

Management & Leadership Theories in Scripture Narratives: An Editor's Outline of Opportunities for Further Study

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INTRODUCTION

This short article is not an official call for papers, but it is a suggestion for management and leadership scholars who are looking for ideas for what might be studied and written about in this or other journals. The following table contains a record of some of the biblical narratives and passages and how each might be aligned with or provide an example of one or more contemporary theories related to motivation and leadership.

Notice that the subtitle above identifies these as “possible biblical examples.” The emphasis should be on the word *possible*. Nothing expressed here should be construed to mean that the editor believes this is the final word on either the theories or the biblical examples given. There are other biblical examples that might be offered as examples of theories listed below. Serious scholars may disagree with what is represented here. I assume that the reader will be able to locate more complete descriptions of the various theories since such descriptions are ubiquitous in standard organizational behavior textbooks, management textbooks, or leadership textbooks and in the research literature represented by such volumes. Similar outlines might be produced addressing the interests of other business disciplines, such as economics, finance, marketing, and so forth. Some literature produced by Christian business scholars has addressed some of the issues related to the theories represented here in terms of Scripture record, but more can be done to develop a more complete understanding of Scripture perspective.

For this reason, taking broad editorial license, I decided to provide the outline here sans the typical scholarly references that we expect to see in an academic paper, and

for this I beg the pardon and charity of readers who might find such action objectionable. This is an *academic* journal and this action on my part does not signal my intention to relax this academic focus. My decision to wash this outline of the traditional citations and references was done out of a desire to give ideas away. Truthfully, to be thorough in providing such citations and references would be a project too large in scope for presenting a simple outline. A more complete academic study of each theory, including its proponents and its detractors, along with a more in depth analysis of the biblical narratives using the work of biblical scholars and business scholars, will be needed to help the reader draw conclusions regarding the possible alignment between the two columns. Such study may prove helpful for achieving a better understanding of the Bible. This represents an opportunity for scholars to conduct in depth studies and produce academic manuscripts for publishing consideration in this or other journals. Accordingly, this list of biblical narratives is offered to represent what I believe are some of the opportunities for further study to confirm, correct, and more completely understand how and where the biblical record is integrated with contemporary theories.

I am indebted to Southern Adventist University students who contributed some of these ideas in the context of classroom discussions between 2003 and 2014 in courses that I taught in organizational behavior, leadership in organizations, business strategy, and principles of management. With a few exceptions, generally the students tolerated my desire to consider Scripture and contemporary management in the same conversation. While I disagreed with some of their ideas during discussion, their ideas offered opportunities for discussion not only about

contemporary theory but also about the Scripture. Also, I am indebted to Christian business scholars who have made reference to some of the biblical narratives cited here. I welcome suggestions from other scholars regarding narratives that might be added to or removed from this outline.

Finding illustrations of contemporary theories present in the Bible, I believe, can help some students retain in their memories some of the details they are learning for an exam or for a term paper they are writing. Such an exercise can go a long way to alleviate the problem of biblical illiteracy. How can we expect to truly engage in biblical integration in business if we don't know Scripture? Conversations about what timeless principles relevant to business management can be found in Scripture also serves to demonstrate that biblical integration is possibly a *two-way* process. One way integration occurs when we understand our work in business by listening to what Scripture has to say about business. The other way is when we improve our understanding of Scripture by listening to what we know about the timeless principles of business and recognize when these same principles might be present in certain biblical narratives or teachings. In my mind, this second way of biblical integration is similar to the process that Bible students use when they consider historical context—the findings of archeology, science, psychology, sociology, and other disciplines of learning to better understand the context of the Bible passages, what the Bible meant to the original audience and, ultimately, the message that Scripture has for us today.

When I read about Joseph and Potiphar, Joseph and Pharaoh, Moses and Aaron, Abraham and Lot, and a host of other biblical characters in economic and management relationships with each other, I find that it is helpful to

think about the organizational dynamics present in the story, the structural dimension, the strategies, the economic incentives, the supervisor-subordinate relationship, the possible motivations, the political influence tactics being used, and a host of other factors that help explain what the narratives are saying. The reader might disagree with me, but I don't see this as "reading into" (eisegesis) Scripture by bringing to the text something that I want Scripture to say to me for my life. Rather, it is one of the approaches we normally take to practice prayerful exegesis to get at more than a superficial understanding of the Bible. Furthermore, it seems to me that a two-way approach is the way our minds work when we approach the Bible. One might even argue that this is the way that God wired our brains to work when we encounter any phenomenon or experience we want to learn about. We do not bring a blank mind to Scripture to understand God's will for our lives. We bring our minds and hearts that are in a particular historical context that contain an awareness of how humans interact, we bring our own experiences, and other things that we know about the world. Finally, a two-way approach to biblical integration in business has been one of the factors that has created more personal interest in reading Scripture. As I began to see in the Bible the presence of timeless human experiences relevant to business management (economic, political, managerial, marketing, and so forth), the Bible began to take on a whole new level of interest and excitement for me.

Finally, if readers would like to dialogue with me regarding any of the particular items in the outline below, I welcome this dialogue.

Motivation Theory	Biblical Examples
Behaviorism (+) Positive Reinforcement: (-) Negative Reinforcement: (+) Positive Punishment: (-) Negative Punishment: Extinction	Parable of the talents (Matt 25). David rewarded for fighting Goliath (1 Sam 19). Punishment after the spies give a fraudulent report (Numbers 13-14). King offers the man of God a reward (1 Kings 13:7). Conversation between Joab and Ahimaaz regarding a reward (2 Samuel 18:22). Joseph's brothers tried to weaken his arrogant behavior by positive punishment (pit, slavery) and negative punishment (taking away his life with family) (Genesis 37). After Samson's repentance, God revived his strength (Judges 15-16). Naaman was rewarded for washing in the River (2 Kings 5).

Motivation Theory	Biblical Examples
<p>Need Hierarchy Theory Higher-order Needs vs. Lower-order Needs Needs deprived/unfulfilled are more intense. Maslow's Types of Needs</p> <ul style="list-style-type: none"> • Physiological • Safety • Social • Esteem • Self-actualization • The desire to know and understand our environment. <p>McClelland's Needs for:</p> <ul style="list-style-type: none"> • Power • Affiliation • Achievement 	<p>Job's experience (Job). Did Paul disprove Maslow's theory (Phil 4:13)? He was content even when in an unsafe condition. Israel was prevented from having the need for self-actualization by being kept in slavery (Exodus 1-12). Exodus released them to experience fulfillment of more than one need. King Saul needed Power, Affiliation and Achievement. Did the shepherd boy/musician David threaten the fulfillment of each of these needs? (1 Samuel 16-20) Lucifer's desire for power (Isaiah 14). James & John desire power (Mark 10).</p>
<p>Theory X & Theory Y of Douglas McGregor Theory X Management Theory Y Management</p>	<p>King Saul: Theory X. Pharaoh's oppression of Hebrew slaves (Exodus 1-5). Jesus: Theory Y (?) Nebuchadnezzar agreed to let Daniel try his proposal for health (Daniel 1).</p>
<p>Two-Factor Theory of Frederick Herzberg Sources of satisfaction: job <u>content</u> Sources of dissatisfaction: job <u>context</u> Job <i>satisfaction</i> is NOT the opposite of <i>dissatisfaction</i>. High growth-oriented workers Hygiene-seeking workers</p>	<p>Moses liked part of his job: Freeing Hebrew slaves. But, he didn't like another part of the job (speaking to Pharaoh) (Exodus 1-5). Moses didn't like the complaints of the people (Numbers 11).</p>
<p>Job Characteristics Model (JCM) Autonomy Task identity Task variety Feedback Task significance Task Interdependence Social interaction Job Enlargement vs. Job Enrichment</p>	<p>Task Identity: Moses' task of freeing Hebrew slaves to worship (Exodus 1-12). Task Variety: Moses' leadership situation required a variety of skills (Exodus – Deuteronomy). Feedback: Walk around Jericho resulted in walls coming down (Joshua 6). Jesus sending his disciples out on mission (Matthew 10). The work of a prophet (Jeremiah, Isaiah, etc.). Jesus gave disciples meaningful leadership work: baptize, cast out demons, preach. (Matthew 10). Think about the work of Jesus: What are the elements of JCM that are present? Illustration: Jesus' parable about faith and the grain of mustard seed: it is small and seemingly insignificant but can grow into something large (Matthew 13:31).</p>
<p>Equity Theory The motivating force: striving for equity Workers compare the outcomes to the inputs: [O/I] Reference source Perception Ways to resolve tension</p>	<p>Cain's reaction to Abel (Genesis 4). Reaction of the prodigal son's brother (Luke 15). Displeased workers (Matthew 20).</p>

Motivation Theory	Biblical Examples
<p>Expectancy Theory The belief that effort leads to performance Attractiveness(+) or aversiveness (-) of outcome affects effort given. Components:</p> <ul style="list-style-type: none"> • Effort • Valence of outcomes • Instrumentality • Rewards • Ability • Role clarity • Feedback 	<p>Queen Esther (Esther). Apostle Paul's experiences in mission (Acts 15-28; relevant passages from Epistles).</p>
<p>Goal Setting Theory An Increase in intended achievement leads to an increase in performance The effects of goals Paradox: Goals create discrepancy and resolve discrepancy Why goals lead to higher performance Specific goals vs. General, vague goals Importance of goal commitment Competing vs. Cooperative vs. Independent goals Distal goals vs. Proximal goals Incentives</p>	<p>Plan for the attack on Jericho (Joshua 6). Paul the Apostle: Goal of spreading gospel (Romans 15). Restructuring the early church in order to serve the vulnerable (Acts 4-7). Noah and the Ark (Genesis 6-9). Abraham's experience (Genesis 12-17). Pharaoh's goal of surviving famine (Genesis 40-47). Jacob's goal of surviving famine (Genesis 40-47).</p>
<p>Social Cognitive Theory Goals = dual control systems Empathy box Moral disengagement Domain-specific Self-efficacy Dysfunctional persistence Pygmalion Effect (self-fulfilling prophecy)</p>	<p>Jacob working for Laban (domain-specific self-efficacy) (Genesis 29-31).</p>

SOURCES OF POWER IN THE BIBLE

Basis of Power	Biblical Examples
Reward	Deuteronomy 5:16; 1 Samuel 17:25; Job 1:9-11; Psalms 81:13-16; Proverbs 3:27; 11:24; 18:21; 22:1; 27:2; Ecclesiastes 7:1; Jonah 2 Jonah's ship mates comply with his request and thereby gain the reward of safety; Matthew 5:11-12; 16:27; 26:14-15; 1 Corinthians 3:6-8; 15:58.
Punishment (compulsion, coercion)	<p>Genesis 3:1-6; 3:14-19; 19:14-26 God warns Lot. Exodus 5:9-11; 7 Moses and Aaron confront Pharaoh. Exodus 32:20 Moses makes the people drink the remnants of the golden calf. Exodus 32:34; Leviticus 25:43-53; Deuteronomy 15:6; Judges 8:22; 1 Samuel 9:17; 1 Kings 2:36-46. Daniel 3:7 Nebuchadnezzar threatens the Hebrews. Jonah (threats of punishment; Jonah is compelled to go to Nineveh); Acts 25:11. Esther 4:1-14 Mordecai tells of consequences that will befall if Esther does not heed his advice. Mark 11:15-19 Jesus cleanses the temple of money-changers. See also Psalm 149:6-7; Isaiah 10:12; 24:21; 27:1; Amos 3:2, 14.</p>

Basis of Power	Biblical Examples
Legitimate Power of Position	<p>Genesis 1:26-28; 22:1-12 God asks Abraham to sacrifice his son – God using his legitimate power.</p> <p>Genesis 41-45 Joseph placed in charge.</p> <p>Exodus 3-4 the power of Pharaoh is challenged.</p> <p>1 Samuel 3 Samuel works for Eli.</p> <p>1 Kings 9:19; Psalm 8:6; Proverbs 1:8-9; 23:22-25; Jeremiah 38:9-13; Matthew 9:9.</p> <p>Acts 9:11 God tells Ananias to see Saul who was blind.</p> <p>Romans 13:1-8; Ephesians 6:1-3; Colossians 3:20; 1 Timothy 5:17; 1 Peter 5:3.</p>
Expert; Wisdom	<p>Genesis 41-47 Joseph interprets the Pharaoh's dream.</p> <p>Leviticus 19:32; Deuteronomy 1:13-15 Spies chosen because of their wisdom.</p> <p>1 Samuel 15-16; 1 Kings 3:16-28; 4:34 people come hear the wisdom of Solomon; 18:16-40.</p> <p>Proverbs 12:24; 24:5; Ecclesiastes 7:19; Acts 7:22.</p>
Identification (Referent)	<p>Genesis 24:12-14; 39:21; 40:14; 47:29; Joshua 2:12-14; 1 Samuel 20; 2 Kings 22-23; 1 Chronicles 12:33; Ruth 3:11.</p> <p>Esther 4 Esther respects and admires Mordecai and honors his request; Mark 1:7; 6:22-23; 10:35; John 6:68-69; 13 Jesus washes disciples' feet (they identify with him).</p> <p>John 21:15-19; Acts 9:26-30; 1 Corinthians 1:12; Philippians 3:10; 2 Timothy 1:7-9.</p>
Ecological power (the power to restructure jobs, work environment, organization, culture)	<p>Genesis 6-7 God restructures the whole earth!</p> <p>Exodus 5 Pharaoh's control over work environment.</p> <p>Exodus 18 Moses restructures leadership; Jethro has power also.</p> <p>Gospels Jesus adjusts the shared values of his followers (many verses).</p> <p>Job 1:1-10 God restructures Job's life; John 11:1-16; Deuteronomy 34:10-12 Matthew 10 Jesus organizes and sends disciples on a mission trip.</p>
Physical or military power	Deuteronomy 4:38; Judges 6:2; 14-16; 1 Samuel 9:1-2; 2 Chronicles 26:13.
Wealth	Genesis 29-31 Jacob improves his bargaining power by building his wealth Deuteronomy 15:6; Proverbs 12:24; 18:23; 22:7.
Inheritance	<p>Genesis 25:5-11; 31:14; Judges 8:22-23.</p> <p>Luke 15:11-32 the prodigal son wastes his inheritance.</p> <p>1 Corinthians 6:9; Colossians 3:24; Ephesians 5:5 no inheritance for the greedy.</p>
God	1 Samuel 2:7-8; 1 Chronicles 29:10-13; 2 Chronicles 20:6; 25:8; Psalm 33:6 62:11; 68:35; Luke 1:37; 18:27; Romans 1:16; 1 Corinthians 1:24; Philippians 3:21; Colossians 1:16-17; Hebrews 3:4.
God's Word	Psalm 119:105, 130; Proverbs 46:23; Isaiah 55:11; Luke 8:11; Ephesians 6:17; 1 Thessalonians 2:13; Hebrews 4:12; 1 Peter 1:23; 2 Peter 1:19.
Virtues: Faith, Hope, & Love	<p>Faith: Genesis 6:14; Matthew 13:31; 17:20; 21:21; Mark 4:31; 9:23; 11:23; Luke 17:6; 1 Corinthians 13:2.</p> <p>Hope: Job 4:6; 8:13; 11:14-20; 27:8; Psalm 42:11; 43:5; 62:5; 71:5; 130:7; 146:5; Proverbs 10:28; 23:17-18; 24:14; Jeremiah 31:17; Lamentations 3:21-26; Zechariah 9:12; Matthew 12:21; Acts 26:6-7; 28:20; Romans 4:18; 5:2-5; 8:24; 15:4, 12, 13; 1 Corinthians 9:10; Ephesians 2:12; Colossians 1:23-27; 1 Thessalonians 1:3; 2 Thessalonians 2:16; 1 Timothy 1:1; 4:10; 5:5; 6:17; Titus 2:13; Hebrews 6:11; 1 Peter 1:3-9, 21; 1 John 3:3.</p> <p>Love: Matthew 22:37-39; 1 Corinthians 13; Romans 13:8-10. 2 Corinthians 5:14; 8:8; 9:6-15; 1 John 4. Colossians 3:12-14.</p>

Basis of Power	Biblical Examples
Information (control over information)	Proverbs 11:13 Daniel 2:24-45 Daniel had control over information needed by the king to interpret the dream Jonah 3:4 Jonah possesses information about the fate of Nineveh which he gives to the people. Matthew 26:14-16 Judas knows where Jesus is
Referent Power	Genesis 27:25; Luke 5:4-9

INFLUENCE TACTICS IN THE BIBLE

Core Influence Tactics	Biblical Examples
Rational persuasion	Genesis 3:1-7 Serpent uses rational persuasion to tempt Eve. Genesis 4:5-7 God talks with Cain. Genesis 6: God persuades Noah to build an ark: The alternative is destruction. Exodus 3-5 Moses telling pharaoh "let my people go" if not plagues will take over Egypt. Exodus 18 Jethro uses rational persuasion to help Moses restructure Israel's leadership team. 2 Samuel 5:1-5, the tribes of Israel come to David, then King of Judah, and asked him to become their king because they were of the same flesh and David had been the one to lead the campaigns under Saul when he was king of Israel. Daniel 3 the three Hebrew men attempt to use rational persuasion with the King. Romans 14:1-4 Paul explains why Christians should not judge others. Luke 7:4-5 reasoning with Jesus about the soldier. Exodus 18:17-18. Luke 7:6-7. Luke 15 the father of the prodigal son uses rational persuasion to tell the older brother to stop being angry. Acts 17-18 Paul reasons with the people of Athens.
Inspirational Appeals	Numbers 13 Spies use inspirational appeals to persuade Israel. Proverbs 22:29 Solomon inspires his reader to consider what could come if they are skilled at work. Matthew 21:18-22 Jesus tells his disciples that they have faith. Exodus 3:11-4:17 God responds positively to Moses' doubts about going to Egypt. 2 Samuel 14, Joab instructs a wise woman to appeal to David to bring banished Absalom back. Matthew 5,6, &7 Jesus himself (the sermon on the mount) He also would tell parables to a wide audience to convince the people to obey God. Matthew 28:16-20 Jesus tells his disciples to go into the world to make disciples; he promises that he will be with them. Genesis 6:9-22 God inspires Noah to build an ark. The Call of Elisha. Jeremiah 13: 1-11 Jeremiah enacts a parable and then teaches the people. Numbers 13-14 the appeal to the spies. Genesis 12:1-3 the call of Abram. Matthew 18:16-30 Jesus gives the great commission. John 4 Jesus inspires the Samaritan woman at the well.

Core Influence Tactics	Biblical Examples
Consultation	<p>Genesis 41-47 Need Joseph to interpret The kings dreams then needed his assistance to help organize what he prophesied which was 7 years of famine.</p> <p>Exodus 3:11-4:17 God responds positively to Moses' doubts about going to Egypt.</p> <p>2 Samuel 5:19 David consults with God regarding battles.</p> <p>1 Kings 12 Rehoboam seeks counsel (but doesn't follow it).</p> <p>Number 13 Moses listens to the request of the people. When they returned, Moses heard their reports of the land, and these reports helped decide what action was taken next.</p> <p>Proverbs 13:10, 13; 15:22 plans fail for lack of counsel.</p> <p>Luke 18:18-29 The ruler comes to ask Jesus what must he do to inherit eternal life.</p> <p>Esther 4 Esther consults; 5:7; 7:2-5.</p> <p>Proverbs 15:22.</p> <p>2 Samuel 5:19.</p> <p>Matthew 21:18-22 the lesson of the fig tree.</p> <p>John 4 Jesus consults with the woman from Samaria.</p> <p>Exodus 4 God promises to send Aaron with Moses.</p>
Collaboration	<p>Genesis 11:1-9 a large group of people collaborate to build the Tower of Babel.</p> <p>Esther 3:8-11, Haman persuades the king to exterminate the Jews by offering to pay for the soldiers to do it.</p> <p>Esther 4:13 Esther and Mordecai collaborate to save Israel.</p> <p>Nehemiah 3 Nehemiah collaborates with others to rebuild and defend their city.</p> <p>Psalms 101:6 "...that they may dwell with me...."</p> <p>Matthew 4:18-25 Jesus chooses disciples to collaborate with in ministry.</p> <p>Matthew 28:16-20 Jesus tells his disciples to go into the world to make disciples (disciples are needed to collaborate with each other to spread the Gospel); he promises that he will be with them.</p> <p>Mark 6:34-40 Disciples assist Jesus in feeding the 5,000.</p> <p>Luke 22:1-6 Judas collaborates with the Jewish leaders to betray Jesus into their hand.</p> <p>Ephesians 4:9-16 Especially v. 13 "until we reach a unity of the faith...."</p>

Supplementary Influence Tactics	Biblical Examples
Apprising	<p>1 Samuel 15 Samuel tells King Saul "I am the one the Lord sent to anoint you king over his people Israel.</p> <p>Psalms 48:14.</p> <p>Mark 1:1-8 John convinced people to be baptized (aka follow Jesus) by telling them how they would benefit from following Jesus; Jesus would baptize them with the Holy Ghost.</p> <p>John 2 Jesus apprises his mother of the situation with the wine.</p> <p>John 15:5-8 Jesus tells his disciples that he is the Vine and they are the branches.</p>
Exchange	<p>Genesis 25:29-34, Esau traded his birthright to Jacob for lentil soup.</p> <p>Genesis 29 Laban promised Jacob Rachael if he worked for him 7 years; Jacob finished working the 7 years but Laban gave him Leah.</p> <p>Deuteronomy 28:1-14 God offers blessings in exchange for covenant loyalty.</p> <p>Matthew 4:8 the Devil attempts to use exchange to tempt Jesus.</p> <p>John 4 Jesus and the Samaritan woman at the well.</p>

Supplementary Influence Tactics	Biblical Examples
<p>Ingratiation</p>	<p>Esther chapter 3, verse 8 and on) Haman uses flattery to get what he wants from the King.</p> <p>Matthew 25:15-28 The owner of assets praises the worthy servant who invests and then gives him more responsibility.</p> <p>Luke 18:18-23 Jesus response to the rich young ruler.</p> <p>Luke 12:48.</p> <p>Mark 12: 41-44) Jesus said the widow gave more than the rich men because she gave all that she had. Basically, he said that her gift was better, and she had a purer heart.</p>
<p>Legitimizing</p>	<p>1 Samuel 15.</p> <p>Samuel tells King Saul “I am the one the Lord sent to anoint you king over his people Isreal.</p> <p>Ruth 4:1-12, Boaz redeems the land and Ruth before the elders of the town.</p> <p>Daniel 6 administrators made a law Daniel prayed with window open people went to the king and said don’t you have a law.</p> <p>Mark 12:13-17) Jesus was asked if it is lawful to give tribute to Cesar. Jesus told them yes; give to Cesar what is his.</p>
<p>Personal Appeal</p>	<p>Judges 16 Delilah makes a personal appeal to Samson.</p> <p>1 Samuel 19:1-4 David asks Jonathan to intercede for him to Jonathan’s father Saul.</p> <p>1 Samuel 20:14-16, Jonathan asked David to show kindness to him and his descendants always.</p> <p>Esther Haman requested to put out a decree in favor of the king and got approval without telling the king what it was.</p> <p>John 2 Jesus’ mother comes to ask Jesus for a favor for her sons.</p> <p>John 12:20-35 Jesus appeals to his disciples.</p> <p>Acts 24:16 I strive to keep my conscience clear.</p> <p>Galatians 4:12-20 Paul rebukes people for being disloyal.</p>
<p>Pressure</p>	<p>Exodus 7-12, every time the Pharaoh rejected Moses’ appeal to let Israel go, God sent a plague upon Egypt.</p> <p>Deuteronomy 28:15-68 God describes the bad things that will happen if the people are disloyal to the covenant.</p> <p>Jonah God wanted Jonah to go to Nineveh to save the people. God was persistent with Jonah.</p> <p>Esther 4 Mordecai pressures Esther.</p> <p>Psalms 119:143.</p> <p>Daniel 3 King Nebuchadnezzar threatens the three Hebrew men.</p> <p>Matthew 4:1-11 Satan’s temptations.</p> <p>Matthew 27:4 the people pressure Pilate to release Jesus to them.</p>
<p>Coalition</p>	<p>Numbers 16 Got the people to go against Moses.</p> <p>Joshua 10:1-5 Amorite kings form a coalition to advance against Gibeon and Israel.</p>