish as seen in Luke 12:16–21. And loving one's money more than God is despicable (Matthew 6:24). These verses are often used to argue with Christians that they should not be wealthy. As a small business owner, I have been told I should do my work for free; however, that is not what scripture says. Instead, money is a tool; God owns and we manage. It is what we do with the money that makes the difference. J. Robert Ouimet struggled with the Parable of the Talents (Matthew 25:14–30) because he had inherited his father's business and had plenty of money that he, himself, did not earn. In his book, *Everything Has Been Loaned to You*, Ouimet spoke of his many trips to the Holy Land between 1958 and 2008 (Ouimet & Semen, 2013). At his first meeting with Mother Teresa in 1983 at the

age of 49, he asked her, "Should I give away everything I have, Mother?" She replied:

> You can't give anything away. Nothing belongs to you. It has only been loaned to you. However, if you wish it, you can try to manage what the Lord has loaned to you… in His way… with Him. And if you attempt to do that, you will have to follow His order in your own life, an order where Love comes first. You're married; I am not. If you want to follow His hierarchy of Love, you must start with your married life and manage what He has loaned to you. You must place your wife as your first priority. She doesn't belong to you; she's been loaned to you by the Lord. And after your wife come your four children; they don't belong to you either, just loaned to you. And after your four children come the men and women you work with. They too are loaned to you, and you will have to account for them! (p. 8)

A similar living testimony to His Way at Work is Peter Freissle who manages Polydeck Screen Corporation, a company he inherited from his father. Freissle unapologetically explained that Christians can make money and can be wealthy (personal communication, December 6, 2018). The more money one has, the more good they can do with their wealth. Job 31 reinforces that when one stays on the straight and narrow path with their eyes fixed on God and not worldly desires their wealth can be pleasing and honoring to God. Job used his wealth freely to help others and after he lost it, he stayed true to his plan to revere God, thus God made him rich again. Edgar (2016) stated, "So a man can be rich and love God. One can be a real Christian and be rich."

No riches compared to the riches of Jesus Christ who was rich, "yet for your sake he became poor, so that you by his poverty might become rich" (2 Corinthians 8:8–10). If you know God, you are rich. A relationship with Jesus is one that fulfills the inner depths of the human soul and when we look at all that God has blessed us with, we will count those blessings and know that we are abundantly wealthy. Wealth may not always show up as financial means. Wealth may look like the love of one's family, the blessing of having a roof over one's head, or the blessing of having running water and food on the table. Wealth can also be the blessing of waking up one more day with a fresh start and an eager heart to pursue a deeper relationship with Christ.

Pleasure

The writings of Ecclesiastes 2 are more like a diary from Solomon where he explains all that he did to try and make himself happy. Scripture says that Solomon gave himself great pleasures. He said he "wanted to see what was good for people to do under the heavens during the few days of their lives" (Ecclesiastes. 2:3). Solomon had every pleasure known to man at his beckon call. He had 700 wives and 300 concubines (1 Kings 11). Billy Graham commented several times on how much sex Solomon must have had (1986, 1987). He had every sensual pleasure you can imagine. Solomon had 4,000 horse stalls and 12,000 horses (1 Kings 4:26, 2 Chronicles 9:25). His throne was made of solid ivory overlaid with pure gold (1 Kings 10:18). He drank the finest wine out of golden goblets (1 Kings 10:21). He had the finest swimming pools (Ecclesiastes 2:6). There were three large rectangular reservoirs with a total estimated water capacity of 40 M gallons.

The Vanity of Pleasure pericope (Ecclesiastes 2, NKJV) is also known as Pleasures are Meaningless (Ecclesiastes 2, NIV), or the Vanity of Self-Indulgence (Ecclesiastes 2, ESV). Graham (1987) uses the metaphor of a bursting bubble as he quoted Solomon in saying, "Vanity of vanities - all is vanities" Graham went on to explain, "it's all a bubble that burst - it's nothing – all this pleasure, all these riches, and nothing." In other words, pursuing after worldly pleasures is ill-fated. It is worthless because the happiness or joy that may come from such pleasure is temporary and fleeting. Real, permanent, long-term joy is provided through Christ and cannot be found anywhere else. Hebrews 12 encourages us to "lay aside every weight, and the sin which so easily ensnares us." As we run the race with faith in pursuit of a finish line in heaven, we can "rejoice with joy inexpressible and full of glory" (1 Peter 8). The pleasures of this world will dissolve, but the pleasures of God are forever (Psalm 16:11).

Solomon lived an aesthetic lifestyle. He had developed a love for art, music, and all the fine things in life, yet they did not fulfill him (Ecclesiastes 2). He reflected, "So I hated life, because what is done under the sun was grievous to me, for all is vanity and a striving after wind" (Ecclesiastes 2:17). He went on to say, "For God gives wisdom and knowledge and joy to a man who is good in His sight; but to the sinner He gives the work of gathering and collecting, that he may give to him who is good before God. This also is vanity and grasping for the wind" (Ecclesiastes

2:26). Peace and happiness is found in Christ, not in the things of this world.

Power

Solomon had great power; there was not any other nation on the planet that could defy Solomon. Graham (1986, 1987) explained that Solomon had the greatest military with the best and biggest Army and Navy in the world. He had infantry and an impressive chariotry and calvary (2 Chronicles 8). Solomon's strategy was to kill his adversaries and move his friends into key positions for a mostly peaceful 40 years as King. These years of peace were yet another blessing bestowed upon Solomon that ended during his son's reign.

No other person that has walked this earth has power like Jesus. Genesis 1:26 says that human beings are to "have dominion (power) over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth." It does not say that we are to have dominion over other human beings. Many have tried to have power; but they fail. Jesus has all authority, all power (Matthew 28:18). He has power over all things including disease, deafness, blindness, nature, and demons. Power is not something humans should seek. Instead, the Great Commission calls us to love God and love others (Matthew 28:16–20). It does not say to have power over them.

Jesus will reveal his great power and glory when He returns (Mark 13:26). Graham (1986) called it "Jesus Power" as the energy that can change a person's heart and he gave the example of a Black Panther leader that thought he could change the world with the Black Panther movement until he met Jesus and all of the hatred emptied from his heart. Only the power of God through believing in Jesus Christ can save a person from living a life of torment in hell; be not ashamed of being a Christian (Romans 1:16).

Downfall of Solomon

Solomon's downfall stems from not following God's plan, but instead trying to live his own life. In opposition to the law of kingship, Solomon was not following God's law (Deut 17:14–20). He had taken many foreign wives (1 Kings 11), he had a great number of horses (2 Chronicles

9:25), and he had large amounts of wealth (2 Chronicles 9:13–29) which he used in pursuit of his own pleasure instead of honoring and pleasing God. He also used slave labor (1 Kings 9:15–17) and he built shrines for worshiping other gods (1 Kings 11:8–10). All of these where not a good use of his money; instead it was a direct offense to God.

It is worth noting briefly that the Testament of Solomon (TSol) is a book that includes Solomon's ring describing it as a powerful tool that could summon spells and control demons; which he supposedly used to build the Temple. It also includes stories of exorcism. Scripture does not include any reference to Solomon and demonology. Therefore, for the purposes of this chapter, the TSol is not included as fact. Instead, Schwarz (2007) contends that the manuscript is not dated early enough to have been written by Solomon or someone that lived during his lifetime that would have had access to see Solomon building the Temple. It was probably written in medieval times or in the fifth or sixth century. Schwarz also noted that in addition to there not being mention of demons and a powerful spell casting ring in the Bible, there is no mention of it in the Dead Sea Scrolls either. Disturbing as this is, Solomon may have been dancing with the devil on occasions where he was clearly not keeping his eyes on God, but there is no proof that he was intentionally interacting with witches, demons, or any other dark spirit. Yet, for someone to have written such a book gives rise to the possibility that his downfall was more spiritual warfare than bad luck.

Revelation

One evening, Solomon sat at his beautiful country Palace of the Forest of Lebanon. Solomon sat under the stars and contemplated the emptiness of his life. It was one of the most beautiful estates where Solomon could retreat and seek divine inspiration and clarity. It was at this place where Solomon realized all that he had and all that he had been doing was "vanity of vanities." It was a "bubble that bursts" as Graham (1986, 1987) explained.

While examining 2 Chronicles 9–13, Matthew Henry explained:

> True wisdom and happiness are always united together; but no such alliance exists between wealth and the enjoyment of the things of this life. Let us then acquaint ourselves with the Savior, that we may find rest for our souls. Here is Solomon reigning in wealth and power, in ease and

fulness, the life of which could never be found; for the most known of the great princes of the earth were famed for their wards; whereas Solomon reigned forty years in profound peace. The promise was fulfilled, that God would give him riches and honor, such as no kings have had or shall have. The luster wherein he appeared, was typical of the spiritual glory of the kingdom of the Messiah, and but a faint representation of His throne, which is above every throne. Here is Solomon dying, and leaving all his wealth and power to one who he knew would be a fool (Ecclesiastes. 2:18-19)! This was not only vanity, but vexation of spirit. Neither power, wealth, nor wisdom can ward off or prepare for the stroke of death. But thanks be to God who giveth the victory to the true believer, even over this dreaded enemy, through Jesus Christ our Lord.

Solomon wrote the conclusion of the whole matter of his lifelong quest to find happiness. His decision was that seeking such worldly pleasures was meaningless. Instead, we should fear God and keep his commandments. Solomon instructs Christians to fulfill their vow to God in Ecclesiastes 5 saying, "Guard your steps when you go to the house of God" and "When you make a vow to God, do not delay to fulfill it."

Similar Companions

Throughout this chapter, several similar companions have been mentioned. Those that shared great wisdom include Isaac Newton, Charles Darwin, and Johann Goethe. Those that shared much wealth include Jeff Bezos, Elon Musk, and Warren Buffett. One that has not yet been mentioned is Charlemagne, King of the Franks. Charlemagne was tall, strong, good looking, and similar to Solomon in that Charlemagne had it all, according to worldly standards. Charlemagne was also known as "Charles the Great." His conquests "united Europe and spread Christianity" (McLean, n.d.). His 30-year military campaign was focused on expanding religion, advancing education, and ending the turmoil in Europe. His empire included Belgium, France, Germany, Switzerland, the Netherlands, and parts of Austria and Spain. By the time of his death, Charlemagne had conquered the majority of Western Europe and was instrumental in the spread of Christianity. At his death, he had specific instructions to be buried with his throne, his crown, his scepter, and his sword (Woodrum, 2017). Most impressive was that his Bible was to be open on his lap with his finger pointing to Mark 8:36, "What shall it

profit a man if he gains the whole world, but loses his own soul, for what shall a man give in exchange for his soul?"

Discussion

Solomon wraps up his journey of seeking immense pleasure by saying everything is "Meaningless! Meaningless… Utterly meaningless! Everything is meaningless" (Ecclesiastes 1). Solomon sought pleasure by every possible means. In the end, he said it was not worth it. His bubble had burst. The question now points to what we, as the reader, will do with this information. Will we continue to seek happiness with worldly pleasures or will we seek joy through a relationship with Jesus Christ?

Graham (1986, 1987) spoke about the possibilities of our world being destroyed. He said, "Americans are prone to utopian thinking" and quoted from a popular (unnamed) book saying, "We are much more likely to be drifting into a universal totalitarian society which would completely suppress freedom and then into the apocalypse and human annihilation." He continued in saying, "We could be on the verge now of universal extermination either through war, an accident, or a disease." In another sermon, Graham (1971) explained that the Attorney General of the United States said, "America is imperiled (at risk of being harmed, injured, or destroyed) more from within than without." As a nation built on Christianity, why are we so divided? Graham (1971) said "There is not much hope for the world if we are depending on America." Instead, we must depend on Jesus Christ and the eternal home He has prepared for us.

Conclusion

In closing, this chapter offers recommendations for Christians to avoid sin, temptation, and worldly pleasures today while keeping a keen eye on honoring and glorifying God. Osborne (2006) explained that wisdom teaching aligns with the quest to become a "wise man" and to not escape the world, but learn to "live in the world with God's guidance and help" (p. 242). While the proof of knowing what to do has been studied and written about for generations, the evidence in putting those recommendations into action is not as obvious. The human soul is the most important, yet most neglected part of any human being. Jesus gives us joy, peace, security, love, grace, and satisfaction. Instead of seeking worldly pleasure,

seek Christ and allow Him to guide your life. Be vigilant of how you live on earth so as to have a life pleasing and honoring God (Proverbs 23, Colossians 1:10, 1 Corinthians 10:31, Psalm 37). Scripture offers much advice and guidance on practical application such as (1) have a personal relationship with Jesus Christ, (2) be worthy of respect, (3) maintain the deep truths of faith, (4) refrain from malicious talk, (5) be temperate and trustworthy, (6) be faithful to your spouse, (7) manage the family well, and put on the full armor of God (1 Timothy 3:8–13, Ephesians:10–18). Instead of seeking worldly pleasure, seek Christ and allow Him to guide your life. Be vigilant of how you live on earth so as to have a life pleasing and honoring God (Proverbs 23, Colossians 1:10, 1 Corinthians 10:31, Psalm 37). This chapter challenges academics and practitioners, leaders, and followers to move beyond the status quo and to live a life that stands out as being in the world, but not of the world.

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The Evolution of God's Call: A Phenomenological Investigation of Abraham's Calling Over Time and His Communication with God

Gia R. Tatone

INTRODUCTION

But we never can prove the delights of His love
Until all on the altar we lay;
For the favor He shows, for the joy He bestows,
Are for them who will trust and obey.
—John H. Sammis, 1887

The phenomenon of calling is still not completely understood and there is still much to learn about it. Perhaps one of the greatest mysteries is understanding God's calling as it involves communicating with God in

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some way. It is an act of correspondence between us and God. This was first evident when God told Adam and Eve that they had dominion over all that was created (Genesis 1:29). Later we see God corresponding with Noah and giving him a job to do as God found Noah to be blameless. God called upon Noah to build an ark while also making a covenant with Noah that he and his family will be spared of the great flood (Genesis 6:9, 6:18). Noah listened to God and obeyed this calling despite being mocked by the people (Genesis 6:22).

It is not uncommon for an individual to seek to unearth his or her calling; what it is, what it means. Often areas explored include the calling within one's vocation, service, or home life, but most usually calling is associated with vocation, work. God himself is a worker and we are expected to work. According to the ancient texts of the Old Testament, God worked six days to create the universe and everything in it. He directed Adam and Eve to work the garden and gave them dominion over every living thing (Genesis 1:1–28, English Standard Version).

Miller (2022) examined the component of work and service as a calling and deduced individuals seek to do work and/or service out of love and reverence for God. She explained that individuals have two callings: a primary calling and a secondary calling. Miller stated the primary calling is a call to love and serve God, and a secondary calling is what a person does with his or her life per God's leading, be it work or service. Ley (2021) took a bit of a different approach toward God's calling and surmised that calling *evolves* over the course of time. Ley stated, "Calling changes and evolves over the years as we grow and as our circumstances change" (para. 1).

After the events of Noah, it is not until Abraham comes along readers see God engage in a significant correspondence with someone again. The text segues from the Tower of Babel and Noah's genealogy in Genesis 11, to Abraham suddenly being called by God to leave his homeland in Genesis 12. Per the ancient texts, this correspondence between God and Abraham lasted a significant period of time, and the narrative between the two took noteworthy twists and turns over the course of time that have not been seen before with the others that God spoke to. Ironically, there is virtually no introduction to Abraham beforehand with the exception of him being from the lineage of Noah and fathered by Terah (Genesis 11:26). Neither the prior nor following chapters tell readers why Abraham inclined his ear to God in the first place, which is intriguing as Abraham's father was an idol worshiper and worshipped other gods (Joshua 24:2).

While readers can observe the early stages of Abraham's calling in Genesis 12:1, they also observe how it started abruptly and does not connect to any specific event prior (Tatu, 2013). The instructions on where to go were distressingly vague for Abraham and he dealt with a void of details as a result (Genesis 12:1). This calling required Abraham to live his entire life as a nomad, trapped in a role for better or for worse (Volf, 2001).

Biblical scholars refer to this brevity and apparent inconsistency in narrative as dischronologization (Tatu, 2013). This means that the narratives found in the Old Testament are not merely stories; they were selectively written to demonstrate specific historical events and to provide theological lessons for our personal lives and our work. For example, those born in the image of Adam will die unless they walk with the Lord (Genesis 5). Therefore, readers observe the information to be dischronologizated as the intent of the writer (which most scholars ascribe to be Moses) is to demonstrate God's sovereignty over the course of history, his faithfulness, and his veracity. As a result, scholars and readers of the text are able to get a unique snapshot in just a few written chapters of approximately 30 years of correspondence between God and Abraham, and thus able to observe how this correspondence evolved.

Consequently, these historical accounts allow researchers to investigate the phenomenon of God's calling and his relationship with mankind in an effort to have a better grasp of how to relate God's calling to ourselves in modern times. By doing so, a better understanding can be further understood and related to our lives, as the same God that spoke to Abraham 4,000 years ago is the same God that speaks to us today (Exodus 3:14; Psalm 102:27).

Therefore, the following research questions serve as the basis for this study on how Abraham's calling evolved:

RQ1: What factors influenced Abraham to hear God in the first place?
RQ2: How did the communication between God and Abraham change over the span of time?
RQ3: What outcomes are associated with Abraham's calling over time?

Problem and Significance of Study

The purpose of this chapter is to explore how Abraham's calling evolved over time from Genesis 12:1 when Abraham was first called to leave Ur to go to Canaan, through Genesis 22 when Abraham was directed by God to sacrifice Isaac. This study is a phenomenological research study that used exploratory qualitative research methods to investigate the phenomenon of Abraham's calling as written in Genesis in order to understand how God's call evolves over time. As a result, this study constructed a written account about Abraham's experience regarding the evolution of his calling and the communication between Abraham and God that was investigated by coding segments from the ancient texts of the Old Testament.

Using this approach allowed the researcher to consider an interpretative tool for understanding the transformation of Abraham's calling over time. While it is commonly discussed that God called Abraham at age 75 to leave his country, home, and his people to go to a new land, lesser discussed is what influenced Abraham to have the willingness to hear God's call in the first place as he and his father were worshipers of other gods (Joshua 24:2). Conclusions could be made about the communication that took place between Abraham and God over specific chronological timeframes, such as the hypothesis that despite vocation and service, there is an original calling that is encompassed by all mankind, and that is redemption.

Literature Review

Historical Overview of Ancient Texts

The scriptures reveal to us that God has a stable and consistent identity (Peterson, 2006). Peterson (2006) stated, "God also reveals himself in various ways that at first don't always seem to fit together" (p. 26). Peterson added that translation of the scriptures became necessary hundreds of years before the time of Jesus as the Hebrew language was being replaced by Aramaic followed by Greek (p. 121). The Old Testament's ancient texts are inconclusive in demonstrating how Abraham may have had or not had any knowledge of the God of Adam and Noah, so pre-Abrahamic genealogy is important to note for the sake of established inheritance.

Levenson (2012) explained the first eleven chapters of Genesis demonstrate patterns of mankind's rebellion followed by punishment by God

then followed by forbearance. He added that while God created mankind in his image and gave mankind dominion over the earth under God's sovereignty, the hope for mankind was continually devastated because of mankind's continual rebellion. Shockley-Zalabak (2012) explained that a major attribute of destructive behavior involves destructive communication. She stated that destructive communication behaviors lead to actions such as deception, invasion of privacy, aggression, incivility, sexual harassment, and discrimination that bear unethical consequences which lead to violations of accepted norms of respect (Shockley-Zalabak, 2012, p. 124).

To exemplify this, the historical account of Noah in Genesis 6 reveals increasing wickedness, violence, and corruption on the earth that grieved God's heart. God decided to "blot out man" (Genesis 6:7), which speaks toward extinction of mankind. Moreover, in the same excerpt, God considers this fate for the animals as well, which speaks toward God's annihilation of the planet earth. However, chapter 6 also states that Noah found favor in the eyes of the Lord (Genesis 6:80), so God spares Noah and his family, and requests that Noah build an ark taking along with him two of each kind of species both clean and unclean and a new covenant between God and man is formed as a result (Genesis 6:9–22).

However, Genesis 11 reveals there to be a crucial event that occurs between Noah and Abraham, which is the tower of Babel. In Genesis 10, readers learn that Noah's great grandson, Nimrod, was considered to be the first mighty man of the earth (Genesis 10: 8), and the beginning of his kingdom was in Babel (Genesis 10:8–10). While the Christian Bible does not mention Nimrod by name, the people began to build a tower with the intent for it to reach to the heavens causing them to be invincible, potentially sparked by the great flood and God's ability to annihilate the planet. This confidence of the people came from what could be considered a new type of technology of the time, meaning they discovered how to make waterproof bricks in an oven rather than building with a more delicate brick that is baked in the sun. God saw this new form of rebellion and said, "Nothing they propose to do will be impossible for them" (Genesis 11:6) realizing the invincibility of the new brick and these people's intent. Therefore, as God promised not to destroy the earth by flood again, God confused their language and dispersed them over the face of the earth (Genesis 9:16–17; 11:7–9).

It is from this point the chapter then goes directly into the genealogy of Noah and stops with Abraham. The next chapter begins by introducing

Abraham at the age of 75 and being told by God to leave his home-land and go to the other side of the Euphrates where God will make him a great nation and where he will be blessed (Genesis 12: 1–4). Why Abraham lends his ear to God and obeys is not explained. Joshua 24:2–3 states that Abraham's family worshiped other gods. But Abraham was called by God, he listened and obeyed God.

Genesis 11:10–26 outlines the genealogy from Noah to Abraham. According to the genealogy, Noah and Shem were still feasibly living at the same time as Abraham. Noah passed away when Abraham (then Abram) was 68 years old. Based on this, it is possible that Abraham might have interacted with Noah or Shem. Moreover, the ages shown in the genealogy also reveal that Shem would have outlived Abraham by 42 years. Considering Abraham was 100 years old when Isaac was born, Isaac would have been 117 years old when Shem died.

Mathematically, according to the genealogy it is possible that Abraham might have interacted with Noah and Shem. One may argue, however, the population would have been in the millions, so this would have been unlikely. However, enough theological concern was made by the writers to connect Abraham and Isaac to Adam, Seth, Noah, and Shem, and the noted argument is more appropriate for societies that are independent, such as Western cultures. The people of this time and place were considered collective societies, which means they lived and traveled together. It is not unlikely that the elders would have remained with the family generation from generation (Samovar, et al., 2017). Further, God said to Abraham in Genesis 12:1 to not only leave his family and father's house, but his kindred, which means extended family. This could and would likely include Shem, whose bloodline Abraham is from. By taking a holistic approach, an investigator can examine the above literature as a process rather than an event (Patton, 2015).

Below are the ages according to Genesis 9:28–29; 11:10–26:

> Noah was 500 years old when Shem was born.
> Noah was 600 years old during the flood.
> Shem was 100 years old during the flood and had Arpachshad 2 years after the flood making Shem 102 years old; making Noah 602.
> Arpachshad was 35 when his son Shelah was born; Noah 637; Shem 137.
> Shelah was 30 when Eber was born; Noah 667; Shem 167.
> Eber was 34 when Peleg was born; Noah 701; Shem 201.

> Peleg was 30 when Reu was born; Noah 731; Shem 231.
> Reu was 32 when Serug was born; Noah 763; Shem 263.
> Serug was 30 when Nahar was born; Noah 793; Shem 293.
> Nahar was 29 when Terah was born; Noah 822; Shem 322.
> Terah was 70 when Abram (Abraham) was born; Noah 892; Shem 392.
> Noah lived to be 950 years old, and Shem lived to be 600 years old.

Another potential clue to this mystery is given in Genesis 9:18–27. The writer of this chapter reveals that Noah got drunk, passed out naked, and was mocked by his son Ham, who is the father of Canaan. When Noah awoke and learned of this, he cursed Ham's son Canaan stating that Canaan and his decedents will be the servants of Shem, and under Shem, they will also serve Japheth. While also doing so, Noah gives glory to the Lord, and states this Lord is the God of Shem, demonstrating Shem as a believer in the same God that spoke to Noah. Abraham is the descendent of Shem, demonstrating a likelihood of this information being passed down word of mouth through the generations, if not spoken directly to Abraham by Noah or Shem, as they would still be alive.

Abraham's Communication with God

Peterson (2006) stated, "Words –spoken and listened to, written and read –are intended to do something in us, give health and wholeness, vitality and holiness, wisdom and hope" (p. 21). Communication can occur in a variety of ways and can occur over a longitudinal span of time (Hackman & Johnson, 2013). Genesis 12:1 marks the beginning of Abraham audibly hearing and speaking with God over the course of 30 years, and this occurrence happens approximately eight times.

According to the Old Testament English Standard Version, these audible occurrences include (a) being instructed to leave his country and kindred with the promise that his offspring will be given Canaan (Genesis 12, 13), (b) being given a biological heir (Genesis 15), (c) starting of a new covenant through circumcision and the promise Sarah will have a child with him to be named Isaac (Genesis 17), (d) the judgment of Sodom and Gomorrah (Genesis 18), (e) instruction to follow Sarah's wishes to send Hagar and Ishmael away with the promise he will be given a nation and through Isaac his offspring will be named (Genesis 21), and

(f) a test to sacrifice Isaac and the continued promise of great multiplication (Genesis 22). This study examines the way in which the dialogue that occurred between Abraham and God transformed over time.

METHODOLOGY

This chapter will use phenomenological research methods to investigate the phenomenon of Abraham's calling as written in Genesis to understand how God's call evolved over time. Using this approach allows the researcher to consider an interpretative tool for understanding and making connections of the phenomenon of Abraham's correspondence with God over a 30-year period. To thoroughly investigate this phenomenon, multiple qualitative methods are used to cross-examine data, which is best used when a phenomenon is not clearly understood (Creswell, 2014; Padgett, 2017).

When conducting, it is important for the researcher to distinguish using phenomenological approaches as this is considered a heuristic form of inquiry (Moustakas, 1994; Patton, 2015). By doing so, this study will take an exploratory approach of inquiry that will include three rounds of coding to unearth findings for the three research questions that ask how Abraham's calling evolved over time.

Additionally, the investigator used a "*unique case orientation of qualitative inquiry*" (Patton, 2015, p. 64) which involved reading beyond the framework of analysis so that richness, depth, meaning, and potential contribution of additional texts could be considered. This enabled the investigator to take a deductive approach in examining the text to explore the research questions and the hypothesis that, despite vocation and service, Abraham's conversations with God over the decades revealed that there is an original calling for all of mankind which is redemption; being saved from evil and our sin. This permitted the investigator to sample incidents, slices of life, and time periods (Patton, 2015) of Abraham as he experienced conversations with God to explore this phenomenon.

It is recommended that researchers use two cycles or more when coding (Saldana, 2016). This will allow the researcher to generate themes and categories that can be analyzed and discussed to grasp meaning and/or to build theory (Saldana, 2016). The first cycle of coding used is holistic coding, as this type of coding is best used for examining large units of data such as an entire page, large section of text, or chapter.

The second cycle of coding used is longitudinal coding. This type of coding permits the investigator to track like excerpts of text from different points in time to analyze and reflect on areas such as identity, change, and development in individuals over extended periods of time (Saldana, 2016). Lastly, Axial coding will be used to construct linkage between the data. As stated above, the excerpts selected are guided by the literature review. Manual coding will be used.

Results

The purpose of this qualitative study was to conduct empirical research using qualitative methods of inquiry to examine the phenomenon of Abraham's calling. This section presents findings from multiple rounds of coding. Excerpts of the Old Testament were selected based on the Genealogy of Noah as written in Genesis 11:10–26 and reiterated in Joshua 24:4 as well as selections from Genesis chapters 12–22 that exemplified God speaking with Abraham. Additionally, selections were generated from the literature review and were utilized to examine changes in the text over a long period of time. Purposeful sampling is a form of non-probable sampling where the researcher will rely on his or her judgment when choosing text selections (Creswell, 2014; Patton, 2015). If multiple aspects of conversation were observed by the investigator in each chapter, then more than one excerpt was examined and coded.

Excerpt 1a, Genesis Chapter 9:25

[Noah] said, "Cursed be Canaan; as servant of servants shall he be to his brothers."
   Holistic Code: PROCLAMATION OF KINSHIP LINEAGE

Excerpt 1b, Genesis Chapter 9:25–26

[Noah] also said, "Blessed be the Lord, the God of Shem; and let Canaan be his servant."
   Holistic Code: GOD RECOGNIZED AND KINSHIP AUTHORITY PROCLAIMED
   Longitudinal Code: LINEAGE PROCLAIMED

Excerpt 2, Joshua Chapter 24:2

And Joshua said to all the people, "Thus says the Lord, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods.'"

    Holistic Code: KINSHIP GEOGRAPHY AND BEHAVIOR

    Longitudinal Code: PASSING OF GENERATIONAL INFORMATION PERSON TO PERSON

Excerpt 3, Genesis Chapter 11:11

And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

    Holistic Code: KNOWLEDGE OF DURATION OF LIFE OF SHEM

Excerpt 4, Genesis Chapter 9:28–29

After the flood Noah lived 350 years. All the days of Noah were 950 years, and he died.

    Holistic Code: KNOWLEDGE OF LONGEVITY IN ABRAHAM KINSHIP

    Longitudinal Code: DETAILED RECORD KEEPING OF FAMILIA LIFESPAN

Excerpt 5a, Genesis Chapter 12:1–3

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you, I will curse, and in you all the families of the earth shall be blessed."

    Holistic Code: GOD'S FAVOR

Excerpt 5b, Genesis Chapter 12:7

Then the Lord appeared to Abram and said, "To your offspring I will give this land." So he built there and alter to the Lord who had appeared to him.

    Holistic Code: BENEDICTION

    Longitudinal Code: FAVOR AND KINSHIP PROMISE

Excerpt 6a, Genesis Chapter 13:14–17

The Lord said to Abraham, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and breadth of the land, for I will give it to you."

Holistic Code: GO FORWARD IN FAITH

Excerpt 6b, Genesis Chapter 13:17

He built an alter to the Lord.

Longitudinal Code: CONTINUITY HONORING TO GOD FOR HIS FAVOR

Excerpt 7a, Genesis Chapter 15:1–4

After things the word of the Lord came to Abraham in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "Oh Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." And behold, the word of the Lord came to him; "This man shall not be your heir; your very own son shall be your heir."

Holistic Code: PROTECTED

Excerpt 7b, Genesis Chapter 15:5

And he brought him outside and said, "Look toward heaven and number the stars, if you're able to number them." Then he said to him, "So shall your offspring be."

Holistic Code: ENGAGING IN DIALOGUE WITH GOD

Excerpt 7c, Genesis Chapter 15:6a

And he believed the Lord[…]

Holistic Code: BELIEF IN GOD'S TRUSTWORTHINESS

Excerpt 7d, Genesis Chapter 15:6b

[…] and he counted it to him as righteousness.
   Holistic Code: ABRAHAM'S OBEDIENCE

Excerpt 7e, Genesis Chapter 15:18

On that day the Lord made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates…"
   Holistic Code: KINSHIP PROCLAMATION

Excerpt 8a, Genesis Chapter 17:5

"No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations."
   Holistic Code: ABRAHAM'S IDENTITY

Excerpt 8b, Genesis Chapter 17:8

"And I will give to you and to your offspring after you the land of all your sojournings, all the land of Canaan for an everlasting possession and I will be their God."
   Holistic Code: DIVINE AFFIRMATION OF PROCLAMATION AND MONOTHEISM

Excerpt 8c, Genesis Chapter 17:9–13a

And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you; every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, both he who is born in your house and he who is bought with your money shall surely be circumcised."
   Holistic Code: DECLARATION OF GOD'S SOVEREIGNTY AND MARKING

Longitudinal Code: ETERNAL DIVINE PLEDGE WITH COVENANT

Excerpt 8d, Genesis Chapter 17:13b–14

"So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my convenient."
    Holistic Code: RIGHTEOUS AND TRANSGRESSIONAL LAW

Excerpt 8e, Genesis Chapter 17:15–21

And God said to Abraham, "As for Sarai your wife, you shall not call her name, but Sarah shall be her name. I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her."
    Longitudinal Code: GOD'S FAITHFULNESS AND BLESSING

Excerpt 8f, Genesis Chapter 17:17

Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bare a child?"
    Holistic Code: BEGINNING VERBAL DIALOGUE
    Longitudinal Code: GENERATIONAL KINSHIP

Excerpt 8g, Genesis Chapter 17:18

And Abraham said to God, "Oh that Ismael might live before you!"
    Holistic Code: NEGOTIATION BY ABRAHAM

Excerpt 8h, Genesis Chapter 17:19

God said, "No, but Sarah your wife shall bare you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. As for Ismael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. But I will establish my covenant with Isaac, whom Sarah shall bare to you this time next year."

Holistic Code: LISTENING AND FAITHFULNESS BY GOD
Longitudinal Code: ETERNAL PROMISE OF COVENANT AND KINSHIP

Excerpt 9a, Genesis Chapter 18:10

The Lord said, "I will surely return to you about this time next year, and Sarah your wife shall have a son."
   Holistic Code: KINSHIP PROMISE

Excerpt 9b, Genesis Chapter 18:20

Then the Lord said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know."
   Holistic Code: ACCOUNTABILITY BY GOD TO PEOPLE FOR IMMORAL BEHAVIOR

Excerpt 9c, Genesis Chapter 18:23–26

Then Abraham drew near and said, "Will you indeed swept away the righteous with the wicked? Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the JUDGE of all the earth do what is just." And the Lord said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."
   Holistic Code: ACKNOWLEDGMENT OF GOD'S GOOD CHARACTER

Excerpt 9d, Genesis Chapter 18:27–28

Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there."
   Holistic Code: HUMBLE DEBATE BY ABRAHAM TO GOD

Excerpt 9e, Genesis Chapter 18:32a

Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there."

   Holistic Code: PERSONAL RELATIONSHIP WITH GOD OPEN COMMUNICATION

Excerpt 9f, Genesis Chapter 18:32b

He answered, "For the sake of ten I will not destroy it."

   Longitudinal Code: GOD'S LOVE AND MERCY

Excerpt 10a, Genesis Chapter 22:1–2a

"After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love[.]

   Holistic Code: ABRAHAM'S LOVE UNDER TRIAL

Excerpt 10b, Genesis Chapter 22:1–2b

"[G]oto the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.

   Holistic Code: TEST FOR REBELLION

Excerpt 10c, Genesis Chapter 22:11–12

But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here am I." He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me."

   Holistic Code: OBEDIENCE AND GOD'S FAITHFULNESS

Excerpt 10d, Genesis Chapter 22:13

And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.

Holistic Code: GOD PROVIDES
Longitudinal Code: GOD'S TRUSTWORTHINESS, LOVE, AND SALVATION REVEALED

Excerpt 10e, Genesis Chapter 22:14
So Abraham called the name of that place, "The Lord will provide;" as it is said to this day, "on the mount of the Lord it shall be provided."
Holistic Code: PROVISION AND GLORY TO GOD

Excerpt 10f, Genesis Chapter 22:15
And the angel of the Lord called to Abraham from heaven and said, "By myself I have sworn, declares the Lord, because you have done this and not withheld you son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."
Holistic Code: PERSONAL RELATIONSHIP WITH GOD AND FULFILLMENT OF PROMISE
Longitudinal Code: LOVE AND COMMITMENT TO GOD TESTED

Emergent Categories Derived from Biblical Selections: Excerpt 1a–b, 2, 3, 4, Genesis Chapters 9:25–26, 28–29; 11:11; Joshua 24:2
<u>Holistic Codes:</u>

PROCLAMATION OF KINSHIP LINEAGE
GOD RECOGNIZED AND KINSHIP AUTHORITY PROCLAIMED
KINSHIP GEOGRAPHY AND BEHAVIOR
KNOWLEDGE OF DURATION OF LIFE OF SHEM
KNOWLEDGE OF LONGEVITY IN ABRAHAM KINSHIP
KINSHIP BEHAVIOR

<u>Longitudinal Codes:</u>

LINEAGE PROCLAIMED

PASSING OF GENERATIONAL INFORMATION PERSON TO
PERSON
DETAILED RECORD KEEPING OF FAMILIA LIFESPAN

Analysis of Themes from Categories for Abraham's Calling: Influence
for Listening
By using Axial Coding, 2 salient categories emerge:

1. Divine Authority of Shem's Bloodline from Ham from the God of
   Adam
2. Ancestral Information and Traits Passed Each Generation from
   Parent to Offspring

Emergent Categories Derived from Biblical Selections: Excerpt 5a–7e
Genesis 12:1–3, 7; 13:14–7; 15:1–5, 16a–b, 18
Holistic Codes:

GOD'S FAVOR
BENEDICTION BY ABRAHAM
GOD'S FAVOR AND KINSHIP PROMISE
GOD DIRECTS ABRAHAM TO ACCEPT BESTOWAL
CONTINUITY HONORING TO GOD FOR HIS FAVOR
PROTECTED
ENGAGING IN DIALOGUE WITH GOD
KINSHIP PROCLAMATION
BELIEF IN GOD'S TRUSTWORTHINESS
ABRAHAM'S OBEDIENCE

Analysis of Themes from Categories for Abraham's Calling: Changes
in Communication
By using Axial Coding, 28 salient categories emerged the reveal
communication developing:

1. God's Blessings, Favor, and Protection Bestowed
2. Worship
3. Obedience

4. Listening to God
5. Two-way Communication Established

Emergent Categories Derived from Biblical Selections: Excerpt 8a–8e
Genesis 17:5, 8–21
Holistic Codes:

ABRAHAM'S IDENTITY
DECLARATION OF GOD'S SOVEREIGNTY AND MARKING
RIGHTEOUS AND TRANSGRESSIONAL LAW
DIVINE AFFIRMATION OF PROCLAMATION AND
MONOTHEISM

Longitudinal Codes:

ETERNAL DIVINE PLEDGE WITH COVENANT
GOD'S FAITHFULNESS AND BLESSING

Analysis of Themes from Categories for Abraham's Calling: Changes
in Communication

6. Abraham's Identity Declared by God
7. Perpetual Holding of Canaan
8. Abraham Affirmed by God
9. Covenant of Flesh Established
10. New Law Established for People by God
11. Affirmation of God's Oath to Mankind
12. Suzerain/Vassal Covenant

Emergent Categories Derived from Biblical Selections: Excerpt 8f–9a
Genesis 17:17–19, 18:10
Holistic Codes:

BEGINNING VERBAL DIALOGUE
NEGOTIATION BY ABRAHAM

LISTENING AND FAITHFULNESS BY GOD
KINSHIP PROMISE

Longitudinal Codes:

GENERATIONAL KINSHIP
ETERNAL PROMISE OF COVENANT AND KINSHIP

Analysis of Themes from Categories for Abraham's Calling: Changes in Communication

  13. Dialogue
  14. Two-way Communication
  15. Prayer
  16. Genuine Dialogue
  17. God's Confirmation

*Emergent Categories Derived from Biblical Selections: Excerpt 9b–9f
Genesis Chapter 18:20, 23–28, 32*

Holistic Codes:

ACCOUNTABILITY BY GOD TO PEOPLE FOR IMMORAL
BEHAVIOR
ACKNOWLEDGEMENT OF GOD'S GOOD CHARACTER
HUMBLE DEBATE BY ABRAHAM TO GOD
PERSONAL RELATIONSHIP WITH GOD OPEN COMMUNI-
CATION

Longitudinal Code:

GOD'S LOVE AND MERCY

Analysis of Themes from Categories for Abraham's Calling: Changes in Communication

  18. God's Character

19. Productive Negotiation and Debate
20. Honest Communication
21. Companionship

Emergent Categories Derived from Biblical Selections: Excerpt 10a–f
Genesis Chapter 22:1–2a–b, 11–15

<u>*Holistic Codes:*</u>

ABRAHAM'S LOVE UNDER TRAIL
TEST FOR REBELLION
OBEDIENCE AND GOD'S FAITHFULNESS
GOD PROVIDES
PROVISION AND PROCLAMATION TO GOD
PERSONAL RELATIONSHIP WITH GOD AND FULFILMENT
OF PROMISE

<u>*Longitudinal Codes:*</u>

GOD'S TRUSTWORTHINESS, LOVE, AND SALVATION
REVEALED
LOVE AND COMMITMENT TO GOD TESTED

Analysis of Themes from Categories for Abraham's Calling: Changes
in Communication

22. Testing of Attributes Love, Commitment, and for Rebellion
23. Obedience and Faith Tested and Demonstrated of Abraham
24. God's Good Character Confirmed
25. Deliverance from Harm (Salvation)
26. God's Provision
27. Renewed Personal Relationship with God
28. New Companionship Between God and Humanity

Summary of Themes from Coding Cycles

The excerpts from the Biblical selections were coded and synthesized into the above themes and summarized. The themes from these categories revealed a likelihood of Abraham having the knowledge that his bloodline was to receive the inheritance of Canaan. They also reveal Abraham choosing to follow the Lord God of Noah, and Adam before him, by Abraham inclining his ear toward listening to God's voice. As a result, Abraham began his journey to Canaan, even if he was unsure of where exactly to go at first. Taking this step was the first step of Abraham's calling, and his calling transformed and grew from there. In doing so, his calling took on various phases of communication resulting in significant outcomes for humanity. These findings are presented under the Discussion section of this chapter.

Discussion

The purpose of this study was to conduct empirical research using phenomenological research methods regarding Abraham's calling and how it evolved. Three research questions served as a basis for this study and were answered by finding recurring regularities in the data that was sorted by using multiple coding methods and coding cycles and then placed into categories and themes. As a result, this built the historical/contextual foundation for the interpretative phase, rather than the researcher's own personal perspectives or conclusions. This in-depth examination explored using evidence-based research led to extracting meaning from the data to establish an interpretation and determine the significance of Abraham's calling so that conclusions and outcomes could be brought to fruition.

Research Question 1: What Factors Influenced Abraham to Hear God in the First Place?

According to the data, there is a strong likelihood that Abraham was aware that his bloodline was to receive the inheritance of Canaan, and this proclamation by Noah had not yet been fulfilled. The data points toward this being done by word-of-mouth, that was either passed down from generation to generation, or because Abraham had some form of direct

contact with a descendent that was still living. It wasn't until Abraham was sixty-eight years old that Noah died.

This would not have been uncommon for the social structure of this time period. The people would live together as a group by kinship and descent by the initial member (Samovar et al., 2017), which in Abraham's case would be Noah or Shem. Today, this lifestyle would be considered as a type of collective society (Hofstede, 2001). It was also not atypical for people of these cultures to travel and live together as multi-generational families, or within proximity of one another from within the same geographical area (Samovar et al., 2017). Moreover, being from the bloodline of Shem (Noah's father), this would mean Abraham would have known his bloodline was also destined to rule over the Canaanites, as this is considered sacred information regarding personal lineage, shared by word-of-mouth. Conclusively, Abraham chose to follow the Lord God of Noah and Shem and pursue this calling followed by his son Isaac and grandson Jacob despite Abraham's father's household being idol worshippers.

Research Question 2: How Did the Communication Between God and Abraham Change Over the Span of Time?

Understanding how communication changed between God and Abraham over the span of time has value so that others can know and understand how their communication with God will grow and change over time, as this connects with how one's calling and personal relationship with God evolves over time. Communication is a transactional process between the sender and receiver in which information is transferred from one individual to another (Eisenberg et al., 2017). According to the data, Abraham's calling evolved through five different phases of communication between him and God over the span of thirty years.

Phase 1: Listening
The first phase of Abraham's calling involved active listening. Generally, listening is associated with hearing. However, listening goes beyond just hearing the notes of sound. For Abraham to have effectively listened to God, he would have gone through a six-step process. The HURIER model (Brownell, 2006) demonstrated this process as an interrelated skill in which the person actively listening not only hears sound, but also

understands what is said by making the effort to remember what was spoken, interpret what was spoken, evaluate it, and then respond.

In Abraham's case, according to the findings, he responded by obeying what God was asking of him, while also interpreting God's message for his inheritance as trustworthy and built an altar to the Lord. As a result, this became the eventual pathway for Abraham to build a personal relationship with God expressed non-verbally.

Phase 2: Non-verbal Communication

During the second phase of Abraham's calling, he began using non-verbal communication to communicate with God, as Abraham has still not spoken out loud to God. According to Brownell (2006), one of the personal and complex aspects encompassed by an effective listener is social sensitivity, which means having the ability to consider non-verbal and situational factors in a manner of way that the listener is able to hear what is not being said (p. 172).

Through the course of this phase, God not only reiterates to Abraham the promise of Canaan echoed by Noah hundreds of years ago, but God also proclaims that he will be the people's God. By doing so, God gives Abraham specific instructions for him and his household to be circumcised, while also proclaiming a new expectation for mankind as circumcision being the mark of God's new decree through the flesh. Abraham boldly takes this directive into his household and directs everyone to engage in this physical act of the new covenant.

This type of covenant is called a Suzerain/Vassal which cannot be broken as God proclaimed this to be an everlasting covenant. As a result, Abraham exemplifies the understanding and value of what is occurring, as this action is a mark of redemption between God and mankind to stand together in partnership against the culture of sin thanks to this non-verbal agreement.

Phase 3: Verbal Communication

The third phase of Abraham's calling involved Abraham speaking out loud for the first time in recorded history since Cain spoke to God. The transfer of communication acts as a pipeline for language to flow messages from one person to another (Eisenberg et al., 2017). By doing so, a speaker can transfer thoughts and feelings into words, and the listener is able to extract thoughts and feelings from those spoken words. Ambiguity occurs

when there is confusion in the interpretation, and the message (words) needs to be clarified (Eisenberg et al., 2017).

The data revealed that a combination of emotion and confusion was the catalyst for Abraham speaking out loud to God, which is an occurrence that man has not done since Cain cried out to God and then left God's presence to settle in Nod (Genesis 4:13–16). Even while Noah did all God commanded of him (Genesis 6:13–22), Noah did not speak back to God.

When Abraham first speaks out loud to God, he does not directly speak to God; he speaks to himself within hearing distance of God. He speaks out his confusion on how, according to God, he and Sarah will have a child at their late age. Minutes later, Abraham wails out loud to God pleading on behalf of Ishmael. God listens but declines Abraham's request keeping to the promise of Abraham having a child with Sarah. Nonetheless, verbal communication has now been established during this phase, and Abraham's spoken request demonstrates the pathway for prayer, as he speaks with God rather than to God.

Phase 4: Negotiation and Genuine Dialogue

Now that Abraham has spoken verbally with God, verbal communication takes root and begins to transform into a personal relationship during phase four, and God's character is revealed. Abraham learns of God's plans to destroy Sodom. Instead of pleading with God not to destroy the city, Abraham acknowledges God to be good and just, but at the same time God has his mind made up. It is here that Abraham begins to barter and negotiate with God repetitively asking God to spare the land and people if God can find a certain number of righteous individuals. As a result, communication transforms into genuine dialogue (Jenlink & Banathy, 2008). Abraham is able to negotiate with God without repercussion for his requests that were changing by the moment. God listens to Abraham and considers his concerns, despite wanting to annihilate Sodom.

Jenlink and Banathy (2008) explained this genuine dialogue is a type of communication that is used when both parties use communication skills to gain mutual understanding of a situation even if each person disagrees with the outcome. Personal opinions are set aside to listen deeply to one another, which leads to an element of mutual inclusion (Buber, 1958; Jenlink & Banathy, 2008). As a result of this form of communication, the dialogue is relational between the Abraham and God and becomes mutually inclusive.

Phase 5: Interpersonal Communication

The fifth and final phase of Abraham's calling transformed into inter-personal communication that stemmed from conflict, which means there is a threat to something of value, which is now Isaac's life. However, despite this threat, the listener demonstrates competence in dealing with the conflict in an effort to find a mutually beneficial solution (Canary & Messman, 2000). As a result, this type of competent communication leads the circumstance into a win/win scenario through a spirit of collaboration and shared hope, rather than through competitive and argumentized behavior (Hackman & Johnson, 2013), for the sake of preserving a rewarding relationship. Once the conflict is resolved, verbal feedback is provided.

During this phase, Abraham was directed by God to sacrifice his own beloved son Isaac. When God asked Abraham to do this, he referred to Abraham's son as the one Abraham loves, rather than God acknowl-edging Abraham's love for God. Up to this point historically, mankind has demonstrated continual rebellion toward God. If Abraham were going to rebel against God, this would be the perfect reason and time to do it. However, the data revealed Abraham to demonstrate competence in dealing with this conflict. In earlier phases, Abraham acknowledged God as being good and just. He also experienced God's willingness to spare the entire sinful city of Sodom if ten righteous individuals could be found. Moreover, Abraham knew that both he and Isaac were righteous, and both have sealed themselves in God's covenant through circumcision. Drawing from these experiences and knowledge, Abraham obeyed God, in hopes of deliverance, and Isaac was spared when a ram appeared, and Abraham was told to stop. Consequently, Abraham showed that he loved God above all else, and proclaimed God to also be a provider. God's good character was affirmed, his eternal love was revealed, and the path was set for the redemption of humanity.

Research Question 3: What Outcomes Are Associated with Abraham's Calling Over Time?

While this study hypothesized that redemption would be the outcome of Abraham's calling, according to the data, several other outcomes were revealed. These included: (1) Communication with God was established. As a result of Abraham's obedience and relationship with God, humanity began to communicate with God restoring mankind's relationship with

him. (2) God's character is revealed. Throughout Abraham's thirty-year journey following God's calling, critical points were revealed of God's showing himself to be faithful, trustworthy, good, just, merciful, and providing. (3) God's eternal love for humanity was revealed. (4) The pathway for salvation had begun so death could be defeated. (5) Lastly, the pathway for Israel had begun.

Implications and Future Research

An unspoken goal for this research is for it to function as a template for conducting further research regarding Abraham's calling. To have a narrow focus, texts from the New Testament were not considered in this study, such as Hebrews 11:8 when the Apostle Paul stated Abraham ventured out to *receive* his inheritance, which indicated Abraham was aware of his bloodline's inheritance. Additionally, despite Judaism and Islam also being Abrahamic religions, this study only referred to the English Standard Version of the Christian Bible. This version of the Bible was selected due to its reputation for being the most word-for-word translation of the original texts that were translated from the Hebrew and Aramaic language. Lastly, examining this study using other methods such as socio-rhetorical methods and inner-texture analysis is recommended. Due to length limitations of this study, these research methods were not utilized.

Conclusion

As proclaimed by Noah, Shem's descendants would rule over Canaan. Abraham had the distinct calling to be the descendant who would carry out this prophecy, and eventually Canaan would become Israel. It is evident from this study, that Abraham's calling was there all along, and as his calling evolved, it was made stronger. No matter how grim things looked for Abraham, he continually and consistently trusted in God. As a result, Abraham transformed from merely listening to God by following his instruction, to being in partnership and deep communication with God, demonstrating to all of humanity the call to God's eternal love and eternal life. This set the stage for future generations to realize their personal calling for their lives and work, and the findings from this study will help individuals to consider ways to communicate with God to identify that calling.

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Deuteronomy's Human King: Social-Cultural Context Influence on the Divine Call to Leadership

Larry Phillips

Introduction

A recent Gallop survey revealed globally that merely 20% of employees are engaged at work and report miserable work experiences and being poorly managed as common. While engagement is a noteworthy concern of greater concern is the revelation that 15% of employees in the United States workplace are actively disengaged (Harter, 2022). According to Harter, only leaders are positioned to know and understand individual uniqueness and how these attributes contribute to their team. With 15% disengagement, it is no surprise Harvard Business Review reports between January 2021 and February 2022, nearly 57 million Americans quit their jobs (Ferrazzi & Clementi, 2022). Through this framework, I

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143

suggest several of those who have transitioned from engaged to disengaged have done so in search of an innate satisfaction achieved through work. Further, we are "created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:12); thus, we can deduce we are called through divine Spirit for God's purpose. This is important in realizing the work of our hands is integral to the vocation through *Missio Dei* to love and serve (Garber, 2014).

In the text of 2 Chronicles 35:6, one receives the instruction to "… sanctify yourselves, and prepare for your brethren, to do according to the word of Jehovah by Moses" (NASB), which indicates a clear directive to hear God through Moses. Through the oral tradition of the Torah in those days, the Jew hears the prophetic voice of Moses, and today's audience reads what he wrote (Block, 2001). According to Block, the text of the Pentateuch is reticent in naming its author, and others (i.e., Watts, 1998) suggest the Pentateuch as two voices, including God and Moses; thus, current readers of early Jewish traditions need not accept the text assertions but seek to interpret through them as well (Levinson, 2000). Levinson suggests that "hermeneutics unites revelation and interpretation, text and context, theory and method, scripture and reader, reader, and author in the covenant of a renewed, sound theology" (p. 286). The author of the Old Testament text offers a covenant narrative for the present reader and the opportunity to enter for the future audience.

This chapter focuses on the author-text-readers hermeneutic and ideological textural analysis within the Social-Cultural context of Deuteronomy 17:14–20. Social-Cultural context considers the social, cultural, and historical circumstances and setting at the time the author is writing, which helps understand the author's intent and how the environment may influence readers or hearers of the text in those days. Levinson (2000) suggests that the literary activity of Deuteronomy authors worked within the context of the neo-Assyrian crisis when foreign rulers oppressed the people. The world is a sure way, and the reality is in the facts, and through hermeneutics, the facts bare out and force understanding. Hermeneutics begins with exegesis and the sacred author's intended meaning and is not complete without contextual meaning today (Osborne, 2006). Osborn brings importance in essence for the author and their reader and significance for the current reader.

Bringing text forward by discovering significance for the current reader is the importance of the present work. Change is constant, and history occurs in the decisions and actions in the moments of the day. For the

Christian leader, the Devine basis in judgment and action exists within the sacred text. To better understand the influence of the calling to leadership, this textual analysis is beneficial in better understanding the intended meaning between Deuteronomy 17:14–20 and its author. First hermeneutic interpretation of the lived experience influence of the author on the reader is analyzed, then the inter-textual analysis of the pericope, and finally, the sociocultural influence on leader identity in the contemporary organization.

Background: The Ancient World Through Text

The ancient sages from the Book of Legends, Sefera - HaAggadah, introduce King Agrippa and his response when realizing that he failed to meet God's divine guidance of kingship.

> At the end of the first day of Sukkot in the eighth year following a seven-year cycle, a wooden dais upon which the king is seated is erected in the Temple Court. The synagogue sexton takes a Torah scroll and gives it to the head of the synagogue, the head of the synagogue gives it to the deputy high priest, the deputy high priest gives it to the high priest, and the high priest gives it to the king. The king stands to receive it, then sits down and reads.
>
> King Agrippa stood up as he received it and read standing, for which the sages praised him. Tears flowed from his eyes when he reached, "thou mayest not put a foreigner over thee who is not thy brother" (Deut. 17:15). (p. 185:98, Bialik & Ravnitzky, 1992 original work published 1908)

The Bible is unique because it interprets history, as a whole, through a worldview that asserts actual events form as shared history and claims there is a whole story (Hiebert, 2008). According to Vanhoozer (1998), the Bible strives to "recount the story of God's relation with the world and humanity" (p. 104), giving the reader the key to deciphering the open text.

Robbins (2004) describes Socio-Rhetorical Interpretation as a multi-dimensional approach to interpretation through multi-dimensional hermeneutic (p. 1). According to Robbins (1996a), socio-rhetorical criticism focuses on God's language within the context of human reality through social, cultural, and ideological phenomena (p. 11). Knoppers

(2001) attests to the authors of Deuteronomy restructuring the societal institution of kingship, elevating the king above his compatriots and toward a demand for centralized worship of YHWH to maintain "orthopraxis and stamp out hetero praxis" (p. 407). If so, the author of Deuteronomy, foreseeing the coming of a kingship, intends to guard against action being taken concerning worship. Otto (2013) argues Deuteronomy 17:14–20 as the insertion of "Deuteronomistic law concerning the king" (p. 229), thus interpreting a constitutional judiciary of the exiled organization Israel inside the Promised Land as invalid in the diaspora.

The kingdom of Judah, subjected to the Neo-Assyrian ideology through its last century of existence, was destined to evoke Empire ideological reaction (Wazana, 2016). Fraade (2003) suggests three stipulations form the legislative framework for the institution of Israel's monarchy: those being, in response to the expectation of those inhabiting a land, a desire for a king like other lands, and establishing one themselves even if commanded otherwise. Written in Judah in the seventh-century BCE, Wazana argues the entire Deuteronomy book emulates a vassal treaty; thus, it is inferred that Assyrian pressure contributes to the creation of Deuteronomy. Fraade (2003) contrasts Wazana and suggests that studies of ancient Jewish law often traced different complex cultural contexts and were contrary to being embedded with the rhetorical articulation. Thus, "Jewish law abstracted from the hermeneutical narrative is free of historical consequence" (p. 26).

Robbins (1996a) proposes text puts "socially, culturally, and ideologically located voices in dialog" (p. 34) such that text imitates the world through language. Watts (1998) proposes the text of the Torah of the King presented through Deuteronomy 17:14–20 diverges from Assyrian influence through the unifying rhetoric of divine law. Similarly, others, i.e., Block (2001), express that a king, led through the Scriptures voice led the king to "embody all that is spiritual and right within the covenant community" (p. 396) such that the king's future is secure.

Purpose and Function of Context

Otto (2013) provides the larger context through which the current focus hermeneutic examination works, suggesting the book of Deuteronomy, a fourth-century BCE work entailing an "intense dialectic between literary and legal history" (p. 211). Otto argues Deuteronomy uses

meaning through the Covenant Code juxtaposed with Israel liberated from Armenian and Assyrian influence. Similarly, Davies (2014) suggests Deuteronomy as the culmination of a codification process, and Knoppers (2001) proposes structuring societal institutions within the context of a centralized Israel. The Deuteronomic author's use of subcultural of the Near Eastern motif of a king in arranging a cult reform is beneficial for the narrative in the new Israel (Otto, 2013).

Fraade (2003) extenuates Deuteronomy 17:14–20 in "comparison with other Deuteronomic institutions of leadership, royal authority is clearly deemphasized" (p. 29) in submitting to God's Torah. Watts (1998) argues the rhetorical power in Deuteronomy is magnified through the voice of YHWH (p. 419) and the sanctions spoken (17:16–17) suggested by others, i.e., Henry (1991); Walton (1987) as the delegated voice of Moses in his oracle to Israel. The anonymous Scriptural voice merged with the voice of God codifies into the rhetoric of authority, which Watts advances the narrative context of kingship to reinforce "divine law and human mediation" (p. 425); thus, a model of character emerges grounded in the forbidden acts of leadership. In other words, the prohibitions of Deuteronomy 17:16–17 concentrate on what the king ought not to do (Branch, 2004).

Socio-Rhetorical Interpretation and Inner-Textual Analysis

Kakkori (2009) describes the phenomenological investigation as bracketing the world as we know it to facilitate the transition from an ordinary, straightforward attitude (i.e., natural attitude) toward the world and its objects through a reflective perspective. An interpretative analysis phenomenological study investigates lived experiences and their meanings (Cassidy et al., 2011). Similarly, Robbins (1996a) suggests hermeneutics operationalized to intercept ideologies that thrive on omission (p. 219). Osborne (2006) argues hermeneutics inclusive a sacred dimension to investigate texts for what Vanhoozer (1998) postulates as the narrative voice.

Deuteronomy 17:14–20 presents Moses addressing an expected attitude toward kingship to Israel. Branch (2004), as mentioned, argues the text focus diverges from what a king might do, orienting instead toward what a king "ought not to do" (p. 382). Comparatively, Scheffler (2007) approaches the text through a narratological view arguing Moses' address as a farewell affair as part of a larger narrative concerned with

Israel's disobedient wilderness wandering. Scheffler reckons a preparation for living in the Promised Land, an occurrence Wazana (2016) contrasts Branch and Scheffler, suggesting the text as a divine concession to the human quest for a king.

Robbins (1996b) presented the inner texture analysis and interpretation of text concerning relationships among word-phrase and narrational patterns (p. 46) and described by Osborne (2006) as a process that "delineates stylistic patterns in scripture" (p. 144). Others, i.e., Bekker (2013), assume that the integrated textual analysis approach focuses on the layers within the text. Becker argues that attention to the textural nature emerges through the repetitive-progressive patterns, which Robbins suggests as a process that structures meaning and develops effect. Becker's supposition claims that socio-rhetorical analysis is a process in constant development toward further integrated rhetorical avenues for interpretation (p. 23).

THE REPETITIVE—PROGRESSIVE TEXTURE OF MOSES' DISCOURSE

Deuteronomy 17:14–20 (NASB) integrates patterns of repetition and progression, which are reviewed here:

14 (a)   When you come to the land
                which the LORD your God *gives you*,
                    and *you possess* it
                    and *live in* it,
                    and *you say*, 'I will set a king over me
            (b) like all the nations who are around me,
15 (c)   *you shall surely set* a king over you
                whom the LORD your God chooses,
                    (d) one from among your countrymen
                        you shall set as king over yourselves
                    (e) *you may not* put a foreigner over yourselves
                        who is not your countryman
16 (9)   "Moreover, he *shall not multiply horses* for himself,
                Nor shall he cause the people *to return* to Egypt *to multiply horses*
                    since the LORD has said to *you*,
            '   *You* shall never again *return that way*'
17 (h)   "He *shall not multiply* wives for himself,
                        or else his heart will turn away;
                    (i) *Nor shall he* greatly multiply silver and gold for himself

[18] (j)   "Now it shall come about when he sits on the throne of his kingdom,
             he shall write for himself a copy of this law on a scroll
                     (k) in the presence of the Levitical priests
[19] (l)   *it shall be* with him, and he shall read it
                 all the days of his life that he may learn to fear the LORD his God
                 by carefully observing *all the words of this law* and these statutes
[20] (m)   that his heart *may not* be lifted above his countrymen
            and that he *may not* turn aside from the commandment
            to the right or to the hand or to the left
                     (n) so that *he and his sons* may continue long *in his kingdom*
                         In the *midst of Israel*

In the first part 14(a) includes the pronoun you, informing the hearer or reader that "you" first come to the land and in the next part the land is given "you" through divine providence; followed in the second part (b) God's concession to have Israel act as every other nation-state around them; 15 (c) repeats "you" in the first part, which occurs in indifference toward YHWH, as King of the universe followed in the second part in the form of a request to have an human king placed by an act of God; in the second part (c) the placement of the king with the condition that such a king be a "countryman" then restated (d) as a prohibition against the placing of a "foreigner" as king; 16 (e) in the first part is the response of the congregation placing the king, followed by the repetitive shall not commands to not "multiply horses"; or "return to Egypt" then the no return to Egypt is restated for an indefinite period of time; 17 (f) in the first part prohibits multiplying wives, followed in the second part (g) with two additional prohibitions against multiplying gold or silver. The three prohibitions followed by two commands in the first part 18 (h) to write the Torah followed in the second part (i) the condition of Levitical Priest witness; 19 (j) presents the condition to keep and read the Torah in the first part; followed by two humble expectations in the first part 20 (k) not to lift self above brethren or to turn to the left or the right; followed in the second part (l) such that the king may prolong his days within the kingdom of Israel.

Each series of sayings containing a repetitive feature reveal a unified focus, which Robbins (1996b) postulates details scenes within the text. From the seven verses of Deuteronomy 17:14–20, there are fourteen sequences from which context forms. From the pronoun 'you' (plural), the implied/real reader enters into the inferred nation of Israel, which had not yet existed as a nation-state (Levinson, 2005). In coming to the

land, the desire of the new nation-state is revealed as desiring to be like all nations around in having a king seated. The implied/real author suggests that a king 'surely' be established in the second progression. A response in the progression places the conditions that this king is a 'countryman' and prohibits a foreigner; a condition Branch (2004) argues in contrast with the kingship of the Neo-Assyrian period claimed by Wazana (2016), the period of existence of the kingdom of Judah and suggested as a vassal of the Neo-Assyrian Empire. If this is so, Israel works toward a kingship removed from the historical context at the time written or spoken. Three progressive prohibitions occur following the king's sitting, first denying the return to Egypt to increase horse mounts, multiplying wives, or silver and gold. This multiplication is egregious behavior in raising an Army and perhaps narcissistic or proud individual character, charismatic behavior, or grandiose self-image. Characteristics contrary to humility are implied through these progressive passages. Next, once seated, the three progressions reveal the expectation to read the Torah to observe the law, then the expectation of a humble existence that achieves a favored legacy.

Table 7.1 addresses the repetitive features of Deuteronomy 17: 14–20 (NASB), which Robbins (1996a) suggests reveals the implied subject of the text. According to Robbins, this feature gives the reader a unified focus throughout the section (p. 48). From the unit's opening, the author reveals the implied/real reader 'you' (plural) in response to 'the LORD' and 'God' and the king you desire. The text's progression reveals the king's social place within the context of shared heritage and kingdom, and inclusive of the verb shall indicate a future expectation regarding the king's behavior.

Table 7.1 The review of repetitive-progressive patterns

14	you	the Lord	God	king			
15	you	the Lord	God	king	shall	countryman	
16	you	the Lord			shall		
17					shall		
18					shall		kingdom
19		the Lord	God		shall		
20						countryman	kingdom

In a rhetorical since the passage of Deuteronomy 17:14–20 (NASB) renders the storyline plot Robbins (1996a) refers to as "opening-middle-closing texture" (p. 50).

Opening: God's concession		
14	(1)	When you enter the land which the LORD your God gives you, like all the nations who are around me,' and you possess it and live in it,
	(2)	and you say, 'I will set a king over me

Middle: Two Preconditions and Seven Behaviors of Kingship		
15	(1)	you shall surely set a king over you whom the LORD your God chooses,
	(2)	one from among your countrymen you shall set as king over yourselves
	(3)	you may not put a foreigner over yourselves who is not your countryman
16	(4)	"Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you,
	(5)	'You shall never again return that way.'
17	(6)	"He shall not multiply wives for himself, or else his heart will turn away;
	(7)	nor shall he greatly increase silver and gold for himself
18	(8)	"Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests
19	(9)	"It shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes,

Closing: The king's legacy		
20	(1)	that his heart may not be lifted above his countrymen and that he may not turn aside from the commandment, to the right or the left,
	(2)	so that he and his sons may continue long in his kingdom in the midst of Israel

The social role emerges through the inner texture analysis of the opening-middle-closing texture. Robbins (1996b) suggests the nature of the discourse's beginning, body, and closure (p. 19). According to Robbins, the opening-middle-closing texture is disclosed through the repetitive-progressive pattern analysis. Interaction between the plotted time and storytime of the text reveals a world distinct from the world in which the pericope is written or spoken. God responds to Israel's 'you' desire for a king, conceding to allow an existence similar to other nations.

Distinct and addressed here from the narrative world of the Neo-Assyrian era are the nine-behavior expectation of the king, which form the middle section of the texture analysis. Finally, the closure comes through the expectation of a humble existence and the assurance of legacy.

Historical Intra-Textural Review

Scheffler (2007) postulates that contextualization of text is reached through a relationship between text, and Loader (2008) adds the inter-textual review reveals the layers of meaning across Old Testament text. The reader of Deuteronomy 17:14—20 will note a similar concession toward kingship through Gideon's Ephod resemblance to the Deuteronic accommodation and condition of kingship revealed through Judges 8:22; the revelation of deviant behavior by Samuel's sons in 1 Samuel 8:3 "…they turned aside after dishonest gain" (NKJV); and 2 Chronicles 9 where Solomon says "…let your promise to David my father be established, for you have made me king over a people…" (NKJV) correspond to the conception of God's kingship (Scheffler, 2007; Wazana, 2016).

The short inter-textual review done by the casual reader of Biblical text reveals commonality in knowledge sharing by real/implied readers and hearers across historical periods. While this is beneficial, the historical–critical method framework of this scholarship helps distinguish meaning in the original historical context, as suggested by Levinson (2005). According to Levinson, over time, it frees the text from an "ideological, political, and religious overlay" (p. 1857). On the other hand, the socio-rhetorical analysis of ancient texts has opened various avenues for the text's textual, social, and cultural analysis. But, it has also provided us with a new context for multi-disciplinary exchange and discussion on texts' meaning, effect, and use (Gowler, 2010).

Bekker (2013) argues the intention of inner texture includes isolating the intent of the "real/implied author and the real/implied reader or audience" (p. 23). Becker continues to suggest through socio-rhetorical analysis insight, such as the identity of the real/implied author and achieving the consent of the actual reader. For the present study, the text of Deuteronomy 17: 14–20 investigated reveals a syllogistic nature that develops through the repetitive-progressive pattern of the text.

(A) First statement: I will set a king over me of God's choosing.
(B) Second statement: Shall and Shall not statements of behavior.

(C) The third statement: may continue long in his kingdom.

Finally, this socio-rhetorical investigation reveals a helpful apriorism in applying the social-cultural element of humility identified in kingship and exhibited through Deuteronomy 17: 14–20 in the call to leadership within contemporary organizations.

Hermeneutic Model for the Divine Call to Lead

Biblically the concept of kingship appears in Genesis 1:28 "God blessed them; and God said to them," "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth" (NASB). Cafferky (2010) argues that the Biblical grounding of kingship precludes separating the relationship between the divine, heavenly King, and earthly king (p. 34). The present social rhetorical and hermeneutic interpretation of the priori Deuteronomy 17:14–20 achieves the phenomenological reduction toward a social-cultural framework on leadership calling. The emerging edict has been suggested as a "theologically rich and socially inclusive" (p. 269) decree against autocratic kingship and power (Levinson, 2000). van Manen (2002) argues that "phenomenology practices an almost meditative, yet highly reflective attentiveness to the concreteness of the ordinary things of our world" (p. 25). Kakkori (2009) contrasts van Manen and postulates that phenomenology hermeneutics concerns seeing ordinary things in a new light. van Manen suggests phenomenology as a way of capturing essential meaning; this study follows Kakkori's supposition that phenomenology through hermeneutics is a way of seeing the world in a new light.

Social-Cultural Context Influence on Calling

Levinson (2000) opposes Deuteronic law as a promotion of reform of King Josiah (see 1 Kings 13; 2 Kings 22), arguing the text's lack of historical context triggers the text regarding resistance to autocracy, a narrator's author concern. Others, i.e., Shulman (1991), argue intellect is the requisite Deuteronomy skill for office bearers; however, kingship occurs "through God's election" (p. 39). Noll (2007) postulates that at the center of Canaanite religion was "royal concern for religious and political legitimacy" (The Key Element of Canaanite Religion: Divine Patronage

section, para. 12), thus the obligation of a divinely ordained legal structure. The kingship of Israel makes possible social identity defined by Robbins (1996a) through sub-cultures that imitate the primary culture's attitudes, values, and norms, shown in this case as the divine expectation for humility.

Steffens et al. (2014) suggest that leadership is a multi-dimensional process based on the capacity to generate a social identity embedded through shared group interests and a sense of commonality. Blau (1964) suggests commonly agreed-upon values serve as mediating links in social transactions and make indirect links possible. Acceptance of beliefs and opinions offered by Blau as reciprocal is essential to generating respect and gratitude within society. Social identity in the time between Moses' address of kingship and Blau's supposition of value sharing and reciprocity have taken on a global perspective, influencing societal worldviews and social systems.

According to the Center for Creative Leadership, globalization, remote work, and the outlook on social justice diversify the workforce. If this is so, individual mental maps emerge such that a need exists for organizational leaders to understand their own social identity to understand the different lived experiences of others better. Diversity shifts complicate social identity interfaces in complex ways. Barentsen (2011) argues social identities function through hierarchical layers with higher hierarchy levels fully encompassing lower levels, with lower levels nesting as subgroups (p. 8). Thus, social identity is influenced at differing levels of society and by organizational hierarchies. Knowledge of social identity is particularly helpful in establishing influence on divine calling.

Lord and Hall (2003) postulate research into the perceived social power of the past two decades runs along two fundamental threads. The first is that leadership perceptions are jointly constructed involving the perceiver, task, and the organizational context. Second, the perceiver's characterization is a process that operates "in terms of an implicit theory of leadership" (p. 49). According to Lord and Hall, leadership perception guides social action and operates outside of conscious awareness. If true, then the scripts of prototypes are flexible cognitive structures that emerge automatically to meet contextual demands (Hogan et al., 1994). Within the group, prototype-based processes develop social identity, which Hogg (2001) argues becomes reality through social attraction, leading to member acceptance.

Humility and Followership: Implications and Future Research

Through Socio-Rhetorical Interpretation, this study provides the Biblical basis for future research in the leadership constructs of followership and humility. This study offers leadership as closely linked to the concept of power Lunenburg (2012), and according to Hawley (1963) it is the power that differentiates leaders from followers. Power has been supposed as a social actor's capacity to overcome resistance (Astley & Sachdeva, 1984). Others, such as Lacroix (1979), postulate power as the result of social separation within society, and Krishnan (2003) advocates power as the reflection of a social system. This line of thought contrasts the supposition of forgoing self-gaining behavior through Deuteronomy 17:16–17 and the expectation of humble power through Deuteronomy 17:20.

The contemporary organization is likely to be global and operate within an atmosphere with competing values and opposing priorities or objectives—and may well be the result of a merger or acquisition. According to Yılmaz and Tanyeri (2016), global mergers and acquisitions exceeded 660,000 deals between the late 1990s and early 2000s, with a recent Fortune report relaying through June 2021, "global mergers and acquisitions have totaled a record $2.4 trillion, up 158% from the same period last year" (Sraders, 2nd paragraph, 2021). The leadership of the existing organization emerging from a pandemic response and an emerging firm must consider leader succession planning.

Leadership without an agreed-upon or commonly accepted definition can in the least be said to consist of a minimum of two people, through which it may be inferred an expectation of power exchange. It is beyond the scope of this study to examine organizational social structures and succession planning but should be considered for future research. Follett (1924), in suggesting power, the problem of social relations, and the question of where to place emphasis, offers businesses to develop future leaders from within. Follett rightly argues for creating "a technique of human relations based on the preservation of the integrity of the individual" (p. xiii). With the trend likely to continue as companies look toward growth, these organizations grow in complexity. Complex organizations that heed Follet's (1924) nearly century-old submission to develop leadership gain the advantage.

Clearly, Deuteronomy 17:16–17 describes kingship's "shall not" behaviors, and 17:20 includes the expectation of self-regulation against a

haughty heart. From this expectation, humility and followership consideration remain concerns for twenty-first century leadership for which research remains sparse. Scant literature exists in understanding followership development, and what is available is primarily limited to an approach toward understanding follower behavior as a result of leader influence (Bjugstad et al., 2006; Ekundayo, 2010; Epitropaki & Martin, 2004). Leaders exist within the same group as followers, and several variables exist (e.g., member decisions, behavior, attitudes), which open to the future study of others-focus leadership theory. A need exists to understand better how a follower's socially constructed view of leaders is influenced as the role of the leader diminishes.

The leader's humility has led to employee engagement and reduced turnover (Anand et al., 2019). According to Morris et al. (2005), humility is a complex construct dealing with the science of the self. It involves an honest self-assessment of one's strengths and weaknesses, with Schein (2013) adding feelings of dependency and vulnerability. In a field rich with research opportunities, scholarly leadership literature lags popular press (Huizing, 2011). Christian business leaders are missing critical information in appling Biblically-based leadership development. This study of Deuteronomy 17:14–20 provides noteworthy nuggets of Devine revelation in expected leader actions through which followership and leader humility emerge as an opportunity for further research growth.

Conclusion

The hermeneutic-exegesis review reveals the divine calling for humility for the Christian leader of complex contemporary organizations. The social psychology developed theories of prototypical leader and social development processes narrowly described here linked with the nine divinely ordained behaviors of kingship related through the exegesis analysis of Deuteronomy 17:14–20 provide the bedrock for the lived authentic behavior of espoused Christian values.

Working from the syllogistic nature developed through the repetitive-progressive pattern of the text, three Devine foundations of leadership emerge. In the first premise, God speaks what Moses writes in God's allowance for Israel to be like every other nation; second, conditions exist within the concession through the two pre and seven behavioral conditions of God through which the king is governed; and third, God propagates blessing with legacy obtained through doing what is right—as

provisioned through the Torah. Finally, this socio-rhetorical investigation reveals a helpful apriorism in applying the social-cultural element of humility identified in kingship and exhibited through Deuteronomy 17: 14–20 in the call to leadership within contemporary organizations.

Genesis 1:28 offers the first textual evidence of God's determination for human kingship "Then God blessed them, and God said to them," "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth" (NKJV) providing the framework through which God sets the social location of the Christian leader. Genesis 17:7 follows with the endless expectation of God's promises through covenants "And I will establish My covenant between you and Me and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you" (NKJV) indicating the timelessness of God's promises.

There are few God has called specifically to leadership in the Bible (e.g., Noah, Moses, Abraham); however, as Willard (1998) suggests God provides each a "unique eternal calling" (p. 29), and thus skill and ability to fulfill what the world needs (Messenger, 2010). For those called to lead in these needs, this study has shown to lead is a divine call identified through Deuteronomy with preconditions 17:15; including expected kingship behavior 17:16–17; grounded in Scripture 17:18–19; and the anticipation of being of a humble nature 17:20.

The leadership of the twenty-first-century's organization of knowledge workers includes a technologically advanced environment with universal global influence. Response to a worldwide pandemic has shown the advantages of being an agile firm able to change on the ebbs and flow of an uncertain environment. Leading through the reality of chaos includes authentic behavior and sharing power. The knowledge employee now works within a global virtual environment, and leadership must be consistent, authentic, and intentional in meeting the emerging individual needs of the worker. While outside the scope of this work, more research and study are needed to expand the connection between job and vocation. God is an intentional Spirit, and Jesus, in repeating Deuteronomy 6:5 in Matthew 22:37, "You shall love the Lord your God with all your heart and with all your soul and with all your mind," provides explicit direction that our job task functions are in love and kindness, to bring him glory.

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The Links Between Life Satisfaction, Success, and Calling: A Phenomenological Examination of Saint Paul's Life Events in the New Testament

Chad H. Newton and Debra J. Dean

INTRODUCTION

Two purposes of the following study involved the first goal of exploring Paul's experiences as he lived them based on hermeneutical and phenomenological interpretations of the New Testament (NT) recordings. A second purpose involved general insights from the study that can be applied to one's labor in the workplace today. This chapter aims

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at displaying the relevance of Paul's life to leaders and followers of the twenty-first century with practical and theoretical implications as recommendations. The use of the phenomenological approach in this study has strong applicability because "doing phenomenology means to start with lived experience, with how something appears or gives itself to us" (Van Manen, 2014, p. 32). Van Manen's definition provided the framework for deriving particular meanings from the sacred text. Phenomenological inquiries pertain to the intentional seeking of themes from spoken or written data that reveal lived experiences (Van Manen, 1990, 2014). These experiences assist researchers who seek psychological, sociological, and spiritual knowledge from the participants who offer their testimonies through interviews or written reports. This study offers insights from an "interpretative phenomenological" method: the "qualitative approach committed to the examination of how people make sense of their major life experiences" using a socio-rhetorical criticism through the combined uses of hermeneutics and phenomenology (Smith et al., 2009, p. 1). The research focused on three aspects of lived experience: (a) life satisfaction, (b) success, and (c) a vocational sense in one's calling to labor. All three add to the body of literature that offers practical discourse for leaders who are "imprisoned in the 'iron cage' of bureaucracy" (Leonard, 1997, p. 92) and confined to the "psychic prison" (p. 91) that have developed in the postmodern organization.

The phrase "iron cage" was coined by Talcott Parsons who, in 1930, translated Weber's, 1904 book, *The Protestant Ethic and the Spirit of Capitalism* where Weber used the phrase *stahlhartes Gehause*, meaning "housing hard as steel." The idea behind the metaphor was that the iron cage of bureaucracy hindered freedom socially and economically. The bureaucratic ways of modern organizations are thought to trap individuals in systems, policies and procedures, and rules and regulations, which, restrict a person or a group of people from performing at peak levels. Jeong and Seol (2022) expanded the iron cage phenomenon to include the aspect of social isolation, alienation, and exploitation. Their study of social fragmentation and the fragmented society concluded with a recommendation for future research to find solutions to the problems of uncertainty and instability in modern organizations. Propositions for such a solution include life satisfaction, success, and calling as described in this chapter.

The psychic prison was one of Morgan's (2006) metaphors. Morgan explained that "human beings have a knack for getting trapped in webs

of their own creation" (p. 207). The psychic prison metaphor, according to Morgan, is where conscious and unconscious processes inside organizations imprison or confine people through actions, ideas, images, and thoughts. Bhatnagar (2021) used Morgan's psychic prison metaphor as an explanation of how people become confined and defeated by their own selves. Once a person, group, or society is trapped in such a way, they believe "their desolate state as normal – worse, even a happy condition" (p. 692). Bhatnagar (2021) explained that to move beyond the confinement of the psychic prison, one must stop doing what they have been doing in the past by questioning basic assumptions and making course corrections. The study of Paul's life is an example of a person that could have stayed on a specific trajectory but was moved to change direction in a profound way ultimately leading to calling, success, and life satisfaction.

Life Satisfaction

The concept of life satisfaction holds strong value in one's sense of the quality of work and a sense of achievement in one's status across several dimensions of human life. Life coaches often provide a balance wheel including career; physical environment; personal and spiritual growth; friends, family, and community; romance; health and self-care; social/fun; and finances. The concepts encompassing life satisfaction are much more inclusive of all things in one's life rather than segmenting work or job satisfaction as one concept and life satisfaction as another. According to Altin et al. (2021), "Life satisfaction is a term frequently used to describe a person's general life experiences" (p. 17). In essence, the meaning of life satisfaction can be applied to "many physical, mental, and social factors such as self-esteem, interaction with the environment, communication skills, and living an active life" (Altin et al., 2021, p. 17). A major challenge toward a full conceptualization of life satisfaction pertains to the ambiguity of the concept. Torres (2016) stated the following phrase:

> Life satisfaction is influenced not only by social and demographic factors but also by a number of other factors: the rate of occurrence of sickness and health problems, lifestyle, how leisure time is spent, a balanced diet, ecological conditions, etc. (p. vii)

In other words, the meaning of life satisfaction and how one achieves this result can be determined by a multitude of theories, worldviews,

types of experiences for one's focus, and the use of applied disciplines. These various components contain assumptions and latent paradigms about how one interprets written or spoken experiences (Swanson & Chermack, 2013). Instruments have been developed to measure various types of satisfaction such as the Minnesota Satisfaction Questionnaire by Lewis and Bishop (2000) which measures job satisfaction as ability utilization, achievement, activity, advancement, authority, company policies and procedures, compensation, co-workers, creativity, independence, moral values, recognition, responsibility, security, social service, social status, supervision-technical, supervision-human relations, variety, and working conditions. There are also instruments to measure life satisfaction such as the Satisfaction with Life Scale by Diener et al. (1985) which is considered the gold standard and is "one of the most frequently used instruments in well-being research" (Jovanovic, 2016, p. 3174). The questions on this unidimensional scale are as follows: (1) In most ways my life is close to my ideal, (2) The conditions of my life are excellent, (3) I am satisfied with my life, (4) So far I have gotten the important things I want in life, and (5) If I could live my life over, I would change almost nothing. Using these two instruments as an example demonstrates the various spokes in the balance wheel that require attention to achieve and sustain satisfaction with life (career, family, finances, etc.). This examination of Paul's life is an attempt to see how he attended to such areas of life and the level of life satisfaction achievement he attained.

Interpretations of one's experiences can lead to satisfaction with one's state of being in the world or they can lead to moments of dissatisfaction or despair. The state of being in the world represents an idea about one's penultimate presence in the world and how one feels about his or her total being or one's potential nothingness (Sartre, 1957). For the current study, Owen's (2020) definition of life satisfaction will be used:

> Life satisfaction is a person's overall evaluation of the collective experience of his or her life as a whole. Life satisfaction and happiness are different. Whereas happiness is a feeling and state of pleasure, life satisfaction is a state of contentment or discontentment. Life satisfaction involves how an individual measures his or her success, or the worth of the things he or she has done in life. (p. 2)

Success

The concept of success faced similar challenges to the ones surrounding the idea of life satisfaction. For example, the definition of success can be influenced by work contexts, types of activities, political game rules within a culture, family influence, personality types, and a corporate agenda regarding what results qualify as praiseworthy or acceptable. According to Gaddam (2017), "The way that success is defined shapes our working lives. It affects how organizations perform, who progresses within them, and how power is exercised" (p. 8). This aspect of the meaning of success reminds people to think critically about success and how they define the concept. Sturges (1999) stated, "During St. Paul's time period, success heavily depended on the shared goals set by the collective mindset which reinforced the idea of reaping rewards for the betterment of everyone within a clan or large group." Unlike many Western cultures that have highly individualistic traits, Malina (2005) stated that "in the first century, the Mediterranean people practiced social activities that reinforced the identity of strong membership in terms of groups in which they experienced themselves as inextricably embedded" (p. 62). Therefore, it is important to include the cognitive, psychological, and cultural lenses that early Christians used as one interprets the sacred texts of Paul the Apostle today. Robbins (1996) emphasized this point in his work on various methods of socio-rhetorical analysis which included the inner texture, intertexture, and social and cultural texture of sacred texts. For the study of Paul's writings from a phenomenological perspective, Veith's (2002) definition of success stands as the optimal choice; whereas, success is a "lived sense of fulfillment through one's work or labor that he or she perceives to be assigned by God and used to serve one's greater community" (p. 40).

Calling

A sense of vocation can also have multiple definitions. For example, Fry and Nisiewicz (2013) stated that a sense of higher calling in one's work involved "a person's inner, intangible, life-affirming force" that sustains a person's "intrinsic motivation" to complete or pursue a goal that satisfies both the community and the self (p. 35). However, this definition lacks other variables mentioned in other studies. Duffy et al. (2018) argued that "no formal theory exists attempting to explain predictors and outcomes

of living a calling at work" (p. 423). Therefore, they conducted a study with multiple dimensions in order to conceptualize the first theory that addressed the meaning of one's calling to labor from a vocational perspective. Based on the results, Duffy et al. (2018) created "the Work as Calling Theory (WCT)" which stated that "perceiving a calling alone does not lead to living a calling without also being accompanied by access to opportunity" (p. 433). In other words, an inner sense of ultimate commitment to a specific kind of labor does not offer sustainable motivation without proper, long-term opportunities for performing tasks associated with that labor or occupation. Duffy et al. (2018) argued further that "calling is more likely to be actively expressed (i.e., lived out) when individuals are experiencing meaning and commitment in their career, and reciprocally, developing meaning and commitment to work may also help strengthen one's perception of work as a calling" (p. 433).

The challenges to long-term satisfaction with one's perceived calling to labor offer research opportunities for phenomenological and hermeneutical approaches. St. Paul's epistles and Luke's recordings in the book of Acts offer narratives that exegetes can interpret, analyze, and deduce insights from for integrations of spiritual concepts with one's chosen vocation. However, Felix and Cavazotte (2019) wrote that "individuals are sometimes unable to realize their callings in their formal careers" (p. 1940). According to a study rooted in grounded theory, the researchers argued that a failure to recognize one's vocational calling earlier in life often leads to "undesired outcomes" which included "lower job and life satisfaction than those who are living their perceived calling or who do not have a calling" (Felix & Cavazotte, 2019, p. 1940). In essence, a person may not know what he or she perceives as a spiritual calling. The following explanation of a vocational sense in one's calling to labor guided this study: hermeneutical phenomenological

> The belief that one is pursuing a particular line of work due to an external summons that is within one's broader sense of purpose in life and that has a prosocial orientation rooted in a divine relationship to God through lived experiences. (Hirschi et al., 2018, p. 4)

Hermeneutical Phenomenological

Van Manen (2007) wrote that a phenomenological project is "driven by fascination" and is a "sober reflection on the lived experience of human existence" (p. 12). This fascination stems from the transformation of a man who persecuted Christians and approved of their extermination becoming one of the most, if not the most, successful evangelists in the history of the world. The practical aspect of phenomenology is the concept of observing the past and applying lessons from history to today. Examining Paul's life offers much insight into how a person in the twenty-first century can have life satisfaction, success, and calling while avoiding the iron cage of bureaucracy and the psychic prison. Ayers (2006) urged that applying scripture "must be based upon proper exegesis and hermeneutic principles" and affirmed that "without such, misguided interpretations take place" (p. 18). This qualitative methodology includes aspects of hermeneutical phenomenological research to understand lived experiences of Paul. Exegetical strategies are also used to perform socio-rhetorical critical analysis with inner texture, intertexture, social and cultural texture, and ideological texture methods. The pericopes analyzed for the life of Paul and the observance of life satisfaction, success, and calling are The Damascus Road: Saul Converted (Acts 9:1–9), Ananias Baptizes Saul (Acts 9:10–19), No Return to the Law (Galatians 2:11–21), Christ is Preached (Philippians 1:12–26), and All for Christ (Philippians 3:1–11).

The Damascus Road: Saul Converted

> The belief that one is pursuing a particular line of work due to an external summons that is within one's broader sense of purpose in life and that has a prosocial orientation rooted in a divine relationship to God through lived experiences. (Hirschi et al., 2018, p. 4)

Calling or the vocational sense to one's calling was the main lens that started this research project. Of the three categories, calling was the easier one to focus on because the lines between success and life satisfaction are often blurred. The Damascus Road: Saul Converted (Acts 9:1–9) was the first pericope studied using socio-rhetorical criticism. It is important to note that the first "calling" in this message is not one from God, but one

from man as he was "still breathing threats and murder against the disciples of the Lord" (v. 1). Therefore, this first "calling" does not align with the definition above because it would need to be "rooted in divine relationship to God through lived experiences" (Hirschi et al., 2018, p. 4). This is important to note because many people throughout history and in the world today are working on something that is not a calling from God.

To understand this in more detail, Acts 8:3 reads, "As for Saul, he made havoc on the church, entering every house, and dragging off men and women, committing them to prison." Saul was feared. He was so convicted by his worldly "calling" that he was on a mission to exterminate Christ-followers and was on his way to one of the oldest continuously inhabited cities in the world. This road to Damascus was approximately 130 miles long and probably took about 6 days to travel during this time period. Damascus is now known as Syria. It is interesting to consider how the followers of Christ must have been plentiful enough shortly after Jesus' death, burial, and resurrection that Saul would have such a career to travel those distances in search of Christ-followers.

The first known message to Saul from God came as "suddenly a light shone around him from heaven… and [Saul] heard a voice saying to him, 'Saul, Saul, why are you persecuting me" (v. 3–4). To understand the context behind the scenes it is important to dive deep into socio-rhetorical criticism to understand the history of what was happening in that time period and who was involved.

Saul of Tarsus was born around 4 or 5 BC and died around 64 AD. It is believed that this experience on his journey to Damascus was around 34–37 AD; this was after Jesus died. Saul (also known as Paul) was not one of the Disciples that walked with Jesus and most scholars agree that Saul likely did not know Jesus personally. When Saul is introduced in scripture, he is portrayed as a man on a worldly mission persecuting Christians for the sake of religious purity. The High Priest and religious leaders of that time period did not like Jesus and they saw Christianity as a threat. When he was on the road to Damascus, Saul was in search of any Christ-follower. His objective was to bound any man, woman, or child that followed "The Way" and take them to Jerusalem. Earlier in the book of Acts, Saul witnessed and approved of the execution of Stephen (Acts 7:58, 8:1). Saul was willing to do what was necessary to stop the message of the Gospel from flourishing.

The Way was a phrase used to describe the Christian movement of the early church. It was used many times in the book of Acts (9:2, 19:9, 19:23, 22:4, 24:14, 24:22). The Way indicates that Christianity requires a lifestyle change. It is a way of living. This is clearly seen as Saul answers the call from Jesus to live on mission for Christ. To expand this further, the Latin phrase *Coram Deo* means to be in the presence of God and represents the Christian lifestyle where the Christ-follower lives with God, submits to His authority, and lives a life that is honoring and glorifying to God. When Saul started his journey to Damascus he was not a Christ-follower; instead, he was a persecutor of Christians with hatred in his heart. One way to know if your "calling" is from the world or from God is to examine scripture to know if it aligns with the Biblical teachings contained within scripture.

After Saul heard Jesus speak directly to him, he was "trembling and astonished" and questioned Jesus, "Lord, what do You want me to do" (v. 6). This is where Saul humbles himself from the government and religious authority figure to a human being that just witnessed Jesus Christ first hand. The experience was overwhelming and was the beginning of Saul's mission for God. Jesus responded, "Arise and go into the city, and you will be told what you must do" (v. 6). Within a short period of time, Saul went from a man full of hatred to a man full of love. He was transformed from a man pursuing evil to a man with a calling to spread the Good News of Jesus Christ. This moment in time is where Saul received his mission and began living out his calling from Christ. The pericope continues as Saul rose from the ground and, along with those that were traveling with him, continued on the road to Damascus.

Saul was blinded by the light that appeared as Jesus spoke. The blindness is also seen when Moses asked to see the face of God in Exodus 33:18–23. God responded, "You cannot see My face; for no man shall see Me, and live" (v. 20). When Moses proceeded to return to his group, his face shone brightly (Ex. 34:29–35). Moses did not initially know that his face was beaming with light after witnessing God, but "Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him" (v. 30). In the instance of God's revelation to Saul, this is likely a way to close his eyes to the darkness (evil) and open his eyes to the light of the world (Jesus). While many people are searching for meaning and purpose today, they often consider going into the ministry; however, one can often live a life on a mission from Christ in secular jobs too.

The pericope concludes with Saul being in Damascus "three days without sight" and he also did not eat or drink for those three days (v. 7). The significance of three days in scripture is noted 75 times in the Bible and signifies an important event. In this pericope, Saul was blind and fasted for three days. When Jesus was 12 years old, he was missing for three days (Luke 2:46). Jesus was dead for three days before he was raised from the dead (Matt. 16:21, 17:23, 20:19; Mark 8:31, 9:31, 10:34; Luke 9:22, 18:33). Jesus said the Temple would be rebuilt in three days (Matt. 26:61). The Trinity is three in one; the Father, the Son, and the Holy Spirit. God is all three: omniscient, omnipresent, and omnipotent. There are three divisions of time: past, present, and future. In scripture, "three denotes divine perfection" (Bullinger, 1895, p. 107). Therefore, "the number three points us to what is real, essential, perfect, substantial, complete, and divine" (Bullinger, 1895, p. 108). Knowing that Saul was blind for three days represents the revelation and transformation that was happening where he was one of the most feared enemies of the church before encountering Jesus on his way to Damascus and is now one of the most well-known and effective evangelists in all of history.

Ananias Baptizes Saul

Ananias Baptizes Saul (Acts 9:10–19) was the second pericope studied using socio-rhetorical criticism. This scripture reiterated the fear Christians had of Saul as Ananias says, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name" (v. 13). Ananias was concerned. He questioned if this could possibly be the man God wants him to visit and God clarified that it was. As a takeaway from Acts 9:10–19, it is important to note that God uses people to do his work that are not always prepared in the way we, as humans, might expect. Just as God used Paul, a murderer of Christians, to spread the Gospel; God also used Ananias who had doubts and fear, to speak to Saul.

In this pericope, Saul is praying (v. 11) while he is blind and fasting (Acts 9:9). He was serious about this conversation and the transformational experience that was taking place. God said to Ananias that "He [Saul] is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake" (v. Acts 9: 15–16). This calling from God was

clearly a belief that Saul was "pursuing a particular line of work due to an external summons that is within one's broader sense of purpose in life and that has a prosocial orientation rooted in divine relationship to God through lived experiences" (Hirschi et al., 2018, p. 4).

Once Ananias arrived, he obeyed the Lord's command by entering the house and laying his hands upon Saul. Ananias said that Saul would receive his sight and "be filled with the Holy Spirit" (v. 17). The pericope continues with, "immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized" (v. 18). Saul did not wait. He sensed the urgency of the situation from the initial encounter with Jesus to the laying of hands by Ananias. Saul was serious about his new vocation and calling from Christ. For many Christians that sense a calling from God, there is a period of time waiting for instruction or preparing for the unknown. This radical transformation experienced by Saul demonstrates that Christ-followers need not be professionally trained, experts of scripture, or earn a certificate to minister or disciple others. Saul did not receive any of the teachings directly from Jesus. The New Testament had not been written yet. There was no time for preparation. Saul literally got up and started to work on his calling. In the twenty-first century, Christians are being called. Some are leaving their organizations and others are staying. Many have imposter syndrome as they question "why me" or "how am I supposed to do that," yet they are being obedient to the calling that aligns with scripture and they are using the gifts God has already provided to pursue the mission.

Likewise, Paul would not have been prepared for leading the Christian church; however, he used what God had given him; one of those gifts was his relationships with the Jews and Gentiles. Many believe that during this time when Saul met Jesus on the road to Damascus and was transformed by the Holy Spirit he changed his name to Paul. However, it is important to note that Saul did not change his name to Paul at any time based on an exegetical examination of scripture. He used the name Paul, which was a Roman name, with the gentiles and he used the name Saul with the Jewish audience. Saul was from the Tribe of Benjamin and was named after King Saul, the first king of Israel who lived from 1079–1010 BC. According to the early Christian scholar, Origen (256 AD),

> ...it appears to us that Paul also used two names, and while he was ministering to his own people he was called Saul because it seemed more colloquial to his native country, but he was called Paul when composing

laws and precepts for the Greeks and Gentiles. For the Scripture that says, 'Saul, who was also called Paul,' shows very plainly that he is not being designated Paul there for the first time, but rather this had been an old designation.

Acts 13:9 states, "Then Saul, who is also called Paul" confirms that he used both names. The name Saul is mentioned after the conversion on the Road to Damascus in Acts 11:25, Acts 12:25, 13:1–2, 13:7, 13:9, 13:21, 22:7, 22:13, and 26:14. The use of the name Paul with the Romans and Saul with the Jewish community was a way to relate to the audience in a more meaningful way. Paul probably had three Roman names and one Jewish name for a total of four names. The Roman naming convention during the first century used a praenomen, nomen, and cognomen, also known as a tria nomina. God provides what is needed to complete the work He has called us to do.

No Return to the Law

It is believed that Luke, one of Jesus' close disciples and traveling companion of Saul after his conversion, wrote the book of Acts used with the previous two pericopes analyzed for this study. Luke was probably written in Rome between 70 and 90 AD. This third pericope was written by Paul sometime between 49 and 58 AD. It was a letter to the churches in Galatia. The relationship Paul had with the Galatians was very close. According to Swindoll (n.d.), the letter from Paul to the Galatians shows Paul using strong language with people that he cared for deeply. This is not the same tone of voice one would use with strangers or acquaintances. This letter "exhibits Paul at his angriest" (Swindoll, n.d.).

No Return to the Law (Galatians 2: 11–21) was the third pericope studied using socio-rhetorical criticism. Tenney (1993) called the letter to the Galatians "The Charter of Christian Liberty." In this letter, Paul is writing to the churches of Galatia to correct them because they steered away from the truth as a result of false teachings. Paul did not want his loved ones to be deceived. Swindoll (n.d.) explained that the Galatian churches "had fallen into error." Specifically, they were divided between Jews and Gentiles and this letter was calling them to unity as Christ-followers.

Martin Luther, the German theologian and religious reformer, wrote a commentary on the book of Galatians and is known for saying this book

is his favorite of all books in the Bible. Luther (1535) explained that after Paul left the churches in Galatia, Jewish-Christian fanatics began to distort Paul's message of freedom by faith in Christ. The false teachers claimed they were able to perform miracles and were descendants of Abraham, trained by the apostles. While their credentials seemed worthwhile, their message was opposing Paul's message of the Gospel and causing conflict in the church. As Christians in the twenty-first century search for life satisfaction, success, and calling, it is important to remember that such things in life should align with scripture. Being in the world, but not of the world is a popular saying meaning Christians should live among non-believers, yet have a firm Biblical worldview foundation to discern right from wrong.

Successful people may not always be satisfied. It truly depends on how success is defined. If success is defined by the money earned, job title, or square feet and view of one's office, they may not be satisfied with their life long term. Guillén (2020) revisited Maslow's Hierarchy of Needs which originated with his work in 1943 and continued in 1954. The original theory is a great place to start to understand what motivates a person to feel satisfied or even successful. At the bottom of the hierarchy are basic needs such as food, water, safety, and shelter. Guillén (2020) wrote that most people understand these basic needs. However, the higher-level needs are essential for discussion in this chapter on life satisfaction, success, and calling. If the lower-level needs are not successfully met, the person may not be ready for higher-level hierarchy needs. However, as the basic needs are met, the person moves up the hierarchy to psychological and safety needs, then self-fulfillment needs, and ultimately spiritual needs. Guillén (2020) explained that psychological and safety needs include needs for power, existence, achievement, and competency. The self-fulfillment needs include social, esteem, affiliation, relatedness, self-actualization, self-esteem, growth, and autonomy. The aspect of spirituality as a human need is one many scholars are attending to with the expansion of Maslow's hierarchy by one more level. Spirituality, as noted by Guillén (2020), is necessary for a humanistic approach to human motivation and human behavior. This is why a belief that money or status will make a person feel successful dies out when those accomplishments have been met and the person then seeks meaning in their work or purpose in their life. However, if success aligns with a divine calling "rooted in divine relationship to God through lived experiences," it makes sense that success may resemble more heavenly treasures and less earthly wealth

(Hirschi et al., 2018, p. 4). As a reminder, the definition of success for this is a "lived sense of fulfillment through one's work or labor that he or she perceives to be assigned by God and used to serve one's greater community" (p. 40).

From the point of view of "success," the letter to the church in Galatia is a tough-love letter. It is one where Paul had successfully won the people over at one point in time and now that they faltered he was returning to them, albeit in writing, to say he loves them so much that he wants them to know the truth and guard themselves against false prophets. The relationship between Paul and the people in Galatia was such a close and strong bond that he had the freedom to speak to them in such a way. To this matter, Paul's letter is designed to "serve one's greater community" and redirect them to the "love of God" (Veith, Jr., 2002, p. 40).

The idea of success being "a lived sense of fulfillment through one's work or labor… perceived to be assigned by God… to serve one's greater community…" applies to this study (Veith, Jr., 2002, p. 40). Specifically, Paul wrote, "For I through the law died to the law that I might live to God" (Galatians 2:19). When examining success from the eternal perspective, the focus turns to God and not worldly possessions or status. In this mindset, the ultimate definition of success is to live with Christ in Heaven for eternity. Paul continues to say,

> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. (v. 20)

In short, the letter to the churches in Galatia is Paul's way of claiming success in two ways. One is that he has a successful relationship with the Galatians. They trust him. They love and respect him. They believe that he has taught them the truth about Jesus Christ. The second aspect of success for Paul in this letter is that he is successful because he knows that he will be with Jesus in Heaven and that he is a vessel for Christ as his work on earth is to share the Good News to as many people as possible. Despite the trials and tribulations that Paul faced in his life as a Christ-follower, he claims success because he knows His identity is rooted in Christ Jesus. As a Christian in the twenty-first century, the definition of success may need to be redefined to align with Paul's definition of success. Instead of defining success by the money earned, job title, or square feet

and view of one's office, define success in terms of (a) trust, love, and respect on earth, with (b) eternal victory as the ultimate accomplishment.

Christ Is Preached

Philippians 1:12–26 and Philippians 3:1–11 provide the fourth and fifth pericopes for this study using socio-rhetorical criticism. As shown below in the definition of life satisfaction used for this study, life satisfaction measures success and is a "state of contentment or discontentment."

> Life satisfaction is a person's overall evaluation of the collective experience of his or her life as a whole. Life satisfaction and happiness are different. Whereas happiness is a feeling and state of pleasure, life satisfaction is a state of contentment or discontentment. Life satisfaction involves how an individual measures his or her success, or the worth of the things he or she has done in life. (Owen, 2020, p. 2)

Earlier Paul was discontent with the actions in Galatia and spoke out against it; correcting their beliefs and behaviors. As a reminder, the letter to the churches in Galatia was written by Paul sometime between 49 and 58 AD. The letter to the Philippians was written around 62 AD while Paul was in a Roman Prison. By this time, Paul was nearing the end of his life. It was probably sometime between 67 and 68 AD when Paul was beheaded by the Romans. During this time in Rome, Emperor Nero was on a similar crusade as Saul before his encounter with Jesus on the road to Damascus. Nero was determined to eradicate Christians by any means possible. In Paul's case, he was beheaded. Paul is satisfied with his life at this point. He is in prison, in chains, and has likely been tortured or beaten to some extent as Nero was known for harsh and cruel punishment. Yet, Paul is considered successful and he is satisfied. Paul writes,

> But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. (Philippians 1: 12–14)

Paul is not defeated. He is not speaking from an "oh poor me" mindset. Instead, he is lifting others up and is positive about his work and the plan for his life. He acknowledges that things have happened to him, namely prison and punishment; however, he saw the good that is coming from his situation. Because Paul was being persecuted for his belief in and proclamation of Jesus Christ other people were hearing the Gospel and accepting Christ as their Lord and Savior. Paul is content that he is doing good work and saving the souls of many; whereas he is keeping Jesus as his focal point. In other words, it is all about God and not about Paul. This measurement of success has eternal value.

Paul, knowing his identity is rooted in Christ, says, "I am appointed for the defense of the Gospel" (v. 17). Paul was most concerned with preaching and proclaiming victory in Jesus. Although he was bound by chains, he shared the Gospel message with the guards and anyone that would listen. In verse 18 Paul says, "What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice." Paul spent much of his ministry correcting wrongs. The truth was being manipulated by many. Some were following Paul's journey and teaching out of jealousy or resentment of Paul's calling. Instead of teaching in love, they were teaching with a hypocritical pretense. Paul did not lose hope. He did not give up. Instead, he continued to share the Gospel out of truth and love, and he saw the victory in Jesus for those that taught the Gospel in pretense. Either way, it was a win for Christ.

Paul encouraged all believers to live boldly for Christ in 1 Philippians 19–26. He knew that he would be delivered from the persecution and that he had nothing to be ashamed of. He earnestly wanted to preach with boldness and magnify Christ with his body "whether by life or by death" (v. 20). As a pillar of his success and life satisfaction, Paul declared, "For to me, to live is Christ and to die is gain" (v. 22).

In the twenty-first century, living on mission, or living with a calling that aligns with the Bible, may not be easy. There may be trials and tribulations. There may be persecution. People may fear that if they stand up for what they believe is right, they may lose their job, get passed over for a promotion, be made fun of or harassed, or worse. Paul experienced hardships in his life too. His words of wisdom found in Philippians 1:12–26 can encourage a Christ-follower in modern times to persevere and stay focused on eternal success rather than earthly reward.

All for Christ

In the final pericope of this study (Philippians 3:1–11), Paul reaffirms his vision for the church. He wants them to have unity and stand strong for Jesus Christ. He reminds them to have humility and love for all people. He warns them of internal and external strife or conflict and calls out dogs, evil workers, and mutilation (v. 2). He was concerned with the division and incivility occurring as false teachers or troublemakers were trying to tear apart the church from the outside and disagreeing members were wreaking havoc from the inside.

Paul's mindset or attitude as shown in Philippians 3:7–11 indicate his affirming that life has been hard from worldly standards. At this point, he has been persecuted, punished, and put in prison. He had lost his worldly possessions and his pre-Damascus Road status. Paul surrendered everything to honor and obey God. Paul declares that he is successful and satisfied with his life's calling. The spiritual benefits that he gained by following Christ are far more valuable than any worldly possession. Christians in the twenty-first century may find that they leave the work they did before their divine calling. That work may have offered more money, more fame, or more status. Instead, they seek the work God has called them to do and redefine success and satisfaction along the way.

Conclusion

Paul's calling, success, and life satisfaction are seen clearly through these five pericopes as he found his identity in Christ, surrendered and obeyed God, and picked up his own cross and followed Him. Jesus spoke to his disciples saying,

> If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? (Matthew 16:24–26)

Paul was probably around 30–35 years old when he answered the call from Jesus on the road to Damascus. He wholeheartedly and immediately answered with a resounding affirmation of following the one and only true God. Paul's mission of sharing the Gospel lasted about 30 years on earth. However, his calling and obedience to the mission of sharing

the Good News had a huge impact on souls around the world. It is estimated that around 200 AD, there were 218,000 (0.08% of the world population) Christians. By 250 AD, there were 1.17 M (0.45%) Christians, and in 2021 there were 2.38B (31.1%) Christians (Fulmer, 2021; Jenkins, 2017; Kidd, 2017).

There is no age too old or too young to answer the call. Manny Pacquiao, Filipino Senator and world-champion boxer, is an example of a person that turned his life around for Christ. He continued in his former vocation after his divine transformation but shared his love for and gave credit to Jesus Christ in more public ways, plus began living a more holy lifestyle.

Khari Willis played football for three seasons with the Indianapolis Colts. He tweeted on June 15, 2022 that he was hanging up his cleats for the ministry saying,

> I endeavor to devote the remainder of my life to the further advancement of the Gospel of Jesus Christ. I thank all of my family, friends, and those who have supported me on this journey thus far and I look forward to your continued support through the next phase of my life. I am both humbled and excited to pursue the holy call that God has for my life which brings me much joy and purpose. Thank you all for your support over the years. God bless.

Throughout the world, people are answering the calling for their life to have true meaning and purpose. Some are staying in their current job and others are leaving. This decision is hard and one that requires much prayer. This chapter has shown how the life of Paul had a radical transformation that closed his eyes to the darkness (evil) and opened his eyes to the light of the world (Jesus). His lived experiences can offer encouragement and offer practical advice for the twenty-first-century calling for divinely defined success and life satisfaction.

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Personality, Gender, Human and Divine Will, and Cessation of Calling

Samson: "They Did Evil in the Eyes of the Lord": The Powerlessness of an Ineffective Follower

Nestor L. Colls-Senaha

THE POWERLESSNESS OF AN INEFFECTIVE FOLLOWER

This qualitative study incorporated a hermeneutic phenomenological approach (Moustakas, 1994) which explored what type of follower Samson was compared to Kelley's (2008) followership typologies. The significance of this study illuminates ethical blind spots, despite Samson's calling from God, that still impact individuals and present-day institutions. Furthermore, it identifies character traits required to be an exemplary follower (Chaleff, 2009; Kelley, 2008).

Samson was called to be a Nazarite for life—from before birth until his death. Although set apart for life to do God's work of deliverance on behalf of Israel, Samson had recognizable faults, as detailed

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185

in Judges Chapters 14–16 (NIV Archaeological Study Bible, 2007). Samson's ethical shortcomings and ultimate redemption lessons can be an opportunity to incorporate the Bible to illuminate or avoid ethical blind spots impacting individuals and present-day institutions. According to Gregory and Cavanagh (2011), a blind spot occurs "when something blocks light from reaching the photoreceptor" (p. 9618). For example, people tend to make poorer decisions when they act in secrecy and isolation, thus, creating blind spots (Crisp, 2019). Similarly, when we do what is right in our own eyes (Judges 17:6 & 21:25, NIV), we tend to neglect morals in pursuit of our interests and desires. Bazerman and Tenbrunsel (2011) defined this gap as the space between intended behavior and actual behavior. This gap was Samsons' failure to learn from his experiences and commit the same mistakes (Zakovitch, 2003).

Kelley (1998) developed a followership model by examining behaviors that led to effective or ineffective followers. Kelley (1998) concluded that two dimensions are the primary characteristics of followership. The first dimension, independent thinking, "measures[s] the degree a follower exercised independent, critical thinking" (Kelley, 1998, p. 143). These followers accepted responsibility, took the initiative, and provided leaders with honest recommendations or advice. Conversely, "dependent, uncritical thinking" was exhibited by followers who accepted what the leaders said without question and only did what they were told (Bjugstad et al., 2006, p. 308). One could use the second dimension to determine whether the follower was active or passive. Active and passive followers were different in their ability or inability to engage in organizational activities. For example, active followers would assist leaders in decision-making, while passive followers would wait for their leaders to decide (Tsai & Yung, 2013). Unfortunately, most of the writings about Samson are synonymous with Kelley's (1998) second dimension, "dependent, uncritical thinking" (p. 143). Consequently, Samson was passive and refused to engage in organizational activities although he was set apart for a special service to God from birth (Judges 13:5, NIV). He ignored listening and made poorer decisions by acting in secrecy and isolation, thus, creating blind spots to pursue his own desires (Crisp, 2019).

Kelly (1998, 1992) identified five different types of followership styles: "(a) yes-people or sometimes referred to as conformists, (b) pragmatist or sometimes called survivors can switch between followership styles depending on the situation, (c) alienated is a follower who can think very well, but is somewhat stuck in their ways, (d) sheep, also known

as, passive person who does not engage their brain enough and shows minimal initiative nor responsibility, and (e) exemplary or star follower is both a critical, independent thinker and active in behavior" (Riggio et al., 2008, pp. 7–8). Therefore, the remainder of the chapter are in three sections; (1) background, (2) different behaviors and actions exhibited by Samson that reflect each of Kelley's followership styles, and (3) the praxis of effective and ineffective followership.

Background

The Book of Judges tells the story of a biblical Hercules (Roth, n.d.) named Samson (Chapters 13–16, NIV). God chose Samson to be a Nazarite, dedicated from birth, and the last of Israel's judges (Judges, 13:4–5, NIV). The Nazirite (from the Hebrew word Nazir, meaning "dedicated one") vow was made first by his mother and then by Samson himself (Trigilio & Brghenti, 2006). The vow of a Nazarite involved three things: (1) abstinence from wine and strong drink; (2) refraining from cutting the hair off the head during the whole period of the continuance of the vow, and (3) the avoidance of contact with the dead (Numbers 6:2–21, NASB). Samson was set apart for unique service to God (Judges 13:5, NIV). Samson ignored his Nazirite vow of godly devotion and relied upon his strength and abilities rather than upon God's. Although God empowered him with supernatural strength to begin the deliverance of the people of Israel from the Philistines (Judges 13:5), it was his weakness for the Philistine women that was his demise (Judges 14:1–3, 16:1–22, NIV). His passion for women was more important than God's expressed will (Deuteronomy 7:3, NIV). Consequently, the story of Samson is both spectacular and tragic. When Samson followed God's leadership, he accomplished supernatural feats with physical prowess and strength (Roskoski, 2016). However, he suffered a humiliating defeat, destruction, and ultimately death (Judges 16).

Samson's Followership Styles

The Bible is replete with Samson's followership styles demonstrated by his various encounters with women, battles, and God (Judges 14–16, NIV). Langley et al. (2013) suggested individuals or organizations can be analyzed over successive time periods. Although Samson was called by God to follow a stringent purity code, and repeatedly violated his

vow. For example, Samson married a Philistine woman, ate what was unclean, touched a carcass, drank strong wine, slept with a prostitute, again betrayed by another Philistine woman, and finally cut his hair (Rawson, 2020). Langley et al. (2013) posited experiences could be observed to understand better specific actions and how those past actions impact current events. Langley et al. (2013) surmised each event could be studied and analyzed into smaller units. Subsequently, leaders that captured these organizational processes over time could place them into practice or correct them in a timely manner (Langley et al., 2013, p. 5). According to Langley et al. (2013), those leaders had a better understanding and theoretical interpretation that worked in different situations and transferred this knowledge into actionable processes.

Woman at Timnah

Samson pursued a Philistine woman in Timnah even though he understood intermarriage was not permitted in Israel (Deuteronomy 17:1–3, NIV). He returned home to his parents and told them to "get her for me as a wife" (Judges 14:1–2, NIV). Samson's parents objected, but he justified his behavior by explaining that marrying a Philistine woman would allow him to infiltrate and fight the Philistines, who were the oppressors of Israel (Judges 14:4, NIV). His behavior and actions were synonymous with Kelley's "yes-people," which typically behave by prevailing standards or customs (Kelley, 1998, 1992). In those days, there was no king, and each tribe was driving out their enemies (Zakovitch, 2003). Samson was divinely separated and imbued by God, but they succumbed to Israel's temptation and moral depravity, which precipitated another 40-year cycle of oppression by the Philistines (Judge 13:1, NIV). Each followed a general pattern or custom, reflecting "dependent, uncritical thinking" (Kelley, 1998, p. 142). First, they followed God, then they would turn to idols and be enslaved, and God would raise a judge to save them, which is synonymous with the verse in Judges 17:6 and 21:25, NIV. "Every man did that which was right in his own eyes." Andert et al. (2011) suggested leadership was an alternating role. Andert et al. (2011) recommended the definition of leadership should include multiple people focused on a common goal instead of one individual and mitigate the consequences of a poor leader or follower. Also, Andert et al. (2011) surmised alternating leadership occurred at all levels of organizations

with or without the explicit knowledge of senior management. Consequently, Andert et al. (2011) suggested alternating leadership challenged the traditional understanding of autocratic and hierarchical leadership. Lastly, Andert et al. (2011) concluded the "leader/follower dual function existed within each" (p. 53). followership and leadership created a synergy that allowed for a high functioning interpersonal and intrapersonal skill sets (Tsai & Yung, 2013).

The Lion

Gordan et al. (2014) identified five positive leadership behaviors to develop trust; "(a) fair, (b) employee growth, (c) ethical, (d) culture, and, (e) work-life balance" (p. 50). Samson and his parents traveled to Timnah to meet his future bride. Samson knowingly disobeyed his parents and God by marrying a Philistine woman (Deuteronomy, 7:3–4; Judges, 14:3, NIV). Samson was not a wise man, and he did not consider the results of his actions. He only cared about the moment and not his parents, the future of Israel, or his relationship with God (Smith, 2005). Therefore, he did what looked good to him now (Judges 14:3, NIV). While Samson approached the vineyards, a lion came roaring toward him from the road (Judges 14:5, NIV). He had nothing to defend himself from the lion, and at that time, the "Spirit of the Lord rushed" on Samson, and he tore the lion apart with his bare hands (Judges 14:6, NIV). According to Kelley (1998, 1992), pragmatists or sometimes called survivors, can switch between followership styles depending on the situation.

In contrast, several days later, Samson returned to Timnah to marry and came across the carcass of the lion he killed. He saw a swarm of bees and some honey and scooped it out with his hands and ate. When he rejoined his parents, he gave them some honey to eat but did not tell them it was from a dead animal (Judges, 14:9–10, NIV). Samson was actively involved but passive on independent thinking and taking of initiatives (Kelley, 1992). He would become anxious when left to make or live with a choice and escape the uncomfortable feeling that comes with the responsibility of being an effective follower (Ntiamoah, 2018). Despite Samson's disobedience, the Spirit of God would come on him, time after time, enabling him to accomplish incredible feats of strength. Gordan et al. (2014) developed a structural model that identified and reinforced specific leadership behaviors from the followers' perspective. First, Gordan et al. (2014) posited leaders and organizations that treated

employees fairly achieved greater success and created a competitive advantage through people and processes (p. 51). Second, Gordan et al. (2014) concluded employee growth and development was another example of positive behaviors engendered by leaders. According to Gordan et al. (2014), employee growth developed their followers and equipped them with the knowledge and skills to be more effective (p. 51). Third, ethical behavior was the most significant and had the most impact on the followers' trust in leaders (Gordan et al., 2014, p. 52). Fourth, Gordan et al. (2014) surmised leaders that influenced organizational culture was the next most important behavior. This implied follower involvement and developed personal relationships. Lastly, Gordan et al. (2014) suggested leaders were key factors in establishing a work-life balance and those that did increased trust among followers. Samson demonstrated both by disobeying his parents and deceiving them in eating honey from a dead animal which is forbidden (Judges, 14:9–10, NIV). Consequently, Gordan et al. (2014) identified two negative behaviors: "(a) hostile and (b) ineffective environments" (p. 50). Gordan et al. (2014) concluded both behaviors had negative effects on developing trust between leaders and followers.

Prostitute of Gaza

In the Book of Judges, Chapter 16 opens with Samson meeting and staying with a prostitute from Gaza. It would be speculative to say why he decided to engage with a prostitute. However, his pattern of behaviors suggests the prostitute was an attractive woman, and Samson followed the desires of his flesh. Kelley (1998, 1992) would refer to this type of behavior as an "alienated" follower. This individual might confront a leader, or the Philistines, about their oppression but be likely to remain stuck in his ways (Kelley, 1998). However, it is safe to say Samson's previous martial victories made him a wanted man, and word spread quickly of his presence, and several Philistines awaited his departure (Nix & Pickett, 2017). There is no record of any arrests or words exchanged between Samson and these men at the gate. Scripture states Samson left at the middle of the night, and "took hold of the doors of the city gate, together with the two posts, and tore them loose, bar and all. He lifted them to his shoulders and carried them to the top of the hill that faces Hebron" (Judges 16:3, NIV). Unfortunately, he remained stuck in his ways by demonstrating his rash impulsivity based on

lustful sight and exposed sexual vulnerability (Boda, 2012; Butler-Kibler, 2010; Judges 16:1, NIV). He rejected his true calling by failing to be the unifying force that led the people of Israel from captivity which is evident by the portrayal of cynicism and skepticism (Roskoski, 2016). He did not act as the head of an army or tribe but alienated from his countryman, who was willing to hand him over to the Philistines (Judges, 15:6, NIV). Carsten and Bligh (2008) posited leaders needed to "involve followers in the process of vision creation, dissemination, and implementation" (Riggio et al., 2008, p. 277). According to Carsten and Bligh (2008), followers were just as important as leaders because they could effectively create and implement the organization's vision (Riggio et al., 2008). Also, Carsten and Bligh (2008) surmised organizations that developed an effective, collaborative vision positively influenced the follower's behaviors toward the leader and organization (p. 279). For example, leaders who articulated a vision increased the follower's trust, performance, and unification (Riggio et al., 2008). Conversely, Carsten and Bligh (2008) suggested leaders who espoused a misaligned vision decreased the follower's ownership and supported to implement the vision, to name a few (Riggio et al., 2008). Lastly, Carsten and Bligh (2008) concluded: "both leaders and followers" were required for a "vision to be created, accepted, disseminated and implemented" for an organization to be successful (p. 289).

Delilah

Samson's third encounter with a Philistine woman was Delilah which resulted in his downfall (Judges, 16:4–20, NIV). The narrator recorded that Samson loved Delilah, yet her commitment was to the Philistines and the money she would get to learn the secret of his strength (Judges, 16:5, NIV). While she berated Samson for not loving her (Judges 16:15, NIV), as did the woman he had married earlier (Judges 14:16, NIV), there was no love returned. The commitment from each of these women was to their own country and for their pleasure or safety (Smith, 2005). Desperate to stop Samson, five Philistine leaders decided to employ Delilah to discover how to render him powerless (Judges 16:4–5, NIV). Samson's lust and weakness for women, coupled with her persistence, paid off. To better understand what Samson faced with Delilah, the Hebrew translation of her name is "amorous and languishing." According to Merriam-Webster, the word "amorous" means "inclined or disposed

to love, especially sexual," and "languishing" means "to become weak or feeble" (Hacker, 2011). Subsequently, Delilah revealed Samson's degraded moral state. Both his sexual appetite and distorted view of love drove him further into compromise (Crisp, 2019). Samson was not a wise man and failed to take responsibility for his actions. He did not consider the results of his actions (Kelley, 1998). Samson did not engage his brain enough and showed minimal initiative or responsibility. Kellerman (2007) suggested followers, such as Samson, complied to avoid putting anything at risk and generally going along to get along. This explanation echoed Kelley's (1998) perception of Samson's followership as a passive "sheep."

Consequently, Delilah three times begged to know the secret of Samson's strength. Finally, after Delilah nagged persistently, he confessed: "A razor has never come to my head; for I have been a Nazirite to God from my mother's womb. If my head were shaved, then my strength would leave me, and I would become as weak as any other man" (Judges 16:17, NIV). Delilah took advantage of this new information, lulled Samson to sleep, had his head shaved, subdued him, and reported it to the Philistines (Judges 16:18, NIV). He immediately weakened, and the power of God left him (Judges 16:20, NIV). The Philistines seized Samson, gouged out his eyes, bound him with bronze shackles, and set him to grinding in prison (Judges 16:21, NIV). According to Tsai and Yung (2013), effective followers integrated themselves into the organization's fabric, and their input was vital to the decision-making process. Samson was a loner by choice, engaged in battles by himself instead of rallying the people of Israel, lacked the spirit of cooperation, and sought personal vengeance instead of his countrymen's freedom from a foe of 40 years. Samson was not active in carrying out his responsibilities resulting in a disengaged, disgruntled, and inability to fulfill his calling. Samson's battles were his own and revolved around romantic entanglements (Zakovitch, 2003).

Captivity

Samson had experienced multiple life events and was ready to transform from an ineffective to an effective follower (Chaleff, 2009). Samson finally matured into what Kelley (1992, p. 124) described as an "exemplary" follower, and his attitude and behavior matured and transformed (Chaleff, 2009). Samson's death ended up being his most significant victory against the Philistines. They brought Samson down to Gaza and

bound him to two pillars in their temple to display amusement. The Philistines brought him out before a great crowd of rulers and thousands of people gathered in the temple to celebrate his capture. Samson's hair began to grow back, and as he leaned against the pillars of the temple, Samson prayed to God, asking for his strength to return to him one more time (Judges 16:28, NIV). God responded by sending Samson a final burst of strength, and Samson pushed against the pillars and brought the entire temple down, killing himself and all those in the temple with him. The text concluded, "Those he killed at his death were more than those he had killed during his life" (Judges 16:30). Carsten and Bligh (2008) posited leaders needed to "involve followers in the process of vision creation, dissemination, and implementation" (Riggio et al., 2008, p. 277). According to Carsten and Bligh (2008), followers were just as important as leaders because they could effectively create and implement the organization's vision (Riggio et al., 2008). Also, Carsten and Bligh (2008) surmised organizations that developed an effective, collaborative vision positively influenced the follower's behaviors toward the leader and organization (p. 279). For example, leaders who articulated a vision increased the follower's trust, performance, and unification (Riggio et al., 2008). Conversely, Carsten and Bligh (2008) suggested leaders who espoused a misaligned vision decreased the follower's ownership and supported to implement the vision, to name a few (Riggio et al., 2008). Lastly, Carsten and Bligh (2008) concluded: "both leaders and followers" were required for a "vision to be created, accepted, disseminated and implemented" for an organization to be successful (p. 289).

Samson's lessons can help illuminate or avoid ethical blind spots impacting individuals and present-day institutions. There is value in seeking the views and insights of followers to understand the culture and dynamics within an organization. Practitioners, scholars, and organizations alike can no longer ignore recognizing the various types of followers because they make up almost 80% of an organization (Oyetunji, 2012). Being a situational follower is multi-faceted that requires a leading or subservient role according to what is best for the organization (Colls-Senaha, 2018). Subsequently, effective followers are part of the change in an organization to "create and sustain a culture of accountability and commitment" (Riggio et al., 2008, p. 110). The role of followers is multi-faceted, and followers do not just have one type of role; instead, they have many (Danielson, 2013). Also, studying effective followership helps support the leadership process by developing effective leaders

(Cartsen et al., 2010). Consequently, there must be a paradigm shift in followership that requires a concerted effort for organizations to achieve this cultural change. People at all levels must focus on changing culture through embedding a pro-followership mentality by utilizing every system and process to harness the power of followership (Colls-Senaha, 2018). Followers do not serve the leader; instead, they serve a common purpose (Riggio et al., 2008).

Reflective Questions

1. Identify additional personal character traits which made Samson an ineffective follower?
2. Can a follower indeed be effective in a role-based organization?
3. How could organizations incorporate effective followership in their training and development programs?
4. Which aspects of the five followership topologies can improve either a secular or Christian organization?
5. Describe the commonalities of followership and leadership to improve the understanding of follower traits and their impact on organizational performance?

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Cessation of a Calling and Generational Callings

R. Lewis Steinhoff

Cessation of a Calling and Generational Callings

A study of callings that cease or are passed to the next generation needs to be examined with the understanding that there are three sources of a calling: external summons, destiny, and perfect fit (Duffy et al., 2013). These sources apply to callings that cease or are generational. For this study, the external type of calling is explored because those types are divine/transcendental in nature (Duffy et al., 2013) and this becomes evident in the story of King David's call to lead the nation of Israel and then to transfer power to the son God called to be the next King; Solomon. The first thing to consider is who these two Kings were.

King David was the son of Jesse (Ruth 4:22). He was a shepherd (1 Samuel 17:34) and he killed a lion and a bear (1 Samuel 17: 35, 36). He also was the killer of the giant Goliath (1 Samuel 17:49–51). He

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was called by God and anointed by Samuel to be king (1 Samuel 16:13) and even more importantly was part of the line of Judah that would ultimately lead to the "righteous Branch," i.e., the Messiah (Jeremiah 23:5, 6). David, however, was not blameless. At a moment when he should have been with his soldiers in battle, he was at home and idle. That idleness was an open door to temptation leading to an adulterous relationship with Bathsheba (2 Samuel 11:4) which resulted in a pregnancy. After an unsuccessful attempt to hide the adulterous affair, David murdered Uriah the Hittite, who was Bathsheba's husband, by having him placed on the front line of the battle (2 Samuel 11:15–17). Nathan, the prophet, revealed David's sin and then David repented (2 Samuel 12:13). The child born of the adulterous affair died shortly after birth (2 Samuel 12:18). Uriah's blood and the baby's blood were just some of the blood on David's hands. As part of God's punishment of David, several of his children also die. There is rape/incest of his daughter Tamar by his oldest son, Amnon (2 Samuel 13:14) who was then killed by David's third son, Absalom, out of revenge for raping his sister (2 Samuel 13:28, 29, 33). Absalom, while leading a rebellion against David, is killed by Joab (1 Chronicles 3:1, 2). David's eleventh son, the fifth son born in Jerusalem, who was born of Bathsheba, was Solomon (2 Samuel 12:24).

King Solomon was called by God and anointed by Zadok the priest and Nathan the prophet (1 Kings 1:39) to be king over the united nation of Israel (1 Kings 1:30). He was the second and last king to do so. He was more humble than his father and at first reluctant or nervous about taking over as king (1 Kings 3:7). He was keenly aware that not only had the position of king fallen to him but also the task of building the temple (1 Kings 6). He asked for wisdom (1 Kings 3:9) and was not only granted that wisdom but also wealth and power (1 Kings 3:11). There was peace during his reign, unlike during his father's reign. Like his father, he had a lust for women; in fact, he had 700 wives and 300 concubines (1 Kings 11:3). These wives worshiped other gods and were most likely responsible for Solomon questioning life in general (Ecclesiastes) and ultimately moving away from God. He did build the temple and served forty years as his father did (1 Kings 11:42).

This study begins with a review of God's will. As will be shown, God has a perfect will and a permissive will and often a leader might find his or her personal will does not match God's perfect will. This study examines Biblical texts pertaining to God's perfect will and His permissive will and the resulting calls on King David and King Solomon. It will be shown

that the two men handled their callings differently and that the success of their calling was tied to how faithful they were to staying in God's will. This study will examine two American families; one political (the Bush family) and one religious (the Graham family). These two families exhibit generational callings that also fit in the sense of duty category. At the end of this study, we will examine present-day applications.

God's Will

A good place to start a conversation about whether callings end and/or whether they are generational is to first look at God's will. A conversation that Christians often have with one another relates to what is included in God's plan given God is sovereign and in control. However, there are many examples in the Bible of what God's plan was but then something disrupts that plan. God has a perfect plan and a permissive plan.

One great example of God's perfect will, or His plan, is that of the line of Judah. God made it clear that the Messiah would come through the line of Judah (Gen 49:10). The people wanted a king, God did not. When the people insisted, God led the prophet Samuel to Saul who he then anointed king (1 Samuel 10:1). When Saul failed, God chose David and then to maintain His perfect will (line of Judah), he established the royal line of David which was within the line of Judah. However, we see that in that line, there was a Canaanite harlot (Rahab in Jericho) who protected the spies, one Moabite widow (Ruth) who turned from her past to follow the true God and married Boaz, another who sinned by pretending to be a prostitute and committed incest (Tamar, daughter-in-law of Judah), and one that was a Hittite woman and was a victim of sexual lust or even rape by King David (Bathsheba). All of that happened before Solomon. Therefore, it is important to know God's will before you march forward with what you believe might be a calling. God's will can be divided as His perfect will and His permissive will where the latter takes what an individual gives Him through their free will and bends back. In both examples above we see where God's perfect will was ultimately achieved, but there seems to have been periods of permissive will first to ultimately achieve the plan. So, yes, He is sovereign, but He lets things happen because of man's free will.

Examples of Disruptions in God's Callings

God's plan was that Nineveh would have an opportunity to turn from their sin and accept the Lord as their savior. He chose to use Jonah as His instrument to make this happen. Jonah hated Nineveh and tried to run from the Lord, but God stepped in to take care of this disruption by providing "a huge fish to swallow Jonah" (Jonah 1:17, NIV) and then "the Lord commanded the fish, and it vomited Jonah onto dry land" (Jonah 2:10, NIV). Jonah then obeys the Lord and travels three days journey to Nineveh and proclaims, "Forty more days and Nineveh will be overthrown" (Jonah 3:4, NIV). This is what God told him to do (e.g., God's perfect will) and the result was the city turned to the Lord (Jonah 3:5) and was saved from God's wrath (Jonah 3:10). These passages make God's omnipotence clear.

Callings, and disruptions to callings, can last generations and as shown in the Old and New Testaments, callings carry with them both blessings or promises and curses or punishment.

A Generational Perspective

A look at generational perspectives must include the good and the bad. Some callings to individuals or nations contain blessings or promises. Some, on the other hand, contain curses. We can see numerous examples of generational curses in the minor prophets, but there is almost always a Hope given.

Generational Callings Containing a Blessing or Promise

The following are a few examples of callings given to individuals or nations that span generations and include a blessing or promise.

> **To Noah:** "*And God said, This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth*" (Gen. 9:12–13, NIV).

> **To Abraham:** "*I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you*" (Genesis 17:7, NIV).

Regarding Joseph: "*His brothers then came and threw themselves down before him. 'We are your slaves,' they said. But Joseph said to them, 'Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives*'" (Genesis 50:18–20, NIV).

To Moses: "*God also said to Moses, 'Say to the Israelites, The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you. This is my name forever, the name you shall call me from generation to generation*'" (Ex. 3:15, NIV).

Also, to Moses: "*This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance*" (Exodus 12:14, NIV).

To Jehu: "*The Lord said to Jehu, 'Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation*'" (2 Kings 10:30, NIV).

As a result of Esther's actions: "*These days should be remembered and observed in every generation by every family, and in every province and in every city. And these days of Purim should never fail to be celebrated by the Jews—nor should the memory of these days die out among their descendants*" (Esther 9:28, NIV).

To Joel: "*Tell it to your children, and let your children tell it to their children, and their children to the next generation*" (Joel 1:3, NIV).

A few examples from Psalms and Proverbs: "*Posterity will serve him; future generations will be told about the Lord*" (Ps. 22:30, NIV).

"*Their tombs will remain their houses forever, their dwellings for endless generations, though they had named lands after themselves*" (Ps. 49:11, NIV).

"*We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done*" (Ps. 78:4, NIV).

"*Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight*" (Prov 3:5.6, NIV).

From Paul: "*Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be*

> *glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen*" (Eph. 3:20–21)

Generational Callings Containing a Curse

Likewise, there are several verses that focus on generational callings that contain curses. The following are some examples of these kinds of generational callings.

> The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation. (Numbers 14:18, NIV)

> You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments. (Exodus 20:5, 6, NIV)

As we will see, even though David had 19 sons, the one God selected to be king and to be the one who built the temple was Solomon: number 11. Before we do that however, the next section looks at the literature to see what it says about callings—either cessation of or carrying on from generation to generation—in the areas of inheritance, vocation, and attachment to God.

Literature on Callings

We will focus our research attention on three areas: War, vocation, and attachment to God.

Inherited War

Bruzzone (2021) explores inherited war through a look at the story of Eurypontid Spartan kings, Archidamus and Agis. He introduces us to Archidamus by noting he "worries that his generation might leave war to their children as a kind of inheritance. His son Agis then does inherit the war, more literally than any other figure. The consequences of this malign bequest become clear as Agis comes to violate the traditional value

system represented by his father" (Bruzzone, 2021, p. 284). Bruzzone (2021) explains how Archidamus possesses "a traditional "Spartan" character, apparent in his cautiousness, seeming piety, and dutiful leadership of the military" (p. 284). His son Agis, not so much. He tends to ignore religion and operate in a vicious and isolated way seemingly indifferent to things of importance to his father. The ignore religion aspect of this statement aligns with Solomon's departure from following the true God of his father, David. In fact, Solomon began to worship other gods.

Agis' existence in Thucydides, however, is one engaged in what Bruzzone (2021) describes as transgressive violence and impieties and adds, "to demonstrate what it means to have one's adult life dominated by a war the previous generation chose" (p. 303). This obviously is exactly opposite from Solomon and his father David. King David was the one involved in violent war while Solomon's reign was peaceful. So, in this story, we see how war can be passed down from one generation to the next especially when one's vocation is King—a royal lineage.

Vocation

Regarding vocation, Cremen (2019) states, "Vocation, as distinct from career, is not something one chooses but something to which one is called … and argues … that surrendering the ego or personal will into a relationship with the unconscious psyche allows one's calling to emerge" (p. 41). Though it may sound very Zen-like, it is also scriptural in that Christ states, "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me" (Luke 9:23, NIV). Cremen (2019) notes, "research shows how calling can arise through darkness, disruption and trouble, paralleling a process of initiation in traditional cultures" (p. 41). A good question to ask here is, was the job of King of Israel a vocation? It can be argued that David's reign began through darkness or disruption as the kingdom was divided and there was constant entanglement with the Philistines. Therefore, his calling became the vocation of King of Israel. God selected him and then he turned around and proved himself to the people through obedience to and dependence upon God by killing Goliath and faithfully serving King Saul.

Metcalfe (2013) states this about vocation, "Generally, the literature speaks loosely of sociology's 'vocation', meaning its defining purpose or mission, or it treats 'vocation' as a synonym for 'career', apparently oblivious to the distinctions upon which Weber based his argument"

(pp. 531–532). Thus, we see an equating of vocation with calling. He adds, citing the work of Buber (1958), "it is impossible to distinguish [the] call from [the] response; the call only exists as [a] response, as part of the mutual implication of dialogue" (Metcalfe, 2013, p. 532). This suggests that for a calling to be complete or consecrated, there needs to be acceptance of the calling. Both King David and King Solomon appear to have accepted their calling and recognized their attachment with God.

Attachment to God

Kent (2017), when discussing organizational commitment has noted that, "Research on organizational commitment suggests there is an association between American theists' emotional attachment to God and their emotional commitment to the workplace" (p. 485). He adds that, "A sense of divine calling has been shown to partially mediate this association but, beyond that, little is known" (Kent, 2017, p. 485). This is particularly important to Christian supervisors and corporate leaders who want to use Christian principles to lead and manage their employees who may not be Christian. Citing the work of Granqvist and Kirkpatrick (2013) and Dutton et al. (2010), Kent (2017) notes as attachment to God gains traction, it will need to demonstrate its relevance to secular matters and not simply spiritual ones. Citing the work of Dutton et al. (2010), Kent notes, "Outside the family and religious life, work is the next significant realm of interaction in which many Americans engage in relationship-building and identity construction" (Kent, 2017, p. 497). The same thought could be argued for Kings David and Solomon toward their nation. Their spiritual attachment to God directly informed their emotional attachment to their organization: Israel.

Transformation of a Calling

David's calling transforms over time from fearless warrior king to "lamp of Israel." As seen in 2 Samuel 21, Israel is once again at war with the Philistines and David is confronted with a giant of lesser stature than Goliath that he believes he can defeat. However, because he becomes exhausted during combat with the giant, he is rescued by a younger warrior named Abishai just in time before the giant inflicts the fatal blow. From that point forward, the people swear

> Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished. (2 Samuel 21:17c, NIV)

David being alive as an inspiration was more important than his physical strength or personal involvement in Israel's wars. Later Israel is challenged by three more giants, and each is subsequently defeated by valiant men one of which is David's brother.

This study has examined literature relating to callings that may be considered inherited, vocational, linked to attachment to God, and transformational. The next part of this study examines a modern-day perspective on sense of duty and callings by examining the Bush family and the Graham family.

Modern Day Examples of Calling or Perhaps Sense of Duty

The Bush Family

George W. Bush [aka Bush '43], before being elected President, wrote a book titled *A Charge to Keep: My Journey to the White House* (1999). The book chronicles his entry into politics and his years as Governor of Texas. It also covers the painful year of 1992 when his father, George H. W. Bush [aka Bush '41], lost a second term to Bill Clinton. Bush '41 felt he had not finished what he started. He wanted more time to realize the full extent of his goals for America. For twelve years—eight as President Reagan's Vice President and four as the President—many around the world observed the closeness of the Bush family. The Bush family included one President (Bush '41) and two Governors (Bush '43 of Texas and Jeb of Florida) all shared a sense of purpose and duty to the United States of America. Service was one of their mantras as was not bragging and being humble. The phrase "A Charge to Keep" was adopted as part of Bush '43's political career. Its origin comes from the hymn, "A Charge to Keep I Have" (Charles Wesley) which Bush '43 chose to have played at the church service on the morning of his Gubernatorial Inauguration Day.

Right after the September 11th terrorist attacks on the World Trade Center and the Pentagon, George W. Bush began to plan his response. He was not even one year into the job as President and suddenly this call to action was thrust upon him. As discussed earlier, it is debatable

whether God planned 911, but he used that event to galvanize the American people. The American people came together in unity like other times in history where it was necessary to put aside petty disagreements and come together with resolve and defeat the enemy.

As a result of this, more people flocked to church and sought God. The President boldly proclaimed God and depended on him for wisdom and direction as plans to retaliate against the Taliban formulated. The President also depended on others to feed him the latest intelligence and status of readiness of our troops and weapons. At this point in the planning, there was one country—Afghanistan—being targeted and many targets within that country where the Taliban were believed to be. In a State Department portal covering years 2001 through 2009 (*The Global War on Terrorism: The First 100 Days* [state.gov]), President W. Bush is cited as saying,

> The attack took place on American soil, but it was an attack on the heart and soul of the civilized world. And the world has come together to fight a new and different war, the first, and we hope the only one, of the 21st century. A war against all those who seek to export terror, and a war against those governments that support or shelter them. (President George W. Bush, 10/11/2001)

The rest of the information included in the portal document the successes of the War on Terrorism within the first hundred days including…

- Began to destroy al-Qaeda's grip on Afghanistan by driving the Taliban from power.
- Disrupted al-Qaeda's global operations and terrorist financing networks.
- Destroyed al-Qaeda terrorist training camps.
- Helped the innocent people of Afghanistan recover from the Taliban's reign of terror.
- Helped Afghans put aside long-standing differences to form a new interim government that represents all Afghans—including women.

Twenty years later the world can see that all of these were indeed accomplished and remain in place with perhaps the exception of the last bullet, and at the time of this writing the current President, Joe Biden,

has given the direction to bring home the troops. He has much support for this by the American people but also has a vocal opposition.

A decade before the War on Terrorism began, Iraq invaded Kuwait. The US response included first organizing an allied coalition then leading an attack that was known as Operation Desert Storm. Here is how History.com describes the short war …

> Iraqi president Saddam Hussein ordered the invasion and occupation of neighboring Kuwait in early August 1990. Alarmed by these actions, fellow Arab powers such as Saudi Arabia and Egypt called on the United States and other Western nations to intervene. Hussein defied United Nations Security Council demands to withdraw from Kuwait by mid-January 1991, and the Persian Gulf War began with a massive U.S.-led air offensive known as Operation Desert Storm. After 42 days of relentless attacks by the allied coalition in the air and on the ground, U.S. President George H. W. Bush declared a cease-fire on February 28; by that time, most Iraqi forces in Kuwait had either surrendered or fled. Though the Persian Gulf War was initially considered an unqualified success for the international coalition, simmering conflict in the troubled region led to a second Gulf War–known as the Iraq War–that began in 2003. (Onion et al., 2020)

President George H. W. Bush had successfully completed the mission he set out to do using the allied forces … push Iraq and Saddam Hussein out of Kuwait all the back to Bagdad. Within the year, as George W. Bush explains …

> Iraqi factions in several parts of the country mounted uprisings against Saddam, only to be crushed brutally by Saddam's ground forces and helicopter and then dumped into mass graves. Over the years, some critics have suggested that the United States should intervened to stop Saddam from suppressing the rebels, some of whom had been counting on American support. Dad's response has always been that he had no mandate from Congress or from international partners to intervene militarily. (Bush, 2014, p. 206)

If we look at these events separated by one decade, yet connected by one family, conclusions can be and have been drawn that we left the gate open to future attacks. President George W. Bush (Bush '43), working from intelligence received, believed that Saddam Hussein was in possession of weapons of mass destruction. The image conveyed to Americans

and the rest of the world was that the President wanted to expand the War on Terrorism to include Iraq and one of the goals would be to take out Saddam Hussein. Was this a "charge to keep"? Was Bush '43 trying to finish the job his father left unfinished? As was stated earlier, "Vocation, as distinct from career, is not something one chooses but something to which one is called … and … can arise through darkness, disruption and trouble" (Cremen, 2019, p. 41). The George H. W. Bush-led Persian Gulf War and the George W. Bush-led War on Terrorism seem to fit this idea that both Bush Presidents were called to their vocations and rose through periods of darkness. Were either calling dropped? That is a question that will probably not ever be answered but will rather be used as it is in this study for learning and perhaps deterrence research. Another question ties back to our earlier discussion of what exactly is God's will? Both Presidents were Christian and believed in the power of prayer. Most certainly both did seek God's direction before making these tough decisions. They were certainly lifted in prayer by a Nation and thus probably were at peace with their decisions.

The Graham Family

Stanley High (1956) states in the introduction of his book titled, *Billy Graham: The Personal Story of the Man, His Message, and His Mission*, "If, as is possible, the big story of mid-twentieth-century America turns out to be religion, then, on the human level, the big name in that story is likely to be Billy Graham" (p. 1). What insight Mr. High possessed in making this prediction. The interesting thing about this statement is that it happened so early in Billy Graham's evangelical career. It was just six years earlier—July 14, 1950—that Graham met with President Harry Truman. The Billy Graham Blog (Pastor to Presidents: Billy Graham and Harry S. Truman—The Billy Graham Library Blog, https://billygrahamlibrary.org/blog-pastor-to-presidents-billygraham-harrytruman/) describes the event like this:

> Billy talked extensively about the war in Korea, and upon realizing his allotted 20 minutes were quickly running out, he hurriedly asked the president about his faith background. Truman responded that he tried "to live by the Sermon on the Mount and the Golden Rule." Billy then explained

that faith in Christ was the key and asked if he could pray with the president. Truman agreed, saying it 'couldn't hurt,' and Billy spent five minutes in prayer with him before exiting the White House.

That single event initiated a relationship with every succeeding President through that of Bill Clinton; counting Truman, that is ten Presidents. He met George W. Bush prior to him becoming President, Barak Obama during his presidency but not in the White House, and Donald Trump at the evangelist's 95th birthday party in 2013. It has been documented that Presidents have literally gotten down on their knees when praying with Billy Graham which demonstrates submission to God. High (1956) notes "Billy Graham has probably preached, face to face, to more people than any spokesman for the faith in all Christian history: by the end of 1955, no less than 20,000,000" (p. 2). At that time, High (1956) estimates that 1,000,000 had made decisions for Christ. As most people know, one of his last public appearances occurred in 2001 to bring a message was just after 911. In that message, he stated, "*We come together today to affirm our conviction that God cares for us, whatever our ethnic, religious or political background may be. The Bible says that He is "the God of all comfort, who comforts us in all our troubles*"" (Billy Graham's 9/11 Message from the Washington National Cathedral, https://billygraham.org/story/a-day-to-remember-a-day-of-victory/). That covers about 60 years of preaching God's word! He died at the age of 99 on February 21, 2018.

Billy Graham's son, Franklin Graham, is President and Chief Executive Officer (CEO) of both the Billy Graham Evangelistic Association and the relief organization Samaritan's Purse. According to a CNN.com article (2017), Franklin Graham attended a Christian private high school in New England but dropped out and then finished up at a high school in North Carolina. The *New York Times* (1995) reported he later attended Le Tourneau College in Longview, TX, where he was expelled. These events paint a picture of rebellion. He had grown up in a Christian home yet appeared to stand for just the opposite. He would later receive an Associate of Science degree from Montreat College in 1974 followed by a Bachelor of Arts from Appalachian State University in 1978 (Zahn, 2001). Clearly not the same kind of early life his father had.

There seem to be two non-educational events that changed Franklin Graham's life. The first was a six-week mission trip to Asia in 1973 with a man named Bob Pierce who was the Founder of Samaritan's Purse. The

trip was pivotal for Graham as it was then that he determined to focus on world relief. One might stop here and ask, why was there a need to decide what to focus on? Was there an implied expectation on the part of the world that Franklin Graham, son of Billy Graham, would follow in his father's footsteps? That may have factored into the decision. As it turns out, after Bob Pierce died, Franklin Graham became President of Samaritan's Purse in 1979 (Wuthnow, 2009). The second event was a trip to Jerusalem in 1974 where he repented and experienced a new birth (Zahn, 2001). For completeness, I will add one more event which some would say qualifies him to do the things he does. He was ordained in 1982 at Grace Community Church in Tempe, AZ (Zahn, 2001).

There has been plenty of controversy surrounding Franklin Graham over the years ranging from collecting two full-time salaries from the organizations he leads to political statements or associations he has maintained. However, few can deny the good work of both Samaritan's Purse and the Billy Graham Evangelistic Association during his tenure. Many have been blessed by the relief Samaritan's Purse has provided in the wake of hurricane's, pandemics, earthquakes, flooding, and just about every other type of natural disaster. God is using him. The ministry of the Billy Graham Evangelistic Association continues to see thousands come to the Lord each year. It seems apparent that these ministries may continue even after he is gone.

Will Graham is the son of Franklin Graham and grandson of Billy Graham. Will was born in 1975 in Longmont, CO, and currently lives in North Carolina. In Will's own words, he notes…

> I'm not trying to be the next Billy Graham; I'm just Will Graham, says the ordained minister. I have a burden in my heart to preach the Gospel of Jesus Christ. If that's to an arena full of people or one person on the street, I will do whatever God is calling me to do. (www.billygraham.org)

He received his Bachelor of Science in Religion from Liberty University in 1997 and in 2001 he received his Master of Divinity from Southeastern Baptist Theological Seminary. Like his father and grandfather, he has received numerous honorary doctorates. No evidence of bad behavior like that of his father's early years but overwhelming evidence of a heart for souls like that of his grandfather. Will is an interesting blend of his father and grandfather in that he serves as vice president of the Billy Graham Evangelistic Association and as Executive Director of the Billy

Graham Training Center at The Cove in Asheville, NC (www.billygrah
am.org). Also like his father and grandfather, he has preached in coun-
tries around the world and seen many make decisions for Christ since
beginning evangelistic ministry in 2006. He had the honor of portraying
his grandfather in the movie *Unbroken: Path to Redemption* (Unbroken:
Path to Redemption (2018)—IMDb, https://www.imdb.com/title/tt7
339792/).

In these two great American families, we see examples of vocational
and divine calling. We also see manifestations of the terms "a charge to
keep" and "public service." I believe it can be argued that elements of
both can be seen in King David and King Solomon.

Discussion

Recognizing there is not a lot of literature on callings, it is difficult to
make firm statements to answer either of the study questions. But here is
a summation of observations for each question.

1. Does the call cease to be in force with the death, disqualification, or
   refusal of a leader to accept the call?

   (a) As we discussed earlier regarding Jonah, he was a man who
       clearly attempted to stop God's call on him by refusing to go
       to Nineveh to warn the people of impending doom and offer
       a chance to repent. He ran away from the Lord. God's permis-
       sive will allowed this because through the introduction of a big
       fish or whale, Jonah was set back on the path of his calling,
       and he did indeed warn the people of Nineveh and they did
       repent. This repentance bought the people of Nineveh 120 more
       years before the Lord destroyed Nineveh (Nahum 2:13). Jonah
       however remained sour and refused to accept this blessing on
       Nineveh. He was still disobedient. This is a clear example that
       God will go to great lengths to include using a disobedient
       messenger to carry out His will.

   (b) We also discussed earlier the generational call to Moses for the
       people of Israel, however, there was also a time where Moses
       disqualified himself. Moses made a major mistake in the wilder-
       ness that cost him the opportunity to personally go into the
       Promise Land. By tapping on the rock with his rod and water

then flowing out of the rock, he brought attention on himself instead of God. Look specifically at the verses below [emphasis added] in particular verse 10b where he states, "must we bring" before striking the rock:

> 7 The LORD said to Moses, 8 "Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink."
>
> 9 So Moses took the staff from the LORD's presence, just as he commanded him. 10 He and Aaron gathered the assembly together in front of the rock and Moses said to them, "Listen, you rebels, must we bring you water out of this rock?" 11 Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.
>
> 12 But the LORD said to Moses and Aaron, "Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them." (Numbers 20:7–12, NIV)

(c) King David disqualified himself from building the temple because he had too much blood on his hands. However, he succeeded in bringing the Ark of the Covenant to the temple. As seen in this passage, it speaks to disqualification but also generational calling:

> 17 "My father David had it in his heart to build a temple for the Name of the LORD , the God of Israel. 18 But the LORD said to my father David, 'You did well to have it in your heart to build a temple for my Name. 19 Nevertheless, you are not the one to build the temple, but your son, your own flesh and blood—he is the one who will build the temple for my Name.'"
>
> 20 "The LORD has kept the promise he made: I have succeeded David my father and now I sit on the throne of Israel, just as the LORD promised, and I have built the temple for the Name of the LORD, the God of Israel". (1 Kings 8:17–20, NIV)

Therefore, as we see in all three of these examples from the Bible that God's call did not go away even though the messenger did not want to obey or there was disqualification on the part of the messenger.

2. Can a specific call or mission upon a leader spill over to the next generation?

(a) King David was called by God to be King. As Solomon states in the above text, "My father David had it in his heart to build a temple ..." (1 Kings 8:17, NIV). I look at this as not God's call on David but his own call on himself. It became his vocation—part of his career—to build a temple to place the Ark of the Covenant in so it would have a permanent home. So, I would conclude that the kingship role was a divine calling for King David and the temple builder was vocational. For King Solomon, both roles were divine generational callings for Solomon.

(b) Not unlike David and his desire to build the temple, George W. Bush felt there was a charge to keep. Though his public statements and his books speak counter to this thought, his actions seem to indicate he wanted to finish what his father started. Even taking a step back, both George H. W. Bush and George W. Bush believed strongly in public service. They both embraced the vocation of the Presidency and there was a dependency on God for wisdom and direction. Perhaps this was not a spiritual generational calling, but the evidence is there that it was a vocational calling embraced by both men.

(c) We also see evidence of generational calling in the Eurypontid Spartan kings, Archidamus and Agis as war is passed down (inherited) to the next generation. Where the older king—Archidamas—is more traditional in execution of the war, his son—Agis—is not and is in fact described as being vicious. So again, not a spiritual calling spanning generations, but like the Bush family, could be argued as a vocational calling example.

(d) Perhaps the clearest example of generational calling is that of the Graham family. Starting with Billy Graham then Franklin Graham and now Will Graham, the power of God has been on the Graham family. Millions have been saved. Thousands have been provided lifesaving treatments and supplies. Hundreds if

not thousands have received training equipping them for Christian service. Siblings of both Franklin and Will are also in service to the Lord.

Therefore, I believe the evidence is there to show that callings can be generational. They are generational in the sense that the next generation develops the same passion for the call that was on the one before and depends on the leading of the Holy Spirit.

Conclusions

We are all called of God, not just those serving in full-time ministry and are encouraged "to live a life worthy of the calling you have received" (Ephesians 4:1, NIV). God has a perfect will and a permissive will. The closer we align ourselves with knowing God, the clearer His perfect will becomes. His perfect will ultimately be achieved regardless of whether you go willingly or not. Our wants can become like callings and impact our careers or vocations. These can be interrupted and passed down.

This study has focused on whether callings can end and/or whether they can be generational. The evidence from the Bible and literature suggests that cessation of the call itself does not happen but can be transformed or transferred to another person, for example, Moses to Joshua.

When inherited callings or vocational type callings are considered, the study supports generational callings followed by a sense of duty.

Why is all this important? We have an opportunity to set an example for those we lead and to our families to live out God's will in our lives. If there is a divine calling opportunity, do not fight it but rather keep it so that you do not disqualify yourself. If there is a charge that needs to be kept, consider passing it on as you near the end. We should claim the verse, "I press toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:14, NIV).

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Gender and Calling: A Content Analysis of Deborah's Call to Lead Israel, Judges 4:4–16 and 5:1–31

Jean Millicent Williams

Introduction

Women of the Bible led in all aspects of life—in relationships within the home, community, and organizations. They were young, old, elderly, grandmothers, mothers, wives, daughters, sisters, aunts, and widows (American, 2014; Deen, 1955; McQuade, 2007). They were domestic, civic-minded, political, entrepreneurs, innovators, and royalty in their various roles in ancient society. These women of antiquity were pioneers in society, and their stories offer the companionship of personal friends, teachers, and leaders to modern culture (American, 2014; Deen, 1955; McQuade, 2007). The women of the Bible are women of our shared humanity. The life and roles of the women of the Bible reveal the power

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of their influence on society then and now (American, 2014; Deen, 1955; McQuade, 2007). They were women in both the foreground and background—named and unnamed. A review of these phenomena is credible and valuable as an ancestry leadership model for women in today's society (American, 2014; Deen, 1955; McQuade, 2007). The current research offers a phenomenological approach to a leadership model from the life of Deborah, a woman of the Bible, from the book of Judges. It proposes effective leadership lessons for women in response to gender and calling. The Bible is a relevant and timeless counsel for humanity, and Biblical principles relate to all needs and aspects of life for the believer or humankind (Osborne, 2006; Robbins, 1996; Vanhoozer, 1998). According to Robbins (1996), culture, as recognized in the Bible, is "a system of patterned values, meanings, and beliefs that give cognitive structure to the world" (p. 2). Culture offers a foundation for directing personal, relational exchanges, values, and beliefs and represents a connection as the processes convey through many generations (Robbins, 1996; Schein, 2010). A content analysis of this woman's experiences of the Bible offers women a tool and resource for their leadership cache and as they distinguish their purposeful callings in life (Deen, 1955; Eagly & Carli, 2007; Harvard Business Review, 2019; Kellerman & Rhode, 2007; Woolfe, 2002).

Literature Review

This research aims to offer a leadership model regarding calling and gender from the examples of Deborah, a woman of the Bible, and offer timeless leadership lessons that are operative for exceptional leadership. Women need an effective model that addresses the various occurrences, styles, and leadership attributes unique to women's experiences (Eagly & Carli, 2007; Harvard Business Review, 2019; Kellerman & Rhode, 2007; Northouse, 2019). The succeeding literature review is relevant to the purpose of this study, prevailing insight into, and framed around theoretical concepts of (a) gender and leadership, (b) calling, and (c) Deborah, a prominent woman leader of the Bible.

Gender and Leadership

Leadership is one of the most studied and controversial topics of all time (Kouzes & Posner, 2012; Northouse, 2010; Yukl, 2013). Inside

the plethora of ideas and topics that surround leadership is the content and inquiry of whether a woman should lead; whether she can lead; what challenges women face, such as biases, choices, and balance; and what determines the leadership success of women (Eagly & Carli, 2007; Kellerman & Rhode, 2007; Northouse, 2010; Yukl, 2013). Leadership is diverse because it overlays many social aspects. One learns that leaders can emerge from the most probable to the most unlikely and hidden places; leadership can develop out of obscurity (Heifetz & Linsky, 2002; Kouzes & Posner, 2004; Yukl, 2013). The opportunity for leadership arises daily—in the home, communities, businesses, organizations, and political and governmental arenas (Adams, 1997; Heifetz & Linsky, 2002). Every day, the necessity and prevalence to engage in leadership present opportunities to raise relevant inquiries, speak to one's core values, expand one's consciousness, and makes a difference in the lives of others (Heifetz & Linsky, 2002; Underwood, 2003). According to Heifetz and Linsky (2002), to lead is to live dangerously because effective leadership leads to significant change, and it will constantly challenge the status quo of those involved and all-around (p. 2). Heifetz and Linsky (2002) purport that effective leadership makes society more meaningful and purposeful. Leadership is unique in that it involves the gifts of every human life as one senses calling and a greater good for humanity within communities and organizations. Leadership crosses all boundaries and includes all humanity because all can offer something unique (Heifetz & Linsky, 2002, p. 3). Men and women have equal capacity to lead within organizations (Adams, 1999; Eagly & Carli, 2007; Northouse, 2019; Yukl, 2013). The goals, outcomes, and reach of leadership are too immense and weighty to command a distinct gender, and its scope is all-encompassing of the knowledge, experiences, values, presence, heart, and wisdom of all (Heifetz & Linsky, 2002, p. 3). The inclusion of women's lives in the word of God makes them a phenomenon. Therefore, a leadership model offers women insight and assists them with understanding calling and purpose, the long-term influence on community and society, as it also assists with charting policies for effective leadership while breaking the status quo of gender in the call to leadership (American, 2014; Deen, 1955; Macarthur, 2005; McQuade, 2007; Moustakas, 1994; Richards & Richards, 2003)

Calling

> Only let each person lead the life that the Lord has assigned to him and to which God has called him. 7:24 So brothers, in whatever condition each was called, there let him remain with God (1 Corinthians 7:20). English Standard Version

Calling and vocations in our lives are not separate from God; instead meant to be an opportunity for co-creation with God at His request. "We respond to the call to heed to and imitate God by creating works that show our honor and adoration by which we experience a thrilling sense of participation in God's beauty" (Oster, 2011). Calling requires obedience, relationship, and knowing. Calling is a retort to knowing the caller and having a relationship with the creator and the caller of one's gifts, abilities, skills, knowledge, and wisdom, beginning with sovereignty, surrender, submission, salvation then serving (Benner, 2015). The relationship perpetuates purpose, a divine plan, dreams, gifts, abilities, ergo, and calling. Calling defines the special summons to service that all Christians receive as a part of their salvation experience. The Christian calling and desire to innovate and intentionally live and work prolifically for the kingdom of God are essential (Benner, 2015; Oster, 2011).

> Oster (2011) posits that "Christian innovation and [calling] require us to reframe our relationships with others, appreciating them with dignity and love. In this effort, we celebrate the remarkable God-given differences within humanity and welcome our global family members as co-creators and co-developers, also [called] as we have a shared obligation to use our talents to appropriately develop and employ them in the service of our neighbors and all humanity."

Vocation is a calling based on God's purpose and grace (Benner, 2015; Neafsey, 2006). In the Holy Bible, 2 Timothy 1:9 states, "…who saved us and called us to a holy calling, not because of our works but because of his purpose and grace, which he gave us in Christ Jesus before the ages began" (English Standard Version). Calling is innate and is upon one to walk out respectively for God's Kingdom and not the world alone. God intentionally created and gifted humanity with his divine will to collaborate with his divine purpose (Benner, 2015; Oster, 2011). Calling is providential and is more significant than one's life when

walked out submissively in followership with God and a relationship with others (Benner, 2015; Neafsey, 2006; Oster, 2011). Deborah's leadership reveals her understanding of this concept. Imoukhuede (2020) posits that when one embraces followership, it directly impacts their ministries' effectiveness and abilities to fulfill their calling.

Deborah; Judge and Prophetess; Called to Lead

Historical background. The book of Judges is assumed to be written by Samuel (Alexander & Alexander, 1973; Halley, 2000; Zodhiates, 2008). Judges is the Hebrew term used to refer to those God raised to lead His people during the conquest of Canaan and the monarchy. There were 13 judges during this time; the book of Judges mentions 11 of them in approximately 350 years (Alexander & Alexander, 1973; Halley, 2000; Zodhiates, 2008). These judges significantly impacted the nation of Israel, and some worked simultaneously in different areas of the country. Judges represent a time and cycle when the Israelites continuously renounced and abandoned their belief in the one true God to serve the gods of the Canaanites whom they lived among (Alexander & Alexander, 1973; Halley, 2000; Zodhiates, 2008). It was common during this time for men to do whatever they thought was right in their own eyes (Alexander & Alexander, 1973; Halley, 2000; Zodhiates, 2008). Deborah's name means Devora, *bee*, or *honeybee* (Deen, 1955; Patterson & Kelley, 2014; Spangler & Syswerda, 2000). Deborah was a prophetess, the fourth of pre-monarchic Israel; she was the only woman judge mentioned in the Bible and was a judge for 40 years (Halley, 2000; Zodhiates, 2008). According to Alexander and Alexander (1973), the timeframe for the book of judges is roughly 1220 to 1050 B.C.

> *Scriptural references*. Judges 4:4-16 and 5:1-31. English Standard Version
> Narrative background of the text. Judges 4:4-16 says, English Standard Version
> 4 Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. 5 She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim, and the sons of Israel came up to her for judgment. 6 Now she sent and summoned Barak the son of Abinoam from Kedesh-naphtali, and said to him, "Behold, the LORD, the God of Israel, has commanded, 'Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun. 7 I will draw out to you Sisera, the commander

of Jabin's army, with his chariots and his many troops to the river Kishon, and I will give him into your hand." 8 Then Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go." 9 She said, "I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh. 10 Barak called Zebulun and Naphtali together to Kedesh, and ten thousand men went up with him; Deborah also went up with him. 11 Now Heber the Kenite had separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh. 12 Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor. 13 Sisera called together all his chariots, nine hundred iron chariots, and all the people who were with him, from Harosheth-hagoyim to the river Kishon. 14 And then Deborah said to Barak, "Arise! For this is the day in which the LORD has given Sisera into your hands; behold, the LORD has gone out before you." So Barak went down from Mount Tabor with ten thousand men following him. 15 The LORD routed Sisera and all his chariots and all his army with the edge of the sword before Barak; and Sisera alighted from his chariot and fled away on foot. 16 But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not even one was left.

Deborah's song of war is the other narrative that depicts the victory of Barak and Deborah, found in the Holy Bible in the book of Judges 5:1–31. Songs of war are poetic commemorations of worship in remembrance of the relationship between God and His people and their dependence on him to function in their lives (Robbins, 1996).

Problem and Significance of the Study

The purpose of this chapter is to discuss the problems and significance of Deborah's life as a woman responding to calling in the patriarchal society of Israel and how gender [women] in leadership can affect leadership responses and outcomes past and present. Women have encountered many leadership opportunities in recent years—more than ever before in history (Kellerman & Rhode, 2007; Northouse, 2019). Kellerman and Rhode (2007) posit that the leadership opportunities include the onset of more women who are millionaires, entrepreneurs, and business owners to date, and the pursuit and horizon of a women-led economy resonate with

women succeeding and making progress (Jackson, 2013; Kellerman & Rhode, 2007). These roles include government, education, Fortune 500 companies, non-profits, small businesses, and entrepreneurial efforts (Eagly & Carli, 2007; Kellerman & Rhode, 2007; Northouse, 2019; O'Connor, 2010). However, leadership roles among women are not at a desired level in the United States or abroad (Northouse, 2019; O'Connor, 2010). Although the numbers are increasing, women represent a small percentage of leadership positions globally (Kellerman & Rhode, 2007; Northouse, 2019). Women's roles in leadership are still far less than their male counterparts, presenting a gap in leadership between men and women in society (Kellerman & Rhode, 2007). According to Yukl (2013), a clearly defined reason for the lack of high-level executive roles for women in leadership is widespread gender discrimination within organizations. The preferential treatment for men occupying executive leadership roles rather than women fulfilling high-level leadership roles is gender bias (Northouse, 2010; Yukl, 2013). Some other possible reasons are that women have fewer opportunities to gain experience and visibility in types of positions that would lead to advancement and a lack of opportunities for effective mentoring and empowerment (Eagly & Carli, 2007; Northouse, 2019; Yukl, 2013). Eagly and Carli (2007) inferred that women experience a leadership journey riddled with obstacles and challenges. However, despite many of the obstacles encountered on the leadership journey, women have prevailed, setting precedents worldwide in leadership, positions occupying more than 50% of the workforce today, but the common positions held are informal, organizing, facilitating, or domestic responsibilities (Harvard Business Review, 2019; Jackson, 2013; Kellerman & Rhode, 2007; Northouse, 2019; Yukl, 2013). A content analysis of Deborah, a woman of the Bible, provides a substantial leadership model for women in modern-day leadership to respond to calling to transfer their brilliance successfully in complex work environments. Successful leadership models are essential and indispensable for women's empowerment and imminence in leadership (Eagly & Carli, 2007; Giber et al., 2009; Hesselbien & Goldsmith, 2006; Sandberg, 2013; Shollen, 2015).

Research Design and Methodology

This phenomenological study utilizes the research technique of content analysis of a purposefully selected woman from the Old Testament of the Bible. Content analysis allows the researcher to find, organize, the content of a narrative text and categorize (Patton, 2015, p. 551). Content analysis is a research technique used for constructing replicable and valid inferences from text or other meaningful matter to the context of their use (Krippendorff, 2019). Content analysis provides new understandings, strengthens a researcher's comprehension of a phenomenon, or advises reasonable actions. Forms of data that are inclusive for the content analysis method include literature, art, images, maps, symbols, and numerated records if they speak to someone about phenomena outside of what can be distinguished or experiential (Krippendorff, 2019). The vital distinction of content analysis is that the data is significant and has meaning to someone and is produced by someone to have connotation for someone else, and therefore must not be ignored or disturb the originally intended implication of why the text exists in the first place (Krippendorff, 2019). Preservation of the data must remain the same, and this supports reliability and validity and prevents the researcher from selecting content in support of expectations rather than those that challenge the outlooks (Krippendorff, 2019). Krippendorff (2019) contends that six features are relevant to the definitions of content analysis: (a) the text does not have reader-independent qualities; (b) texts do not have a single meaning; instead, it can be read from numerous perspectives; (c) the meaning and consensus invoked by texts need not be shared; (d) meanings and context speak to something other than the given texts, even where convention suggests that the messages contain different messages; instead texts inform the reader; (e) text has meaning relative to contexts, discourses, or purposes, allowing the data to be informative and relevant to particular problems; and (e) the nature of the text demands that content analysis draw specific inferences from a body of text to their chosen content (Loc 1053 of 1187). Content analysis infers answers to research questions from their text. In this regard, the text never speaks for itself; instead, it informs someone, narrowing the range of possible interpretations (Krippendorff, 2019). Analyzing the content analysis data required the researcher to interpret the data and look for patterns, insights, or concepts that emerged from the data that were promising to the research. The data were analyzed using exploratory coding that involves eclectic,

holistic, and analytical memos (Saldana, 2016). The study involved a rigorous, methodical pattern beginning with a thorough literature review, literal replication of the data, thoughtful research objectives, formal and explicit procedures for the research, protecting the study's validity, and maintaining a flow of evidence and interpretation (Yin, 2014).

The literature provides parameters for the topic and scope of gender, calling Deborah, a prominent woman leader of the Bible, and the research inquiry in consideration of the following research questions.

RQ₁: What are significant leadership lessons learned from Deborah's response to calling as a woman of the Bible?

RQ₂: What significance do the challenges of women in the Bible relate to the challenges of modern-day women in leadership?

Coding and Categorization of Literal Replication of Narrative of Deborah

Categories. Categorie findings from the narrative of calling, team effort, gender, collaboration, courage, communication, influence, innovation, trust, respect, forerunner, and legendary leadership.

Themes. The themes found in Deborah's narrative are calling, purpose, courage, justice, confidence, influence, inspiration, and bravery.

Conceptual leadership lessons. Conceptual leadership lessons found in the narrative of Deborah were unique because Deborah's narrative presented exceptional circumstances for ancient and modern-day women. Deborah was a prophetess and judge appointed by God with an innate calling and gift, and her leadership forte and skills are apparent in both capacities. Her story resonates that God called women into elite leadership roles in ancient times, just as necessary for society today. The leadership lessons denoted in this narrative are (a) be a pioneer, (b) be strong and lead courageously, (c) be a just leader, (d) be confident and forthright, (e) recognize the value of your leadership power and influence, and (f) inspire others, compel others to be brave, (g) honor the calling on your life.

SUMMARY OF LITERAL REPLICATION
OF THE NARRATIVE OF DEBORAH

According to the Hebrew Scriptures, Deborah was a woman, a wife, a prophetess, and a judge (Judg. 4:4). She was the only woman mentioned in the Bible who held the position of a judge (Alexander & Alexander, 1973; Halley, 2000; Zodhiates, 2008). Deborah was a leader and a woman who held an esteemed position in society as a judge in times that were very adverse because of humankind's sinful behaviors and choices as they acted against God (Judg. 4:5; Alexander & Alexander, 1973; Halley, 2000). Deborah was a woman who was qualified to lead because of her innate, appointed calling and gifts given by God as a prophetess and judge in a patriarchal society (Judg. 4:4). Deborah's appointed calling by God offers the insight that God calls both men and women to fulfill the divine purpose, specifically leadership roles. Therefore, calling and one's response to calling are gender-friendly and uniquely chosen by God, as denoted in Deborah's narrative. Those familiar with Deborah revered her as courageous, serious-minded, intense, and righteous (Judg. 4:5). Deborah's reputation proceeded her; she recognized her strengths as a leader, and others recognized her as a leader because she was confident and forthright in her actions (Judg. 4:8). Based on Deborah's narrative, she took ownership of her call and role as a leader, she valued her calling, and she did not shirk back in the face of adversity, conflict, or danger; instead, she met the challenges head-on (Judg. 4:9). Deborah's gender did not dictate her capacity to act as a leader; instead, it was her banner and mantle, as she served ethically in her roles and used her ability to fulfill the vision of her leadership and the needs presented to her by the community (Judg. 4:8–9). She judged consistently and daily and availed herself in the same place and manner to meet the needs of others (Judg. 4:5). Some valuable leadership lessons revealed from the analysis of Deborah's narrative are as follows. She was a reliable, courageous, fearless communicator and problem solver (Judg. 4:5, 9–10). Because of the integrity of her character, she was renowned. Deborah understood the necessity to be collaborative and a team player (Judg. 4:9–10). She was brave, and she compelled others to be brave. She was an encourager and caused people to desire to be on her team and support her goals (Judg. 4:9–10). As a prophetess, wife, and judge of Israel, these verses reveal Deborah's leadership role and influence in her community. As a

judge, she is a decision-maker for many people; therefore, she must exercise justice and good counsel. Deborah exemplifies and exercises wisdom, foresight, and courage for her community. She denotes that women and gender are at the forefront of victory (Judges 4:9). Deborah represents an example of gender and calling by God in a nontraditional and unprecedented scenario. She fit the leadership role because of her calling and not gender, but gender made a difference in the outcome and the future of Israel and history (Judges 5:1–31).

Results

This research study results reveal that Deborah was a woman, wife, judge, and prophetess in the patriarchal society of Israel. When introduced through the scriptural narrative of her life, the scripture relates to Deborah as the "wife of," which denotes her gender role and ownership in an ancient patriarchal society; her husband was responsible for her; otherwise, she had no rights. Deborah's introduction includes a prophetess and judge's offices, which only God designated in the Israel community; again, both respected roles during this time as they depicted the relationship of a woman of God. The uniqueness of Deborah's life is that she understood the relationship of calling, and her relationship was that of surrender and submission to God's sovereignty and salvation. Deborah was a pioneer, the only woman judge mentioned in the Bible, and an influential leader in challenging times. Deborah's leadership calling and example to those led by her and those who followed gained their trust and camaraderie. Deborah found judging in the same place every day and consistently walked in this role displaying an understanding of the essentiality of calling, her influence on her community, and her relationship with God. Good leadership is critical and renders the esteem of those under one's influence. Those who knew Deborah did not want to face the battle without her. Leaders do not always set out to be legendary. However, leaders' decisions to follow their calling can land them on the shortlist of legendary because generations will benefit from one's calling and commitment. For Deborah, it extended for forty years of prolific, positive consequences of righteousness, deliverance, and peace in Israel.

Implications and Further Research

The findings of this study add to the body of knowledge and the variables that can be pragmatic to the phenomenon of gender, calling, and women in leadership. Factors of inquiry might arise from this study, including cultural dynamics such as the plausibility of using the Bible as a tool for an organizational leadership model and the differences in cultural environments because of ancient and modern-day variances. The nuances of gender, calling, women in leadership, the value women bring to organizational communities, and the wealth and diversity of leadership outcomes without the double standards found in this research are essential topics for future research.

Conclusion

The significance of this study was to acquire leadership lessons on calling and gender from Deborah, a woman of the Bible, to add to the cache of women in leadership. Gender is a significant issue in all leadership environments. Today, women in society face a magnitude of challenges and obstacles on the road to leadership success. Women as pioneers and leaders must recognize their behaviors and classify them with their core beliefs and values rather than choosing to identify with behaviors that are not true to their nature of leadership. Through leadership models and standards, women enhance their understanding and find their calling with performances that are effective and androgynous, allowing them to embrace the uniqueness of their leadership abilities and fortify their leadership expertise (Bevere, 2010). The leadership journey varies for each woman, and the essence of Deborah's calling, appointed leadership characteristics, and the intentionality of her behaviors based on beliefs were all unique factors in her life and leadership outcomes.

This research provides practical lessons for students, scholars, and practitioners in leadership as they consider the diverse needs of women and the personal and innate characteristics of women in leadership. Deborah responded to the call of leadership competently, expertly, and skillfully because of her abilities and the opportunity to lead. "Integrating dominant leadership into one's core identity is particularly challenging for women within organizations, who seek to establish credibility that is deeply conflicted about whether, when, and how they should exercise

authority" (Harvard Business Review, 2019). Women are often overlooked for leadership roles because they are deemed unqualified or lack the assertiveness or aggressiveness in caparison to their male counterparts, which is a common bias in itself toward women (Helgesen, 1990). When women, as leaders, act in behaviors aligned with their values systems, affirmed based on their leadership contributions rather than gender perceptions, the results are more successful (Harvard Business Review, 2019). Work cultures that espouse the belief that women are more suitable for administrative than dominant leadership roles are more likely to choose men than women for prominent leadership positions, continually perpetuating the leadership gap between men and women and disseminating gender biases. According to Harvard Business Review (2019), "effective leaders develop a sense of purpose" when they walk in calling and are therefore capable of "look beyond the status quo to what is actually possible with a compelling reason to take action"..." despite risks, and they connect others to larger purpose, they inspire commitment, boost resolve, and help colleagues find deeper meaning in their work" (Harvard Business Review, 2019, p. 61). All of which echo Deborah's role and narrative.

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The Mystery of God's Calling: An Intertexture Analysis of Pharaoh in Exodus

Shawn G. Sejera

INTRODUCTION

The purpose of this intertextual analysis study focuses on the events within Exodus 4–15 with specific emphasis on references that describe Pharaoh's calling, the state of Pharaoh's heart being hardened, and leadership concepts that may be drawn from the Sacred Text. In various portions of the pericope, Pharaoh's calling is described as a means to reveal God to Israel and the Egyptians through great acts of deliverance and judgment (Ex. 3:19; 7:5). Additionally, Pharaoh's heart is explained as hardened as a condition or attitude, actively by his own obstinacy or stubbornness, or purposefully by God (Ex. 4:21; 8:15, Ex. 7:13). While the condition of Pharaoh's heart is noted as unquestionably unyielding

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233

and unreasonable, who is responsible and for what purpose that hardening exists is as a compelling theological question with profound implications about the relationship between God's mercy, justice, sovereignty, and the concept of human freedom. Why was Pharaoh called? Was Pharaoh a mere arbitrary puppet in the hands of God without personal agency and the freedom to choose? Was Pharaoh entirely responsible for his own choices and the condition of his heart that resulted in the carnage that followed, the mass exodus of the nation's captive labor population, and the potential ruin of Egypt? Or is there another answer that explains God's mercy, justice, and sovereignty in the affairs of this world that also accounts for humanity's ability to exercise control over their own functioning and environment? Determining this answer may provide greater insight in leadership qualities, an understanding about spiritual mission, characteristics of organizational leadership, and the comprehension of individual and organizational purpose.

The context for the Pharaoh's calling and hardened heart begins with Egypt's brutal oppression of the Jewish people as slave labor for their governmental projects during the later part of their residency in Egypt (Ex. 1:8–22). After descending to Egypt to escape famine in Canaan, the Hebrew Patriarch Jacob and his family settled in Goshen, which saw a time of relative prosperity and safety (Gen. 47:1–12, Ex. 1:1–7: Reardon, 2017). The Israelis that resided in the Goshen area of Egypt following Joseph's death grew exponentially (Ex. 1:7) but found themselves in a very different environment after the ascension of a new Pharaoh (Ex. 1:8–22). Due to Israel's burgeoning population that caused a heavy fear of potential revolt, integration, and changing power levels, the king of Egypt orders the development of a strict management control system that afflicts the Israeli people with heavy workloads and ruthless methods of population control (Ex. 1:11–14; Ex 1:16; Ex 1:22). Taskmasters are assigned to the Israeli people to administer grand and difficult projects with apparent cruel intent (Ex. 1:11–14). In an even crueler act, a pharaoh orders the murder of Jewish male infants (while allowing females to live), which sought to limit the ability of this captive people to sustain and increase their population. An expanding population was perceived as a threat to Egyptian political power with the potential to topple the status quo and enact significant change (Ex. 1:10). It is in this context that Israel groans under the weight of Egypt's oppression and cries out to God for help (Ex. 2:23).

After enduring in Egypt for 430 years, God calls Moses to leadership of Israel and their exodus from Egypt and explains that:

> I have seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring up out of that land to a good and broad land, a land flowing with milk and honey…. (Exodus 3:7)

The Lord tells Moses that He realizes Pharaoh will not let Israel "go unless compelled by a mighty hand" (Ex. 3:19) and that He will harden Pharaoh's heart and his resolve to keep the Jewish people in Egypt (Ex. 4:21, 7:3). A series of "signs and wonders" (Ex. 7:3) and ten Plagues followed through which Pharaoh's heart was described as repeatedly hardened by himself, God, or as a description of his attitude toward letting Israel leave Egypt (Ex. 4–15). During this time, Moses and Aaron confront Pharaoh over the oppression of the Jewish people and are received by either being ignored, dismissed, lied to, reneged upon, and rebuked as a matter of course (Ex. 7–13) until the final plague that results in the death of Egypt's firstborn of men (including Pharaoh's own son) and beasts and the sudden exodus of around 600,000 Jewish men, women, children, and a multitude of others (Ex. 11:4–10; 12:38).

Calling and Purpose

In the context of God's calling and purpose for Pharaoh, the word "calling," or "qara" in Hebrew, can be defined in several different ways. Strong's (2001) defines "qara" as calling out but with sense of accosting another and as a word that represents intentional confrontation. It also connotes calling out loudly so as to demand someone's attention (Strong, 2001). The word "purpose," or "dabar" or "machashabah" in Hebrew, are defined as a matter and a contrivance or plan respectively (Strong, 2001). "Purpose" may also be defined in Greek as "boulema" and means "a purpose or will, a deliberate intention" (Strong, 2001, p. 1017).

Hard, Harden, Hardened, and Hardness of Heart Defined in the Text

The word "hardened" or "hazaq" in Hebrew is defined as "the severity or strength of an impersonal force" (Mounce, 2006, p. 290) and "to be

obstinate; to bind" (Strong, 2001, p. 458). Nelson (2003) provides a definition of "hardness of heart" as becoming "stubborn and unyielding in opposition to God's will" and "disobedience…in spite of repeated displays of God's power" (Nelson, 2003, p. 459). Metzger and Coogan (1993) describes "hard" as an expression of "moral and intellectual obtuseness" and "strong, firm, fat, or bold" (p. 269) while "hardness of heart" is explained as "inflexibility of purpose or perception, often but not necessarily leading to sin" (p. 269). Hardness of heart, while indicating a condition of inflexibility with regard to purpose or perception, may not include a "nuance of cruelty" (Metzger & Coogan, 1993, p. 269) or malicious intent. Either hard, harden, hardened, or hardness of heart, depending on context, may describe the degree of opposition to a contrary purpose or perspective without vindictiveness and it may also describe that degree of opposition with animosity.

Pericope

The pericope for this study centers on the portions of Scripture that refer to the God's calling and purpose for Pharaoh and the hardening of his heart or text that relates to his obstinance in letting the Israeli people go. While a few Scriptures refer to his specific calling and heart condition in other parts of the Old and New Testament, most exist between Exodus 3–12. Both Old and New Testament references are listed below and organized according to calling and purpose and how Scripture attributes the hardness of Pharaoh's heart: by Pharaoh, by God, and as an indefinite description of Pharaoh's state of heart.

Calling and Purpose

Exodus 6:6–8: "Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.'"

Exodus 7:3–4: "But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not

listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment."

Exodus 10:1: "Then the Lord said to Moses, 'Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that they may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.'"

Exodus 9:16: "But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. You are still exalting yourself against my people and will not let them go."

Exodus 10:3: "So Moses and Aaron went to Pharaoh and said to him, 'Thus says the Lord, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me.''"

Heart Hardened by God

Exodus 4:21: "And the Lord said to Moses, 'When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go.'"

Exodus 7:3–4: "But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment."

Exodus 9:12: "But the Lord hardened the heart of Pharaoh, and he did not listen to them, as the Lord had spoken to Moses."

Exodus 10:1: "Then the Lord said to Moses, 'Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that they may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.'"

Exodus 10:20: "But the Lord hardened Pharaoh's heart, and he did not let the people of Israel go."

Exodus 10: 27: "But the Lord hardened Pharaoh's heart, and he would not let them go."

Exodus 11:9–10: "Then the Lord said to Moses, 'Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.' Moses and Aaron did all these wonders before Pharaoh, and the Lord hardened Pharaoh's heart, and he did not let the people of Israel go out of his land."

Heart Hardened by Pharaoh

Exodus 8:19: "Then the magicians said to Pharaoh, 'This is the finger of God.' But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the Lord had said."

Exodus 8:32: "But Pharaoh hardened his heat this time also, and did not let the people go."

Exodus 9:16: "But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. You are still exalting yourself against my people and will not let them go."

Exodus 9:34–35: "But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants. So the heart of Pharaoh was hardened, and he did not let people of Israel go, just as the Lord had spoken through Moses."

Hardened as a Description of Pharaoh's Heart

Exodus 3:19: "But I know that the king of Egypt will not let you go unless compelled by a mighty hand."

Exodus 7:13: "Still Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said."

Exodus 7:14: "Then the Lord said to Moses, 'Pharaoh's heart is hardened; he refuses to let the people go.'"

Exodus 7:22: "But the magicians of Egypt did the same by their secret arts. So Pharaoh's heart remained hardened, and he would not listen to them, as the Lord had said.

Exodus 9:7: "And Pharaoh sent, and behold, not one of the livestock of Israel was dead. But the heart of Pharaoh was hardened, and he did not let the people go."

Exodus 10:3: "So Moses and Aaron went to Pharaoh and said him, 'Thus says the Lord, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me.'''"

Methodology

The study uses an intertexture analysis process, as one of the methods of socio-rhetorical criticism, to interpret the meaning and context in which Israel's exodus from Egypt and Pharaoh's calling and state of attitude and stubbornness occurred. Within the broader discipline of Socio-Rhetorical Criticism, intertexture analysis is but one of four methods for deeper textual understanding. The full range of Socio-Rhetorical Criticism includes: (1) innertexture analysis; (2) intertexture analysis; (3) social and cultural texture analysis; and (4) ideological texture analysis. However, only intertexture analysis examines layers of discourse with the relating and interwoven dynamics of such broad topics and ideas. As a result, intertexture analysis may reveal profound historical, social, and cultural illumination within the text.

Intertexture analysis involves examining the current Scriptural text but also explores how the text relates to other texts and the various sorts of communication and dynamics outside of the texts. According to Gowler (2010), intertexture analysis "designates a text's representation of, reference to and use of phenomena in the 'world' outside the text, including a text's citations, allusions and reconfigurations of specific texts, events, language, objects, institutions and other specific extra-textual contexts with which the text interacts" (p. 195). Considering this, the importance of intertexture analysis is that it brings into view dynamics outside the pericope, through the reader, in addition to the content of the text in question. The challenge, as Robbins (1996) instructs is "to allow the tension and conflict that emerge from the different approaches to inform the overall process of analysis and interpretation rather than to allow one arena substantially to close down information from the other. The tensions and conflicts are to remain significant data for analysis and interpretation even as the interpreter draws final conclusion" (p. 33). This significant data for analysis emerges through careful research from four different methods: (1) oral-scribal intertexture; (2) historical intertexture; (3) social intertexture; and (4) cultural intertexture. Though impossible to accomplish a completely exhaustive intertexture analysis, it is possible to perform a comprehensive examination within a certain range. The reader should recognize that focusing on these ranges uncovers layers of additional meaning that offers deeper comprehension and more meaningful understanding.

Analysis

Oral Scribal

Oral scribal analysis involves examining the use of other texts in the text (Robbins, 1996). The rhetorical use of other texts that were present in the author's time and the manner in which they were used provides a glimpse into the author's, and thus the text's background and environment. O'day (1990) defines intertexuality as "the ways a new text is created from the metaphors, images, and symbolic world of an earlier text or tradition" (p. 259). For the purposes of this study, the given definition applies but because of the pericope's relation to the beginning of human existence within the Book of Genesis and the archeological beginnings of cuneiform tablets, an oral-scribal analysis of the pericope within other texts will be most significant. Within the discipline of oral-scribal analysis, there exist three methods for appropriate criticism: (1) recitation; (2) recontextualization; and (3) reconfiguration.

Recitation. Robbins (1996) defines recitation as "the presentation of speech or narrative or both, either from oral or written tradition, in words identical to or different from those the person has received" (p. 103). This method involves words from previous texts being recited verbatim, or very close to it, in the present text. Considering the pericope relates to Pharaoh's hardened heart and its relation to the grander Biblical Exodus event, a look into how previous text is interwoven is examined. However, since Genesis is the only volume preceding Exodus in the Old Testament, there exists a limited amount of written text to recite.

The exclusive text for recitation is the Lord's Covenant with Abram in Genesis 15:13, which provides an outline and characterization of the Hebrew nation's time in Egypt, their suffering, judgment of their oppressor, subsequent migration, and resultant wealth upon leaving.

> Genesis 15:13: "Then the Lord said to Abram, 'Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.'"

In Genesis 15:13, no mention of calling, purpose, hard, harden, or hardened are listed though the text does explain that judgment will most certainly occur due to Israel's affliction. In this passage, judgment refers to

the Plagues, as mentioned in Exodus 7–12, and the possessions that Israel left with following their time in Egypt. Within this judgment, Pharaoh's calling and purpose and hardened heart play a significant role with the ultimate aim of the Lord to demonstrate his power, prove his authority and sovereignty, and devotion over his people and the Egyptians. Not only does each plague reveals God's judgment on Egypt and Pharaoh but they also reveal God's resolve to fulfill his promises and show his goodness to the people of Israel with the rest of the world watching as a greater audience.

Recontextualization. Robbins (1996) defines recontextualization as presenting "wording from biblical texts without mentioning that the words 'stand written' anywhere else" (p. 107). Similar to recitation, recontextualization includes verbatim, or very close to it, use of texts in other texts but without specific mention that the texts exist elsewhere within Scripture. Recontextualization also includes using the text in a new context.

Isaiah 63:17: "O Lord, why do you make us wander from your ways and harden our heart, so that we fear you not? Return for the sake of your servants, the tribes of your heritage." This passage describes a prayer for mercy while bemoaning a lack of sensitivity to God's ways. It also implies God actively snubbing the writer and hardening hearts though that may be declared as an exaggerated emotional response.

Romans 2:4–5: "Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance. But because of your hard and impertinent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed." This passage recontextualizes the series of events surrounding Pharaoh's experience and the position of his heart in light of God's requests, his rebuke of those requests, and the judgment that followed. As an example, consider Psalm 81:12: "So I gave them over to their stubborn hearts, to follow their own counsels." This passage also recontextualizes the position of Pharaoh's heart but provides an example of God abandoning the obstinate to their stubbornness. It reveals the nature of God as righteous in judgment while also giving ample opportunity to avert that judgment.

Reconfiguration. Robbins (1996) defines reconfiguration as "the restructuring of an antecedent tradition. Recitation and recontextualization may be part of the reconfiguration of a past tradition, but they may also simply present the past tradition" (p. 107). Gowler (2010) states that

reconfiguration "utilizes aspects of a previous event/situation to describe a later event in such a way that the former event appears to foreshadow the later event" (p. 197). Reconfiguration rearranges the order of a previous idea or constructs to provide validity and comprehension to a later idea or construct. As an example, consider Deuteronomy 2:30: "But Sihon the king of Heshbon would not let us pass by him, for the Lord your God hardened his spirit and his heart obstinate, that he might give him into your hand, as he is this day." This text reconfigures the concept of God actively working with a specific purpose and to harden the heart and resolve of an enemy of his people to bring about the enemy's destruction and the protection of his people.

Zechariah 7:11–12: "But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. They made their hearts diamond-hard lest they should hear the law and the words that the Lord of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the Lord of hosts." This passage reconfigures the pericope by describing in detail the process of heart hardening that starts with active disregard and obstinance toward God's law and his messengers.

Romans 9:14–18: "What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' So then it depends on God, who has mercy. For the Scripture says to Pharaoh, 'For this purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.'" This text relates the Apostle Paul's thoughts about human freedom and God's sovereignty and reconfigures by "affirming God's absolute power and inscrutable justice" in the Exodus story but without a clear result.

Historical Intertexture

Robbins (1996) defines historical intertexture as textualizing "past experiences 'a particular event' or an 'a particular period of time.'" Historical intertexture differs from social intertexture by its focus on a particular event or period of time rather than social practices that occur regularly as events in one's life" (p. 118). Historical intertexture analysis intends to determine where the author takes a historical event, periods, or experiences and places them in a new text to provide different or unique

perspective. For the purposes of this study, a look into how the historical intertexture of Pharaoh and Egypt within Exodus text are interwoven in subsequent texts is examined.

Pharaoh. As one of the central figures of having a calling, purpose, and the heart hardening description in the Exodus time period, the office of Pharaoh exists as an important and vital part of the pericope. While the Pharaoh in Joseph's time helped the Hebrews to enjoy relative prosperity (Exodus 1:7; Reardon, 2017) and reside in an ideal location that was abundant in pastureland and sparsely populated (Reardon, 2017; Vos, 1999), the Pharaoh of the Exodus treated the Hebrews harshly. Exodus 1:11 relates to how brutally the Egyptians managed Israelites as they constructed the store cities of Pithom and Rameses. The brutal plight of the Hebrews is illustrated by Moses, who as a young man, witnesses an Egyptian beating a fellow Hebrew and then proceeds, in an emotional fit, to kill the man and attempts to cover it up (Ex. 2:11–15).

Metzger and Coogan (1993) notes that the position of Pharaoh was the apex of a theocratic government. Pharaoh was thought of as a child of the gods and high priest of the land with semi-divine power (Metzger & Coogan, 1993). In addition to acting as a divine intermediary between the gods and Egyptians, Pharaoh also held the responsibility of making laws, collecting taxes, making war, making treaties, and managing the nation (Ex. 4–14; Roll, 1996). In the Biblical Exodus story, Pharaoh was solely responsible for deciding the fate of entire people groups (Ex. 4–12). Throughout the Exodus narrative, Pharaoh is seen as defying God's requests, actively moving against God's wishes, and becoming increasingly persistent in his resolve to keep the Jewish people under control and enslaved (Ex. 4–12).

Egypt. As evidenced by God's promise to Abraham (Genesis 15:13), Joseph's rise to power (Genesis 41), and the Exodus (Exodus 4–12) text, Egypt plays a significant role in the historical identity and development of the Jewish people (Toni, 2009). Egypt alternately functions as a place of prosperity (Ex. 1:7) and a place of oppression for Israel (Ex. 1:8–22). As examples, the Jewish Patriarch Jacob sends his sons down to Egypt for food in the midst of a famine and his son Joseph, at the end of his life, prophesies the Exodus on his deathbed (Gen. 50:24). Egypt, located in the northeast corner of Africa and the region around the Nile River, may be considered one of the world's oldest civilizations (Gardner, 1995; Metzger & Coogan, 1993; Nelson, 2013). Egyptians

expanded societal knowledge through advances in medicine, agriculture, architecture, science, language, the arts, and astronomy (Gardner, 1995; Metzger & Coogan, 1993; Nelson, 2013). However, the Jewish people seem to have withstood Egyptian influence. The Hebrews kept their monotheistic religion, which existed in definite contrast to Egyptian polytheism (Metzger & Coogan, 1993; Nelson, 2013). Levitical priests had far different roles than their Egyptian counterparts (Metzger & Coogan, 1993).

Egypt mentions prominently in Scripture. In Genesis 12:10, God commands Abram to go down to Egypt to escape a famine. Though Abram could not have known it at the time, God describes the story arc of his people by explaining to Abram, in Genesis 15:13, that his offspring will be sojourners in a land not their own, that they will be servants there, afflicted for 400 years, and that God will bring them out of their affliction with great wealth. Exodus is the fulfillment, at least in part, of God's promise to Abram. Later in Genesis 37:28, Joseph's brothers sell him to Midianite merchants who then sold him to Ishmeelites who took him down to Egypt. The Gospel of Matthew (2:13) details the visit of an angel to Joseph, the earthly father of Jesus, who explains that his family is in mortal danger and that he should take his family and escape to Egypt. These Biblical events relate, in some fashion, to Egypt and are central to the story of Exodus and serve to educate the Hebrew people about their history, identity, role, and future.

Social Intertexture

Robbins (1996) describes social intertexture as referring to social knowledge, practices, and/or conventions in various settings of the author's society. Social intertexture differs from cultural intertexture in that it transcends a single nationality and culture. For instance, social intertexture would involve people from different backgrounds living in the same society would understand a specific concept. In modern times, using the concept of social intertexture, Christians, Jews, Muslims, and Atheists across the world may understand the nuances of what a pine tree with ornaments around it or the term "inalienable rights" or singing Auld Lang Syne when a ball drops at Times Square may mean in society. The process of conditioning Pharaoh's heart may best be understood in light of the Exodus story and God's broader intent (Ex. 9:16, 10:1, 11:9–10) but also in light of the development of justice and morality concepts.

The moral thread within Exodus births the idea of giving justice to the weak, poor, and oppressed. The Exodus story establishes a new social roles and standards for believers: honesty in relationships, honesty in scales and measures, the conditions for interest free loans, establishing part of farm crops to be given to strangers (gleaning), guidelines for orphans, widows, and the treatment of aliens (Deu. 24:5–22; Ex. 22:22–25). Exodus' primary theme of redemption is evidenced throughout society and culture by ideas of human freedom and aspirations of better lives (Metzger & Coogan, 1993). The Exodus story carries a profound model of hope and action to counter oppression that is seen in modern societal and political ideals involving democracy and liberty that transcend Western ideals and resonate with people from all societies (Dershowitz, 2000; Metzger & Coogan, 1993).

Cultural Intertexture

Robbin's (1996) refers to cultural intertexture as "the logic of a particular culture. This may be an extensive culture essentially co-extensive with the boundaries of an empire, or it may be…described as a local culture" (p. 129). Cultural intertexture deals with a range of cultural contexts and conventions within a given community—be it large or small in area or number of people—and echoes concepts from cultural traditions. Cultural intertexture deals with words or phrases that interact with traditions within that culture. The Exodus story, which fundamentally includes God's interaction with Pharaoh and the nation of Egypt, is intertwined with Israel's history and development as a nation.

Exodus. The story of Exodus is deemed as one of the most important in the Bible because it involves the birth of the Jewish nation and its spiritual maturation, geographical movement, social constructs, and theological development (Goldstein & Ferguson, 1987; Metzger et al., 1990; Nelson, 2013; Newark, 2015). Moreover, Exodus lays a foundation for how God relates to his people that is intertwined in the social fabric of the nation. In Exodus, God reveals his name and its meaning, his power and the extent he is willing to use it, his character and its attributes, and the purpose and plans for his people (Ex. 1–24, Goldstein & Ferguson, 1987; Metzger et al., 1990; Nelson, 2013; Newark, 2015). In Exodus, he provides his law that sets the terms of a covenant and new management of Israel that dictate how the Israeli people are to treat each other and worship him (Ex. 20–24).

These attributes of the story of Exodus permeate the social structure of Israel throughout their history and even to this day. For instance, God reminds Israel during their sojourn from Egypt that "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" in Deuteronomy 5:6. Priests were instructed to recite a summary of the Exodus story before ritual tithes and offerings (Deu. 26:5–9). Joshua outlined the Exodus story in a covenant renewal before all of Israel (Joshua 24) and reminded him of what God did for the Israelites in Exodus (Joshua 3–4). Psalms 78–80; 105; 114; links Exodus the experience and conquest in song and poetry. In Ezekiel 20:4–32, Ezekiel provides an account of the Exodus story before the elders of Israel and addresses their continuing rebellion.

In the New Testament, Luke 9:31 describes Jesus' transfiguration as an "exodus" with mention of Moses and Elijah. Allusion to Exodus is given in Matthew 2:13–15 when Jesus' family flees to Egypt to escape Herod, in Matthew 14:13 and 15:13 when Jesus feeds multitudes in desolate places, and in John 6:31–35 when Jesus describes himself as the "Bread of Life." John the Baptist equates Jesus to the Passover lamb that takes away sin (John 1:29). Paul identifies Jesus Christ as the rock from which water miraculously flows (1 Cor. 10:1–5; Ex. 17:1–7; Num. 202–213). The occasion of Jesus' Last Supper meal was a Passover meal (Matt 26:17–30). In modern times, the celebration of Passover is still commemorated and practiced all over the world by Jews as a reminder of Exodus. The Ten Commandments (Ex. 20:1–17), observed and practiced by Jews and Christians alike as a standard of how individuals within society should treat each other, opens with a reminder of who God is and what he did for his people in Exodus.

Discussion

A critical explanation and interpretation of the Sacred Text pericope that relates to the ideas of calling and purpose and the concept of heart hardening reveal significant themes for leaders, managers, scholars, and academicians. Within the pericope, questions regarding the God's calling and purpose for Pharaoh, and in broader terms, the Plagues exacted on Egypt, seem to have recognizable answers in Scripture: to motivate the Israelites to recognize God and as a fulfillment of a promise (Ex. 6:6–8), to bring out the chosen people of Israel (Ex. 6:6–8; 7:3–4; 10:3), to act as a reference to subsequent generations to include Israelis and Egyptians

(Ex. 7:3–4; 10:1), to glorify God (Ex. 9:16, 10:1), to alleviate oppression (Ex. 6:6–8), and enact redemption and judgment (Ex. 6:6–8; 10:1; 10:3).

Calling and Purpose

In Exodus 9:16, the author writes "But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth…" The Apostle Paul references this verse in Romans 9:17 and affirms God's absolute sovereignty and freedom to work as he chooses with creation though the author primarily deals with God's relationship with Jews and inclusion of Gentiles. In similar fashion to concepts of God's purposes for believers today when quoting Jeremiah 29:11: "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not harm you, plans to give you hope and a future,'" Exodus 9:16 reveals that non-believers also have a purpose and that it may include displays of his power for the goal of proclaiming his name. However, the methods for displaying the Lord's purpose and the plans to work that purpose are on opposite ends of the spectrum with one highlighting prosperity, hope, and a fulfilling future with the other comprising pain, sickness, loss, destruction, and death. Through an intertexture analysis of the Sacred Text, either method and irrespective of position, personhood, or government, God's purpose, calling, or plan will be fulfilled and they cannot be prevented. This knowledge is emphasized in Job 42:2, "I know that you can do all things, and that no purpose of yours can be thwarted" and Romans 8:28, "And we know that for those who love God all things work together for good, for those who are called according to his purpose." The theme behind this research pericope's calling and purpose subject reveals that everyone is called and has a purpose but the methods for those ends are very different for believers and unbelievers.

Pharaoh's Hardened Heart

Throughout Exodus 4–15, Pharaoh's heart is described as being hard, harden, or hardened by God, himself, or as an indefinite state denoting attitude or condition. Each reference relates to the 10 Plagues that God used to redeem and bring his people out of Egypt. Over the course of the Book of Exodus, the condition of Pharaoh's heart as hard or harden or hardened occurs 14 times. Though the first mention of Pharaoh's calling

and hardness of heart within the pericope exists in Exodus 4:21: "…But I will harden his heart, so that he will not let the people go," an intertexture analysis demonstrates that the king of Egypt's heart first became hardened toward the Israelites when he dealt shrewdly and ruthlessly with them by forcing their work as slaves and then commanding that their first-born sons be murdered. The Egyptian government and people did not always treat the Israelites so poorly and Exodus provides an account from Genesis to Exodus that describes the Jews as prospering and multiplying.

However, it is from a foundation of cruelty and fear that Pharaoh's heart becomes increasingly hard as a result of a calculated brinkmanship game with God. Beginning with a demand from Moses and Aaron that Pharaoh let the Israelites go from Egypt (Ex. 7:10), Pharaoh's heart grows more hardened as his magicians match miracles with God in transforming a rod into a snake (Ex. 7:10), the Nile's water into blood (Ex. 7:21), and frogs covering the land (Ex. 8:6). It seems plausible that Pharaoh, a divine king of Egypt, likely thought that he did not need to concern himself with the empty threats from a God of slave people. The empty threats became more tangible and real when Moses and Aaron demanded the Jewish people's release and each time successively plaguing Pharaoh and Egypt with gnats (Ex. 8:17), flies (Ex. 8:20–24), livestock death (Ex. 9:6), boils (Ex. 9:10), hail (Ex. 9:18), locusts (Ex. 10:4), and darkness (Ex. 10:22). The escalation of threats finally result in a promise that God gave Pharaoh in the beginning of their interaction (Ex. 4:22–23) and again in warning before the final plague (Ex. 11:1–10) that Egypt's firstborn will perish. The realization of the final plague's terms, which included the death of all firstborn and the wealth of Egypt (Ex. 11:1–3: 12:29–32: 12:35–36), finally broke Pharaoh's resolve and forced him to acquiesce to the demand of letting the Lord's people go.

The Apostle Paul, in Romans 1:18–25, provides a poignant account of the heart hardening process that aligns with Pharaoh's story in Exodus and may provide additional perspective of the Scriptures that refer to God hardening Pharaoh's heart. In Romans 1:18–25, though God revealed himself to man (Rom. 1:9–20), man rejected God and his plan (Rom. 1:21), man justified his rejection (Rom. 1:22), substituted God with images resembling man and animals (Rom. 1:23), which then caused God to give them over to their desires (Rom. 1:24), because they exchanged the truth of God for their own lies (Rom. 1:25). Although God did withhold complete and immediate judgment of Pharaoh and Egypt, judgment

began with Pharaoh's rejection (Ex. 5:2) of God. It seems entirely plausible that the act of God hardening Pharaoh's heart is the first act of judgment.

Additionally, Pharaoh's political game of brinkmanship with the Lord did not work and ultimately caused the temporary ruin of Egypt and the death of Pharaoh, his army, and his firstborn (Ex. 7–13). While this final act seems especially difficult to understand considering the idea of a loving and merciful God, the Lord did give the Pharaohs 430 years (Gen 15:13; Ex. 12:40) and ten opportunities (Ex. 7–13) as testimony to His sovereignty and judgment, to change his mind and lessen his resolve against the Jewish people. In this context, the Lord appears as a merciful and a just God (Gen. 18:25). The central theme in the text resulting from the concept of hard heartedness and the active work against God's purposes and demands emphasizes the narrative as told, again, in Job 42:2, "I know that you can do all things, and that no purpose of yours can be thwarted."

Limitations of the Study

No analysis of scripture is ever truly and fully complete and as Robbins (1996) notes, "underlying the method is a presupposition that words themselves work in complex ways to communicate meanings that we only partially understand" (p. 4). This article only covers a very narrow perspective about the mystery of spiritual calling and the plans and purposes of God as revealed in Exodus. Questions regarding the Exodus story, Pharaoh's hardened heart, the escalation of threats within the modern dynamic of positive feedback loops, Moses, and God's purpose for this world can be further resolved in the future with additional study. However, additional illumination, as provided by this study of Exodus and the mystery of spiritual calling, with the faith and courage to progress in God's direction may serve to inspire and fulfill in ways previously unknown.

Application

The actions of Pharoah to continue the opposition of the Israelites, in spite of the promise of destruction, offers organizational leaders, theorists, and practitioners insight into leadership roles and pragmatic application of theory that may provide an organization with stability and advancement.

The ability of Pharoah to self-justify his responses to Moses reveals the hollowness of his role as a leader: that he must control and subjugate others through divine right, key trait leadership theory, and autocracy instead of leading by liberating others through empowerment. Pharoah's seeming deduction from divine position did not allow for ideas to be criticized and once a hole became too deep to allow for reconsideration, Pharoah simply dug deeper and became a prisoner of his own preconceptions. In light of this specific dynamic, there exists an opportunity for leaders to consider their methods of self-justification and how that influences them to become trapped into pre-determined roles (cemented by historical paradigms, predecessor actions, and personal bias'), which may limit decision-making ability and narrow potential options.

An additional method to enhance organizational stability and advancement involves an apparent polarity between the fields of leadership and management. While Yukl (2013), Sashkin and Fulmer (1988), and Burns (1978) agree that leadership broadly involves articulating vision, working toward shared goals, and the "amount of production of intended effects" (Burns, 1978, p. 22), management represents an authority relationship that exists between a manager and subordinates to produce and sell goods and services (Rost, 1991). One role enjoys farsighted vision that can see magnificent dreams of the future and the motivation to make the impossible become possible and the other sees the complexity of present situations but no further. Much like the relationship between the formidable Achaemenian King Xerxes who conquered much of the known world during his time of rule and his uncle Artabanus who argued against crossing the Hellespont to attack the Greeks, leaders may have grand ambitions that they see as opportunities but may not consider their present environment and how best to manage details to achieving those goals. Those ambitions then become the method of destruction for the ambitious. However, if not for leaders like Xerxes, Artabanus would not have had the opportunity to manage a vast empire. In a similar sense, Pharoah's decision to repeatedly fight against God's desire to free the Jewish people, which eventually became the avenue for Jewish liberation and Egyptian destruction, exposes the danger of leaders when ignoring the reality of their circumstances. Organizational leaders do not have to fall into dichotomous roles of leader or manager (Yukl, 2013) but should aspire to be either or both when necessary: duly consider their environment and if the limitations of their environment's resources can achieve their unlimited ambitions (Gaddis, 2018). Consequently, Exodus

teaches readers, in part, that organizational leaders need to be leaders when required and managers when required and that the consideration and fulfillment of each role are necessary to the success of an organization.

Conclusion

The calling, purpose, and heart condition of Pharaoh stand as a testament for all leaders whether they believe and follow the God of the Bible or not. For believers, the calling, plans, and purposes of God exist as phenomenon to be welcomed and pursued with the result of a fulfilled life. For unbelievers, the calling, plans, and purposes of God should be dreaded for fear of becoming vessels of wrath resulting in undesirable consequences for themselves, their families, their country, and their areas of influence. Believer or not, to sustain and advance organizations, the Exodus story exhorts leaders to consider the state of their resolve in decision making, flexibility for organizational pivots, propensity to become trapped into defined roles, degree of accountability for those decisions, the morality of their positions, propensity for engaging in positive feedback loops, and the inherent value of those perceived as inferior by society or culture. Either way, and whether it takes hours or 430 years, God's calling, plans, purposes, and justice will be realized and fulfilled.

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Conclusion

Fred Wantante Settuba-Male and Gia R. Tatone

This book utilizes empirical research methods to examine God's calling through the lived experiences of Biblical leaders using multiple phenomenological approaches. The chapters vary from one another both in research style and approach, as these approaches bring out the unique uses of phenomenological understanding in the analysis of God's calling that can be applied in our workplace and lives.

The diverse array of analyses stems from both descriptive and interpretive phenomenological methodologies that include methods such as qualitative investigation and coding, exegetical and socio-rhetorical, historical/contextual, content analysis, and societal observations in an effort to understand the phenomena of God's calling. As a result, a

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rich array of new data and insights are gained that will benefit both the scientific community and practitioners.

Perceiving Discerning, and Significance of Calling

Wantante Settuba-Male explored the significance of divine empowerment and calling from a transcendent source among leaders. The study confirmed that hierarchical power dispersion promotes predictability and role clarity, thus minimizing the potential for group conflict. The findings also demonstrated that organizations that promote plural leadership and workplace spirituality where there is low-power variety have an increased risk of conflict. There is a greater need to clarify roles and tasks to limit the risk of role ambiguity and task conflict.

Styles and Knowles focused on the question, "How do we identify the significance of the source of Jeremiah's calling?" The chapter examined the clarity of the call, with Jeremiah's emergence as a prophet, initially punctuated with excuses, a phenomenon commonly experienced by many in ministry. Jeremiah's inspiration and prophetic authority, though initially confessed as juvenile, come of age with a prophetic ministry of great significance during a time of moral decadence in the nation and, after that, immense tumult for the children of Israel in the Babylonian exile.

Rolle examined Samuel's calling, the impact of the underlying meanings, and their modern relevance to understanding calling. This chapter underscored the process and nature of calling, which evolves and leads to specific actions and behaviors rather than being seen as a singular event. The chapter also noted the influence of others on a person's calling and possible adverse emotional outcomes on other people's lives.

Predictors, Social-Cultural Factors, Outcomes, and Evolution of Calling

Kawuma issued the predictors of a divine call, specifically focusing on the life of Joseph, the eleventh son of Jacob. The chapter examined Pitt's (2012) four characteristics of the divine call—altruism, authority, autonomy, and abstract expertise—and their relevance to Joseph's experience in aligning with the predictors of the call on his life

from the Biblical record. His tests and trials were essential in unveiling the role that God had prepared for him to become Prime Minister of Egypt, where he stood out significantly in light of the various tests and remained faithful to the call of God on his life.

Dean presented the calling on the life of Solomon, the wisest and wealthiest king of Israel, and examines how a person with so much wisdom could make such a big mess of their life. The chapter guides believers to avoid the pitfalls of life while focusing on all of God's abundant blessings, contrasting with how Solomon wrestled with idolatry, power, and wealth despite his God-given wisdom. This chapter recommended how Christians can avoid sin, temptation, and worldly pleasures today and keep a keen eye on honoring and glorifying God.

Tatone investigated the phenomenon of Abraham's calling to understand how God's call evolves over time. Specifically, this text examined the chronological period in which God called Abraham at age 75 to leave his country, home, and people to go to a new land as well as his communication with God over the span over the next several decades of his life. Despite the limited information on what influenced Abraham to respond to God's call, this study successfully analyzed how communication between Abraham and God took place and transformed over the course of approximately thirty years in order for Abraham to fulfill his calling. The chapter concludes with both lessons and implications regarding communication with God for people today.

Phillip used the Socio-Rhetorical Interpretation and Inner-Textual Analysis to reveal the social-cultural context of the pericope Deuteronomy 17:14–20. A multi-dimensional investigation of the text disclosed the individual identity of the kingship and the sociocultural context of God's people in the diaspora. Hermeneutic exegesis investigation, the review of social psychology theories of the prototypical leader, and social development processes help identify the divinely ordained behaviors of kingship. The humility in human kingship and the commitment to abide by God's instructions provide the bedrock for the lived authentic behavior of espoused Christian values within leadership development.

Newton and Dean examined Saint Paul's epistles and documented interactions in the New Testament (NT) writings to identify links between life satisfaction, success, and a vocational sense to one's calling. Through textual analysis, the study of Paul's calling, his success, and life satisfaction provides significant insights into how he found his identity in Christ, surrendered and obeyed God, and picked up his own cross and followed

Christ. Paul's response to the divine call and obedience to the mission of sharing the Good News greatly impacted souls worldwide. This chapter showed how Paul's divine encounter with Christ closed his eyes to the darkness (evil) and radical transformation opened his eyes to the light of the world (Jesus). His lived experiences offer great encouragement and practical advice for the twenty-first century calling for divinely defined success and life satisfaction.

Personality, Gender, Human and Divine Will

Colls-Senaha explored Samson's type of followership in comparison with Kelley's (1992) followership typologies. The chapter examined how the Bible institutes a participatory organizational design based on a relational interaction intended to draw out the best practices to become effective followers in the organization. Lessons learned from Samson can help illuminate or avoid ethical blind spots impacting individuals and present-day institutions by identifying character traits required to be an exemplary follower.

Steinhoff sought to answer the question, "Can a specific call or mission upon a leader spill over to the next generation? Does the call cease to be in force with the death, disqualification, or refusal to accept the call?" The chapter examined the scriptures and the literature on God's generational callings with special focus on Kings David and Solomon and their sense of responsibility for leading Israel and completing the building of the temple. The literature showed that scholars are undecided about ceasing of a call upon the leader. King David finally realized it was time to bow out of leadership and prepared his son Solomon to take over the responsibility of governing a vast kingdom. Before relinquishing his royal duties, God told him that he would not be the one to build God's house but rather his son Solomon. Discussion of some modern-day examples shows the importance of a sense of duty.

Williams is a content analysis of Deborah's life and calling as a woman and the lessons of her leadership impact in Israel. It shed light on the significance of gender in leadership environments—how calling requires forte, bravery, and commitment. Leadership propels people to step forward, stretch their capabilities, grow and thrive in their vocations. As Christian leaders, the goal is to advance God's kingdom. The divine call requires leaders to respond in obedience and ascend to higher unfamiliar levels with the readiness for new responsibilities, standards,

practices, and resoluteness. Deborah answered the call to leadership and was anointed and appointed by God to serve the people of Israel.

Sejera provided an exploration and analysis of portions of the Biblical Exodus story that relate to the calling of Pharaoh and the hardening condition of his heart with a discussion of God's plans, purpose, and sovereignty. The textual analysis helped interpret the meaning and context of Israel's exodus from Egypt and God's call on Pharaoh. The chapter unpacked how God works in and through leaders by showing mercy, delivering justice, and provided insight into God's nature and character. It also examined how the presentation of God's calling, plan, and purposes reveals broader implications around Pharaoh's actions, highlighting leadership qualities and the basis of divine calling. This chapter will benefit those seeking to understand the spiritual mission and the relationship between human freedom and sovereignty and gain a richer understanding of scripture.

Throughout this book, the authors investigated God's calling from a phenomenological standpoint using Biblical text and related it to both the workplace and leaders today. These chapters offer useful teaching and talking points for those in faith-based and educational settings, as well as those interested in understanding more about God's calling in their lives. Conclusively, this can help contemporary understanding among those who are interested in understanding the mystery and significance of God's calling as well as how to discern God's call, the process of it, and the conflict that exists between human will and Divine calling.

References

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Index