Exegetical and Hermeneutical Analysis of Genesis 2 and the Relevant Accompanying Leadership Theories

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Abstract

This exegetical study on Genesis chapter two intends to provide information concerning God's original intent for creation in the form of human beings. In modern times, the creation account from the Bible portrays nominal value due to evolutionary tales or fictional research designed to remove God from the creation evaluation of how everything got started. The most pertinent research instrument used in this study is the Socio-Rhetorical Analysis, posited by Henson et al. (2020). The research analyzed textual units to uncover themes in the writing of the author of Genesis chapter two; 1) repetitive arrangement to discover potential influence or impact on the passage; 2) progressive patterns which detail the resolution, insights, development, and recognizable connection in the text; 3) opening-middle-closing practices help articulate the historical narrative and plot and how it contributes to the overarching passage; 4) argumentative patterns tell the story of how the author attempts to provide the rationale of certain discoveries of belief systems in the passage, and 5) sensory-aesthetic patterns which illustrate how one assimilates and discerns the overall text. The research found that a minor passage in the Holy Scriptures changes God's entire intended meaning if misinterpreted or misrepresented. God used human beings to communicate His eternal message to creation, and if misunderstood, chaos would be the order of the day. As Christian leaders to change the world, we cannot

stand idly by and not help others exegete the Bible and understand the hermeneutics of the Scriptures.

Socio-Rhetorical Analysis

In establishing the importance of understanding the meaning of a Biblical passage, one should explore inner textual analysis. According to several text references in the Bible, Moses is the writer of Genesis, with God as the author (Deut. 31-9-11). Therefore, Moses was a scribe to the penman, God. Duvall (et al., 2012) postulated that the Bible is the Word of God via the words of human beings (p. 25), and Genesis is a significant case study in confirming the theory that the Bible is the message of God and the message of human beings (Duvall et al., 2012, p. 25). The language, culture, audience, and age are different than modern times. Therefore, exegesis – the critical explanation or interpretation of a text or portion of a text, especially of the Bible, and hermeneutics – the science of interpretation, especially of the Scriptures are foundational to the study of Genesis chapter two.

Textual Units

The textual units (Henson et al., 2020, p. 84) or markers appear using time indicators in the Genesis chapter two text. God finished the work of creation in verses one, two, and four. He formed man in verse seven, but this is different from the formation of man in Genesis 1:27 because at this stage of the story, God "breathed into the nostrils the breath of life: and man became a living being" (Gen. 2:7). God proceeded to plant a garden to the east of Eden and transported the man to this location in verses eight and fifteen. In verse sixteen, God gives man a commandment not to eat from the tree of knowledge of what is good and evil (vv. 16-17). The remaining portion of chapter two transitions to God creating all living things, with

Adam naming each animal, and God making the woman for the man, Adam and Eve.

Repetitive Patterns

In Genesis chapter two, the repetitive pattern (Henson et al., 2020, p. 85) involves God placing man in the Garden of Eden, first in verse 8, then in verse 15. God made the heavens and the earth, which is repeated in verses one and four. Furthermore, repetitions of the creation of man repeat in verse seven from chapter one, verse twenty-seven. Therefore, it would appear that God is confirming that He created man by these common repetitions to influence the knowledge of Moses's audience and the modern-day audience, which removes the evolution theory.

Progressive Patterns

A progressive pattern (Henson et al., 2020, p. 89) that emerges in Genesis chapter two is that God wanted someone to oversee His creation. He had the man name all created things, and He set the man in the eastern location in the Garden of Eden to tend and keep it (v. 15). Tend is the Hebrew word Awbad, which means labor, serve, and work (Strong, 1990). The word keep in this text is the Hebrew word for guard, protect, watch, preserve, attend to, beware, save, and observe (Strong, 1990). In chapter three of Genesis, a plot emerges as to why God needed someone to protect the Garden of Eden and creation, for that matter. The serpent or enemy of all things Godly emerges from the shadows or the darkness in the story. One of the distinct ideas found in Genesis chapter two is that man works for and protects God's creation.

Opening-Middle-Closing Patterns

The opening-middle-closing pattern (OMC) (Henson et al., 2020, p. 89) is not evident in the Genesis text under review. However, the plot of Shalom is damaged, and peace or reconciliation is pursued in chapter three and beyond. Moreover, God's desire

for man and woman to live in harmony as the Godhead is relevant in Genesis chapter two as Adam prophesied that man and woman "shall become one flesh" (v. 24), "because the woman was taken out of man" (v. 23). Unity, harmony, and togetherness are significant to leadership theory because reaching common goals is critical in the leader-constituent dynamic.

Argumentative and Sensory-Aesthetic Patterns

The argumentative pattern (Henson et al., 2020, p. 93-94) in Genesis chapter two is for human beings to work for God, adhere to His commandments, protect His creation, and live in harmony as the example provided by the Godhead, "The Lord our God, the Lord is One" (Deut. 6:4). Furthermore, the sensory-aesthetic pattern materializes when God speaks to Adam by commanding him to avoid the tree of knowledge (verse 16) and when Adam communicates the nature of his relationship with Eve once he wakes up from the first surgery in human history (vv. 23-24). The patterns of Genesis chapter two are relevant to understanding the nature of the relationship between God, human beings, and creation.

Leadership Theory/Practice in Genesis 2

Leadership is complex, with various degrees of meaning and definitions. Northouse (2019) posits that leadership is a mechanism by which an individual influences an organization or group of people to accomplish common goals (p. 5). In Genesis chapter two, either God or Adam is the topic of leadership theory because Eve does not communicate until Genesis chapter three. Furthermore, if leadership is influencing others, Adam had no one to influence other than Eve. However, an argument is possible that Adam influenced animal and plant life because God commanded him to care for and exert authority over His creation. Northouse (2019) espoused several theories on leadership, including the Trait, Skills, Behavioral, and Situational Approaches, the Path-Goal and Leader-Member

Exchange Theories, the Transformational, Authentic, Servant, and Adaptive Leadership Theories, and Followership. For this study, attention will home in on the Trait Approach concerning the leadership of the first human being, Adam. Bergant's (2013) commentary describes the social setting of Genesis as the "ancient household," whereby the patriarchal leadership system is the order of the day (p. 15). It would make sense that Adam started the patriarchal system since he is the first head of a household in the Bible, even though tradition teaches that the patriarchal system started with Abraham, Isaac, and Jacob. Bergant continues that Genesis is a book of theology, not a historical account; God is the sole creator, creation demonstrates the integrity of God, sin-punishment and second chances, and covenant relationship between God and man, among other theological themes (2013, pp. 16-17). Bergant's discussion is interesting because it would appear that Genesis outlines critical historical information for the book's original audience.

Trait Approach

Now to the Trait Approach of leadership in Genesis chapter two. The Leadership Theory that most aligns with Adam is the Trait Approach. As defined, this approach emphasizes the inherent abilities, nature, and personality possessed by great social, political, and military leaders (Northouse, 2019, p. 19). Moreover, Adam was not a social, political, or military leader, yet he had off-the-charts traits such as intelligence, self-confidence, and determination as espoused by Northouse (2019, pp. 23-24). After all, Adam did name all the animal and plant life on the earth. It sounds like he was the computer before the invention of such commonplace devices in modern times. Without going on a tangent, sin caused innovation to take steps backward instead of forward. According to Northouse (2019), intelligence is a strength that positively contributes to leadership (p. 23). Self-confidence is the ability to be assured of one's capability and talent (Northouse, 2019, p. 24). Determination is the desire to complete tasks. This skill relies

on drive, ambition, and persistence (Northouse, 2019, p. 24). To name every living thing as Adam did required intelligence, self-confidence, determination, strength, and leadership.

Intelligence 1. The intelligence factor is critical to the trait leadership theory and approach. Siegling et al. (2014) posited that people in leadership and management positions require high trait emotional intelligence. Villanueva (et al., 2007) postulated that intelligence is directly related to self-efficacy, one's set of beliefs to execute a plan of action. Kotzé (et al., 2015) determined that intelligence has a significant association and relation to high levels of authentic leadership. Therefore, Adam possibly exhibited authentic leadership, which according to Northouse (2019), is honest and original characteristics (p. 197). Moreover, Adam was honest with God in Genesis chapter three when he blamed Eve for the fall, "Then the man said, The woman whom You gave to be with me, she gave me of the tree, and I ate" (v. 12). He threw Eve under the bus, but he was honest about what happened, and he had to be original, for he was the first human being created from the dust of the ground (Genesis 2:7).

Self-Confidence 2. The self-confidence characteristic is the personal value or self-worth and the self-motivation to make a difference (Northouse, 2019, p. 24). García-Vidal et al. (2019, p. 317) posited that leadership performs well when self-confidence is vital in the decision-making process. García-Vidal continued with the notion that considering capabilities towards successfully completing goals is an essential aspect of self-confidence (p. 317). Axelrod (2016) quoted the ancient Chinese philosopher Lao Tzu, who wrote that self-confidence is the most significant attribute of leaders facing difficult circumstances. Axelrod (2016) also espoused in modern leadership theory that self-confidence was the most mentioned trait in research, even among those scholars who focus on leadership behavior. Adam stepped up to the plate under the watchful eye of God and gave a name to every created organism on earth.

Determination 3. Determination is devotion to completing an assignment. Determination takes the initiative, perseverance, assertiveness, and those who exhibit determination are proactive and willing to face difficult situations (Northouse, 2019, p. 24). The India Today Magazine published an article, *Step ladder to success: Determination, leadership traits and a strong work ethic ensure a successful career trajectory* (2015) and postulated that leaders must take charge of their circumstances without relying on others to make decisions on their behalf, determination. The New India article research focused its attention on women leaders for successful career pathways. Chen et al. (2014) posit that determination and self-management serve as behaviors that relate to personal self-consciousness. One truth about leadership is that greatness comes from challenges that lead to transformation and new beginnings (Kouzes et al., 2010, p. 93). All of which Adam faced in the creation process.

Strength and Leadership 4. Strength is a trait or characteristic of an individual that contributes to successful performance (Northouse, 2019, p. 27). Dametto et al. (2019) postulated that character strengths manifest through positive thoughts, emotions, and behaviors. Hence, Adam must have exhibited character and strength, experiencing creation as a lone individual in a new beginning environment or atmosphere. The trait approach applies to Adam's leadership style because the approach theory focuses on the leader, not the constituents or the circumstances (Northouse, 2019, p. 29). Who was Adam leading before the introduction of Eve into his life? Hence, the trait approach makes the most sense when considering Adam's leadership style.

Followership

The approach to this subject initially predicated its findings on the leadership model, which caused some anxiety because the question kept arising: who did Adam lead? In the end, Adam followed God until he didn't. God commanded Adam in Genesis

chapter not to eat of the tree of knowledge, and he and Eve decided not to follow those instructions in Genesis chapter three. Northouse (2019) postulated that without followers, there are no leaders, and in the process of becoming a leader, one must learn to follow (p. 293). There is another point Northouse discussed that's worth mentioning in this discussion: becoming a constituent develops when an individual adopts or accepts the influence of another to accomplish common goals (p. 295). If this is the case, what was the common interest between God and Adam? Northouse articulates two categories in which followership falls: 1) role-based – when a constituent operates in a position within a hierarchical system, and 2) relational-based – created reality when two interact with each other (p. 295). Adam had a specific role in God's chain of command. He was to have dominion over the earth and to protect and care for the Garden of Eden. God would come down in the cool of the day to fellowship with Adam and Eve (Gen. 3:8); therefore, they experienced relationship interactions with God.

The Millennial generation and Generation Z have learned and understood leadership differently from their predecessors in modern times. Roundtree (2019) espoused that these new generational categories must understand the human qualities associated with followership in an active sense. By that sentiment, Roundtree determined that enthusiasm, smarts, and independence are the tools the upcoming generations will learn the art of followership.

Lessons For Christian Leaders

 How can Christian leaders learn from Adam's successes and failures? Engstrom (1976) posited that New Testament leaders could learn from the ministry of Moses; Moses lived in faith, exemplified integrity, was decisive, obedient, and responsible (p. 30). Engstrom continued with the idea that remarkable Biblical leaders learned from their failures, repented, and God used them in more extraordinary ways for His glory (p. 26). Therefore, Christian leaders should practice humility and learn

from the previous generations of leaders and followers, for that matter.

Additional characteristics or virtues of importance for Christian leaders are gratitude, honesty, strength, and talent. Cicero (106-43 BC) once wrote, "Gratitude is not only the greatest of virtues, but the parent of all others." Dunaetz (et al., 2020) believes that the greater the motivation of a Christian leader, the more extraordinary grace and ability God will extend to accomplish greater service levels to human beings. PR Newswire (2015) discussed ten traits of successful CEOs, and honesty was at the top of the list. The article postulated that the right values create trust among followers from the beginning of the leader-constituent relationship when the CEO demonstrates honesty and integrity. The PR Newswire (2015) article continued with humility among leaders creates a sense that the leaders are teachable and willing to learn new ways of doing things. This attitude of exploration makes a learning organization, and only learning organizations develop and grow.

On the other hand, Akin-John, D. B. (2019) posits that weak Christian leaders tend to lead according to their authority instead of the authority that comes from God. In Luke 10:19, Jesus said I give unto you authority. They manage people and resources rather than showing, teaching, and being an example. Paul instructed Timothy to lead by example and serve the flock of God (1 Tim. 4:12). Instead of trying to become a leader like many in modern times do, let God do His work in developing leaders. Proverbs 18:16 says the gifts God gave us will make the necessary room for the skills to serve creation. Cogliser (et al., 2012) espoused that individuals become leaders as they complete leader-like work duties. In other words, leaders emerge through practical leadership responsibilities whereby others perceive their individual qualities to lead others.

Conclusion

This exegetical study on Genesis chapter two provided information concerning God's original intent for creation in the form of human beings. The most relevant research instrument used in this study came from the Socio-Rhetorical Analysis, posited by Henson et al. (2020). The research analyzed textual units to uncover themes in the writing of the author of Genesis chapter two; 1) repetitive arrangement to discover potential influence or impact on the passage; 2) progressive patterns which detail the resolution, insights, development, and recognizable connection in the text; 3) opening-middle-closing practices help articulate the historical narrative and plot and how it contributes to the overarching passage; 4) argumentative patterns tell the story of how the author attempts to provide the rationale of certain discoveries of belief systems in the passage, and 5) sensory-aesthetic patterns which illustrate how one assimilates and discerns the overall text. God calls leaders to care for His flock, and a significant part of the preparation for Godly leaders is understanding the true meaning of the Word of God. Therefore, exegesis and hermeneutics are of great value to the leader-follower relationship.

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