A THEOLOGICAL COMPARISON BETWEEN SOCIAL

SCIENCE MODELS AND A BIBLICAL PERSPECTIVE

OF SERVANT LEADERSHIP

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A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

Galen Wendell Jones

May 2012

APPROVAL SHEET

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Hal K. Pettegrew

Date _____

To my Master,

Jesus the Holy One of Israel.

And to Cathy Renee, thank you for loving me.

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God would carry us both through. Twenty-three years of marriage and a multitude of challenges along the way have never diminished her hope of God's grace as an active part of our lives. I look forward to the many days ahead of sharing in God's grace together. She is for me the best gift I could ever be given.

Finally, I continue to bask in the truth that Jesus Christ my Master, Savior, Lord, and King purchased me from the prince of darkness and called me His slave and son. My Master is my very reason for living and for all that I count worthy in life. His gift of love, mercy, grace, and power is something I do not deserve or merit. To Him belong the riches of life forever more. To you Jesus, I dedicate my life.

Galen W. Jones

Winder, Georgia

May 2012

CHAPTER 1

RESEARCH CONCERN

The question of ethical leadership has been raised in many quarters for a variety of reasons. In the past twenty-five plus years, the fall of corporate leaders, both sacred and secular, has created a climate of disillusionment in society (Niewold 2006, 31). The list of fallen souls includes presidents, preachers, and corporate CEOs. None of these leaders are immune from displays of loss of integrity, acts of dishonesty, marital infidelity, or lack of accountability. Apparently, accountability to one's constituency is not enough to ensure ethical leadership. James I. Harris, however, suggests that accountability to God does not necessarily guarantee honesty; nevertheless he argues it does have a significant effect on leaders in such a way that the depth of a leader's tangible commitment to Christ has a positive effect on his or her leadership decisions and behaviors. As well he writes, "Commitment to Christ has a concomitant effect on others in the leaders' sphere of influence" (Harris 2002, 61).

As a result of the disillusionment created by corrupt leaders' i.e. the Enron scandal, Bernie Madoff, President Clinton and Monica Lewinsky, ethical, moral, and spiritual leadership, theories have been introduced from a wide range of sources. With the emergence of these leadership theories that have spread across the expanse of organizational culture; servant leadership theory has dominated the Christian landscape. If one were to conduct a Google search, as of this writing this researcher discovered, using the combinations of "Christian transformational leadership" and "Christian servant leadership" the results of the former would yield approximately 275,000 references, while the latter would yield approximately 2,000,000 references (google.com).

Servant leadership theory was introduced to modern society through the

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philosophical writings of Robert K. Greenleaf in the late 1960s and early 1970s (Spears and Lawrence 2002, 10). Greenleaf's intention was to bring a form of ethical and moral leadership to the business world (Greenleaf 1970, 11) that emphasized service to others as the prime motivation for leadership, rather than the self-centered form of leadership that dominates Western civilization (Greenleaf 1970, 15). Not only has servant leadership taken a foothold in secular organizational culture, it has gained significant importance in sacred organizational culture as well. Jack Niewold suggests that the Greenleafian model of servant leadership, which has been accepted by the Christian community, has been a mixed blessing. Niewold suggests, "Servant leadership in its secular form is based on non-Christian secular and religious ideas. But even in its Christian form it is reflective of a heterodox and distorted Christology, which it in turn helps to perpetuate" (Niewold 2007, 118).

Attempts have been made to assuage the non-Christian religious ideations that permeate the theory as given by Greenleaf in his original monographs. For instance, Kathleen A. Patterson of Regent University, a Christian institution, introduced a theory of servant leadership based on the biblical concept of *agapao* love (Patterson 2003, 3). Although Patterson's theory is based on this New Testament concept, it is more grounded in transformational leadership theory originated by Burns (1978) and extended by Bass (1985) rather than on biblical exegesis or orthodox doctrine (Patterson 2003, 8).

Robert S. Dennis and others from Regent University have provided empirical research to support Patterson's theory (Winston 2003; Dennis 2004; Drury 2004; Koshal 2005; and Ayers 2008). Nevertheless, in an in-depth personal dialogue, Patterson acknowledges, "There is a gap in servant leadership literature connecting the theory to its proper Christological and biblical origins. . . . If the theory is to be complete, research needs to be conducted to fill this apparent lack" (Patterson 2010, 2).

According to James Earl Massey, a good portion of research on Christian servant leadership amounts to nothing more than secular theories dressed up in Christian

clothing. Massey argues, "A bona fide theory of Christian servant leadership is contradistinctive from secular theories and clearly reflects Christ admonition found in the Gospel accounts. That is the, 'It is not this way among you,' edict issued by the Lord in Mt. 20:26" (Massey 2010, 1). Interestingly, Massey adds, "The context of the paradigm given by Jesus is paradoxical; that is, to be a Christian leader one must assume the position of a slave" (Massey 2010, 1).

This study sought to develop a biblical perspective of servant leadership, which connects the theory to its Christological origins, and compare it to selected social science perspectives of servant leadership in order to understand the relationship, if any, between the two perspectives.

Introduction to the Research Problem

The servant leadership theory emerged as an important paradigm for leadership in organizational culture since its introduction to the business community by Robert K. Greenleaf in the late 1960s and early 1970s (Drury 2004, 12). Greenleaf's seminal work *The Servant as Leader* (1970) presented the novel idea that a leader is "servant first." To Greenleaf, the true test of leadership is best understood by answering the question, who is the servant leader?

> The servant leader *is* servant-first. It begins with the natural feeling that one wants to serve, to serve *first.* That person is sharply different from the one who is *leader* first, perhaps because of the need to assuage an unusual power drive to acquire material possessions. For such it will be later to serve—after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. (Greenleaf 1970, 6)

Greenleaf's concept of servant-first was truly innovative when he introduced his philosophy to secular organizational culture; however, the concept of servant-first pre-dates this introduction (Smith 2010, 1; Massey 2010, 2; Sarros 2002, 6). The theoretical and theological framework of servant leadership originated in the mind of God and was introduced to humanity through the pages of Scripture (Snodgrass 1993, 10; Blackaby and King 1996; Hunter 1998; Blanchard, Hybels, and Hodges 1999; Malphurs

and Mancini 2004; Blanchard and Hodges 2005; and MacArthur 2010).

Klyne R. Snodgrass postulates that the conceptualization of Christian servant leadership proceeds from a biblical concept of servant theology (Snodgrass 1993, 11). Some evangelical researchers suggest that servant theology, and by extension biblical servant leadership, unfolds progressively from the Old Testament through the New Testament. In addition, biblical principles for an emerging perspective of servant leadership may be distilled through examining a leader's relationship with God; that is the Master-slave relationship (Snodgrass 1993, 12; Blackaby and King 1996, 126; Howell 2003, 35; Lunde 2010, 145).

Servant Theology

One of the central themes running through Scripture is a theology of service or what theologian Jonathan Lunde refers to as, "God's covenantal call to discipleship" (Lunde 2010, 25-30, 187-208). Similarly, Snodgrass contends that the primary foci of both the Old and New Testaments is a theology of service to God. Service to God, or servanthood, according to Snodgrass, is servant living which is required of all who are in covenantal relationship with God; but is especially required of those He chooses to be in leadership. Snodgrass notes, "Servant leadership is merely the application of the dynamic of the gospel to the task of leadership" (Snodgrass 1993, 10). The ultimate form of service to God is found in the example of Jesus Christ, who is God's Son, servant/slave, priest, and King (Phil 2:7-11; Heb 7:11-21; Matt 2:1-2). The dynamic of the gospel mentioned by Snodgrass is akin to what Lunde refers to as the covenantal call to discipleship. Both Snodgrass and Lunde argue that the crux of Christian servant leadership rest in an abiding, covenantal relationship with Christ (Snodgrass 1993, 12; Lunde 2010, 23).

This researcher suggests that a picture of a biblical servant leader can be synthesized from other researchers as follows: "Leaders are slaves of God; servants to the believing community; and Son's/Ambassadors to humanity who follow Christ example in life and death" (Snodgrass 1993; Malphurs 2003; Howell 2003; MacArthur 2010; Lunde

2010). Moreover, Jesus modeled what a servant leader is through His ultimate act of giving His life as a ransom for many. The biblical inference is that believers are to follow Christ example in life as well as death (Matt 20:28).

The essence of servant theology flows through the notion that the Lord God, Creator, and ruler of the universe, graciously provides, sustains, and serves creation, particularly humanity, and especially His church through chosen leaders. Leaders are called out of both Jews and Gentiles (Rom 1:16-17; Jas 1:17-18; 2 Pet 1:3-4), exhibit through their life-style covenantal relationship, and declare with words God's special care and service (Rom 10:14-15). Don Howell comments that God's providential care of creation is a consistent theme that spans the entire Biblical record. God's purpose is to draw individuals to Himself who form the renewed covenantal community who in faithful servitude and obedience to His rule fulfill the Great Commission (Matt 28:18-20). The portrait Howell draws is a community of faithful slaves who carry out the will of their master and king with joy (Howell 2003, 3).

The relationship Howell describes is echoed by Ariel Berkowitz. That is, the relationship is a covenantal bond between God as the suzerain king and His vassal subjects (Berkowitz 1997, 6). Snodgrass posits concerning God's covenantal care and service to His subjects is best illustrated through the lens of slavery. He writes, "The picture that best illustrates servanthood is that of slavery. The term which best describes the relationship between God, His people, and His chosen leaders, is the master-slave relationship" (Snodgrass 1993, 8).

In the Old Testament, Israel's enslavement to Pharaoh and other nations stands in contradistinction to the image used to describe Israel's enslavement to Yahweh. Israel's exodus from Egyptian bondage did not provide them with freedom and autonomy. Rather, it ushered in a new enslavement to their benevolent God, Father, and Master (MacArthur 2010, 31). Exodus 18: 5-6 is written, "Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for the

earth is mine; and you shall be a kingdom of priest and a holy nation." Berkowitz, commenting on Exodus 19, observes that the phrase "treasured possession" is the Hebrew word *am segulah.* It signifies that the item mentioned is completely owned by the one who has legitimate claim to the property in question. Israel, and by extension born again believers, are the Lord's slaves, His most treasured possessions (Berkowitz 1997, 3). The treasured possession, in this context Israel, God's slaves, is designated for a special use by their owner to be a kingdom of priest. The Israelite had been delivered from one master, Pharaoh, in order to be the possession of their true master, the Lord (MacArthur 2010, 31). The translators of the Holman Christian Standard Bible interestingly chose to render the Hebrew word for treasured possession as slaves. It reads, "For the Israelites are my slaves. They are my slaves I brought them out of the land of Egypt; I am the Lord your God" (Lev 25:55 HCSB).

Jesus' blueprint of leadership runs in stark contrast to virtually all other leadership designs (Hunter 2010, 2). Jesus clearly and emphatically states that the manner of leadership engaged by His followers is starkly different from that which is practiced by worldly leaders (Mark 10:43). Usually the call to leadership begins with one rising up in some circumstance (Blanchard 2007, 10), the individual has demonstrated some quality or vision capacity that others admire (Kotter 1996, 35), or a person wields power and influence over others and, as such, they become leaders (Zenger and Folkman 2002, 27). Jesus' call to leadership is paradoxical in that it demands leaders to seek the lowest position, that of a slave, if he is to lead others (Mark 10:44).

Jesus Servant Theology

The biblical perspective of leadership that Jesus develops can be gleaned from His life and teaching, what Narry F. Santos calls the "paradox of authority" (Santos 2003, 1). The paradox of authority is contra distinct from secular notions of one rising up to take leadership; or the idea that one somehow has leadership as an innate quality; or that an individual is able to wield influence over others. Rather, a biblical perspective of

leadership suggests a holistic relationship between Christ the Master and those He has purchased by His blood on Calvary's cross (1 Cor 6:20). The new relationship is guided by the indwelling presence of the Holy Spirit (John 14:15-26; Rom 6). Accordingly, there is a three-part relational stream between Jesus and His slave leader's from the perspective that the one chosen is first a slave of God, second a servant to Christ' body, and third he or she functions as a Son or Ambassador to the world (Matt 20:25-26; John 13:1-17, 19:21-23). Thrall, McNicol, and McElrath echo Jesus servant theology in their work *The Ascent of a Leader*. These authors suggest that a biblical perspective of leadership can be understood as passing through different criteria and that the path to leadership success is found in humility, character development within the community of faith, and ultimately in the giving of one's life for others (Thrall, McNicol, and McElrath 1999, front cover; John 13:37-38, 15:13-17).

Jesus' prescription for biblical leadership calls for leaders to follow His example of humility where the ultimate sign of being a servant leader is in the act of offering one's life for others, which is paradoxical to the world's way of leading. The concept of servant theology and slave leadership continues through the New Testament. Christ's example is modeled by the apostles (Malphurs 2003, 33). For instance, James, the Lord's brother, and Peter, referred to themselves as apostles and slaves of Christ (Jas 1:1; 2 Pet 1:1). The apostle Paul refers to himself not only as a slave of Christ (Rom 1:1; Phil 1:1; Titus 1:1), but he also calls himself the prisoner of the Lord (Eph 4:1 and Phlm. 1:1). By using monikers, like slave and prisoner to refer to themselves, the notion is solidified that the writers of the New Testament embraced the Christological edict of being completely distinct from non-Christian leadership.

Christ: The Slave of God

The Christological hymn in Philippians 2:5-11 paints Jesus who is God, in the form of a slave (Bullinger 1990, Ap. 190. I. 2, pp. 209). Dorothy Lee-Pollard suggests that the Philippians hymn presents a theological paradox in the theology of the cross.

That is, power is achieved through powerlessness (Lee-Pollard 1987, 174). Herman Ridderbos offers an explanation of the paradox and the theology of the cross with the following synopsis:

> God who is Spirit become a man—depicted in the Christological hymn through Jesus, God's slave—and as God in the flesh—Jesus is Priest, Prophet, and King—embodies the form of a slave with the expressed intention of redeeming mankind from the fall by His ultimate sacrifice on the cross. (Ridderbos 1975, 186-93)

Jesus reinforces the nature of the paradox 'power through powerlessness' to mean that all who would follow Him are to be willing to offer their lives in ultimate sacrifice in the same manner He did. Luke 9:21-24 records the Christological paradox following Peter's famed declaration that Jesus is, "The Christ of God":

> And He straightly charged them, and commanded them to tell no man that thing; Saying, 'The Son of Man must suffer many things, and be rejected of the elders and chief priest and scribes, and be slain, and be raised the third day.' And He said to them all, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.' (Luke 9:21-24 AV)

Paul admonishes that anyone who would follow Jesus' Christological design for leadership must accept the paradoxical nature of a slave leader who follows the Lord (Phil 2:7). Gene Wilkes adds, "Service not status is the goal of the leader who has Christ as his Master" (Wilkes 1996, 5). Gerald Hawthorne explains the Philippians conundrum by providing certain self-tenants that contain Christian servant theology and a biblical perspective of servant leadership. Hawthorne draws a mimetic fiat from the Christological hymn that includes the notion that those who are called to be leaders become incarnational in the same manner that Christ was self-humbling, self-surrendering, self-renunciating, and self-sacrificing. The means by which this is achieved, Hawthorne points out, is found in Philippians 2:1-5a; that is, by allowing the "mind of Christ" (Phil 2:5a) to permeate the entire self (Hawthorne 1983, 95).

Corne Bekker reiterates the same incarnational sentiment, as does Hawthorne: The leader embarks upon a downward inverse trajectory by mimicking Christ through a five-step process that eventually leads to exaltation. Bekker notes the humility to

exaltation process as (1) Suffering the kenosis: a Greek term meaning to emptying oneself, (2) through servant posturing, (3) embracing humanity, (4) humility, and (5) obedience (Bekker 2006, 8).

Both Hawthorne and Bekker offer interesting concepts of leadership as derived from the Christological Hymn. It seems plausible, however, to add one particular caveat to their leadership construction. The downward trajectory and the notion of incarnation and eventual exaltation found in the Christological Hymn is made complete through the abiding presence of the Holy Spirit (Fee 1994, 747-50), in the life of the believer (John 14: 15-26). Moreover, a Christian perspective of servant leadership is specifically demonstrated as leaders embrace union with Christ and mimicking Paul's admonition to "take the form of a slave" (Phil 2:7).

Slaves of God

Being a servant—or more appropriately, a slave—is not a desirable calling. Nevertheless, that is precisely what leaders, and all believers for that matter, are called to emulate when they are drafted into the service of the Lord. Individuals are purchased by Christ and transformed from slaves to sin and under the mastery of the Devil, to slaves of God under the mastery of Christ (Rom 5-6:23).

Jonathan Lunde in his work *Following Jesus: The Servant King*, explores the notion that the relationship between God and His people is characterized by covenantal love and grace. Lunde suggests,

> God calls all to follow Him, from the Old and New Testaments, is a directive to accept a deep-seated commitment to himself and to His commands. In essence the call God makes to all who willingly subject themselves to His Lordship is done in His role as *King, prophet, priest, and master.* (Lunde 2010, 26-38)

F. F. Bruce and Douglas Moo confirm the paradoxical transaction of the once sinner under the headship of Satan; who is purchased by Christ's death, burial, resurrection, is paradoxically free to be a slave of God and servant to humanity (Bruce 1985, 134-35; Moo 1996, 396-408). From the vantage point of Scripture, the question is

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not if one will have a master, but which master one will serve? (Josh 224:15; Matt 6:24).

To be the slave of God in this respect is to hold a position of honor.

John MacArthur, in his compelling work *Slave: The Hidden Truth about Your Identity in Christ*, remarks of the metaphor's used most often to describe a believers' relationship to God is slave. MacArthur writes, "Scripture's prevailing description of the Christian's relationship to Jesus Christ is the slave/master relationship" (MacArthur 2010, 15). Moreover, MacArthur states emphatically,

> Yet, the Bible uses one metaphor more frequently than any. . . . It is a word picture you might not expect, but it is absolutely critical for understanding what it means to follow Jesus. . . . It is the image of a *slave*. . . . Time and time again throughout the pages of Scripture, believers are referred to as *slaves of God* and *slaves of Christ*. In fact, whereas the outside world called them "Christians," the earliest believers repeatedly referred to themselves in the New Testament as the Lord's slaves. (MacArthur 2010, 12)

MacArthur's exposé of this important concept sheds light on what it means to not only be a follower of Jesus, but what it means to be owned by Him and thus to be in complete submission to Christ's will. The life of a slave in the first century could be filled with hardship, anguish, and unyielding servitude. The slave was to be completely obedient to his master. Not every slave, however, was subjected to such rigors. MacArthur comments that much of the economic and social welfare depended on highly trained and skilled slave labor (MacArthur 2010, 26). Slaves occupied not only lowly positions of servitude, but also rose to great heights within the social fabric of the Greco-Roman society. The gravity of MacArthur's point is continued:

> For many slaves life was difficult—especially for those who worked in the mines or on farms. These 'rustic' slaves often lived far away from their city-dwelling owners, under the supervision of a foreman or manager. But there were many slaves who lived in the cities, working alongside their masters as part of the household. For these 'urban' slaves, life was often considerably easier.

> Depending on their training and their masters' needs, slaves functioned in numerous capacities—both inside and outside the home. From teachers to cooks to shopkeepers to doctors, slaves were involved in a wide variety of occupations. From a glance on the street, it would have been difficult to distinguish between slaves and non-slaves. There was essentially no difference in dress; neither were there significant differences in responsibilities. Any line of work a free person might do, a slave might do also. (MacArthur 2010, 26-27)

MacArthur's point is well taken that slavery was an important part of the

Greco-Roman society and that slaves played an important role in maintaining the status quo. MacArthur wants believers to identify with being slaves of God. He argues that believers should identify with this role; however, the relationship of slave to master in Greco-Roman society of the first century is categorically different in comparison to the relationship between Christ as Master and His slaves as subjects. African American scholar Robert R. Smith, Jr. accepts MacArthur's analogy but cautions that too much can be made of the analogy. In western civilization the motif pictured runs the risk of being seen through the lens of chattel slavery in the Americas. Smith notes the differences in slavery outlined in the Old Testament versus other forms of slavery:

> The slavery pictured in the Bible is categorically different from first century slavery and it is especially detached from the Trans-Atlantic slave trade in the sixteenth-nineteenth century. The Trans-Atlantic slave trade was a complete dehumanization of an entire people group—though one was a slave in the first century—he was still considered human. (Smith 2010a, 2)

James Earl Massey, noted African American scholar, insists that the motif of slavery be understood from God's perspective as a divine relationship between the Sovereign Lord and His covenant community:

> The notion of biblical slavery, for those in covenant relationship, is buttressed by service to God and service to humanity. Realistically it is more a picture of the dynamic relationship that we have with Him as His slaves—for He completely owns us—and our duty to Him as His chosen possessions—is to serve humanity. (Massey 2010, 2)

The relationship Massey illustrates is mystical in nature. That is, as one becomes delivered from the clutches of slavery to Satan and other men; he is at once freed to become bond-slaves of God with Christ as their Master (Rom 6). Bruce Winters suggests that the real goal of the believer is to seek freedom from all slavery. He cites Paul's admonition in 1 Corinthians 7:21ff as a cause to become loosed from slavery. He argues that the picture of biblical slavery is that of a bond-servant which was time limited and not in perpetual servitude (Winters 2010, 2). The bondage to Christ, however, is realized in terms of eternal servitude. Paradoxically, the more believers are bound to Christ, the freer they

become. Bondage to Christ is paradoxical; that is, one receives freedom for eternity through eternal bondage to Christ (Smith 2010a, 3; Murray 1999, 80-84).

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**Servant Leadership: Servants of God
in the Old Testament**

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Much of the critique levied against servant leadership theory revolves around the belief that servanthood and leadership are contradictory concepts (Sarros 2002, 11; Bodner 1999, 7). In other words, the notion of servant leadership is oxymoronic. To be a leader, in most scenarios, generally does not fall in line with being a servant; particularly, for a servant who considers himself a slave (Smith 2010, 3). In this sense, rather than understanding servant leadership as an oxymoron, it is best understood in the parameters of a biblical paradox (Smith 2010, 2). God is the author and finisher of the servant leadership paradigm. To gain an understanding of servant leadership's biblical origin, one may examine its framework through studying significant Old Testament monikers of leadership (Ingram 2003, 7).

Servants of the Lord: *Eved Yahweh*

One source by which the origin of servant leadership may be discovered is by understanding the meaning of the moniker "servant of the Lord" and by studying biblical characters such as Abraham, Moses, David, Joshua, the servant in the servant songs of Isaiah, and Nehemiah (Malphurs 2003, 33). The entire body of Scripture details examples of servant leaders culminating in Jesus as the perfect servant leader. Max DePree sums up the biblical model of servant leadership: "Above all, leadership is a position of servanthood" (Depree 1992, 220).

Many, if not all, of the leaders in the Old Testament are referred to as God's servant, e.g., "My servant Moses" (Num 12:7), "My servant Caleb" (Num 14:24) or "My servant David" (2 Sam 3:18, 7:5, 8). Interestingly, one of the monikers for God's leaders in the Old Testament is found in the Hebrew phrase *ebed YHWH* or more commonly "My servant." The term means "slave" or "servant" of the Lord (Brown, Driver, and Briggs

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1974, 713; Russell 2003, 6). Robert Smith contends,

> The phrase *My servant/ebed YHWH* should be biblically seen through the lens of Israel's enslavement to Yahweh and should be consistently rendered *My slave* to gain the full impact of God's love covenant with His people. The source of this paradoxical concept, slave/servant in leadership, and the corresponding authority coupled with it comes from God. The patriarch Joseph is a prime example of the paradox—he is the slave who rules—and the ruler who is slave. Of course this is all accomplished through the Holy Spirit's sovereign direction. (Smith 2010b, 2)

While the idea of slavery and servitude in modern culture seems reprehensible and detestable, the idea of servitude in ancient Israel did not carry the same connotations. God's form of enslavement in ancient Israel was a form of *missio dei* designed as a means to draw all men to Him (Frost and Hirsch 2003, 116; Van Gelder 2007, 13). Berkowitz argues that God's form of slavery and the Torah itself is missiological. That is, the Law was designed so that all of the redeemed community, including slaves, would experience the love, kindness, mercy, rest, and knowledge of the Lord; the Sabbath being the primary tool God uses to accomplish His ends (Berkowitz 1997, 26; see also Exod 12:43-49, 21-24; Jer 33:25-26, 34:8-22). In addition, the position of slave or servant often carried with it a form of delegated trust from the master; e.g., Eliezer the servant of Abraham was entrusted as an emissary for his master (Gen 15:2, 24;-14; Harris, Archer, and Waltke 1980, 639).

Snodgrass elaborates on the idea of servitude in ancient Israelite systems might seem somewhat duplicitous. On one hand, no one wanted to be considered a slave as this meant that one's rights and abilities to be free had been compromised, thus forcing one to sell himself or a loved one into bondage. Conversely, he notes the same Hebrew word used for Israel's enslavement to Egypt, *ebed*, is a coveted term used for great leaders like Moses, David, the psalmist, and the Nation (Snodgrass 1993, 13). Virtually every Jewish person could resonate with service to Yahweh. Kings, priest, prophets, and Israel as a nation considered enslavement to the Lord honorable. Snodgrass continues, "All Israel was to serve God, but the title 'servant' seems to be reserved for special persons. People meriting this title were not weak; they were aggressive—confronting injustice and even

contending with God" (Snodgrass 1993, 14). Santos argues that there are many dichotomies in the Bible that often go unexplained and that these dichotomies are expressions of dynamic tensions, which God allows His people to simply wrestle with; for instance, Jesus is both fully God and fully man. So it is with the tension between being slave and free (Santos 2010b, 1).

Aubrey Malphurs remarks, "The biblical image most associated with God's leaders is that of servant or slave" (Malphurs 2003, 33). McCormick and Davenport add, "The motif of shepherd is consistent with the Old Testament picture of servant leadership. King David refers to God as his shepherd and thereby describes a form of biblical servant leadership" (McCormick and Davenport 2003, 12). Ferguson and McAnally suggest that a shepherd was not an exalted position, rather it was one of lowliness and humility, yet God consistently used shepherds as a model for the type of servant leader He framed and used. Moreover, Ferguson and McAnally suggest that one of the primary roles of the shepherd was to suffer for the sheep (Ferguson and McAnally 1999, 121-28).

My Servants

The notion of one who is called God's servant is based on that person's singular love, faith, obedience, and devotion to the Lord. Wallace postulates that Moses, arguably the greatest leader of the Old Testament, is considered a servant leader. Moses is specifically referred to as "the servant of the Lord" in Deuteronomy 34:5 and Joshua 1 because his life is a picture of a servant. Moses embodied God's idea of a servant leader (Wallace 2005, 17). Joshua, the Son of Nun, like his mentor Moses, was also known as "the servant of the Lord" (Josh 24:29). One of the primary responsibilities of God's servants is to continually lead God's people to love and serve the Lord (Fox 1995, 1011). "But as for me and my house, we will serve the Lord. So the people answered and said: 'Far be it from us that we should forsake the Lord to serve other gods'" (Josh 24:16). Similarly, Samuel the Prophet, another important servant leader under the Old Covenant, led the people to keep covenantal fidelity with the Lord (1 Sam 12:23-24).

Henry Blackaby and Claude King remark,

> The 'servant of the Lord' was to lead the people in the ways of God by teaching them to reverence the Lord as the Great Loving King and Ruler by pointing back to God and away from other gods and earthly leadership. God's design for His servant-leaders is to choose a person whose heart is right towards Him and who will look to Him for leadership. (Blackaby and King 1996, 126)

Like Moses, King David is arguably one of the greatest leaders of biblical antiquity. David is referred to as God's servant specifically because he shepherded the flock of God "according to the integrity of his heart and with a skillful hand" (Ps 78:72). Wallace notes that leaders of the Old Testament together make up a composite picture of the attributes of God's servant leaders. Some of the attributes listed are humility of heart, willingness for shared leadership, decisiveness of mind, integrity in the soul, courage of character, able to receive a vision from God, and consistency in prayer (Wallace 2005, 17-25). The composite picture of the Old Testament servant leadership whether it is found in king, prophet, or priest, points to the ultimate servant leader Jesus Christ.

The Servant and Servant Leadership:
The Servant Songs of Isaiah

In his work *The Literary Message of Isaiah*, Avraham Gileadi shares the viewpoint that the book of Isaiah, and particularly the Servant Songs of Isaiah (Isa 42:1-9, 49:1-13, 50:4-11, and 52:13-53:12), draws the reader to the conclusion that the "servant of the Lord" may be found in the Person of Jesus Christ—God's perfect picture of servant leadership. Gileadi writes, "The servant is inclusive of Israel—but it most assuredly points the reader to the person of the Messiah" (Gileadi 1994, 234). Snodgrass draws similar conclusions regarding "the servant of the Lord." He concludes that the servant of the Lord by extension includes the New Testament Church. Snodgrass writes,

> The most significant use of the term *ebed Yahweh* is surely the group of references in the so-called Servant Songs of Isaiah. . . . The servant in these songs is in various contexts Israel collectively, the remnant, and apparently an individual. The task of the servant is not given in detail, but it is clear He is to bring justice, obey Yahweh, witness, and suffer.
>
> The suffering servant language is adapted in the New Testament to describe the ministry of both Jesus and the early church workers. . . . Surprisingly, servant text that were understood as referring to Jesus are elsewhere in the New Testament applied

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to Paul and other Christians. . . . In the New Testament the emphasis on servanthood is one of the most consistent and overarching components of the Christian message. (Snodgrass 1993, 9)

Russell concludes that the picture and design for servant leadership as given in the Servant Songs of Isaiah specifically directs one to Christ and provides leaders' with God's template for servant leadership. Russell breaks down the Servant Songs in the following manner as he relates them to the person of Jesus Christ God's ultimate servant leader:

(1) In the first song (42:1-9) Jesus is the Servant (*ebed*) who will establish justice (42:4), be a covenant for the people (42:6), and set the captives free (42:7). (2) The second song (49:1-13) indicates that Jesus was formed in the womb for the purpose of being an *ebed/suffering servant* to Israel and also to the Gentiles. (3) The third song 950:4-11) speaks of the suffering, reconciling nature of the *ebed,* as well as His judgment upon the unrepentant. (4) The fourth song (52:13-53:12) returns to the role of the *ebed* in salvation. This passage emphasizes His suffering and His role in bearing our sins (Russell 2003, 7).

Summary

The aforementioned section addresses some of God's design for servant leadership from the Old Testament. Even though Robert K. Greenleaf is credited with introducing servant leadership to the modern business world, an examination of the Bible clearly indicates God as the originator and designer of servant leadership (Spears 1995, 5).

The Hebrew concept of the *ebed Yahweh*, or servant of the Lord, introduces a unique design for leadership; biblical leadership is synonymous with slave leadership. Autry notes that God's leaders are both slaves of God and servants to the people; which for the one called to biblical leadership is different from secular leaders. Autry argues, "Secular leaders and God's leaders operate in contradistinction to one another. That is, secular leaders are not necessarily beholden to a supreme leader who he submits his life to as is the one called by God" (Aurty 2001, xix).

Servant leaders in God's paradigm do not operate from the top down, rather, as good shepherds; they place the needs of the flock above their own (Ps 78:72; 1 Pet 5:2-4; Blanchard, Hybels, and Hodges 1999, 139). God's leaders are men and women who are

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first servants that cast vision, provide protection, direction, and develop other leaders (Wallace 2005, 7; Russell 2003, 6).

The call and design for biblical servant leadership from the Old Testament is carried over and advanced in the New Testament through the life of Jesus, the apostles, early church workers, and continues into the present era. In the New Testament the final picture and permanent template for servant leadership is given by the Lord (see Matt 20:20-28; Mark 10:42-45; Luke 22:24-30).

Servant Leadership in the New Testament

Throughout the Old Testament God progressively draws the picture of what His design is for servant leadership. In the New Testament God consummates His design of servant leadership through Jesus His Son (Young 1972a, 458-60). God extends His design for servant leadership through the Church, her leaders—past, present, and future—and through church laity (Malphurs and Mancini 2004, 81-83).

Jesus: God's Perfect Servant

One of the most dynamic pictures of servant leadership is found in the New Testament and is pictured by Christ's death, burial, and resurrection (Massey 2010, 2). Jesus perfectly modeled God's idea of servant leadership as well as provided the template by which all other servant leaders are called to follow. Moreover, one of the consistent themes in the entire Scriptural record points to the example of servant leadership found in Jesus. Kouzes and Posner remark, "Jesus has been called the greatest leader of all time because He demonstrated servant leadership" (Kouzes and Posner 2004, 87).

Servant leaders embody the pattern of dying and rising in identification with Christ (John 15:13; Rom 6:1-4). James C. Hunter echoes the sentiments of Kouzes and Posner's notion of Christ as the greatest example to follow for would be leaders. Jesus greatness as a leader, Hunter suggest, is undeniable after 2,000 years. People follow Jesus because he positioned Himself as the slave of all. Christ achieved His status not through

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the acquisition of power, but rather through the exercise of humility. Hunter writes,

> Of all the greatest leaders throughout history—none can match the leadership of Jesus. No one can claim the leadership prowess of the Jewish Carpenter from Galilee. No one has ever matched the number of followers He has and the list continues to grow. Because of this Jesus warrants study by sacred and secular researchers alike. (Hunter 2010, 2)

Although Hunter, Kouzes, and Posner acclaim Jesus for His greatness as a servant leader they do not seem to grasp the sheer veracity of the biblical argument of what it means to be a servant leader. To these authors, it appears that they acknowledge Jesus' humility, obedience, and the many attributes that can be distilled from an examination of His life and teachings. However, to understand Jesus, the leader needs to understand the suffering slave. Leadership in Jesus terminology means drinking from the bitter cup of self-sacrifice. Jesus demands that all who enter into leadership with Him are to become slaves to those they lead. Jesus calls leaders to hold close the theology of the cross and accept the burden of potentially dying for others.

Relationships: The Heart of
Servant Leadership

At the heart of biblical servant leadership is the love-grace and master-slave relationship between God and His people (Blackaby and King 1996, 125-66; Lunde 2010, 25-32; John 3:16-21). A leader's relationship with God, the church, and the world revolves around two multifaceted relationship streams (Howell 2003, 5-11). The initial relationship stream involves a leader's internal faith connection or what is known theologically as union with Christ. Theologians Veli-Mattai Karkkainen and Jurgen Moltmann synthesize the notion that it is only through union with Christ that leaders are able to be and do as they are commanded by their heavenly Master. That is, to be slave leaders of God's flock (Karkkainen 2003, 153; Moltmann 1997, 20-21; see also 1 Pet 5:2-4, John 14:15ff., 15:5; and Phil 4:13).

Second, both Robert Smith, Jr. and James Earl Massey note that there are three external functional relationship streams (Smith 2010, 4; Massey 2010, 3). Biblical servant

leaders are slaves of God, servants to Christ Body, and ambassadors and sons in relationship to the world. Other researchers allude to similar designations (Snodgrass 1993; Ferguson and McAnally 1999; Howell 2003; Malphurs and Mancini 2004; Lunde 2010; and MacArthur 2010; see also Rom 6:15ff., 8:12-17; 2 Cor 5:20; Gal 4:7). Figure 1 diagrams the aforementioned relationship streams:
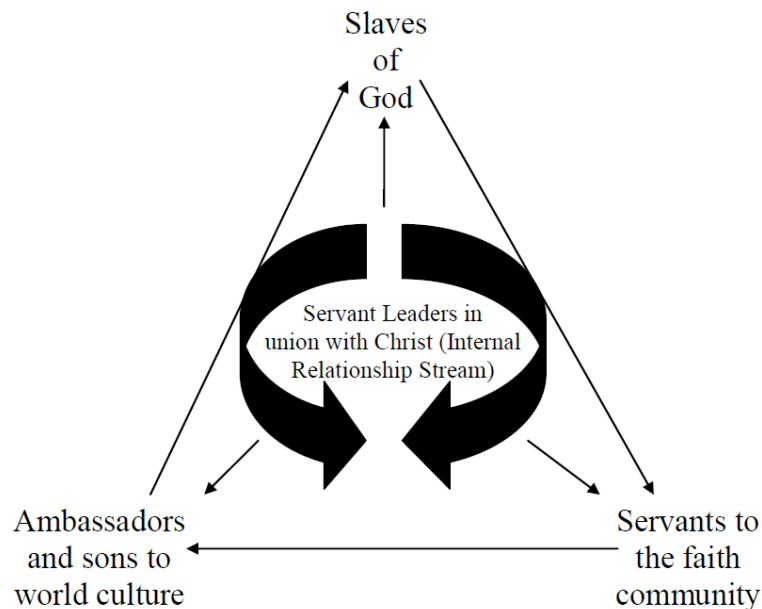
Figure 1. External relationship stream

**Greenleafian Perspective of
Servant Leadership**

Secular academicians for the past several decades formulated ideas and theoretical constructs to support servant leadership theory as introduced by Robert Greenleaf (Spears 1995; Farling, Stone, and Winston 1999; Sarros 2002; Reinke 2004; Wayne 2004; Barbuto and Wheeler 2006; and Hannay 2007). Spears, Sarros, and Reinke loosely acknowledge the Judeo-Christian origins of servant leadership, however, this acknowledgement is tacit at best (Spears 1995; Sarros 2002; Reinke 2004). Reinke writes, "With its focus on the creation of a trusting community, servant leadership is highly consistent with Judeo-Christian philosophical traditions. However, servant

leadership also shares many of its ideas with other leadership theories" (Reinke 2004, 34). In addition, Bekker notes the presence of Eastern Mysticism throughout Greenleaf's written works (Bekker 2010, 57).

Greenleaf often denigrated the biblical model of leadership as being the cause of the problems in Western organizational culture. In his work *Servant Leadership*, Greenleaf accuses Moses and the system he created to be the ills of society rather than alleviate its problems (Greenleaf 1977, 74). In addition, sadly, the Christian faith Greenleaf claims as his heritage is poorly misunderstood by him. The philosopher refers to the importance of Christianity for its symbolic meaning and attributes much of the divisiveness in the world to Christ creating two classes of people those in the inner circle and those outside of it (Greenleaf 1977, 331-39). Greenleaf goes as far as to charge Jesus with theologically justifying coercion by questioning His actions to drive the money changers out of the Temple. Greenleaf strongly suggests that Jesus should have done more to persuade those involved to change their way and by so doing bring their activities under the umbrella of the sacred. Greenleaf writes, "When Jesus drove the money changers out of the temple, he quickly purified the temple, by his standards. But he did more than that. He provided theological justification for coercion, for those who want or need it" (Greenleaf 1996, 59).

Jack Niewold postulates that Greenleaf's servant leadership theory is replete with non-Christian religious ideas that form a distorted Christology (Niewold 2007, 118). Unfortunately, Niewold suggests that there is an inherent problem with secular servant leadership studies that has bled over to Christian leadership studies. Secular servant leadership studies have negatively skewed a proper Christological understanding of servant leadership in that Christian researchers have not fully investigated the Eastern philosophical and religious presuppositions of Greenleaf's ideas (Niewold 2007, 119). Researcher Sen Sendjaya points out that there seems to be evidence that Greenleaf attempted to blend religious doctrines that are antithetical to one another and particularly

antithetical to Christianity (Sendjaya 2010, 44). Laub comments that Greenleaf's theory lacks specificity:

> How can we research something we have not defined? How can we effectively explore and present a concept that remains vague and anecdotal? There is hard conceptual work to be done and it is important that it be developed now as the body of servant leadership research is beginning to grow. (Laub 2004, 2)

As Laub argues, a comprehensive base of research must be completed if a Christian perspective of servant leadership is to be distinguished from a business servant leadership paradigm. Moreover, a clear and precise understanding of the biblical origins of servant leadership needs to take place if the concept is to have continued validity. Developing a precise understanding of biblical servant leadership is especially important in Christian leadership circles so that Christians do not accept a body of material that is non-Christian in its presuppositions, worldview, and practices (Laub 2004, 3). In effect, if Christian leaders do not sufficiently examine Greenleafian servant leadership theory that is being produced in the secular arena, they may unwittingly mix leaven into the practice of ministry and thus taint Christian doctrine, worldview, and the good news. If a biblical theory of servant leadership is to have its place in the market square, as it should; it is incumbent on the Christian community of researchers to develop a theory of servant leadership that has its genesis in the Holy Scriptures and is consistent with Judeo-Christian orthodoxy and praxis. A second requirement would be to present a theological construct with an open commitment to the biblical origins of servant-first motif demonstrated in the pages of Scripture. And third, a biblical paradigm of servant leadership should have universal applicability, as does the Bible from which it is drawn.

A Paradigm Shift

Consequently, if a biblical perspective of servant leadership is developed, it must be able to withstand the rigors of academic review needed of an emerging paradigm. Moreover, a biblical perspective should not merely be a compilation of Scriptural anecdotes. It needs to meet specific theoretical criteria that will be the basis

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for a stand-alone perspective.

Thomas S. Kuhn postulates that a new paradigm must meet certain criteria that either fills an existing gap or creates a distinct lens by which new information can be discovered. Kuhn observes that over time there are necessary shifts in the manner researchers think and observe phenomenon (Kuhn 1973, 355). Frank Pajares writes, "These shifts are what Kuhn describes as scientific revolutions" (Pajares 2010, 1). Further, Kuhn observes that there is a set of criteria by which a good new theory is characterized:

> First, a theory should be accurate: within its domain, that is, consequences deducible from a theory should be in demonstrated agreement with the results of existing experiments and observations. Second, a theory should be consistent, not only internally or with itself, but also with other currently accepted theories applicable to related aspects of nature. Third, it should have a broad scope: in particular, a theory's consequences should extend far beyond the particular observations, laws, or subtheories it was initially designed to explain. Fourth, and closely related, it should be simple, bringing order to phenomenon that in its absence would be individually isolated and, as a set, confused. Fifth—a somewhat less standard item, but one of special importance to actual scientific decisions—a new theory should be fruitful of new research findings: it should, that is, disclose new phenomena or previously unnoted relationships among those already known. (Kuhn 1973, 357)

Patterson has noted the need for a theory of servant leadership that is biblically relevant, up to date, draws together Scriptural mandates with current research in the field, and thereby fills an apparent gap in the literature base (Patterson 2010, 2). Kuhn's admonitions draw together the needed criteria for the formulation of a new paradigm that will be able to withstand the rigors of academic review (Kuhn 1962, 12). This researcher proposes that a perspective of biblical servant leadership fits within the domain of and conforms to accepted Evangelical orthodoxy and find its genesis from a sound servant theology.

<div align="center">

**The Need for a Biblical Perspective
of Servant Leadership**

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As Kuhn pointed out, when a theory does not explain all the phenomena as it was originally intended to explain or describe, a new theory develops (Kuhn 1962). Rost concurs that theory development occurs with paradigm shifts (Rost 1991, 91). Kathleen A. Patterson "Servant Leadership: A Theoretical Model" (2003) contrived what she claims

is a necessary shift past transformational theory. She argues in her research that the phenomenon of altruistic behavior of leaders towards followers can be explained through servant leadership (Patterson 2003, 8). Her brand of altruistic behavior of leaders towards followers seems to have its genesis in Greenleaf's notion of leaders as servant first (Greenleaf 1970).

Patterson's personal insights led her to conclusion that there was a phenomenon that was occurring in the leader-follower relationship that was not adequately addressed by a current model of leadership theory. She concluded from her research that a leaders' love or *agapaos* [a New Testament Greek term for God's special love towards His Son and undeserving humanity] for the follower is the, "Cornerstone of the servant leader-follower relationship" (Patterson 2003, 8). Paterson's use of the term severely limits its definition to "a moral love, meaning to do the right things at the right time for the right reasons" (Patterson 2003, 12). Her theoretical model is not an extension or an explanation of biblical servant leadership, rather, it seeks to explain or describe leaders' love and altruistic behaviors towards followers in the secular organizational culture without due reference to Christ as the source or originator of said behaviors. Patterson's work references several researchers' definition of love (Yu 1998; Winston 2002; Ferch and Mitchell 2001; Myers and Shurts 2002; and Smith 2003, 11-13). Curiously, as a Christian, her theoretical model does not include love and altruism as emanating from Christ as one meaning implies, especially since the use of the biblical term *agapao* is central to an operational definition of her model.

For this researcher after reading Greenleaf, Patterson, other research pertaining to servant leadership, and entering discussions with prominent theologians, it became apparent that there is a significant gap in the literature regarding the biblical origins of servant leadership theory.

Research Thesis

The aim of this research was to discover a biblical perspective of servant

leadership, which connects the theory to its Christological origins, and compares it to selected social science perspectives of servant leadership in order to understand the relationship, if any, between the two perspectives.

Focus Statements

The focus of this study involved exploring the biblical antecedents of servant leadership with the aim of developing a biblical perspective of servant leadership. The following statements guided this study: (1) This study identified a biblical perspective of servant leadership in light of the Christological paradox: power through powerlessness given by Christ in Mark 10:42-45. (2) Servanthood, moreover, slavery is a consistent theme in biblical theology. A New Testament perspective of servant leadership utilizes the motif of biblical slavery and is integral to the leadership paradigm of Jesus found Mark 10:43. (3) The theological origin of the social science perspective of servant leadership introduced by Robert K. Greenleaf (circa 1970) is founded upon Eastern metaphysics. While there is great similarity between social science perspectives of servant leadership and a biblical perspective of servant leadership they do not share the same theological metanarrative. (4) There is an inherent conundrum between social science perspectives and a biblical perspective of servant leadership. Primarily the two constructs do not share the same theological worldview, yet at the secondary and tertiary level there are many similarities. Therefore, it is necessary to discover where the two constructs align together and at which points are they demarked from one another. (5) Walter C. Kaiser developed the Principilizing Model for discovering principles from the text of Scripture that allow researchers, theologians, educators, and Christian leaders to address issues that are not specifically stated in the Bible. This study applied Kaiser's model to detect the leadership perspective of Jesus in Mark 10:42-45.

Delimitations of the Study

This research was limited to the extensive writings of the Holy Scripture and

theologians of the emerging perspective of servant theology and servant leadership. The writings of other scholars and important non-Christian researchers are discussed only in relation to their influence on the formation and development of a biblical perspective of servant leadership. The research was limited to the emerging landscape of servant leadership as expressed in the United States and did not attempt to apply paradigms in other Western countries or other parts of the globe. The exploration of a discernible perspective of servant leadership from the sacred text of Scripture guided the study. The research attempted to identify and discern a perspective of servant leadership from the text of Scripture, specifically Mark 10:42-45, Matthew 20:20-28, Luke 22:24-27, John 14:15-26, and the biblical paradox "power through powerlessness." Other New Testament text was employed as they add to or inform a Christological perspective of leadership. The proposed perspective was employed as a screening tool to examine both sacred and secular models already existing in the field. The exploration of the development of an emerging biblical perspective of servant leadership was studied and possible conclusions for future research are discussed.

Terminology

Agape/Love. Love is considered one of the most important and meaningful concepts, which is fundamental to humanity (Patterson 2003, 11). It is spontaneous love, irrespective of "rights" (Bullinger 1990, Appendix 135. II. 1. pp. 164). "*Agape* is a New Testament term used to describe the attitude of God towards His Son and the human race; it expresses the deep and constant love interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential love in them towards the Giver, and a practical love towards those who are partakers of the same, and a desire to help others to seek the Giver" (Vine 1984, 692-93).

Christological paradox: Power through powerlessness. The seemingly self-contradictory notion that true power is achieved by willfully submitting one's entire

being to the headship of another, just as Christ submitted to His Father: believers submit to the Mastery of Christ. Thereby, an inverse relationship is created where power is ascertained through the process of purposefully humbling oneself under Christ—while renouncing power so that one can receive God's appropriated power (Lee-Pollard 1987, 173-74).

Divinization. Niewold's theological notion which states: "Christ Jesus is God and completely human" (Niewold 2007, 122-23).

Faith. "That which causes trust; trust, confidence . . . in the active sense is the same as believing in God, the body of presuppositions, knowledge, concepts, and doctrine that constitute a belief system" (Bauer, Arndt, and Gingrich 1979, pp. 662. 1. 2. *a*, b. 664. 3). In this study faith is the active trust that followers place in leaders after experiencing fidelity demonstrated by leaders.

Follower. "One who places him or herself in the service of another; one who adheres to the opinions or teachings of another" (Merriam-Webster 1990, 479). In the New Testament, the Greek word for follow or follow after is *akoloutheo*, which is a follower, or companion which expresses union with another, e.g., as in discipleship. The Greek term *sunakoloutheo* means to follow along with, or to accompany a leader (Vine 1984, 441-42). In this study the term "follower" refers to the one who willingly places himself or herself in the service of another and to be influenced by the other for the mutual purpose of attaining desired individual or organizational goals.

Godliness. "From two Greek words *eu* meaning well, and *sebomai* meaning to be devout, denote that piety which, characterized by a Godward attitude, does that which is well pleasing to Him" (Vine 1984, 492). Bauer, Arndt, and Gingrich add the ideas of reverence to God as piety towards others; consistency of religious appearance both

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inwardly and outwardly (Bauer, Arndt, and Gingrich 1979, pp. 326. 1. 2. a. b.). In this study the term *godliness* refers to one's consistent religious attitudes and behaviors toward God and others.

   Humanization. Niewold's theological notion, which states, "Christ as man is fully God" (Niewold 2007, 122-23).

   Integrity. "An unimpaired condition; soundness; a firm adherence to a code of especially moral or artistic values" (Merriam-Webster 1990, 628). "The alignment of voice and touch—stated values and behaviors—what we say is as important as what we do. A character that engenders trust and encourages the risk of following" (Depree 1992, 28). In this study *integrity* refers to the unimpaired alignment of one's stated morals, religious values, and behaviors that elicits trust by leaders and followers.

   Leader. Persons who engage others as agents of change (Bass 1990, 19) are endowed with a preferred vision of the future and have the ability to influence others to participate by investing time, talent, and treasure to embrace that future (Ogden and Meyer 2007, 59).

   Leadership. Leadership is the interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and expectations of members (Bass 1990, 19-20). Rost posits, "Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (Rost 1993, 102). Further Wren adds that leadership is "the process of influencing an organized group toward accomplishing its goals" (Wren 1995, 43). "Leadership refers to the *process* through which leaders and followers engage to produce change. . . . leadership is an intentional *change process* through which leaders and followers, joined by a shared purpose, initiate action to pursue a common purpose"

(Laub 2004, 5). Leadership will be defined as the process by which a leader influences others to move in a desired direction for the purpose of accomplishing shared vision and goals.

Moral excellence. From the Greek *arête*, this term properly denotes whatever procures pre-eminent estimation from a person or thing (Vine 1984, 1201). "For a world in which man consistently saw himself morally responsible before a holy God; consistent fidelity to one's faith" (Kittel 1964, 1:460. B.). For this study it means the consistent practice of conforming to one's ethical and religious codes of doctrine and practice; a person whose behavior is characterized by doing what is right.

Paradox. "A statement that departs from accepted opinion and is apparently self-contradictory or a statement that is considered absurd that departs dramatically from accepted opinion. The meaning refers to statements or tenets of belief that stand in stark contrast to received opinion sometimes with unfavorable or discordant connotation to established truth" (Santos 2003, 3, 4).

Servant leadership. (Non-Christian) "The servant leader is servant first. It involves the process whereby persons are touched by leaders as a result of being served by the leader that the one being served grows as a person; becomes healthier, wiser, freer, more autonomous, and are more likely to themselves become servants" (Greenleaf 1977, 9).

For this research the following definition will differentiate biblical servant leadership from its non-Christian definition:

> Servant-leaders are humble, slave-like disciples of Jesus Christ, gifted by the Holy Spirit, with passion to bring glory to God. They renounce human authority and power and use their gift of leadership by taking initiative to focus, harmonize, and enhance the gifts of others for the sake of developing people and cultivating the kingdom of God. (Plueddemann 2009, 171; Lee-Pollard 1987, 4)

Servant/slave. Generally, taken from several Greek words *doulos, diakoneo,*

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oiketes, and huperetes, which taken together signify bondage, but most commonly in biblical terminology "to one who has willingly bonded himself to a master, or by some legal obligation; or out of a sense of love and devotion to a benevolent owner" (Vine 1984, 1019, 1020; Spicq 1994, 380-84; Murray 1999, 19-24). Moreover, the concept has its background in the Old Testament as one who was once in bondage willingly remains the love-slave of his master (see Deut 15:1-23). In the New Testament, the idea is strengthened by the phrase *doulos tos Christos*, which is love-slave of Christ (Damazio 1988, 81-88; Pilch 2003, 459-62, 472-76).

Trust. "Trust is a belief in the unseen potential of followers, believing they can accomplish goals, and requires consistency and reliability on the part of the leader . . . it is an essential component of the servant leader-follower relationship and operates based on the values of honesty, integrity, and credibility" (Westerholm 2003, 33-38; Patterson 2003, 22).

Research Assumptions

Servant leadership and other spiritually influenced leadership methodologies are currently flooding both sacred and secular organizational culture. Various assumptions color-code the landscape of ideas that undergird the origins and framework of servant leadership theory. The very existence of paradigmatic shifts is ever changing evidence in leadership studies that assumes models of servant leadership can be produced without giving credit to the biblical origins of the concept. A study of an emerging paradigm will attempt to examine the phenomenon of servant leadership in both the sacred and secular organizational context with a view to dispelling tension between researchers and practitioners with divergent presuppositions regarding the origin of servant leadership.

The various assumptions that provide the underpinnings for dissecting the landscape of leadership studies are vast and numerous. The presuppositions, which

undergird servant leadership studies, have also become a vast terrain that requires diligent

weeding through if a biblical perspective on the subject is to emerge intact. The focus

statements led the inquiry and the following ideas served as the assumptions behind the

research:

1. The study of an emerging biblical perspective on servant leadership is a valuable enterprise that will enable leaders and followers of Jesus Christ to evaluate and emulate Jesus as the ultimate model for servant leadership. As well it set a leading pace for methodologies that will enable the Church to bring Kingdom principles to the organizational milieu.

2. This research provides a critical examination of servant leadership theories and constructs in order to understand the possible deleterious impact such theoretical perspectives can have on the Christian church and the practice of Christian leadership.

3. The Bible is both perspicuous and propositional in its inspired revelation. Scripture provides the lens by which a discernible servant theology can lead to theoretical presuppositions for an evangelical perspective of servant leadership.

4. A sufficient amount of text from Scripture detailing God's design for servant leadership can be gleaned from the text of Scripture and ultimately can be drawn for a detailed study of the life and teaching of Jesus.

5. Leaders, theologians, pastors, and church planters should not adopt secular servant leadership methodologies without considering possible unintended consequences to the faith community.

6. This research assumes that selected theologians and seminal leaders who contribute to this body of work are committed to commonly accepted Judeo-Christian evangelical orthodoxy. The research assumes that the evolving nature of non-Christian research and researchers may possibly be hostile to the notion of the God of the Bible as the originator of servant leadership theory.

Procedural Overview

A wide range of readings from the literature that has influenced servant

leadership studies was examined. Mark 10:42-45 served as the primary text that informed

a biblical perspective of servant leadership. Innovators and researchers from both

theological and non-theological backgrounds have been identified and used as

representatives of the seminal group of individuals who influenced this endeavor. These

include but are not limited to Narry F. Santos, Dorothy Lee-Pollard, Robert K. Greenleaf,

Don Howell, Jr., Jonathan Lunde, John MacArthur, Kathleen Patterson, Robert R. Smith,

Jr., and Sydney Parks. Selected works of these authors have been employed and compared

to the various range of concepts and ideas in servant leadership studies. An analysis of

these writings and researchers was used to determine matches that correspond with

specific focus statements of the project.

The framework for a biblical perspective of servant leadership was discovered

from Mark 10:42-45, paying particular attention to Jesus' focal statements: "Not so with

you" (10:43), "Whoever wishes to be great among you shall be slave of all (10:44), and

"The Son of Man did not come to be served, but to serve, and to give His life a ransom

for many" (10:45). The research made extensive use of Christian models of servant

leadership from contemporary writers and practitioners and employed relevant works that

informed an understanding of servant leadership. The final chapter contains observations,

summations, and implications for the use of an emerging biblical perspective of servant

leadership.

CHAPTER 2

BIBLICAL THEOLOGY OF SERVANT LEADERSHIP
IN LIGHT OF THE CHRISTOLOGICAL PARADOX
OF POWER THROUGH POWERLESSNESS

The purpose of this chapter is three-fold. The first objective is to discuss literature related to the subject of servant leadership theory both sacred and secular and discovering its application to the Christian organizational context. To accomplish this objective, the biblical theologies of Kenneth O. Gangel, Don N. Howell, and Jonathan Lunde will be considered for their help towards that end. The second objective is to present a biblical theology of servant leadership utilizing the lens of slavery as a model for Christian leadership discovered in Mark 10:42-45. Specifically, focusing on Jesus edict "not so with you" (Mark 10:43), and the Christological paradox "power through powerlessness" (Lee-Pollard 1987). As well, an examination of selected orthodox doctrines is employed to provide an internal framework for supporting the development of a biblical perspective of servant leadership. The third objective involves an argument for the Greek term *doulos* and the corresponding Hebrew term *eved* to be consistently translated as slave.

Introduction

One of the primary arguments in this research is that too many servant leadership theories, both Christian and non-Christian varieties have been disconnected from biblical origins (Van Dierendonck and Patterson 2010; Patterson 2010; Sendjaya, Sarros, and Santora 2008; Niewold 2007; and Barbuto and Wheeler 2006). Saundra Reinke offers a tacit reference that servant leadership is consistent with Judeo-Christian philosophies. She writes, "With its focus on the creation of a trusting community,

servant leadership is highly consistent with Judeo-Christian philosophies and teachings. But servant leadership also shares many of its ideas with other leadership theories" (Reinke 2004, 34). Part of the dilemma for the Christian leadership context, as Sendjaya warns, is the syncretizing of non-Christian philosophies and teaching with Christian orthodoxy, praxis and which can cause servant leadership to be divorced from its biblical origins (Sendjaya 2010, 44).

Need for a Biblical Perspective of Servant Leadership

Bearing in mind the decline of the church in recent decades—the transition from modernity to post modernity—and the current social milieu in many evangelical denominations, one can clearly perceive the need for a comprehensive perspective of Christian leadership (Hauerwas 2000, 189-99). With the acknowledgement for a perspective of servant leadership that has its genesis in Scripture; Niewold argues that a biblical perspective of servant leadership is needed to ensure that Christian leaders are guided by leadership models that are truly Christian—without the need for an integrationist approach (Niewold 2006, 1).

The Sufficiency of Scripture

One of the essential theological presuppositions of this research is the sufficiency of Scripture. Special revelation is capable of providing a theological and practical framework for the discovery of a Christian perspective of servant leadership. Timothy George contends that Christian researchers and writers do not need to venture beyond the Bible and the leading of God's Spirit to develop models of leadership that uniquely fit the Christian framework. He comments, "Scripture and the Holy Spirit provide the necessary means for Christian theologians and researchers to develop a concise perspective of leadership" (George 2010, 3). Robert Smith adds,

> All too often Christian leadership models are taken from fashionable themes and secular sources. They are dubbed *Christian* after they have been saturated with Scripture. Coloring secular models with Scripture is not a sufficient basis for their adoption by Christianity. (Smith 2010, 6)

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"Christian writers and researchers," George continues, "Have an obligation to develop robust theologies of leadership that are distinctly Christian rather than adopt secular models to fit the Christian context" (George 2010, 4). Conclusively, George comments,

> God provides ample material so that a model of Christian leadership can be delineated from Scripture that distinctly meets the needs and circumstances of His people. When exercised properly the effects of a Christian paradigm of leadership will benefit the Kingdom and the world. (George 2010, 5)

The efficacy of general revelation. Due to the close relationship between Christian education, Christian leadership, and Christian counseling studies, Eric Johnson offers a generalized concept of an integrationist perspective of the primacy of Scripture. According to Johnson, "Primacy deems Scripture less than sufficient, but more authoritative view than general revelation" (Johnson 2007, 350). A strict integrationist typically views Scripture as lacking the capacity to inform all of life because it does not include all knowledge. Further, strict integrationists argue where Scripture does not speak general revelation is equally authoritative (Campbell and McMinn 2007, 24).

This research argues from the perspective that Scripture is sufficient to discover a perspective of Christian leadership and where Scripture does not speak, general revelation can inform and support special revelation—but it is not equal to or more authoritative than that which is derived from Scripture. Smith suggests that there is an order to the Christian perspective. Christianity operates from the axiom that, "Theology drives, determines, and validates all other disciplines. It is not special versus general revelation; rather, special revelation functions like the human central nervous system while general revelation the peripheral nervous system. Both are necessary—but one has primacy over the other" (Smith 2010, 7).

To be certain general revelation is efficacious for discerning truth. Truth derived from general revelation is valid simply because *truth* is truth irrespective of how it is discovered. In fact, there is a reciprocal relationship between special revelation and general

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revelation. In fact, whether truth is discovered by observing the created order [Psalm 19:1-6] invariably points to and uncovers the glory and knowledge of God found in special revelation [Rom 1:18ff.] (Craigie 1983, 180-84; Moo 1996, 95-102; Bruce 1996, 77).

**Christology in the Development of a
Leadership Perspective**

If a perspective of Christian leadership is to be gleaned from Scripture, one could begin by taking into account the centrality of Jesus. Jesus is central to the biblical narrative of Scripture (Vanhoozer 2005, 37; Bartholomew and Goheen 2004, 129), Therefore, Jesus is central to every aspect of Christianity. Stanley Grenz states, "Evangelical theologians deduce from the centrality of Christ, the principle that Christology must form the center of Christian theology" (Grenz 2004, 617). A biblical perspective of servant leadership is a sub-set of Christian theology. As *God incarnate*, Jesus is the all-sufficient head of creation and particularly the head of Christianity (see Matt 28:18b; Eph 1:22ff.; Phil 2:5-11; Col 1:15-20; Torrance 2008, 181-90). Therefore, the central tenants of a biblical perspective of servant leadership must emanate from Jesus (see Mark 10:42-45, Matt 20:20-28, Luke 22:24-27 and John 14:15-26). Moreover, as the *Incarnate One*, and the all-sufficient head of creation and leader of Christianity, Jesus is paradoxically both God and man (Stein 1996, 68-72). It is, then, as Philip G. Davis suggests, in the context of the Christological paradox that Jesus provides a perspective of servant leadership (Davis 1989, 5-14).

Christological Paradox

Merriam-Webster defines a paradox as "a statement or condition that is seemingly contradictory or opposed to common sense and yet is perhaps true" (Merriam-Webster 1987, 853). Athol Dickson in his work *The Gospel According to Moses*, suggests that the Bible, both Old and New Testaments, are filled with paradoxes. For instance, he cites the paradox of omnipresence. He asks thought provoking questions such as "how can God, who is omnipresent and infinite, be found in the form of finite humanity while

remaining omnipresent and infinite—moreover—how can an infinite man wrestle with

God?" (Dickson 2003, 65-66). In addition to the paradox mentioned Dickson discusses

what he calls the paradox of fertility:

> God commands Adam and Eve early in Genesis to 'be fruitful and multiply,' but
> when He later selects a woman, Sarah . . . she is barren. This paradox is repeated
> with barren Rebekah and a barren Rachel. A nation of barren wombs—What could
> be more paradoxical? (Dickson 2007, 67)

Dickson postulates that the purpose of the biblical paradox is to cause those engaged in

the struggle to wrestle with God as Jacob did (Gen 32:26-30). This engagement forges in

the one struggling with God to arrive at a place of new understanding. The place of new

understanding according to Dickson is discovered in the act of balancing oneself between

the tensions of the extremes. Most often Dickson posits that the Bible does not provide a

ready answer to the tension of the paradox. Rather, one's faith, understanding, and

appreciation of God grow in the midst of the struggle. In example, the paradox of Jesus is

He God or man, which is an extension of the paradox of omnipresence, forces the struggler

to begin the process of understanding the mystery of the incarnation. Moreover, he raises

the tensions surrounding the paradox of God's sovereignty and goodness with God's wrath,

judgment and as the agent of calamity (Isa 45:7; 1 John 4:7-10). It is in wrestling with

these apparent contradictions that one derives a clearer sense of God. Dickson writes,

> The idea that an entity could be both man and God is beyond my ability to
> understand. The idea that an entity could be both three distinct individuals and one
> omnipresent individual defies logic, yet these paradoxes are what Christianity would
> have me to believe. And I do believe, in part because the one idea of Jesus answers
> so many of the bothersome enigmas in the Torah. But paradoxically, I also believe
> in part because the puzzle of a God/man defies human logic. It seems obvious to
> me that any God capable of creating the universe must be an unsolvable riddle for a
> finite human mind. So I believe in Jesus precisely because he is pure paradox, and
> on a certain level, only paradox can reveal the divine. (Dickson 2007, 79)

Dickson's work is important in that it helps to lay a parameter by which the

Christological paradox of slave leadership can be used to derive a perspective of servant

leadership. His work does not specifically address a biblical perspective of servant

leadership—but his thesis of the biblical paradox is useful to this end.

In an article entitled "The Paradox of Authority and Servanthood in the Gospel of Mark," Narry F. Santos argues for an equally robust conception of paradox especially as it is seen through the lens of the slavery in the Marcan text (Santos 1997). He reasons that a paradox is a self-contradictory rhetorical device used to jolt readers or hearers to chart a new course in thought and behavior. The new course of thought and behavior has risen from concepts that once stood in sharp contrast with one another, but when they are joined together a radically new premise of living emerges. Christ in the Gospel of Mark uses this rhetorical device to challenge His followers to accept the new reality that servanthood, particularly slavery, and authority are compatible with one another (Santos 1997, 453).

In a volume entitled *Slaves of All*, Santos expands the concept put forward above regarding the Christological paradox (Santos 2003). In this work the author provides an excellent exegetical analysis of Christ edict to His disciples—and by extension to all readers—of what it means to be a follower of Christ from the Marcan text. Although Santos offers an excellent theological treatise concerning the importance of the Christological paradox as derived from the Marcan text, it does not provide a direct perspective of servant leadership. Nevertheless, Santos work is extremely important in that it provides a bridge for the development of a biblical perspective of servant leadership. As well it explicates the validity and magnitude of Christ teaching and His life as the template for deriving a biblical perspective of leadership. Also, this researcher finds important value in that Santos work provides a useful tool to critique both Christian and non-Christian models of servant leadership based on his exegetical analysis of the Marcan text.

Dorothy Lee-Pollard moves the argument further along the path to suggest that the Christological paradox found in the Marcan text can only be realized in the dynamic-tension that exist in the cross and the resurrection of Christ and between the concept of powerlessness as power (Lee-Pollard 1987, 173). It is through the Christological paradox

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one discovers the veracity of what it means to be a follower of Christ and the development of a theology of discipleship through the suffering and death of Jesus on the cross. The idea put forth by Lee-Pollard that Christians are able to become mature followers of Christ arises out of the notion that God's power in Christ is achieved through the power to renounce power (Lee-Pollard 1987, 174).

Lee-Pollard's work, like Santos, does not specify a biblical perspective of servant leadership. In like manner, Lee-Pollard's work is an excellent exegetical treatise regarding the theological importance of the Christological paradox. As well her work provides an excellent bridge to derive a biblical perspective of servant leadership. Her inclusion of a *theologia crucis,* a theology of the cross, deepens and expands the validity of Christ' life and teachings for a Scriptural and biblical perspective of servant leadership. In addition, her work helps to formulate the sense that a perspective of leadership as derived from the text of Scripture involves a higher calling than a non-Christian perspective of leadership in that the Christian leader is called to give his or her life for the One they serve (Lee-Pollard 1987, 184-88; Luke 9:21-23). One could argue that a military model of leadership equally demands the giving of one's life for whom he or she is called to serve. The distinction between a military perspective of leadership and a biblical perspective of leadership lies in the fact that military leaders are called to forcibly take others' lives for the one they serve. Whereas, Christian leaders are called to willingly give their lives to the One they serve.

For the purposes of this research a definition of the Christological paradox is synthesized from the contributing authors above as the theological tension between two or more extremes—i.e. slavery and freedom—and what can be derived as a result of leaders experiencing the power of the paradox as presented in Scripture. In addition, the power to lead occurs through the process of developing Christ-likeness through a renunciation of one's own abilities and a proclamation of Christ power through the cross.

The Christological paradox alone does not produce a biblical perspective of

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servant leadership. It does, however, provide the means by which a perspective can be deduced and applied to the Christian leadership context. Moreover, the derived perspective is connected to its biblical origin and be useful for analyzing Christian and non-Christian perspectives of servant leadership.

Finally, a biblical perspective of leadership reflects Jesus edict found in Mark 10:43: "But it must not be like that among you. On the contrary, whoever wants to be great among you must be your servant, and whoever wants to be first among you must be a slave to all" (HCSB 2004, 951-52). Based on this text, there is a clear distinction between the ways and means of secular leadership and Kingdom leadership.

Not So with You

Jesus edict demands that a biblical perspective of leadership in His Kingdom must be contra distinct from secular leadership perspectives (Mark 10:43-45; Matt 20:26-28; Luke 22:26-27). This researcher suggests at a minimum a biblical perspective of servant leadership as extrapolated from the texts cited be characterized by (1) a Judeo-Christian worldview, (2) that the practice of leadership is clearly Christian, (3) Christian leaders are slaves of God who possess ascribed authority, (4) leaders exercise authority for Christ alone, and (5) in the exercise of authority, leaders are potentially called upon to, as Christ did, surrender their lives for those they serve. A complete discussion of a biblical perspective of servant leadership by this researcher will be presented in chapter 5 of this dissertation.

<center>**Theology of Leadership**</center>

Christian educators and researchers use one or a combination of perspectives or approaches in attempting to formulate a biblical theology of leadership. The concept of biblical slavery is well documented in the literature base (e.g. Harris, Barclay, Combes, Chamblin, Davies, Harrill, Martin, and Yamauchi). However, very few have written extensively utilizing biblical slavery as a background for the purpose of developing a

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theology of leadership. For this reason, Kenneth O. Gangel, Don N. Howell, Ronald E. Cottle, Jonathan Lunde, and John MacArthur will be considered as those who have contributed to this vital subject area. It should be noted that Gangel's work is not specifically a biblical theology of servant leadership—but his contribution to the scholarly endeavor of developing a comprehensive theology of leadership is worth considering.

Selected Theologies of Leadership

   Kenneth O. Gangel. The late Kenneth O. Gangel, Christian educator, scholar-pastor, and elder statesman understood the importance in Christian organizational culture for a distinct Christological model of leadership. Gangel strongly suggests that there is an urgent need for an integrated theology of leadership that fits the evangelical church. Towards that direction, Gangel developed a biblical theology of leadership:

> We borrow ideas and popular themes from secular writers; we quickly jump on trendy terminology; but we do not courageously shoulder the burden of putting every discipline—certainly one as crucial as leadership studies—through the sieve of integrated theology. (Gangel 1997, 43)

   Gangel formulated a comprehensive theology of Christian leadership that utilized key words and character studies from Scripture and derived principles of leadership that can be applied in the Christian organizational context. Gangel's theology of leadership studied every major section of the Biblical text while applying an inductive analysis approach. One facet of Gangel's examination seems to be that there are consistent leadership themes that span both Old and New Testaments. For instance, Gangel's theology observes in both Testaments leadership is given by divine appointment. Old Testament leaders are appointed by God; as well in the New Testament Jesus appoints leaders. The biblical pattern suggests that both God and Christ appoint set leaders and then quickly expand said leadership to include others. In Exodus 18 and Numbers 11 God expands the shared leadership paradigm so that Moses will not have to bear the burden of leadership alone. In the New Testament Jesus calls Twelve Disciples and appoints seventy-two others along with the original disciples into a shared leadership

community (Luke 10:1-17). Leaders in every section of Gangel's theology required a time of preparation. Moses, David, Paul, and Jesus all spent time in the desert preparing for eventual leadership roles. The Holy Spirit, Gangel observes, plays a vital role in biblical leadership. And effective biblical leadership always required modeling and servanthood (Gangel 1997, 43-66).

Gangel admits his theology of leadership has its limits. It is not presented as a full overview of the subject; rather, it functions as an outline detailing important principles and consistent themes. He suggests that his offering is not a complete biblical exegesis or a systematic theology of the subject. He encourages that other attempts are needed to complete a compendium of biblical leadership (Gangel 1997, 44).

Gangel's work is very important even though it does not directly address servant leadership as a paradigm. What he does is connect the importance of the Scripture to the development of a Christian perspective of leadership so that forthcoming theologies remain tied to biblical origins.

Don N. Howell. Christian educator and former international missionary Don N. Howell formulated a comprehensive biblical theology of leadership in his work *Servants of the Servant* (2003)*.* A section in his book entitled "Profile of the Servant Leader" serves as an important practical as well as theological template for Christian leadership (Howell 2003, 296-301). In addition, Howell acknowledges the growing importance of leadership studies across the landscape of Western society and that the quality of leadership, whether it is good or bad, determines the outcome of an organization. Howell has observed as a Christian educator and church planter that leadership seems to be the most important factor leading to the success or failure of a church or organization. Howell contributes the following attestation: "Countries, companies and churches rise or fall with the quality of their leadership. . . . What has stood out is that effective leadership is critical to the success of any organization or group in accomplishing its mission" (Howell 2003, 1). For Howell what seems to be central to every aspect of leadership is a leaders' ability to take initiative

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and the leaders' ability to influence others. More importantly he adds, "Whether the exercise of such leadership is constructive or unhealthy depends on the leader's character, motive(s), and agenda" (Howell 2003, 1). The character, motivation, and agenda of a biblical leader are distinct from those found in other organizational structures. The distinction Howell argues lies in the disposition of the Christian leader, that is, a Christian leader assumes the role of a servant (Howell 2003, 296).

Howell rightly recognizes that the Bible takes the Hebrew word *eved* and the Greek term *doulos* both meaning slave and transforms the person and the meaning of these pejorative terms into a title for one who is bestowed with matchless honor (Howell 2003, 6). The condition of the slave who was most likely acquired as a prisoner of war or as one who was born into a slave family is completely dependent on the disposition of the master, nevertheless, the one who has been transformed remains the property of the one who owns him (Howell 2003, 6).

Sydney Park and Robert Smith concur that the notion of slavery is the picture drawn from the New Testament. They postulate that 1 Corinthians 6:20 depicts the ancient slave block where slaves are bought and sold. Park and Smith suggest the picture drawn in 1 Corinthians 6 is reminiscent of Hosea 3:1. In these verses they suggest that Gomer is on the slave block and Hosea buys her back and gives her the injunction to forsake her other lovers and be faithful to her husband Hosea. God, represented in the person of Hosea, purchases us from the slave block so that we enter a love affair with Him and completely give over our rights for His will, that is, our will is lost in His (Park and Smith 2011, 2). The one, they argue, who has been purchased by Christ has been redeemed solely to be His complete possession. Furthermore, the one purchased and the purchaser enters a love affair of the heart, which is completely contra distinct from any master slave relationship known to man. These researchers conclude, "Therefore, our slave relationship with The Master must be rooted in divine love and our leadership among God's heritage will flow from His love to the people that we as leaders serve" (Park and Smith 2011, 3).

James Earl Massey, an immanent African American scholar, argues strongly in agreement with Howell (Howell 2003, 6), that the notion of biblical slavery and our present position as slaves is wholly contingent on who Christ is as The Benevolent Holy Master. Massey states, "Contrary to what took place in the chattel slavery which occurred in Colonial America, biblical slavery to Christ (Rom 6), brings newness of life, wholeness, and paradoxical freedom that confounds the world" (Massey 2010, 6). Massey continues,

> As the servant of the Lord, one does not cease being the property of someone else. Rather, the slave is now no longer in subjection to the ownership and mastery of Satan; he is now joined to and under the ownership and Mastery of Jesus, the *Benevolent Holy Master*. (Massey 2010, 6; Rom 6:5, 18ff.)

In the New Testament the apostles Paul and Peter entreat that believing slaves obey harsh masters because one's service is in reality to the Lord and not merely to men (Eph 6:5-8; 1 Pet 2:18-23).

Howell expands his argument and suggests that when the term *doulos* or its plural *douloi* is used, it is better translated as servant rather than slave (Howell 2003, 13). Interestingly, the Holman Christian Standard Bible suggests that the more appropriate terminology for *doulos* and its cognates is slave (HCSB 2004, 1181). This researcher agrees with the position forwarded by the team of researchers who opt for a consistent translation of the Hebrew *eved* and the Greek *doulos* as slave. Howell seems to prefer the sanitized word usage servant over the pejorative slave based on his interpretation of 1 Corinthians 7:21. Howell postulates that Paul's admonition is that the slave does what he can to gain his freedom. The rendering could be, according to Howell, "Even if you can gain your freedom" (Howell 2003, 12). Moreover, Howell posits that the one who is in servitude to the Lord does so voluntarily or through one's own volition (Howell 2003, 13). In this respect, Park and Smith disagree with Howell and argue that the term *doulos* and its cognates should always be rendered slave as this is a consistent theme of servant theology throughout Scripture (Park and Smith 2011, 2). Smith goes on to suggest, "Service to the Lord is pictured by loving conscription; a wooing of the lover to the beloved to be in complete submission to the demands of her owner. Anything other than

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that is considered rebellion" (Smith 2011, 2; Jdg. 2:12ff.).

According to Bruce Winters the term is best rendered bond-servant which he states, "Many translations of the Bible have rightly chosen to do" (Winters 2010, 2). Winters' postulates that at the time of its writing, in the first century, slaves conscription was time limited: "Even Caesars slaves were held for a fourteen year limit and then could gain their freedom" (Winters 2010, 2) (see Appendix 1 for a treatment of the current debate surrounding the translation of this important word).

Howell's work is an important contribution to the field of leadership studies in that it offers a complete theology of leadership from the text of Scripture. His argument that the Greek term *doulos* and the corresponding Hebrew term *eved* is best translated servant rather than slave (Howell 2003, 13), waters-down the veracity of both Jesus' and Paul's argument that leaders are in truth perpetually to be slaves of God. Howell supports this argument by citing Paul's admonition in 1 Corinthians 7:21 where the apostle makes an appeal that if a slave can earn or purchase manumission he ought to do so. In this instance, Howell seems to collude a Western notion of freedom to the exclusion of the slave—freeman paradox. Anecdotally, a Western view of freedom suggests one is free to do as one chooses. Moreover, it carries the connotation that an individual is master of his own fate. In light of the higher truth of the Christological paradox the reality of the Christian (leader) is that he or she is both bound to Christ forever as His love slave. Not in the sexual sense, rather, the love slave is equally free to become what God intends— the *Imagio Dei*. A perspective or argument that one could purchase one's freedom from the clutches of sin, the flesh, and the devil is completely impossible. Howell does not make clear that distinction in his argument. If anyone were to argue for that possibility, as his argument alludes to, that an individual, an ethnic group, or nation could purchase its own freedom, then Christ' death on the cross would be useless currency with the Father for the payment of sins. Logically then, Christ atonement, would not be a worthy propitiation (Rom 3:25; 1 John 2:2, 4:10). Rather, the greater preponderance of the

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biblical argument is found in the perpetual struggle and tension of the paradox. To seek one's freedom is a middle-truth reality. Paul's admonition suggests it is advantageous for a man to escape bondage and servitude to another man—but the apostle is not suggesting that true freedom can be purchased. Lastly, Howell argues that the apostle apologizes for his use of slave terminology in Romans 6:18-22 (Howell 2003, 15). Messianic theologian David H. Stern contends that the Apostle is not making an apology for his use of slave terminology. Rather, Paul is explaining his use of slave terminology; he is not making an apology (Stern 1992, 206). Instead this researcher suggests he is extending the veracity of the Christological paradox.

Ronald E. Cottle. Christian educator and scholar-pastor Ronald E. Cottle contends that service to Christ is both compulsory, voluntary, and perpetual for those who are in union with Christ. Cottle references Exodus 21:1-6 and Deuteronomy 15:12-17 as a template of the biblical love slave who by virtue of his master's love and benevolence chose to remain perpetually his master's property. The picture Cottle paints serves as foreshadow of a believers relationship to Christ as the Benevolent Master. Cottle comments, "Both sets of Scripture clearly state the motivation for a slave to surrender his hoped for freedom was a result of his love for his master" (Cottle 1988, 37). Durham comments that the reason the slave remains is due to his love for wife and family acquired while in servitude somewhat contradicts the reason given in Scripture (Durham 1987, 321). That is, if the slave chooses to stay for love of family it would be superfluous and misleading to mention his love for the master as the primary reason for remaining. Durham renders Exodus 21: 5, "If, however, the slave says earnestly, '*I love my owner*, my wife, and my sons—I will not go out free'" (Durham 1987, 307). The text clearly renders a slaves love for his master as the primary reason for remaining in servitude. The Jewish scholar Everett Fox commenting on the narrative of Deuteronomy 15:16 suggests that the reason the slave stays in servitude to his master is based on mutual loyalty. The reason a slave, Fox suggests, remains in voluntary servitude are due to his love for the master, the

masters' household, and for the family he acquired (Fox 1995, 921). This researcher agrees with Cottle that the picture provided in the text mentioned is prefigure of our perpetual servitude to Christ and what the Bible renders as the slaves reasoning is without error.

Service to and for God is simultaneously an act of love and obedience to the Lord's righteous commands as well as an act of one who, because of the nature and heart of his Master willfully submits to Him in love (Cottle 1988, 27). The biblical construction of the gospel, then, supplies the basis for the transformation of the flawed human vessels from "slaves of man, sin, and the Devil" to "slaves of God, righteousness, and sanctification" (Cottle 1988, 27; Rom 6:12ff.). Cottle extends his argument by suggesting that 1 Corinthians 7:21 be rendered, "Make use of your present condition i.e. to promote the Gospel while remaining a slave" (Cottle 1988, 30). The overall tenure and logical flow of the Pauline Epistles, particularly the Prison Epistles, suggests that whether one is physically imprisoned or free is of no real consequence, rather, the important question revolves around one's connection and servitude to the Benevolent Master—Christ Jesus the Lord (Cottle 1988, 47).

The premise of this research suggests that Cottle and Durham are more correct—then the logical progression of reasoning is that being in submission to Christ is both voluntary and compulsory. Christ's Lordship and ownership over those who belong to Him is eternal; there is no point in which anyone who is in union with Christ ever ceases to be Christ possession (1 Cor 6:19-20). Servitude to Christ as Master is indeed what Murray J. Harris rightly calls "freedom *in* slavery" (Harris 1999, 85-86).

Jonathan Lunde. Christian educator Jonathan Lunde provides another important biblical theology of leadership in his volume *Following Jesus: The Servant King* (Lunde 2010). He offers a comprehensive biblical theology detailing Christ's role in what he calls the Servant King, and the nature of what it means to be a follower of the Servant King through what he deems "covenantal discipleship" (Lunde 2010, 25). Lunde's study revolves around connecting Old Testament prophecies of the Messiah with

Christ's fulfillment of those prophecies in the New Testament. Further, he noted that as his research progressed he came to discover the vital importance of the role and nature with which the covenants played in understanding the relationship believers have with God through Christ Jesus, the Servant King. Lunde writes,

> As I continued exploring the ways in which the gospel traditions about Jesus connected with the Old Testament prophetic expectations, the layers of meaning and significance attached to every aspect of Jesus' ministry were laid open to me. Gradually, the importance of the covenants also came into view, providing the context in which to understand the nature of the relationship that Christians ought to have with God through Jesus, the anointed King. (Lunde 2010, 21)

In essence, according to Lunde, Jesus fulfilled all Old Testament messianic prophesies as the incarnation of the second person of the godhead in His role as God's Suffering Servant King. Jesus in a paradoxical arrangement integrates and fulfills the roles of Isaiah's Suffering Servant of The Lord, with the Messianic Davidic King who would rule in righteousness (Lunde 2010, 26-27). The Lord, as Lunde explicates, accomplished His mission of fulfilling covenant promises and expectations through six core movements.

The first fulfillment of Old Testament Covenantal promises and expectations are Christ the Servant King who is God's Representative. Jesus is God's Son who is also the Son of David and is simultaneously the servant of the Lord who by His suffering, brings about forgiveness first to the nation of Israel and to Adam's entire race (Lunde 2010, 217-22). Second, Jesus is the Servant King who is Redeemer. Through His crucifixion the Servant King paid the penalty of sin for the whole world thus providing full payment for mankind to be in right relationship with God the Father—no longer would humanity have to remain in a crooked perverse state of being. Christ's action on the cross, and by virtue of His resurrection, broke the curse of the Law thus empowering those who are in covenant relationship to live according to the righteous demands of the Law (Lunde 2010, 232-36). The third and fourth movements are two parts of one movement, that being, Christ: The Servant King who is Restorer. In His two-part movement as Restorer Jesus calls disciples to share with Him as Shepherd Rulers who are graciously called to leadership who in turn invite others, thus fulfilling the command to make disciples of all

nations (Matt 28:16-20; Lunde 2010, 241-50). Further, as those who are called to participate in the process of restoration become shepherd-rulers who in union with Christ are empowered to be agents of healing and deliverance from the ravages of the fall (Lunde 2010, 251-63). Christ fifth movement is The servant who is the Reigning King. In this manner Jesus fulfills every messianic promise as the "Coming One" and especially as the fulfillment of the Davidic promises (Lunde 2010, 264-71). The sixth and final movement Lunde suggests entails what it means to be a Follower of the Servant King today (see also Luke 9:23-27).

Lunde's tome encompasses what he terms a biblical theology for life. Covenantal discipleship involves responding to and participating in God's gracious gift of salvation, mediated through Jesus the Servant King, so that the participants engage in the process of leading others, as shepherd-rulers, to freely accept the grace gift offered through the Gospel. This is done in order that they lead others to experience the same grace and act in response to this same demand (Lunde 2010, 276). But Lunde's work, albeit an important one in the larger literature base of theologies of leadership, does not provide a strong enough argument for Jesus edict that a Christian perspective of leadership be contra distinct from other leadership paradigms. Similar to Howells' work, Lunde tends to soften the veracity of Jesus command to be slaves of all (Mark 10:42-45). In fact, as one search through this work, curiously, Lunde does not spend any time addressing the master-slave relationship leaders have with Christ nor does he address Scripture references that directly speak to this issue. In the Scripture index there is no reference to Matthew 20:20-28; there are three references to Mark 10:45 which address Christ's example of leadership but it stops woefully short of dealing with followers as leaders; and there are no references for Luke 22:24-27. On the one hand, this is likely due in part to the work being an expose of covenantal discipleship—but the author seems to prefer to use softer discipleship language. On the other hand, it exposes a weakness in that Lunde's work

lacks certain completeness by not including sufficient material on these vital Scriptures nor does he deal with the biblical paradox presented in the New Testament.

John MacArthur. Christian scholar-pastor, John MacArthur presents in his volume *Slave: The Hidden Truth about Your Identity in Christ* (2010), an important exegesis of the notion of the believers role and relationship to Christ as slave. MacArthur argues that the Greek word *doulos* is best understood as meaning slave (MacArthur 2010, 10-11). MacArthur's entire volume, as indicated by the title, is dedicated to the argument that for centuries the truth of the Christian's relationship to God through Christ is that of slave to master (MacArthur 2010, 15). In fact, MacArthur posits that a cover-up of this abiding truth has been employed by translators down through Christendom to this present epoch (MacArthur 2010, 19-22).

Biblical slavery should not be viewed from the perspective of the chattel slavery that took place in Colonial America. Rather, MacArthur postulates that the form of slavery and the condition of slaves in the first century was far different from that experienced by the slaves of the trans-Atlantic (MacArthur 2010, 25-41). Slavery, MacArthur notes, was a common and pervasive practice and an important part of the fabric in Greco-Roman first century civilization (MacArthur 2010, 25). MacArthur goes on to suggest that a slave was often a valued commodity of his master's household. Depending on the master's prominence and his needs, slaves functioned in a variety of occupations with varied skill sets. Some slaves operated as doctors, shopkeepers, rhetoricians, government officials, that is, for their masters, and other valued positions. Some slaves based on the prestige of their master were afforded positions of respect. In return the master sought to care for the slaves needs (MacArthur 2010, 27).

Although MacArthur dedicated an entire volume to this important subject, one should not make too much of or view first century slavery through rose-colored glasses. The institution of slavery and the possession of slaves in Greco-Roman society were common; it was not without its failures as a human institution. As one thinks through

MacArthur's thesis: "Scriptures prevailing description of a Christian's relationship to Jesus Christ is the slave/master relationship" (MacArthur 2010, 15), one must resist the urge to be pulled too far in the direction of seeing slavery with a sense of euphoric recall and the other extreme of seeing it as totally reprehensible. Santos posits that there is, in effect, a formula God uses to cause believers to understand the Master/slave relationship between Christ and Christians. The formula consists of the believer, the Word of God, and the abiding presence of the Holy Spirit existing within the tension of the paradox. Santos states,

> To understand the Biblical perspective of slavery as a non-pejorative is by consistently living in the paradox and the dynamic-tension of the two extremes. The Word of God and the Holy Spirit together excise pressure on one's mind and soul to eventually produce a clear diamond of understanding. (Santos 2011b, 3)

If a biblical perspective of servant leadership is to be considered, MacArthur's volume must be included in the distillation process. His keen skills as a theologian and exegete compel his work to the forefront of the literature base as a volume that supports a Scriptural approach to the end desired. His appendix "Voices from Church History" supplies and makes efficacious the argument that believers are rightly called slaves of God and that this type of phraseology is transformed by Christ as a non-pejorative and term of endearment (MacArthur 2010, 213-26). Nevertheless, as has been pointed out, one runs the risk of seeing too many parallels between slavery of first-century Greco-Roman society and biblical slavery. If care is not taken a fatal fallacy will be committed by equating human slavery to God's slavery.

Summary

Both Kenneth O. Gangel and Don N. Howell formulated biblical theologies of leadership from an exegetical examination of significant characters throughout the text of Scripture. Jonathan Lunde presented a biblical theology of leadership through the lens of Christ as the fulfillment of Old Testament prophesies and what he termed Covenantal Discipleship (Lunde 2010, 21). This researcher proposes a biblical theology of

leadership through the particular lens of biblical slavery and the Christological paradox. Theologians Timothy George and Robert Smith suggest the inclusion of certain biblical doctrines, like the doctrine of God, the doctrine of Christ, and the doctrine of man, as supporting propositions for a theory of Christian leadership (George 2010, 3; Smith 2010, 5). The incorporation of the doctrines mentioned is not intended as a full treatment or to present a systematic theology of each subject matter. Rather, their submission will be employed as a means for providing an internal framework for supporting a biblical theology of leadership. The following is an attempt to develop a biblical theology of leadership; one that encompasses a biblical theology of leadership based primarily, as Timothy George suggests, on the text of Scripture.

Doctrine of God

The starting point for a theory of biblical servant leadership must begin with an understanding of the doctrine of God. He alone is the sovereign ruler and creator of the universe. The Lord is the only being who has no needs. As such, He alone possesses dominion and is worthy of worship (Smith 2010, 7; Frame 2002, 27). By His very nature the Lord is leader and there is no other to compare with Him. Moses writes in the Torah concerning God's headship: "To you [Moses] it was shown, that you might know that the Lord is God; there is no other besides Him" (Deut. 4:35 ESV). As well, Smith argues, "God has a sovereign design for human leadership" (Smith 2010, 7).

The apostle Paul acknowledges that God is the supreme ruler of the cosmos. His divine nature and attributes can be clearly discerned through rightly understanding the creation narrative. Paul writes, "For His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made" (Rom 1:20a ESV). God's divine attributes are a function of whom and what He is; specifically, He is the supreme ruler, leader, Lord.

The most excellent thing, and in one sense the only piece of knowledge, we need to know about God is that He is Lord (Massey 2010, 2). To a certain degree no name, no

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description of God is more central to a Scriptural understanding of God as that of being supreme leader of all creation (Winters 2010, 5).

Interestingly, John Frame in his monumental work *The Doctrine of God*, asserts that there is possibly something more preeminent than God's Lordship; it is the understanding that God in His essential being is asetic. Aseity, Frame notes, "Is a term derived from the Latin *a se*, which means 'from or by himself'" (Frame 2002, 600). Frame citing Bavinck's argument states, "Aseity, or absoluteness, is the concept we need to designate God as God, and to distinguish him from all that is not God . . . and therefore worthy of worship" (Frame 2002, 600-1). God's aseity and His absolute authority, Frame postulates, are captured by what he calls God's self-declarations: "God is self-existent, self-sufficient, He is completely self-contained, He is self-attesting, and self-justifying . . . He is the object of all worship and must be utterly without any needs and independent of his worshipers . . . so God by nature is *a se*." (Frame 2002, 601-2, 7) God reveals His nature e.g., His Lordship, His character, and His attributes (Rom 1:19-23), by virtue of general and specific revelation. Therefore, by virtue, the Lord in His essential nature is the only Being who within Himself is worthy to be given all of humanity's allegiance (Moltmann 1993, 42-45; see also Eph 3:20-21; Jude 24-25 and Col 1:15-23).

God's innate aseity, His Lordship, and the nature of the created order suggest that God has a special relationship with creation: He is Creator, sustainer, and King. Theologically, as well as practically, God's relationship to creation is defined through a multivalent covenant arrangement. That is, He is the ultimate sovereign of heaven, earth, and humanity. His relationship to humanity is expressed through covenantal Lordship and through a host of His divine attributes: love, grace, mercy, judgment, and redemption (Horton 2005, viii-x; Jer 9:23ff.).

Lordship and Covenant Headship

The simplest yet profound statement in all of Scripture is that God is the Lord! The reality that God is Lord is central to a proper understanding of the Judeo-Christian

faith and biblical leadership (George 2010, 3). The Lord God in Hebrew is designated by the Tetragrammaton YHWH or in English as Yahweh (Harris, Archer and Waltke 1980, 210). The inherent and implied meaning of YHWH is Lord, sovereign head or leader (Massey 2010, 5).

In the book of Exodus God makes plain to Moses, the children of Israel, and the Egyptians, that He is not only the supreme ruler of Israel but of all creation. Moses is commanded to remove his footwear in Exodus 3:4-6 because the place where he is standing is holy ground. The ground is holy, Frame suggests, "Not because there is something special or dangerous about it as such, but because Yahweh is there, the supremely holy one. God's messenger is to stand back, to remove his shoes in respect" (Frame 2002, 27).

When Moses meets God at the burning bush in Exodus 3:14 God announces that Moses would be the chosen one to lead the Children of Israel out from Egyptian bondage. Moses asks for God's name: God responds to this request by introducing Himself by the curious phrase, "I Am who I Am" found in Exodus 3:14. In a lecture at the 2011 National Conference on Preaching, Robert Smith, Jr., comments on this phrase by suggesting that the literal Hebrew translation is

> 'I Am is that I Am' or 'I Am is will be that I Am.' One can insert after the phrase any attribute, need or designation of God to complete the thought. . . . For instance, 'I Am is that I Am deliverer for you.' Or the phrase could be a declaration such as: 'I Am is that I Am Supreme Leader.' (Smith 2011b)

In the following verses God defines His connection to Israel in terms of the covenant of love He has through the patriarchs Abraham, Isaac, and Jacob. Moreover, Harris Archer, and Waltke comment, "The Tetragrammaton YHWH the personal name of God, is the most frequent designation in Scripture, occurring 5321 times which expresses the Sovereign-Master's love relationship to His subjects" (Harris, Archer, and Waltke 1980, 210-12).

Frame concurs with Harris, Archer, and Waltke (1980). Frame suggests that the personal name of God Yahweh is intended in Exodus 3:15. The Name YHWH describes God's character, His holiness, and the nature of the connection to those He is in

covenantal relationship. The relationship, Frame postulates, is not a new one but one that

is couched in previous involvements; thus God recalls His covenantal relationship with

the Israelite patriarchs:

> God also said to Moses, 'Say to the Israelites, "The Lord [Yahweh], 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 by which I am to be remembered from
> generation to generation.' (Frame 2002, 21)

Durham extends this train of thought by arguing that this section of Scripture

illustrates not only a theophanic encounter; but also, illustrates God's supreme Lordship

in covenant relationship with His people as it is indicative of a true worship experience

(Durham 1987, 31). Durham and Frame agree that one of the primary functions of

Scripture is the revealing of Yahweh as the Covenant Lord and Head of creation (Durham

1987, 34-41; Frame 2002, 30-35).

Covenant Headship

Peter Gentry in his article "Kingdom through Covenant: Humanity as the

Divine Image," provides a sound definition for the term covenant:

> A covenant is an enduring agreement which defines a relationship between two
> parties involving a solemn, binding obligation(s) specified on the part of at least one
> of the parties towards the other, made by oath under threat of divine curse, and
> ratified by a ritual. (Gentry 2008, 16)

The biblical narrative, Gentry argues, opens with the reality that there is only one God

who is leader over all creation (Gentry 2008, 17; see also Deut 6:1-9).

As supreme leader God has made everything, and especially made humankind

to rule under Him. In this respect, God is the center of the universe and mankind finds

his purpose in covenantal relationship to God and one another. God is in covenantal

relationship with all of creation through either one or all of the biblical covenants.

Gentry' comments at length that God expresses His intimacy and headship over humanity

and the creation through a series of covenants that provide the framework for the over-all

biblical metanarrative:

> In the Bible, certain agreements or covenants between God and humans are especially
> significant and may be briefly listed as follows: 1) Covenant with Creation (Gen 1-

3), 2) Covenant with Noah (Gen 6-9), 3) Covenant with Abraham (Gen 12, 15, 17), 4) Mosaic Covenant (Exod 19:3b-8; 20-24), 5) Covenant with David (2 Sam 7; Ps 89), and 6) New Covenant (Jer 31-34; Ezek 33:29-39:29). (Gentry 2008, 18-19)

Covenants in the ancient Near East and the covenant described in the Old Testament were common occurrences between people groups of that region whether Egyptian, Hittite, or Mesopotamian. The difference between ancient Israel's covenant relationship with Yahweh and the other nations was God's relationship with them was one of supreme leadership and it was a relationship characterized the covenant of love and grace (Harris, Archer, and Waltke 1980, 129). Berkowitz argues that there are elements of the covenant of love and grace in all biblical covenants. Both Berkowitz and Juster suggest that the doctrine of God as seen through the covenants establishes the Lord as supreme Head of creation and that a biblical theology of leadership can be exegeted from the pages of Scripture. But they suggest that to do so one must continually be reminded that the differences between Israel and their God and other nations and their god's lie whole-heartedly in Yahweh's covenantal love relationship with creation and His people (Berkowitz 1996, 8-12; Berkowitz 1998, 17-44; and Juster 1995, 36-45).

Conclusion

From the previous discussion, it is evident that divine Lordship is a relationship between God and His creatures. The relationship by virtue of its originator is a love relationship between God, humanity, and particularly His covenant people. God's aseity and lordship exalts Him above humanity, which makes Him distant—but it is also His aseity and lordship that draws His people close to Him in worship through a covenantal love relationship (Frame 2002, 30). Evidently, wherever there is lordship, there are of necessity servants and vassals. All of our thoughts about God should be qualified by our status as covenant participants/servants and who are recipients of God's grace and His loving-kindness' (Gentry 2008, 23). In addition, Smith writes,

> The current nature of our love relationship with God exists in at least three prime manifestations. That is in our role as His slaves. The fall of exchanged our status from sons to slaves. Yet, Yahweh our Master purchased us (1 Cor 6:20), redeemed us, as seen in Hosea's purchase of Gomer (Hos 2:1-23), from the effects of the fall

and has made us slaves of righteousness, holiness, and God (Rom 6:11ff.). To be a slave of God, in His service, is therefore not to be understood as a pejorative, rather it is now paradoxically a place of honor. (Smith 2011c, 2)

Because of the covenant relationship between God and His people, both Christians and Jews, a theology of leadership should pass through the sieve of Scripture, through biblical and systematic theology, and through the overarching motif of biblical servanthood; specifically through the lens of biblical slavery (MacArthur 2010, 3). A theology of leadership that passes through the grid of Scripture and the lens of biblical slavery is not limited to those who are in direct covenant relationship with God. That is, God's leadership is not limited to those who are in covenant. Rather, God is the loving sovereign ruler of the universe and therefore a biblical model of leadership can and will ultimately have universal appeal (Bauckham 2007, 182-84). The Psalmist writes,

Your love, O Lord, reaches to the heavens; your faithfulness to the skies, your righteousness is like the mighty mountains, your justice like the great deep. O Lord, you preserve both man and beast. How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings. They feast on the abundance of your house; you give them drink from your rivers of delights. For with you is the fountain of life; and in your light we see light. (Pss 36:5-9)

Doctrine of Christ

On equal footing with the statement that God is Lord is the solemn declaration that Jesus is Lord. Paradoxically He is also rendered slave (Phil 2:11). Scot McKnight in his recent work *The King Jesus Gospel*, writes, "If I had to sum up the Jesus of the gospel, I would say 'King Jesus.' Or I would say 'Jesus is Lord' or 'Jesus is Messiah and Lord.' As King, as Messiah, and as Lord, Jesus is the Savior" (McKnight 2011, 56). Though Jesus is God, Lord, King, Messiah and the initiator of the gospel, one of His primary earthly functions was to provide Himself a ransom for humanity and to be the slave of all (Santos 2003, 198; Matt 20:28, 21:9).

John Frame comments that the term most used by the Apostle Paul to refer to Jesus divinity is the term *kyrios,* which means Lord (Frame 2002, 22). Additionally, Frame asserts that this term, *kyrios*, is stronger than the Greek word *theos,* which means "God." Frame writes, "If anything *kyrios* is actually the stronger term. *Theos* is more or less the

New Testament equivalent of *elohim*, and *kyrios* the New Testament term equivalent of Yahweh" (Frame 2002, 671-72). Elmer Towns comments concerning Jesus, "Because Jesus is God; Jesus is also Lord and King. Jesus as the fulfillment of Isaiah's Servant of the Lord and The Davidic Monarch, He is also Servant King" (Towns 1986, 37).

Christ the Slave of God: A Leadership Paradox

In light of the notion that to be a leader means to be one who wields power, authority, and influence over others (Rost 1993; Townsend 2009), it could be assumed for those subscribing to the traits of leadership associated with King, Lord, and Master that a perspective which portrays leaders as unassuming and meek to be a contradiction (Thrall, McNicol, and McElrath 1999). Nevertheless, that is precisely what the New Testament does by presenting Christ as king and slave. Although Christ entered the world as King of the Jews and the Son of God (Matt 2:2, Mark 1:1), Gordon Fee comments that Christ lived as "a person who seemed to be without advantages, with no rights or privileges, but as *doulos* ("slave")" (Fee 1995, 213). The term the 'Lord Jesus Christ' (e.g., 1 Cor 1:3, 7, 10) is a confession of Jesus deity (Lord), His humanity (Jesus) and His messiahship (Christ). As the coming King, Son of God, and Master, Jesus emptied Himself assuming a slave's status (Phil 2:7) and thereby fulfilled the role of suffering servant and slave of God (Harris 1999, 83). Christ as God incarnate is both free—able to exercise His own will (John10:18)—and subject to the divine prerogatives of the Father (Mark 14:36). Jesus commands that those who follow Him must submit to Him as shepherd-leaders as He did to the Father; not like worldly leaders who exercise fleshly desires; but rather, shepherd-leaders must be willing to become slaves to those they lead (Van Yperen 2003, 55).

Henri J. M. Nouwen makes a startling and sad observation concerning Christian leaders throughout the course of history:

> One of the greatest ironies of Christianity is her leaders constantly gave in to the temptation of power—political, military, economic, moral and spiritual—even though they spoke in Jesus name; who did not cling to His divine power but emptied Himself and became as we are. (Nouwen 1989, 58)

Leadership in the perception of the world is a road to preeminence and stardom, a form of social Darwinian survival of the fittest (Rost 1993, 1-13). But Christian servant leadership, which Jesus personified, stands in stark distinction to the world's perception of servant leadership. Conversely, it is the survival of the weakest. David Watson succinctly states, "A Christian who is ambitious to be a star disqualifies himself as a leader" (Watson 1982, 58).

Summary

The solemn conclusion from Scripture, from Christ self-declaration, from church history and doctrine is that Jesus Christ is God (Frame 2002, 672). As the second person of the Godhead and as the Son of God/Man He is The Sovereign who is worthy to receive glory, honor, dominion, and is King of the Kingdom (Towns 1986, 102-5; Dan 7:13-18; Jude 24-25; Rev 1-3). Jesus Christ uniquely fulfills the messianic promise first mentioned in Genesis 3:15 as the Coming One, that is, the Seed of the Woman-God in human form (Bullinger 1990, 7), who simultaneously serves as man's propitiation thus satisfying God's righteous anger against sin, sinners, and the ravages of the fall (Moltmann 1990, 7, 13-21). Some evangelical scholars (Young 1972, Knight 1984, Gileadi 1994, and Moltmann 1990) argue that Christ fulfills the role of God's Suffering Servant (Isa 40-55) and is the mediator of the New Covenant of Peace with the people of God to include Jews and Gentiles (Gileadi 1994, 223-26).

In the Judeo-Christian theological perspective God alone is the sovereign ruler (Deut. 6:4-9). He is the Creator of all things and His sovereignty is extended over life and death (Deut. 32:39). Bauckham writes, "Such divine prerogatives have to be understood, not as mere functions that God may delegate to others, but as intrinsic to His identity" (Bauckham 2008, 242). This researcher recognizes the connection between Frame's assertion of God's aseity and Bauckham's sense of Christ divine prerogatives (Frame 2002, 673; Bauckham 2008, 246). Jesus in the Gospel of John claims the same divine prerogatives, thus making Him equal to God (John 5:18). Jesus claims of divinity,

aseity, and the intrinsic ability to exercise prerogatives can be clearly seen throughout the Gospel accounts (Bauckham 2008, 243).

Both the New Testament and Old Testament acknowledge Christ as the sovereign King and Head of the universal Kingdom of God. All followers of Christ are called by various monikers, "Royal priesthood and Holy Nation" (1 Pet 2:9); "Ambassadors for Christ" (2 Cor 5:20); and "Sons and heirs" (Gal 4:7); however, one of the most endearing titles for Christian leaders is what the apostles Paul, Peter, and Jude referred to themselves as, "Slaves of Christ" (Rom 1:1; Phil 1:1; Titus 1:1; Jas 1:1; and 2 Pet 1:1). The nature, character, and function of leadership in Christ' kingdom is defined paradoxically by Jesus in the Gospels of Matthew and Mark (Matt 20:20-28 and Mark 10:42-45). Finally, to fully appreciate a theology of leadership presented in this research and the paradoxical call of leaders as slaves of Christ a brief explication of the doctrine of man is forthcoming.

Doctrine of Man

One of the central doctrines of evangelicalism is the doctrine of man. The Judeo-Christian outlook of humanity holds that a human being is a creature of God, unique in that only the human creature is formed in the image of God. Millard J. Erickson offers five reasons for the importance of understanding the doctrine of man: (1) it demonstrates its relationship to other major Christian doctrines; (2) it opens the vantage point to perceive where biblical revelation and humanity converge; (3) it teaches biblical anthropology in light of intellectual theories of humanity; (4) it provides clear understanding for self-identification in light of who Christ is; (5) it provides a basis for understanding how Christians minister to and lead others (Erickson 1998, 479-85). Erickson adds,

> The image of God in humanity is critical to our understanding of what makes us human. The substantive, relational, and functional views of the image of God are not completely satisfying explanations. We must reach our conclusions about the image of God by making inferences from the biblical data. (Erickson 1998, 517)

Erickson's assertion that researchers draw conclusions concerning the image of God in

humanity leads this researcher to offer the following inferred perspective of the image of God in humanity from biblical as well as other data.

The relationship stream between the Triune God, man, and the creation is hierarchical. God is supreme over all He has made. God created humanity as complex rational beings. As image bearers, this researcher agrees with the theological position that humanity is a tripartite being [body, soul, and spirit] (Erickson 1998, 538-40). As complex rational beings, mankind sits atop the created order. Moreover, mankind is a unified entity endowed with both a structural and functional components. The structural and functional components for the sake of argument can be viewed independently—in actuality man exists as a unified whole being.

Anthony A. Hoekema's work *Created in God's Image* (1986) affirms Erickson's doctrinal assertions. Hoekema postulates that a reformed perspective of the *Imagio Dei* has both structural and functional aspects. Hoekema suggests a three-fold structure to the doctrine as involving humanities relationship to God, to others, and to nature as well as describing man as passing through four functional stages: "The original image, the perverted image, the renewed image, and the perfected image" (Hoekema 1986, ix).

This researcher suggests the following inferred structural-functional analysis of the image of God in humanity. The first structural-functional component is mankind exist as *sons/daughters—ambassadors*; that is, as vicegerents of God's theocratic rule (Gen 1:25-28; Hoekema 1986, 79). Allen P. Ross suggests that the story of creation presents the foundation for theocracy and that mankind was given the aptitude and responsibility to operate in a leadership capacity for the Lord (Ross 1998, 118). Second, humanity was given dominion over the creation and is called to be *servant—manager/ governors* for the Lord to creation (Gen 2:19-20). Bullinger maintains that humanity was given two primary responsibilities to lead and manage the creation (Bullinger 1990, 4-6). And third, humanity was given a *priestly* responsibility to love God and minister God's grace in the creation (Ps 8:6; Matt 22:37-40). This last inference is supported by an

examination of both John Ritchie's work *Tabernacle in the Wilderness* (1982), and

Eugene H. Merrill's work *Kingdom of Priest* (1996), where the Ancient Israelite

priesthood (Lev 8:1-10:20, 21:1-22:33), stands as a circumlocution for the priesthood of

humanity (Ritchie 1982, 113-17; Merrill 1996, 23).

Figure 2 diagrams a prelapsarian God-man relationship suggested by this

researcher.

Level I:
Unbroken fellowship
between God-Humanity
and the Creation

• Mankind has both
structural (i.e. Son,
Servant, Priest) and
functional (Ambassador,
Governor, Minister)
components.

• Mankind exists as a
complex unified whole
entity.

TRIUNE GOD

Mankind
[Bares Image of
Triune God]

Sons/Daughters

Ambassador

Imagio Dei

Ministers of
God's Grace

Manager/
Governors

Priest

Servants

Creation

Figure 2. Prelapse image of God

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The Fallen Image

The fall of man from prelapsarian grace (Gen 1:26-28) instituted a fundamental change in the God-man relationship. Relationally, before the fall, man's relational stream with God was Father to son. That is, Adam is called, "The son of God" (Luke 3:38), and walked in harmony with God as a son to a Father. In support of man's exalted state, Hoekema provides the following amplified version of Psalm 8:5: "Yet thou [Lord] hast made him [man] a little less than God, and dost crown him with glory and honor" (Hoekema 1986, 18).

Fallen man no longer is engaged in the true worship of God. In place of the worship of God, man engaged in a perverted worship of idols, animals, and self. In the Romans 1 Paul points out the inexcusableness of this perversion:

> From the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly seen, being understood through what He has made. As a result, people are without excuse. For though they knew God, they did not glorify Him as God or show gratitude. Instead, their thinking became nonsense, and their senseless minds were darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles. (Rom 1:20-23, HCSB)

Although man fell from grace and the image of God became marred—mankind still bears his image. To be human means to bear the image of God—albeit in unregenerate humanity the image is marred (Bloesch 1997, 25; Erickson 1998, 523). As a consequence of the fall man experienced death (Gen 2:15-17), and became enslaved to sin, the flesh, and Satan (John 8:44, Rom 6:6b, 11). Of necessity, the relationship between God as Father and man as son changed—mankind lost his right to dominion— his image corrupted—perversion became his way of life. Figure 3 diagrams the lapsed God-man relationship.

TRIUNE GOD

Separation

Mankind
[Marred Image of God
Enslavement of sin,
flesh, world]

Sufferage
[Under Headship of
the Devil]

Perverted
- Priesthood
- Relationship with one another
- Relationship with nature
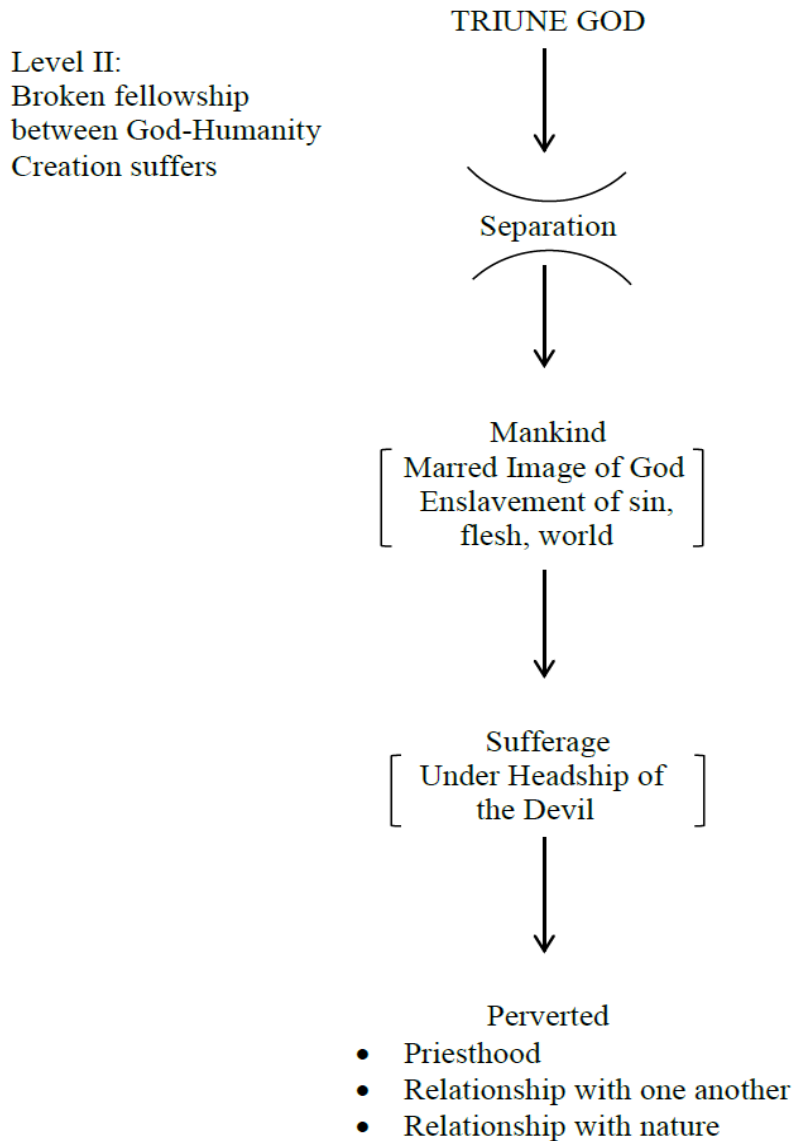
Figure 3. Lapsed relationships: Slaves of sin.

The Restored Image: All Ready-Not-Yet

In view of the fact that the image of God has been perverted through the fall into sin and bondage, the image needs repair and renewal. Restoration of the image of God and freeing humanity from enslavement to the Devil was one of the prime objectives of Christ's advent and work of the cross. Of necessity, renewal of God's likeness takes place in the redemptive process found only in Christ. The writer of Hebrews comments

on Christ's work of restoration:

> Therefore since the children share in flesh and blood, He Himself like-wise took part of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. (Heb 2:14-15)

Similarly, 1 John 3:8b reads, "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." Theologian Derek Tidball suggests that the work of Christ's cross affected for humanity a new covenant, a renewed image, and a new priesthood (Tidball 2001, 262-90), that is, for all who are in union with Christ baptism and resurrection (Rom 5:12-6:23).

As a whole, redeemed humanity, as recipients of Christ's work on the cross, walks in what the Paul calls "the newness of life" (Rom 6:4). A new relationship now exists for those who are in union with Christ. The new relationship is framed by the dynamic-tension of the slave-son-servant paradox. That is, believers are slaves of God in union with Christ as well as being sons/daughters/ambassadors of God, as well as participants in the faith community. As such those who are participants in the new relationship have shared, yet, limited dominion with Christ. In this respect all believers are called by Christ to be ambassadors of the Great Commandment (Matt 22:34-40), and the Great Commission (Matt 28:16ff.). Moreover, those who are called to be leaders in union with Christ have shared, but greater, yet limited dominion with Christ. In this capacity, a leader bares more responsibility with the added dimension of being a *called* servant-leader to the community of faith. In this respect, a leader is under what James calls stricter judgment (Jas 3:1). Figure 4 provides an illustration of the new relationship streams between God and redeemed humanity both leaders and non-leaders

Level III:
Renewed fellowship
with God-Humanity
for those in union
with Christ

TRIUNE GOD

⬇

- Christ Repairs
  the breach
- Destroys the
  effects of the fall
- Provides access
  to God

Christ Jesus
- God Incarnate
- Slave of God
- Master/Lord/King

⬇

- *Imagio Dei*:
  Already-not-yet

Redeemed Humanity
$$\begin{bmatrix} \text{Image of God} \\ \text{Restored} \end{bmatrix}$$

⬇

- Renewed
  Humanity:
  engages process
  of progressive
  sanctification

Renewed Relationships
- With God
- One another
- Nature
- Priesthood

⬇

Slaves
of God in
union with
Christ

Renewed
Image of God
(Already-Not-Yet)

Servant-Leaders to
Community of faith/
Renewed Priesthood

Sons/Daughters
Ambassadors of
God's Grace to Culture
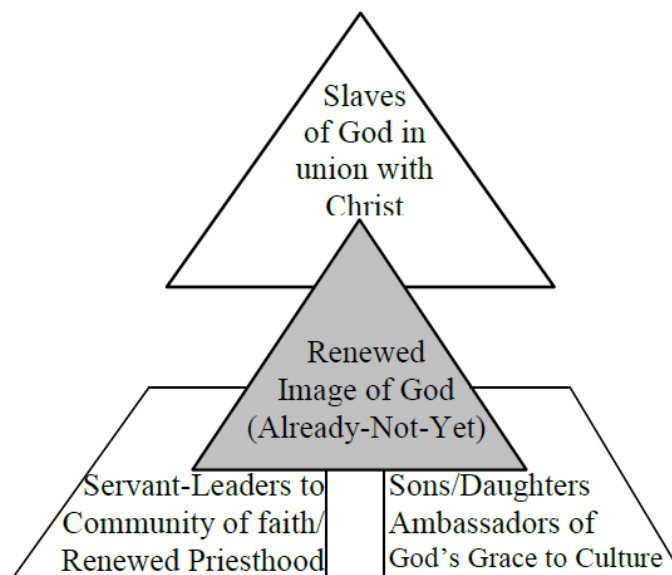
Figure 4. Structural relationship restored

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Conclusion

This study seeks to develop a biblical perspective of servant leadership, which connects the theory to its Christological origins, and compares it to selected social science perspectives of servant leadership in order to understand the relationship, if any, between the two perspectives.

Scripture, moreover, the words of Jesus provide the basis for developing a perspective of servant leadership that uniquely fits the Christian organizational context as well as defining the roles and relationships of His chosen leaders. Mark 10:42-45 can be viewed as a beginning point for such a perspective:

> Jesus called them over and said to them, 'You know that those who are regarded as rulers of the Gentiles dominate them, and their men of high positions exercise power over them. But it must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be *slave of all*. For even the Son of Man did not come to be served, but to serve, and to give His life as—a ransom for many.' (Mark 10:42-45)

Within the context of this Scripture, Jesus presented a new model of leadership, one that of necessity must be contra-distinct from other leadership perspectives. Jesus edict, "But it must not be like that among you," and "You must be slave of all" are some of the most poignant words spoken. The focus of leadership is immediately detached from the mere human leader and places the spotlight on Him as supreme. Leadership from this vantage point displays its brilliance, not through the demonstration of power or might, but paradoxically through the renunciation of power and might. The hallmarks of Jesus' new model are submission, care for others, and the demand that leaders offer their lives for the sake of those they serve. Jesus brand of leadership goes far beyond head knowledge or even the idea of being a servant as a vocational choice. For if leadership is a function of choice then the leader can choose how he will act and who he will serve. In effect, the one who has that level of choice is not one who is truly submitted to Christ as Head. If on the other hand, one embraces Christ's call to leadership that one vacates the right of choice and embraces becoming the slave of God—relinquishes the right to choose in order to become what God has determined he or she shall be (Bradley 1999, 49).

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The biblical, or Christ-like slave leader, understands that he or she does not merely serve the organization (or individuals therein); rather, the slave of God (leader) serves the organization and the individuals therein in order to please and serve Christ. Nor does the slave of God act as an Ambassador to his or culture for mere humanitarian reasons—the slave of God does so to fulfill the Great Commandment (Matt 22:38) and the Great Commission (Matt 28:16ff).

Biblical servant leadership is different from every other leadership style, including the business and humanitarian servant modules (Bivins 2005, 47). A true biblical perspective of servant leadership begins with a leadership paradigm that specifically states it is to be differentiated from all other modules (Mark 10:43). To that end, this dissertation now turns to the process of evaluating the selected servant leadership theories in light of Mark 10:42-45, and the Christological paradox mentioned above. Chapter 3 focuses specifically on the servant leadership theories of Robert K. Greenleaf and Karen A. Patterson. Chapter 4 evaluates selected social science models of servant leadership beginning with the work of Larry C. Spears. Chapter 5 evaluates selected Christian models of servant leadership; and chapter 6 concludes with and exegetical examination of selected New Testament text utilizing Walter C. Kaiser's Principilizing method which allows a perspective of biblical servant leadership to move beyond theology to leadership studies. As well future research is considered.

CHAPTER 3

A CRITICAL EXAMINATION OF SERVANT
LEADERSHIP THEORY IN LIGHT OF THE
CHRISTOLOGICAL PARADOX

One of the early patristic Fathers, Tertullian (c. A.D. 160-220), was deeply concerned about the importance of syncretism. Syncretism, according to the Merriam-Webster is "the attempt to unite and harmonize especially without critical examination or logical unity." Tertullian is famous for asking, "What does Athens have to do with Jerusalem? What does the Academy have to do with the Church?" (Gonzalez 2001, 53). Tertullian and many other early church Fathers were provoked to deal with the issue of syncretism as part of the great battles that sought to distinguish the Christian faith from paganism and to affirm the salvific nature of its message (Rusch 1980, 1).

Today, in the post-modern era, Christian leaders have to distinguish Christian leadership from non-Christian leadership as well as critically examine leadership theories and practices for syncretism and incongruence. Without examining the underlying assumptions of leadership theories, Christian's can unwittingly apply leadership theories within the Christian context that are based on proof-texting and syncretism. Christian leaders ought to ask, as did Tertullian, what does Greenleaf have to do with Jesus? What does servant leadership have to do with Christian leadership? Are non-biblical theories of servant leadership viable models of leadership for Christianity especially as seen through the lens of the Christological paradox presented in this research? What are the underlying principles and assumptions Greenleaf employs for his theory of servant leadership? Researcher and theologian Yvonne Bradley in her article "Servant leadership: A Critique of Robert Greenleaf's Concept of Leadership," asks similar questions posed above. Her probing examination of Greenleaf's theory raises important questions regarding the

efficacy of his model for both sacred and secular leadership contexts. Early on her analysis identifies an ad hoc mixture of varying religious ideas and concepts that are mutually exclusive to Christianity. She identifies the spiritualistic nature of the philosopher's cogitations: "These leadership ideals are replicated in the teachings of numerous religions and philosophies—including Islam, Zen and Taoism—and in the thoughts and understandings of leaders like Mahatma Gandhi" (Bradley 1999, 45).

Due to the importance of the questions raised and the impact of servant leadership theory to the Christian leadership context, a critical probe of Greenleaf and the origins of servant leadership theory are warranted.

The Servant Leadership of Robert Greenleaf

Robert K. Greenleaf is credited with introducing the concept of servant leadership to the business world (Spears 2010, 12) in his seminal essay, "The Servant as Leader" (1970). According to his biography, Greenleaf spent most of his working life in the areas of organizational management, research, development, and education as an executive with AT&T. Near the end of his career with AT&T as director of management research, he held positions at Massachusetts Institute of Technology's Sloan School of Management and at Harvard Business School. He also held teaching positions at Dartmouth College and the University of Virginia (Beazley, Beggs, and Spears 2003, vii).

Greenleaf's conceptualization of servant leadership was crystallized after he read Hermann Hesse's novel *Journey to the East* (1956); the story of a mystical expedition of people on a spiritual quest led by a humble servant named Leo. Leo appeared to be a mere servant who helped the journeymen along the way. However, at the conclusion of Hesse's novel it turns out that Leo was in fact the leader of a religious order and more than a mere servant (Drury 2004, 17).

Greenleaf's Servant Leadership?

For Greenleaf, leadership begins with what he called "the notion to serve, that

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is, to serve the needs of others first" (Greenleaf 1970, 9). To be a servant leader in the philosophers' schemata serving the needs of others, i.e. workers and subordinates, comes before the needs of the leader and the needs of the organization (Greenleaf 1970, 10). In "The Servant as Leader" (1970) Greenleaf wrote concerning the aspiration to lead:

> [Leadership] begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifest itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. (Greenleaf 1970, 11)

The test of a servant leader is found in Greenleaf's notion that those who lead are better off after encountering a servant leader than they were before:

> The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served,* become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And,* what is the effect on the least privileged in society: will they benefit or at least not be further deprived. (Greenleaf 1970, 14).

The ambiguity of Greenleaf's response is telling of the overall ambiguity of his concept of the servant leader. That is, the answer given can arise from many forms and models of leadership—one does not have to be a servant leader to pass the test.

The notion to serve by leading is not new. In fact, the pages of Scripture introduced this concept over 3,500 years ago and are ultimately found in the life of Jesus (Hutchins 2009, 54). The idea of servant leadership spans through the biblical writings of both Old and New Testaments. In the Old Testament the idea of the servant is most profound in the Servant of the Lord motif in the Servant Songs of Isaiah (Isa 40-55; Edwards 2004, 37; Davis 1989, 9-14). Additionally, the New Testament points to Jesus as the fulfillment of the Old Testament Servant of the Lord (Vickers 2004, 13, 29; Stein 1996, 127-31; Phil 2:5-11).

Greenleaf's contribution to leading by serving is that he packaged ethical, moral, and spiritual servanthood so that it would become palatable to the modern business world (Sendjaya 2010, 40). Greenleaf's ultimate goal did not rest with creating scores of leaders whose modal response is the care of others; rather, the goal of servant leadership is social transformation through human altruistic endeavor. Larry Spears,

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former President and CEO of the Greenleaf Center from 1990 to 2007, wrote concerning Greenleaf's ultimate motivation for servant leadership: "The objective of which was to stimulate thought and action for building a better, more caring society. . . . At its core, servant leadership is a long-term transformational approach to life and work" (Spears 2010, 12, 14).

Greenleaf, the quasi-religious philosopher, embraced the belief that a theory of prophecy is currently heralding a message that is equal to any in times past or present; a voice that is pointing the way to address the ills of humanity with greater clarity and providing a better way than ever before:

> I now embrace the theory of prophecy which holds that prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time. Men and women of a stature equal to the greatest of the past are with us now addressing problems of the day and pointing to a better way and to a personeity better able to live fully and serenely in these times. (Greenleaf 1970, 2)

If Greenleaf's words are accepted at face value then Christians have to conclude that the philosopher included Christ as a voice of the past to which voices in the present are speaking on the same level as did Jesus. A presupposition that places prophetic voices on the same level as Jesus, who, according to Christian dogma is God incarnate (Torrance 2008, xxxi), must be challenged apologetically by Christian researchers, educators, and theologians. Time Magazine suggests that there is no voice in history that is equal to the voice of Jesus—there is no political, military, or religious leader who has garnered the following or had the same level of impact on world-history than the person of Christ (Time Magazine 2010, 49).

The trajectory for which Greenleaf's philosophy points is the idea that a society, by its own merits, is able to fulfill the needs of every longing soul (Greenleaf 1977, 49). Greenleaf asks Christian and non-Christian leaders alike to accept the proposal that humanity, if given the right building blocks, can of its own ingenuity create a sinless, more caring and just society (Greenleaf 1977, 65). If Greenleaf's proposal is correct, according to Christian doctrine—he is patently wrong, that humanity through altruistic endeavor

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alone can create heaven on earth, then Christ sacrifice was meaningless. Conservative Christian theology rails against the notion that humanity can create a just and caring society. Mankind's fall from prelapsarian grace prevents such an outcome (Erickson 1998, 657-74).

Religious Views of Robert K. Greenleaf

The ideas, philosophy, and religious musings of servant leadership are having a profound effect on both secular and sacred organizational leadership cultures (Blanchard 2010, Hutchins 2009, Reinke 2004, and Laub 1999). Greenleaf's observations on the surface appear to parallel Jesus mandates for Christian servant leadership. Without a clear examination, one that passes through the grid of Scripture, it would seem that the philosophers' admonitions flow out of a Christian worldview. On inspection, however, the writings of Robert Greenleaf indicate he is guilty of proof-texting Scripture and syncretism. Greenleaf mixes Eastern mysticism and false Christian doctrines to validate his theory. Joe Anderson in his article, "The Writings of Robert K. Greenleaf," exposes Greenleaf's misapplication of Scripture and demonstrates how it does not line up with evangelical faith presuppositions or propositions (Anderson 2008, 9). Instead of his writings being based on solid Christian worldview, his ideas, according to Greenleaf's admission, are framed more from Machiavelli, Thomas Jefferson, Nikolai F. S. Grundtvig, and religious leaders of the East (Greenleaf 1970, 7, 15, 17).

Although Greenleaf's "Christian" religious views most closely aligned him with the liberal Quaker movement (Greenleaf 1977, 231-61) he did not develop his philosophy of servant leadership as a result of evangelical Judeo-Christian orthodoxy or praxis (Anderson 2008, 6; Boyum 2006, 3). When read critically, the influence of Eastern spirituality can be clearly detected in Greenleaf's written works. Moreover, Corne J. Bekker notes the religious influence of Madame Helena P. Blavatsky's Theosophy and the values of the counter-cultural hippie movement of the 1960s as a consistent source of Greenleaf's spiritual, moral, and ethical reasoning (Bekker 2010, 58).

For Christian thinkers and leaders, the deleterious influence of Theosophy, Eastern spirituality, and liberal Quakerism provides more than mere sway upon the thinking of Greenleaf and on servant leadership theory; in effect, these influences are his guiding coalitions. One cannot bridge the chasm between Christian doctrine and the above-mentioned religious philosophies; to do so amounts to syncretism (Niewold 2007, 126).

Theosophy: Old Gnosticism in New Skin

Theosophy, according to the Theosophical Society, is defined by two Greek words *theos* which means god; and *sophia* which means wisdom. In an article "Meaning of the name" Theosophist put these terms together to mean divine-secret wisdom (Theosophy Library Online, theosophy.org). It is wisdom that must be given to an initiate through the medium of a seer or enlightened one. Erickson likens this type of wisdom to ancient Gnosticism (Erickson 1998, 1203).

Madame Helena P. Blavatsky (1831-1891) was one of the originators of this seemingly new thought religion. She was considered the prime progenitor and source for modern occult practices and philosophy. Blavatsky was the student of two master teachers, Mahatma Morya and Master Koot Hoomi. Both of these religious teachers helped Blavatsky develop her psychic skills and imparted to her *the master secrets* of the universe. According to these two teachers, Blavatsky was perfectly poised to bring about their goals of helping mankind to bridge the fallacies of humanity thereby ushering in a new age of enlightenment.

Some of the goals of the Theosophist Society are (1) challenge Christian theology and modern science and replace them with the more enlightened wisdom, (2) to encourage the study of comparative religion, philosophy and science, (3) to investigate unexplained laws of nature, and the powers latent in man, and (4) to create a society of equals without regard to race, creed, gender, and ethnicity (Blavatsky Study Center, blavatskyarchives.com). Goals 1-3 are of special concern for Christianity due to the fact that Blavatsky, in her book *Isis Unveiled* (1877), outlines the history, scope, and

development of the occult sciences, the nature and origin of magic, the roots of Christianity, the errors of Christian theology, and the fallacies of established orthodox science (Blavatsky Study Center, blavatskyarchives.com).

Blavatsky's religious influence on Greenleaf's thought and philosophy is made clear through his writings and the scope of his words. All four of the above-mentioned goals of the Theosophist are woven throughout servant leadership theory. Moreover, the insidious nature of Greenleaf's Gnosticism and its attack on Christian theology is discovered through his writing and theory

The Sin of Syncretism

Words are the vehicle of something bigger than themselves. The most dramatic thing about words, especially written words, is that they reveal in a moment the well-reasoned intent of the user. The written words of Robert Greenleaf, a man of great intellectual prowess, reveal that he had the well-reasoned idea that mankind could produce a utopian society where institutions would be the caretakers and trustees of the populace, thereby, creating a utopian existence (Greenleaf 1970, 27).

The medium he chose to accomplish his aims comes from three distinct, dissimilar, and antithetical sources. This researcher notes that Greenleaf sought to accomplish his dream of a better society through the polygamous union of Eastern religious mysticism (particularly Theosophy), the humanistic psychology of Carl Jung and his atheistic notion of self-consciousness, with Christian theology. Sen Sendjaya, a noted researcher in the field of servant leadership comments on Greenleaf's process for accomplishing his goal of a better society. Sendjaya describes Greenleaf's attempted marriage between Eastern spiritualism and Christian doctrine as syncretism. Sendjaya writes concerning the development of servant leadership theory: "Greenleaf's conceptualization therefore reflects a syncretic view that merges two discrete theological presuppositions and traditions" (Sendjaya 2010, 44).

Both Bekker and Anderson's research on Greenleaf acknowledges that the

sources of Greenleaf's philosophical musing were inspired more by Eastern religious thought than the Holy Scripture (Bekker 2010b, 6, 8). Anderson comments that Greenleaf adamantly protested concerning his relationship to Christ: "I was not then, and am not now a pious Christian" (Anderson 2008, 8). In addition, Anderson posits that Greenleaf found it necessary to diverge his thinking away from Christian theology. Anderson uncovers the philosopher's cogitations and sympathies' towards Eastern spirituality as being "the liberating concepts which freed him from the gross limitations of Christian dogma" (Anderson 2008, 7).

Greenleaf regularly used Holy Scripture to justify his position although it is clear from reading his interpretations that he did not embrace Christ in the orthodox conception as given by Christ and identified through church history. Rather, he places Christ in the same category as other men, albeit great men, like the Buddha, Mohammed, and Grundtvig (Greenleaf 1996, 13). Anderson points out that Greenleaf's use of Scripture is not consistent with the message of the Bible (Anderson 2008, 8). In addition, there is an indication that his religious meta-narrative was not the narrative of Christianity (Greenleaf 1970, 13).

Though many suppose that Christian religious conviction and scriptural knowledge was a major source of ideas related to servant leadership, Niewold does not believe that there is any substantial evidence to support such a conclusion (Niewold 2006, 109). In addition, there seems to be too much made of Greenleaf's Quaker influence. Anderson's critical analysis of Greenleaf and servant leadership comments, "Greenleaf in spite of his in-and-out exposure to the Quaker religion was not by his own admission, a devout Christian" (Anderson 2006, 8).

How can one marry the atheism of Jungian psychology (Sendjaya 2010, 44) with any form of Christian theism? From a distinct Christian worldview, to do so wittingly is tantamount to bringing together a sinful, unholy alliance. To understand servant leadership theory, it is wise and necessary to critically examine the influences in

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the life of Robert Greenleaf in light of the previously mentioned Theosophical root system that underpins servant leadership theory. The following section composes an expose of the influences upon Greenleaf and servant leadership as it unfolded as a paradigm for leadership.

Early Influences on Greenleaf's Servant Leadership

Greenleaf records that there were five pivotal ideas that formulated the basis for servant leadership, none of which can be identified to have its origin in evangelical Christianity. The first idea concerned the influence his father had on his life. Greenleaf writes about his father: "A man of great intelligence with a fifth-grade education and very little opportunity he provided me with a working example of a true servant" (Greenleaf 2003, 243). According to Greenleaf, his father modeled the kind of servanthood that opened his mind to what would later become his philosophy of servant leadership. However, according to Greenleaf, his father was not particularly a religious man (Greenleaf 2003, 244).

The second pivotal idea came during his senior year in college. A sociology professor challenged his students by commenting that the nation was rapidly changing and big institutions are in effect driving societal change. The professor argued, as well, that these large institutions were not serving people well (Greenleaf 2003, 244). Further, the professor suggested that if positive change was going to take place, these institutions needed to do the work of not only providing services for profit but they need to serve others. Greenleaf remembers his instructor saying,

> Now, you can do as I do and stand around and criticize and bring pressure, but nothing constructive will happen until someone who is inside and has his or her hands on some of the levers of power and influence decides to change something. (Greenleaf 2003, 244)

Greenleaf agreed with his professor's thought regarding the negative influence of big institutions and answered the call to be an agent of change.

The third pivotal idea came when, as a young twenty-five year old executive

with AT&T, Greenleaf was exposed to the integrative worldview of Elwyn B. White, author of the books *Stuart Little* and *Charlotte's Web* (Bekker 2010b, 8) and longtime contributor to *New York Magazine*. Greenleaf drew heavily on White's integrative worldview to bring together the divergent pieces of his theory. White, as Greenleaf explains, had two great talents: "One to see things whole and the ability to use language to convey his observations so that others could perceive Mr. White's observations as he saw them" (Greenleaf 2003, 245).

The fourth idea, as Greenleaf recalls, came at the age of about forty when he read an article by Elmer Davis extolling the usefulness of the aged in "The Uses of Old People." Greenleaf recalls agreeing with Davis' musings that there are many useful and necessary things to be done that are best done by old people. Greenleaf writes, "Partly because older people have greater perspective of experience; he advised that young people should look forward to old age as an opportunity, therefore, prepare now for what can best be done in service during old age" (Greenleaf 2003, 246).

The fifth and final pivotal idea came, as has been noted above, from reading Herman Hesse's Theosophical influenced novel *Journey to the East* (1956). During Greenleaf's second career as a consultant to large businesses and as an educator, Hesse's work caused Greenleaf to have an epiphany regarding the true role and nature of leadership; that the best and greatest form of leadership comes from leaders choosing to serve the needs of others, rather than the needs of the organization or self (Bekker 2010, 58).

These pivotal ideas over time are what sustained him and guided his growth, maturity, and then provided the underlying and overt presuppositions for his theory (Bekker 2010b, 7). In addition, his desire to be an agent of change in large institutions and ultimately society, led Greenleaf to the conclusion that there must be a better way? There must be a way that resolves the problems inherent in organizations and society. He reasoned that all forms of organizational structures such as churches, governments, businesses, and educational systems could become servants to lift society rather than

function as albatrosses that continually drag society down. He envisioned a system that would fundamentally change organizational structure in such a way that institutions would become valued trustees and servants in society. Moreover, he reasoned that society would evolve to its best expression (Greenleaf 1970).

Greenleaf's Better Way

To the philosopher, hierarchical structuring of organizational culture and society posed the prime ingredient for the degradation of human relationships. The organizational structure that places one person above another has its origins, according to Greenleaf, in the Mosaic model of leadership (Greenleaf 1977, 73). Greenleaf sought to put an end to the deleterious form of leadership that has so negatively affected Western civilization. To this end, he developed a leadership structure that is linear rather than hierarchical to combat the model given from Scripture (Greenleaf 1977, 74).

To begin, Greenleaf wrongly accuses Moses of believing he was God. Further, Greenleaf bases his quasi-religious leadership model on his wrong interpretation of Moses actions in the Pentateuch:

> Now, the act in which Moses assumed that he was God may have been the tangible incident that provided the proximate cause for his dismissal. It is possible that the ultimate cause was that stupid advice that Moses accepted from Jethro? *Anybody* who is set up as the single chief over a vast hierarchy (or even a small one) is vulnerable to the illusion that he or she is God!

> 'How would *you* organize it?' the faithful often ask. 'Not *that way,*' is my firm reply. Anyone who is placed in the position of unchecked power over others is vulnerable to the corrupting influence of that power and may fall victim to the illusion one is God. *No one, absolutely no one, should be given unchecked power over others.* (Greenleaf 1996, 57-58)

Moses was not placed as the sole leader of God's people. From the beginning, God used others with him to share leadership; God only sits atop this scheme. Moreover, Jesus was given the kind of power Greenleaf finds reprehensible. Does he consider Jesus to be worthy of such power? Apparently he does not. According to Greenleaf, no one should be in a position of power that is not equally matched by collegial accountability. To that end, Greenleaf holds Jesus accountable for the acceptance of coercion. To read Greenleaf

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is to grasp the gravity of his anti-Christian mindset and his rejection of Christ as supreme:

> In my book *Servant Leadership*, I argue the case for shared power with colleagues who are equals as a preferable alternative to the concept of single chief. And in a later essay, 'Servant, Retrospect and Prospect,' the suggestion is made that young people who aspire to be servant leaders should be advised never to accept a role in which they wield power over others *unless* that power is shared with those close colleagues who are equals—and equally strong.
>
> Such a collegial group will have a leader, but that leader is empowered to lead by one's colleagues, not by a superior power. When Jesus drove the money changers out of the temple, he quickly purified the temple, by his standards. But he did more than that. *He provided theological justification for coercion*, for those who want or need it. Then, by that act, he affirmed the stigma of *profane* on money which persists to this day in such epithets as 'filthy lucre' and 'the root of all evil.'
>
> What if Jesus had chosen instead to leave the money changers *in* the temple and then undertaken to persuade them to bring their practices within the embrace of the sacred? It might not have made much difference in the simple economy of Jesus' day. But in our complex money-dominated civilization, even if he had been only partly successful, it might make the difference between survival or collapse of our civilization. (Greenleaf 1996, 58-59)

Upon hearing the musings of Robert K. Greenleaf, how can Christian leaders and theologians espouse the servant leadership theory? The well-reasoned thoughts and words of the philosopher need to be keenly observed. Greenleaf clearly argues that Christ is not capable of distinguishing the sacred from the profane. Who is more able to determine what is sacred from what is profane Greenleaf or Christ Jesus—God Incarnate? The egregious tenor of Greenleaf's assumptions ought to cause Christian leaders, educators, and researchers to reject as unacceptable his paradigm of leadership (Smith 2010, 7; Niewold 2007, 118-22). A paradigm that suggests that the God-man provided the theological justification for coercion in the civilizations is simply unthinkable for Christians. Clearly, Greenleaf articulates the idea that *his way* even for the faithful is better than the failed way of Jesus and that which is forged through the Biblical record. Moreover, mere men to be considered as co-equal to Christ—according to the patent inference of Greenleaf, ought to be rejected. Christians and a Christian perspective of leadership cannot drink from the bittersweet fountain of Greenleafian theology—one must either accept the former and reject the later—or accept the later and reject the former—but both cannot be mutually acceptable. For the Christian, there is no better

way than God's way. Upon critical examination, Greenleaf's theological articulations are unadulterated arrogance and should be excoriated from the Christian context.

Shared Leadership: God's Preferred Model

Greenleaf's analysis of the Biblical model of leadership and organizational structure seems to be based more on opinion and degradation of the Judeo-Christian underpinnings of Western civilization than an actual exegesis of Scriptural text and the structure that came forth (Bradley 1999, 47). The prescription given is theocratic model and did not originate with Moses nor did it originate with Jethro his father-in-law. The so called Mosaic model was given by Israel's God as a means to govern, lead, and instruct His people (Fox 1995, 354). Not only did God provide His people with a structured system of government but all governmental authority has been, according to the New Testament, instituted by God (Rom 13:1).

Durham argues that the narrative of Exodus 18 supplies the prescriptions from God needed by the covenant people to live according to the covenant. He further comments that the covenant and corresponding leadership structure were given to Israel as a gift from Yahweh. It is in effect a gift of leadership from Him as the loving Sovereign Lord to His People. The model given by God is a shared leadership structure that presents Christ as the head. Durham observes that the shared model given through Moses prepares God's people for the theophany of Exodus 19 and ultimately for the theocratic rule of Christ (Durham 1987, 224).

The leadership structure Greenleaf detests is from God not Moses'. Therefore, it does not represent the structure of an earthly or human ruler who sits atop the pyramidal paradigm as Greenleaf purports (Greenleaf 1977, 74). Rather, it paints the picture of Christ's body where God in Christ is the head and His people where both Jews and Gentiles are the constituent parts (Rom 1:16-17; Eph 1-3).

The so-called Mosaic model of singular leadership that Greenleaf considers to

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be the source of most problems in organizational leadership is clearly not the means of God's designated leadership structure. God's way and the overall biblical model is a shared leadership model. Moses, Aaron, and Miriam shared leadership from the beginning of the wilderness narratives until Aaron and Miriam's demise in Numbers 20. In actuality, shared leadership is the normative biblical model for both the Old and New Testaments (Bradley 1999, 49). Shared human leadership was always God's preferred model of leadership and is a motif that spans the entire biblical revelation (i.e. the elders of Israel; King David and the Mighty Men; Jesus and the disciples; apostles, elders, and deacons of the New Testament) all suggest shared leadership.

Michael S. Horton argues that the relationship between God and Israel is a covenantal relationship that resembles yet surpasses other ancient Near Eastern treaties. The difference being that God entered a love relationship with Israel for the purpose of redemption and consummation of humanity after the fall. God chose a shared leadership model with His people for His divine purposes (Horton 2005, vii-xii).

Jesus Practiced Shared Leadership

Jesus, unlike Moses, was more than able to lead without needing others. Nevertheless, Jesus chooses to share leadership with others. Luke 10:1-12 provides an example of how Jesus chose to invest leadership in others. In this pericope, which is reminiscent of Exodus 18 and Numbers 11, Jesus calls, appoints, empowers, and commissions seventy-two others to do the work of ministry with Him. In actuality, Jesus expanded His leadership circle to not only His chosen twelve, but also to these seventy-two others. Luke writes, "After these things the Lord appointed other seventy-two others and sent them on ahead of Him, two by two, into every town and place where He Himself was about to go" (Luke 10:1 ESV).

Leighton Ford in his work *Transforming Leadership*, refers Christ manner of leadership to what he calls "a shared life" (Ford 1991, 200). Jesus specifically prepared his disciples for future leadership not through a curriculum or some other packaged

program. Rather, Jesus' leadership development paradigm arose from sharing life with His followers through the process of fellowship. He developed His chosen followers through participation with Him in life and ministry. The Greek word *koinonia,* which means fellowship, implies a deep sense of love and common ownership (Vine 1984, 420). In addition, *koinonia* is like the love parents have for their children where both accept responsibility and stewardship for raising their children; each parent accepts their role by honoring and sharing parental responsibility (Ford 1991, 201).

Jesus' model, and ultimately God's model, is hierarchical, servant-led, and therefore beneficial. Contrary to Greenleaf's condemnation of Moses and Christ and their supposed deleterious effects on leadership throughout history, the Bible serves as the primary textbook for shared and servant leadership. To combat what he considered a poisonous system, Greenleaf conceptualized a linear structure of leadership; what he termed 'first among equals.'

**First among Equals: An Ill-Conceived
Servant Paradigm**

Greenleaf developed his servant paradigm on the idea that all leaders are equal. That is, no one leader is to be above another in importance nor are they above those they lead. Greenleaf postulates, "Leadership in organizations should be horizontal among a group of able bodied trustees, rather than set up in a hierarchal order, in what I term *primus inter pares* or first among equals" (Greenleaf 1977, 74). The idea of the *primus* has its origins in ancient Roman history. According to Greenleaf, the ancient Romans developed a structure of leadership that was linear rather than hierarchal. His understanding of the Roman leadership structure is that the leader was *first,* but was not to be considered above those he leads. Rather, the *primus* must consistently prove that he is capable to lead others (Greenleaf 1977, 74).

Greenleaf considered the first among equals model of leadership to be superior to models that are hierarchal. In fact, he contends that the hierarchal system that virtually

every Western organization has been structured by and wed to for so long, no longer

questions the assumptions which underlie the model. He argues that this model has done

much to "exacerbate" problems of leadership rather than assuage them:

> . . . But there are traditions, at least two major conflicting ones. And the problem, it seems to me, is that we have widely adopted one of the two that may be the cause of most of the trouble. Yet we are so deeply wedded to it that the assumptions we have made about it are seen as self-evident truths. . . .

> The first of these organization traditions, and the most widely accepted, comes down from Moses. It is the hierarchial principle that places one person in charge as the lone chief atop a pyramidal structure. (Greenleaf 1977, 74)

Again, Greenleaf's critical analysis of the Mosaic model, as demonstrated above may not

be as informed and accurate as he seems to suggest. Neither may the idea of the *primus*

embrace the solution to the problems he blames on the Mosaic/Biblical model; nor may

the concept of the *primus* grasp the grandeur and euphoric recall for which he argues.

Many of the Roman emperors considered themselves to be much more than

equal to all others in the Empire. One of the reasons for the severity of persecutions the

early Christians experienced was due to the fact that they would not bow down to

worship Caesar and the pagan gods of Rome. Justo Gonzalez points out many if not all

of the Roman Emperors considered themselves deities (Gonzalez 1984, 82-109).

MacArthur, Lyall, and Harris contend that Roman society was highly stratified and could

not be based solely on the idea of the *primus.* Social stratification and a hierarchal

system were the hallmarks of Greco-Roman civilization (MacArthur 2010, 25-28; Lyall

1984, 27-35; Harris 1999, 25-44).

**Critical Analysis of Greenleaf's
Concept of the *Primus***

The concept of the *primus* is fatally flawed. Hierarchies are formed wherever

leader-follower relationships exist. Inherently in the leader-follower relationship, and

wherever issues of power and authority exist, a simple hierarchy is created. There is no

human organization, government, army, institution, or civilization, no matter what

Greenleaf postulates, that is devoid of diversification, stratification, or hierarchal

structuring. Human relationships, throughout history, are by nature a system of stratified relationships (Bronfenbrenner 1979, 56-60).

Ancient Roman society, where Greenleaf draws the concept of the *primus*, was most likely more stratified than modern Western civilization (Harris, 1999, 33-39). Gentile rulers like Caesar, Herod the Great, Herod Agrippa, and Pontius Pilate were the individuals whose quest for power and their exercise of authority ran in complete contradistinction to Jesus "not so with you" edict found in the synoptic gospels. E. A. Judge provides some interesting insight to the Greco-Roman world from which Greenleaf draws the notion of the *primus*. During that era of Greco-Roman civilization, the quest for personal glorification had risen to unprecedented heights. Judge depicts the contrast between Jesus notion of paradoxical leadership and the quest for self-glorification found in ancient Greco-Roman society:

> By New Testament times the predominant Stoic school of philosophy had raised the estimate [of the value of glory] to a very high level, apparently in response to the cult of glory among the Roman nobility. It was held that the winning of glory was the only adequate reward for merit in public life . . . given the doubt as to the state of man after death, it was the effective assurance of immortality. It therefore became a prime and admired objective of public figures to enshrine themselves, by actually defining their own glory, in the undying memory of posterity. What is more, a man was thought the meaner for not pursuing this quest for glory. (Judge 1966, 38-39)

The quest for glory and immortality among ancient Romans is further evidence that Greenleaf's concept of *primus inter pares* was not the means by which rulers of that day viewed themselves or their organizational structure. Robert Jewett makes the point that the quest for glory and personal immortality among Roman rulers is evidenced by their constant self-memorialization's in the form of competition to create monuments and shrines to themselves that were bigger, better, and more glorious than other leaders who preceded them. By comparison, Jewett notes, "Only politicians of totalitarian bent in the modern world would dream of listing their accomplishments and honors in such detail, but in the honor-shame culture of the Greco-Roman world it was perfectly natural" (Jewett 2003, 554).

It appears that Greenleaf has taken the notion of the *primus* out of its cultural-

historical context and adapted it to fit his philosophy in a manner that suits his philosophical whims. The value system of ancient society was, in fact, not based on the notion of first among equals as Greenleaf postulates. In contrast, the Romans were quite adept at creating a system that valued stratification and self-glorification. Even among the nobility there were greater and lesser persons of value which required those of lesser stature to give due deference an honor to those of greater stature (Hutchins 2009, 66). Bradley in her critique of Greenleaf adds,

> Some of the servant-leaders to whom he points are decidedly autocratic. Thus the idea (of the *primus*) is neither dependent upon, nor derivative of, non-hierarchical, 'flat' organizational arrangements. The servant-leader idea, to the extent that it can be determined from Greenleaf's writings would seem to apply equally well to a benevolent dictatorship. (Bradley 1999, 47)

The reasoning behind the *primus* concept as Greenleaf presents it is additionally flawed in that he presents the idea as if individuals who reach the status of *primus* are interchangeable. In ancient Roman society once an individual rises to a prominent place of leadership and that leadership runs its course, the leader never reverted back to his previous status. Similarly in modern society, the President of the United States can be elected from the populace. Generally, however, the President rises from somewhere in higher governmental circles, i.e., governors of states, senators, or elected officials of the House of Representatives. Nevertheless, once an individual attains the position of President and the term is completed he or she always holds the distinction of being a former President. The axiom presented is true in the Common Era and as well as it was the reality in antiquity.

Promulgating Servant-Leader Philosophy through "Hierarchy of Institutions"

A second fatal flaw to the philosophers reasoning is found in his concept of hierarchy of institutions. The approach that Greenleaf envisioned to promulgate servant leadership is found in a three-tiered hierarchal structure that placed seminaries and foundations on the top tier; churches and universities in the middle; and all other

operating organizations on the bottom tier (Greenleaf 1998, 264). The idea creates a form of trickle down influence where the most trusted institutions would become trustees for other institutions until the smallest units of society, the individual, is served by caring organizations.

One cannot escape the obvious contradiction between the concept of *primus inter pares* and Greenleaf's hierarchy of institutions. The concept of the *primus* suggests that all leaders are equal and interchangeable; that is, the structure of leadership is horizontal rather than vertical (Greenleaf 1977, 74). To be consistent in his thinking it would follow that institutions are equal, interchangeable, and linear; rather than hierarchal (Greenleaf 1998, 264). Institutions, Greenleaf reasoned, would share influence to affect the goal of societal change. Greenleaf for his own purpose discerned that it was large emerging institutions that became the service vehicles for society; he also discerned that it was these same large institutions that were not providing for the needs of the populace they promised to provide. Herein lies several conundrums; how can one hold the concept of the *primus* and simultaneously hold to hierarchy of institutions? Another puzzle presented in Greenleaf's construction of servant leadership concerns power and authority of existing organizations. Would the institutions that are presently on the top tier relinquish their power, control, position, and authority to other institutions if they fail to be servants? And, who would decide which large corporate organizations are the most humble, moral, and servant-like to be entrusted with the authority to be in-charge?

Greenleaf's theory presents another potential problem with the possibility of catastrophic systemic failure. What if one of the institutions at the top broke down? Would the others be able to maintain or pick up the slack of the apparent void and would institutions below be able to survive? For instance, if the institution of seminaries were to break down and become ineffective or non-existent, would the church as an institution be able to stand? Would foundations be able to step in and produce theologically trained trustees? And does not the institution of the church come before the institution of the

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seminaries? In virtually every Christian ecclesiastical order the church as an institution precedes the institution of seminaries. In addition, not every sub-culture in the larger context of cultures is predisposed to the influence of seminaries, foundations, churches, or universities (Anderson 2008, 14).

The hierarchy of institutions is a flawed concept because it is dependent on the flawed construct of the *primus inter pares, which* upon examination is not a linear process. At least three simple deductions can be drawn from Greenleaf's illogical model; if an institution at the top tier of the system fails it could mean total catastrophic systems failure; and many within a given culture would not be in favor of having seminaries and foundations as the primary source of influence and control of society and consequently their lives. Is Greenleaf suggesting that an atheist would want seminaries and religious foundations on the top in control? And third, who would determine and how would institutions who are in power relinquish control according to Greenleaf's schemata?

Another fatal flaw exists in Greenleaf's hierarchy of institutions revolves around the inevitably of conflict between like institutions. The metanarrative, the worldview, and the ethics and values of seminaries are not consistent across the spectrum of these institutions. Who would determine between liberal and conservative seminaries how goods and services would be distributed? What model or theology of servanthood would characterize the broad spectrum of seminaries? Which seminaries would be most powerful, influential, and authoritative between denominations and intra-denominationally? The use of a blanket institution such as seminaries is nondescript.

Further, is Greenleaf suggesting or including in his paradigm Muslim and satanic seminaries as trustees of society? The argument made here does not presuppose, suggest, or indemnify Muslim seminaries, nor is there any suggestion that Muslim seminaries are inherently bad or on the same level as a satanic seminary, if there is such a thing. The point is Greenleaf's designation of seminaries, for instance, and that their viability as trustees is too broad and assumes that there is somehow a unified institution

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known as seminaries. The hierarchy of institutions is a contradictory and fatally flawed paradigm with in the overall construct of servant leadership theory and impugns the entire theory. There is mass contradiction in Greenleaf's construction of servant leadership theory.

Summary: Greenleaf Servant Leadership

The rise of servant leadership theory as a distinct model of leadership has done much to promote positive change in the work place. During the era of modernity and the Industrial Revolution, the *modus operandi* of organizational leadership had been to place the needs of the organization far above the needs and interest of workers. Greenleaf's theory introduced the ideas and practice of ethical leadership. Moreover, he developed a system of thought and practice that specifically placed the needs and interest of workers and clients above that of the organization. The tectonic shift from modernity to post-modernity also necessitated a change in leadership culture and practice (Greenleaf 1970, 12). To this end, Greenleaf's theory has proved to be a welcome and widely accepted model for secular organizational culture. Greenleaf can also be credited with fostering the burgeoning interest in workplace spirituality (Giacalone and Jurkiewicz 2003) and Fry's introduction of spiritual leadership (Fry 2003).

Servant Leadership: A Mixed Model

Unfortunately, from a critical examination of the syncretic nature of Greenleaf's ideas and his implicit rejection of Christ, servant leadership theory is an untenable theory for the Christian organizational context. This researcher has noted some of the fatal flaws discovered in Greenleaf's theory of servant leadership. There is a contradiction between the concept of *primus inter pares* and the philosopher's notion of hierarchy of institutions. Greenleaf wrongly attributes the ill effects of organizational culture and leadership in Western civilization to Moses and the model given in Exodus 18. He does not properly exegete Old Testament text and concludes that models presented therein are

pyramidal with a single man at the top and all others are subservient to him. The model presented in the pages of Scripture is given by God and is not manmade; it is a pyramid, but it has God at the top and the biblical model is a shared-leadership model.

Next to the rejection of Christ and Greenleaf's accusation that the Lord does not know the difference between what is sacred and profane; Christendom must reject Greenleafian servant leadership theory due the fact that it is inherently syncretistic. As Sendjaya has aptly noted, servant leadership is a direct attempt to marry contrasting and antithetical systems of thought into one system. Sendjaya argues Greenleaf's stated purpose is the melding of "Eastern mysticism, Carl Jung's atheistic notion of the self-conscious with Christian doctrine" (Sendjaya 2010, 44). Bekker reveals the insidious influence of Eastern philosophy, the Theosophy of Madame Helena Blavatsky and the counter-cultural hippie movement as the guiding coalitions of Greenleaf's thought and theory (Bekker 2010, 58).

Niewold's criticism of Greenleafian servant leadership is that it is a direct result of Western society's neglect of Niebuhr's (1951) warning which suggested that there loomed on the horizon a formation of thought and practice born of existentialist views of Jesus not as the Son of God, but, that He was at best a great man. The Jesus of Greenleaf's thought is a man of radical humility. He is so radically human that His divinity is obscured and in effect nullified. Niewold contends that Niebuhr's warning went unheeded and has led to a brand of servant leadership which is nothing more than a mixture of existentialism, Eastern mysticism, and applied psychology mixed with Western intellectualism (Niewold 2007, 120). If Christianity accepts Greenleaf's servant leadership of necessity, it accepts a Jesus devoid of divinity. Niewold suggests that Greenleaf's servant leadership has swept its way into evangelical churches without a critical examination of its insidious nature and that it forms a theological heterodox (Niewold 2007, 119).

Greenleaf is somewhat duplicitous with respect to the influence of Christianity in his life. As Anderson and others have pointed out, too much has been made of the

philosophers' Quaker background (Anderson 2008, 7-9; Boyim 2004, 2; Drury 2004, 10). On one hand he claims a Christian tradition (Greenleaf 1998, 178), but that does not necessarily equate him with having had a bona fide born again experience. Anderson's remarks concerning Greenleaf's protestations that he was not and never has been a pious Christian and that he had to think his way beyond the rudiments of Christianity, are telling of what the philosopher held dear (Anderson 2008, 8). To be a Christian involves love and acceptance of Jesus and His sacrifice for sins. It can include a critical examination of Christ and Christianity—but it cannot conclude that Jesus does not know the difference between what is profane and sacred.

What comes through Greenleaf's writing and words is that he had a fascination with Christian philosophy and possibly Jesus the man, but it did not translate into submission to Christ Lordship. Although Greenleaf's conclusions about Christ and Christianity are to be rejected (Smith 2010, 7: Niewold 2007, 118-22) Greenleaf's fascination with Christianity has brought about valuable and useful insights to leadership culture and praxis (Anderson 2008, 11).

There is another problem with the acceptance of Greenleaf's servant leadership that compounds the fact that it is syncretistic, which by itself is a major concern for Christian leaders and educators. The quandary is that the acceptance of Greenleafian servant leadership theory is based on circular reasoning and a distorted secular view of Christology. The circular conundrum is as follows: since Christian leadership, according to the common argument, must of necessity be servant-like, and since Christian leadership is based on what Christ was like, Christ must have been above all else, to the exclusion of His other attributes, a servant. Greenleaf was a Quaker—Quakers are Christians—therefore, servant leadership theory must be Christian.

Based on the biblical examination offered in this research, Greenleafian servant leadership theory must be rejected (Massey 2010, 4; Smith 2011, 6). Greenleaf's theory may be suitable for business organizational culture, as it does not have to meet the

high standard set forth by Christ for Christian leadership in His Kingdom. What does Greenleafian servant leadership have to do with the Christian context? Almost nothing, there is no reasonable theological cause to accept it. Christian leaders, educators, and all who are called Christians should reject it on its theological merits. Unfortunately, some Christian researchers have formulated theoretical perspectives that unwittingly follow Greenleaf's pattern of mixing biblical constructs with non-biblical ones. Conversely, if Greenleaf's servant leadership theory were to pass through the sieve of the Christological paradox; and if the philosophers aberrant exegesis of Scriptural Text can be separated from the behavioral and practical components of his theory—then Christians and Christian organizational culture has much to learn from Greenleaf's keen insights and cogitations.

Conclusion

Fatal flaws have been discovered in Greenleaf's theoretical perspectives. In light of the Christological paradox suggested in this research, Greenleaf does not meet the high standard set by Christ to be considered suitable for the Christian organizational context (Bradley 1999, 53). What is clear from the texts of Scripture: a biblical leadership perspective must be contra distinct from leadership perspectives employed in non-Christian settings. Jesus demands that a biblical leadership perspective fit within His edict, "Not so with you" (Mark 10:43). A critical examination of the perspectives demonstrates their wholesale connection to a different set of criteria than that which is set by Christ.

Applying the Christological paradox requires that the Word of God is understood as distinct and separate from ideologies conveyed in other philosophies and religious persuasions. If not, leadership paradigms will creep into the Christian domain that are syncretic such as is the case with Greenleaf's theoretical perspective. Eastern mysticism and aberrant liberal theologies distort, weaken, and change the efficacy of Christ's call to Kingdom leadership. A biblical perspective of leadership holds the burden of being a tool that helps to reveal God Himself. In other words, a biblical perspective of leadership should function in line with Christian doctrine and set the

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parameters by which Christian leaders conduct themselves. The New Testament and the epic battles of early Christianity warn against mixing ideologies that do not have their genesis from Scripture and the commonly agreed upon doctrines of the faith (Rausch 1980, viii). Further dependence upon the Holy Spirit is an essential aspect of leading with the mind of Christ (Hannah 2001, 18).

What do the syncretic theories of Greenleaf and Patterson have to do with the Church and a biblical perspective of servant leadership? The plain conclusion is nothing at all. Nevertheless, both Greenleafian servant leadership and Patterson's model of servant leadership have had and are having profound effect on both sacred and secular perspectives of leadership.

CHAPTER 4

A THEOLOGICAL EXAMINATION OF SOCIAL SCIENCE
WORLDVIEW AND BIBLICAL WORLDVIEW OF
SERVANT LEADERSHIP: A CRITIQUE IN LIGHT
OF THE CHRISTOLOGICAL PARADOX

One of the fundamental questions of this research is to discover the

relationship between a social science perspective of servant leadership and a biblical

perspective of servant leadership. If there is a relationship between the two perspectives

it stands to reason what connects the two is worldview (Guthrie 2002, 22). Greenleaf's

theory of servant leadership—his new principle of authority—is infused with religious

and theological overtones. The well-reasoned words of Greenleaf, and those who follow

after him, demonstrate the spiritual worldview of this theory. A distinctive of a biblical

perspective of servant leadership is that the source of its leadership truths, hence its

worldview is from divine revelation (Malphurs 2003, 17).

Greenleaf's new principle,

> A fresh critical look is being taken at the issues of power and authority, and people
> are beginning to learn, however haltingly, to relate to one another in less coercive
> and more creatively supporting ways. A new principle is emerging which holds that
> the only authority deserving of one's allegiance is that which is freely and
> knowingly granted by the lead in response to, and in proportion to, the clearly
> evident servant stature of the leader. Those who choose to follow this principle will
> not casually accept authority of existing institutions. *Rather, they will freely
> respond only to individuals who are chosen as leaders because they are proven and
> trusted servants.* (Greenleaf 1970, 3; emphasis added)

The purpose of this chapter is to identify worldview embedded in social

science servant leadership studies and the Christian worldview inherent in biblical

perspectives of servant leadership. What would be impossible in this chapter is to offer a

complete examination of all things pertaining to worldview in servant leadership.

However, what can be offered is an approach and framework for doing so. As such, the

framework offered is a lens by which the religious-theological worldview of servant

leadership can be examined in order to compare the two constructs. First, to accomplish this objective a discussion of worldview is employed, utilizing the research of Nancy Pearcey, David S. Dockery, and Gregory A. Thornbury in view of developing a set of criteria to assess perspectives of servant leadership. Second, an examination of some social science perspectives of servant leadership beginning with the work of Larry Spears is conducted, as well as an examination of selected Christian perspectives of servant leadership. Third, both undergo a critique in light of the Christological paradox suggested in this research.

Introduction

In the midst of the issues facing Christians in academia is the problem of integration of faith and reason. This issue is compounded by the fundamental and at times vexing question of authority, what is the source of truth? The answer to the authority question is foundational as to whether one holds a Christian worldview. Christian researchers must consider carefully their presuppositions concerning authority and the integration of faith and reason so as to be safeguarded from relegating faith to the private sphere while allowing reason to govern the public arena. Pearcey suggests that there is a relationship between faith and reason, authority, and worldview (Pearcey 2005, 18).

The influence of Greenleafian servant leadership and the authority wielded by the scientific culture and the industrial corporate machine in Western civilization has methodically created man-made spiritualistic structures in which the worldview of Eastern mysticism, spirituality, naturalism, empiricism, and ethics has increasingly encroached on Christian organizational culture. From this mixture emerged a scientific, pseudo-spiritual perspective where leaders assume the place of a servant with the hope of earning the right to lead (Pearcey 2005, 20-24; Klenke 2007, 511-36).

The overall objective of Greenleafian servant leadership and the recent evolution of theoretical perspectives such as workplace spirituality and spiritual leadership are not simply to lead by serving or the interjection of God; rather, they are

part of a grander scheme in which scientific authority and altruistic human ingenuity bring about a new society with a new view of spirituality (Greenleaf 1970, 11; Giacalone and Jurkiewicz 2003, 3-28; Fry 2003, 694).

The end goal of servant leadership theory by design is a long-term strategy for social change. To achieve this goal, servant-led institutions and trustees usher in a new sense of moral authority by creating a new social conscious and worldview (Greenleaf 1977, 1-13). Sendjaya argues that the change servant leadership hopes to bring about will be holistic, affecting the mind and behavior of individuals as well as the collective conscious of society through the marriage of mutually exclusive worldviews of Eastern spiritualism and Christianity (Sendjaya 2010, 44). In the place of what once was, a new thought religion would emerge that is redemptive through the prophetic voices of servant leaders who would usher in a new truth, based on a new age of human possibility. Greenleaf writes, "And if a flaw in the world is to be remedied, to the servant the process of change starts *in here*, in the servant not out there. This is a difficult concept for that busybody, modern man" (Greenleaf 1977, 57 emphasis by author).

Christian Cultural Narrative: Presupposition to Worldview Formation

Aubrey Malphurs, in *Being Leaders*, argues that a Christian leader's source of truth, his sense of authority and cultural narrative, is derived from divine revelation. Malphurs' contends that special grace and revelation precede common grace and general revelation (Malphurs 2003, 16). Malphurs' diagrams the process that God utilizes to allow Christian researchers and leaders to derive leadership truths, guided by a distinct Christian worldview. This researcher has modified Malphurs original design to illustrate the notion that Christian truth governs Christian narrative. Christian cultural narrative leads to Christian worldview; and together Christian narrative and worldview are the lens by which God wants His people to interpret reality (Malphurs 2003, 17):

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God

Common Grace
(Matthew 5:45)

Special Grace
(John 1:17; Titus 2:11)

Special Revelation
Psalm 19:7-11

General Revelation
(Psalm 19:1-6

Christ Incarnate
(John 1:14-18; 3:16-21)

Word – Logos/Rhema
(2 Timothy 3:16)

Special Divine
Truth
(John 8:31-32; 2 Timothy 3:16-17)

General Divine
Truth

Biblical Exegesis

Empirical Research
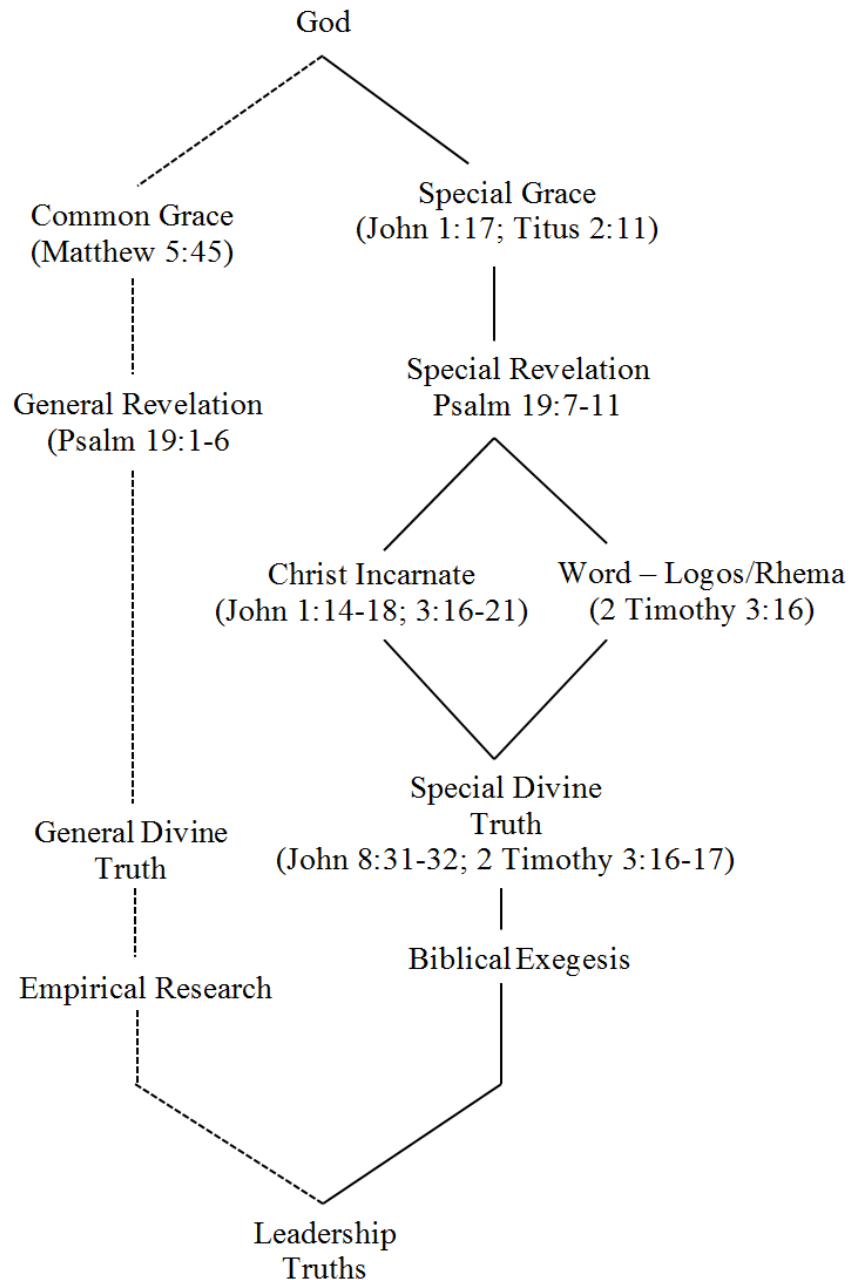
Leadership
Truths

Figure 5. Malphur's leadership truths

Bruce Bradshaw convincingly argues that part of what distinguishes various
human groups from one another and what makes them similar are the grand cultural
narratives which frame the collective cultural psyche. Bradshaw defines cultural
narratives as the "grand stories, ideas, mores, and values that govern a culture or societies

concepts concerning eternal and universal origins off the cosmos" (Bradshaw 2002, 12).

A Christian narrative of the cosmos is the central means by which believers interpret and give meaning to reality. The following definition of cosmos is derived from Bradshaw's rather lengthy discussion:

> The biblical view of the *kosmos* is a central theme of this book. It is defined as the arena in which the drama of human life is lived, comprising the matrix of human cultures that people construct to provide order to their lives. People construct the cultures that comprise the *kosmos* according to the values their narratives contain. . . . Narratives are both the templates through which we interpret reality and the means through which we seek continuity in our lives. (Bradshaw 2002, 13, 21)

Bradshaw suggests that cultural narratives serve several functions. First, they give details and legitimize human behavior. That is, they elucidate why people conduct themselves as they do, and they can bestow cultural justification for any behavior. Second, they cultivate individual self-concept and sanction people to bear a cultural identity. Third, they are foundational for the formation of traditions. Fourth, they identify, describe, and transmit virtues and values. Fifth, cultural narratives give rise for the starting point for evaluating morality; and lastly, cultural narrative provides a means to cast vision for the future (Bradshaw 2002, 24-30). In addition, this researcher agrees with George R. Knight (1980), that cultural narratives are two-way mirrors that look forward and backward and group together presuppositions through which people form worldview belief systems based on their understanding of metaphysics, cosmology, epistemology, and axiology (Knight 1980, 15-31).

In light of Bradshaw's statement the following presupposition points to a Christian narrative in the formation of a Christian worldview: God is the authority and source of all truth. The entire Bible is true. Disciplines and fields of inquiry such as astronomy, physics, medicine, engineering, music, and many others are based on truths derived from God's general revelation. Naturalist, human secularist and empiricist conclude that truth can be derived apart from God. Consequently, humanity can construct buildings, fly airplanes and spaceships, find cures for diseases, and do so much more without acknowledging God as the source of the truths used to accomplish such

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feats. Conversely, a Christian narrative-worldview recognizes that the source and accomplishments from all inquiry is from God and there is a reaffirmation that truths derived from special revelation govern truths derived from general revelation (Santos 2011, 4; Proverbs 3:6).

Robert Smith, Jr. argues that humanity benefits from concepts discovered through general revelation and to a real and certain degree absolute truth can be gleaned through properly understanding the created order (Smith 2012, 2). Further, the apostle Paul observes that God's absolute power can be rightly understood from the created order. All too often Paul admonishes that the truth is held in unrighteousness (Rom 1:18-21). Interestingly, all concepts uncovered through general revelation are not necessarily absolute or eternal. Rather, many concepts acquired from general revelation evolve with new discoveries. For instance, before Einstein's theory of General Relativity the scientific endeavor of physics was governed by laws discovered by Sir Isaac Newton. Now the ideas of physics are evolving once again based on Quantum Mechanics. Smith contends that placing concepts from general revelations through the sieve and tension of the paradox is one manner to ascertain whether an observation is absolute truth or an evolving concept (Smith 2012, 2).

Distinguishing Christian and Non-Christian Worldview

Christian education scholar Robert W. Pazmino defines worldview as the "collection of underlying presuppositions from which one's thoughts and actions stem. A Christian worldview is comprised of those fundamental Christian beliefs that most adequately describe the relationship between God and the creation" (Pazmino 1987, 81-82).

Nancy R. Pearcey in *Total Truth: Liberating Christianity from its Cultural Captivity*, advances the need for a distinctive Christian worldview. Pearcey argues that one of the ill effects of modernity and post-modernity is the means by which society has divided faith and reason. What Pearcey calls the "heart versus brain dichotomy" (Pearcey 2005, 20). Pearcey suggests this dichotomization between faith, knowledge from and for

the heart; and reason knowledge from and for the brain, functions in a combination of ways: (1) it causes Christians to accept the false dichotomy and thereby causes a form of compartmentalization where faith is what I do on Sundays but I live by reason Monday through Saturday; (2) it causes Christians to delegitimize the biblical perspective in the public square; (3) it allows Christians to accept religious presuppositions, concepts, and theoretical perspectives that are non-Christian; and (4) it teaches the grand narrative that which is public, that is, knowledge that is provided through scientific inquiry is value-free, objective, and therefore better, while knowledge from the arena of family, church, and personal relationships is subjective, value-laden, and therefore of no real public value (Pearcey 2005, 20). Pearcey provides the following diagrams to express her argument (Pearcey 2005, 20-21). What this researcher refers to as Pearcey's Worldview Continuum.

Modern societies are sharply divided:	*Values have been reduced to arbitrary, existential decisions:*
PRIVATE SPHERE Personal Preferences	**VALUES** Individual Choice
————————————	————————————
PUBLIC SPHERE Scientific Knowledge	**FACTS** Binding on Everyone

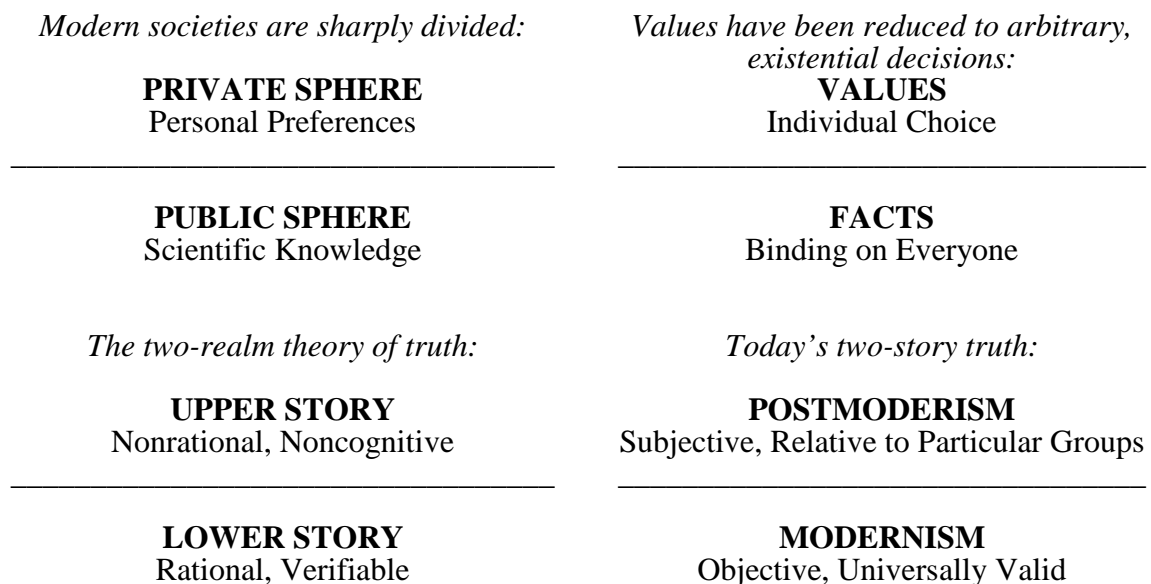| *The two-realm theory of truth:*	*Today's two-story truth:*
UPPER STORY Nonrational, Noncognitive	**POSTMODERISM** Subjective, Relative to Particular Groups
————————————	————————————
LOWER STORY Rational, Verifiable	**MODERNISM** Objective, Universally Valid

Figure 6. Pearcey's worldview continuum

Pearcey argues cogently that a Christian worldview is comprehensive; it affects every aspect of our lives and determines how Christians understand and interpret all of reality (Pearcey 2005, 18). Pearcey offers a set of criteria to gauge whether

Christians are thinking and living by a distinct Christian worldview; a Christian worldview must past the litmus test in three crucial areas: "1. Creation: How did it all begin? Where did we come from? 2. Fall: What went wrong? What is the source of evil and suffering? 3. Redemption: What can we do about it? How can the world be set right again?" (Pearcey 2005, 25).

Christian scholars David S. Dockery and Gregory A. Thornbury in *Shaping a Christian Worldview* offer one of the most comprehensive set of criteria by which to understand and develop a Christian worldview. Dockery and Thornbury's criteria rightly starts with the solid affirmation of the eternality of God who is the maker of heaven and earth. He is the source of reality and all knowledge. They also affirm that there is no differentiation between the Creator God from the God who provides redemption through the God-Man Jesus Christ. They argue that a Christian worldview maintains that God is set apart from His creation and transcends creation; and humanity is created in the image and likeness of God (Dockery and Thornbury 2002, 4-5). Accordingly, Dockery and Thornbury provide an explication of Christian worldview:

> A Christian worldview is a coherent way of seeing life, of seeing the world distinct from deism, naturalism, and materialism (whether in its Darwinistic, humanistic, or Marxist forms), existentialism, polytheism, pantheism, mysticism, or deconstructionist postmodernism. Such a theistic perspective provides bearings and direction when confronted with New Age spirituality or secularistic and pluralistic approaches to truth and morality. Fear about the future, suffering, disease, and poverty are informed by a Christian worldview grounded in the redemptive work of Christ and the grandeur of God. As opposed to the meaningless and purposeless nihilistic perspectives of F. Nietzsche, E. Hemmingway, or J. Cage, a Christian worldview offers meaning and purpose for all aspects of life. (Dockery and Thornbury 2002, 10)

Dockery and Thornbury suggest that Christians, and by extension Christian paradigms of science, art, literature, and leadership studies, be guided by solid Christian thinking and worldview. They offer six considerations by which Christian leaders, educators, theologians, and laymen are to critically analyze every aspect of reality:

> 1. We call for Christian thinking that is derived from the unifying principle that God is Creator and Redeemer.
>
> 2. We call for Christian thinking that seeks answers through curious exploration and serious wrestling with the fundamental questions of human existence.

3. We call for Christian thinking that aspires to be internally consistent and flows from a comprehensive worldview.

4. We call for Christian thinking that recognizes the need to be aware of contemporary cultural, social, and religious trends.

5. We call for Christian thinking that lives in tension, by reflecting an outlook (worldview) while simultaneously having particular discipline-specific focus—which means it will at times reflect an engagement mind-set while at other times it needs to take an antithetical perspective from the avenues of thought pursued by others in the academy. This approach will not entirely please those who see truth as a battle in which it is perfectly clear who stands with the forces of light and darkness. Sometimes the issues with which we wrestle are filled with ambiguities. For at this time, even with the help of Scripture and Christian tradition, we are finite humans who still see through a glass darkly.

6. Ultimately, Christian thinking grows out of commitment to "sphere-sovereignty," whether in the arts, science, humanities, education, business, health care, or social areas. (Dockery and Thornbury 2002, 13-14; italics added)

A Synthesized Criteria

Over the past several decades, servant leadership studies have branched out from Greenleaf's early written materials and cogitations through his mentee Larry C. Spears. These studies have traversed three major tracts, social science, Christians, and a blended form that combines both sacred and secular modalities. The criteria set forth by Pearcey, Dockery and Thornbury are comprehensive. For the purpose of this research the following synthesized criteria is employed to critique social and biblical perspectives of servant leadership beginning with the work of Larry C. Spear. (1) What, if any, does the perspective of servant leadership suggest about an evangelical understanding of a God? (2) Is there sufficient evidence in the construct of a perspective of servant leadership that suggests it is antithetical or antagonistic to Christian worldview? (3) Is there evidence of blended non-Christian constructs with Christian constructs in the formation of a perspective of servant leadership? (4) Is the biblical perspective of servant leadership distinct from a social science perspective of servant leadership?

Larry C. Spears

As a devout student of Robert Greenleaf, Larry C. Spears, President and CEO of the Larry C. Spears Center for Servant-Leadership (2008 to present) and former

President and CEO of the Robert K. Greenleaf Center for Servant-Leadership (1990-2007) is considered one of the leading scholars in the field of servant leadership. Moreover, in August 2010, Gonzaga University dubbed Spears as the world's foremost scholar in servant leadership (Spears, news.gonzaga.edu). According to the Spears Center for Servant-Leadership, Spears has written several hundred articles and papers. In addition, several dissertations have been written based on his work over the past twenty years (Spears, www.spearscenter.org). Spears' is credited with identifying and articulating ten characteristics of the servant leader based on his close relationship with Greenleaf and through an examination of the philosopher's writings.

Ten Characteristics of the Servant Leader

The influence of Greenleaf's religious worldview is identified clearly in Spears' list. Greenleaf's ideas of what character traits embody the servant leader can be found in his work *Servant Leadership*. Each one of Greenleaf's character traits is framed in terms of duality of being, reminiscent of the oriental concepts of *Yin and Yang* and *Tao Te Ching*. Greenleaf's traits are (1) listening and understanding, (2) language and imagination, (3) withdrawal—finding one's optimum, (4) acceptance and empathy, (5) know the unknowable—beyond conscious reality, (6) foresight—the central ethic of leadership, (7) awareness and perception, (8) persuasion—sometimes one person at a time, (9) one action at a time—the same way some great things get done, (10) conceptualization—the prime leadership talent, (11) healing and serving, and (12) community—the lost knowledge of these times (Greenleaf 1997, 30-52).

As one reads through Greenleaf's listing a clear stream of his brand of Eastern mysticism can be detected. Similarly, Spears' list of ten characteristics of the servant leader draws directly from his mentor and is almost a carbon copy. Spears list is (1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) commitment to the growth of people, and (10) building community (Spears and Lawrence 2002, 5-8). Reading through Spears' list, the influence

of Greenleaf is without doubt detected. One of Spears' main contributions is that he packaged his list with fewer spiritual overtones, which has made servant leadership easier to digest by the non-religious social science community. Nevertheless, Spears' work is so closely aligned with Greenleaf's cogitations that to some degree they are virtually indistinguishable.

Spears identifies his understanding of the ten characteristics of the servant leader as a paradox and pathway that allows for one in leadership to understand what it really means to be a leader for the twenty-first century. Spears suggests that if one is to become a leader in the new age one must be a servant leader (Spears 2002, 15).

At first glance Spears' list seems innocuous; on the surface his ten character traits could fit into many leadership paradigms; on surface inspection they are traits that could characterize a Christian perspective of leadership. However, upon conducting a critical examination of Spears' writing, research, and particularly the ten traits, the fabric of theosophically-inspired ideas is laced through his work. For a leadership paradigm to fit the Christian context it should be contra-distinct from paradigms adopted by non-Christian perspectives. Spears' work does not meet the criteria set by Jesus' edict in the New Testament, "not so with you," expressed in Matthew 20:26 and Mark 10:43 nor does it meet the criteria set in this research. Spears' claims a Christian faith, albeit Quakerism, Spears' work blends Eastern notions of God with Christian doctrine of God. He advocates servanthood—a form of servanthood that tracts consistently with non-Christian forms of the concept; his work does not go far enough to address Christ' command that servant leaders become "slaves of all," nor does his concept of servanthood demand that a servant leader be willing to give one's life for those he leads (Mark 10:45 and Luke 9:23).

Like his mentor, Spears' advocates linear leadership. This is the notion of leadership inspired by Greenleaf's concept of the *primus.* Spears, in an interview on NBC Nightline with Stone Phillips (2004) suggest that all world leaders from every religion ought to be considered as equals. On the surface world religious leaders and in effect all

world leaders could be considered under the rubric of the *primus*; as men who bare the image of God, all men are created equal. The issue arises when Spears argues that the founders of said religions traditions are also equal. To advocate the position that Mohammed, Siddhartha, and Jesus are equals denounces Jesus' claim as God incarnate (www.spearscenter.org). For Christians, the notion that Jesus is equal to other founders of world religions does not fit the criteria for a Christian worldview.

A careful reading of Spears reveals much to contend with theologically. However, it must be pointed out that Spears, like his mentor, has garnered valuable information that can be used in the Christian leadership context and culture, that is, behaviorally and cognitively. As they stand alone, Spears list of character traits carry merit and validity. For instance, if a leader practices active-listening, is empathetic, demonstrates foresight, is committed to the growth of others, and builds community that leader will create a healthy, holistic organizational culture. Altruistically, an organizational culture that is led by concerned individuals can approximate what Miroslav Volf refers to as the, "Polycentric community" (Volf 1998, 224). A polycentric community is a community where leaders and followers engage one another on multiple levels and in diversified ways so that the outcome is a community of people who are ever growing and becoming mature spiritually, emotionally, and intellectually (Volf 1998, 225).

Social Science Perspectives

The influence of Larry Spears on subsequent social science models of servant leadership is evident and should be considered for its merit with in the overall scope of leadership studies. The range of his influence on other research in the field of servant leadership studies is prolific in that he has shaped both secular and sacred models of servant leadership. Spears' maintains that his writing and research is not exhaustive. With that in mind he suggests that other expressions of servant leadership should be formulated to extend and cover the expansiveness of Greenleaf's original ideas (Spears 1998, 6).

The expansion of other expressions of servant leadership has led to blended

models which interweave Christian and non-Christian constructs. Due to the exclusive nature of Christianity, a critical examination of these new models is warranted.

A model of servant leadership that purports a Christian worldview is paradoxically wide and narrow; a Christian model of servant leadership has the latitude to encompass the wide variety of evangelical thought, and it is narrow in that it may not exceed the parameters of what is customarily considered Christian. A blended model of servant leadership does not fit within the tension of the Christological paradox and the worldview criteria must not be given a passing grade.

Kathleen A. Patterson's Theoretical Model

Christian researcher Kathleen A. Patterson has developed a theoretical model of leadership by combining the servant leadership of Greenleaf (c. 1970) with the Transformational leadership model of Burns (1978) and the New Testament concept of *agapao/*love (Patterson 2003, 1, 2). Patterson's purpose for her research states, "The purpose of this dissertation study is to present the theory of servant leadership as a logical extension of transformational leadership theory and to define and develop the component constructs underlying the practice of servant leadership" (Patterson 2003, 5). Patterson lists seven component constructs to her model of servant leadership. The servant leader according to her design is known by "(a) demonstrates agapao love, (b) acts with humility, (c) demonstrates altruism in thought and deed, (d) is a visionary for his or her followers, (e) is trusting of others, (f) empowers followers, and (g) leads by serving" (Patterson 2003, 8).
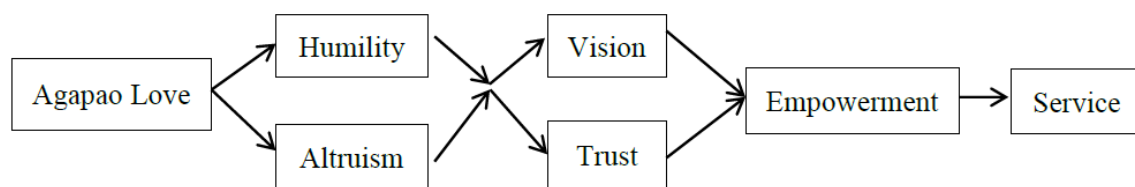

Figure 7. Patterson's theoretical model

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**An Examination in Light of Christian
Worldview and the Christological
Paradox**

Patterson's theoretical perspective has attempted to integrate social science models of servant leadership with Christian dogma. Patterson's model not only represents a logical extension of transformational and servant leadership (Patterson 2003, 1) it, like Greenleaf's original work, must be critically examined if it is to be considered for the Christian leadership context.

The first important consideration noticed in this work is the length of the study. Patterson's research consists of twenty-seven pages of text. A research document of such short length must be questioned as to whether it meets the requirement of rigorous doctoral research. Second, as a function of the lack of rigor and brevity, Patterson's literature review is not as thorough as one would expect. The research makes the assumption that servant leaders are guided by internal virtues. Why these seven and not seven other virtues? How does one know that a servant leader is guided internally rather than externally? For instance, the servant leader could be guided by an external set of social propositions.

Another consideration in this work revolves around Patterson's use of the New Testament Greek concept of *agapao*. This term has a rich and long history beginning in the Old Testament and finds its greatest expression in the New Testament. In the *Theological Dictionary of the New Testament*, Ethelbert Stauffer records over thirty pages of text on this important biblical concept. Moreover, *agapao* in pre-biblical Greek refers to the love of the gods for humans (Stauffer 1995, 36). W. E. Vine defines the term: "*Agapao* as expressing the deep and constant love and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential love in them towards the Giver, and a practical love towards those who are partakers of the same" (Vine 1984, 683). Ayers' recognizes the deep and rich biblical meaning of the term *agapao*. He comments, "From the beginning it should be pointed out however, that agapao transcends mere notions of love, stands unique as a concept of love, and fulfills

love's greatest potential as a moral agent in the praxis of leadership" (Ayers 2008, 2).
Ayers further explains that *agapao* has a precise meaning that encompasses the idea that
agapao-love is of a supreme nature and therefore requires precise characterization if it is
to be valuable to the field of leadership (Ayers 2008, 2).

One key assumption to Patterson's thesis is stated: "As the model indicates, the
cornerstone of the servant leadership/follower relationship is *agapao* love" (Patterson
2003, 8). How did the researcher determine that love is the cornerstone and particularly
the biblical love referred to as *agapao*? If the concept of biblical love is the guiding
coalition in this research, does it not follow that God, the originator of that love, must
also be an integral part of the theoretical position?

Patterson obscures the rich meaning of this term by defining *agapao*: "Love in
a social or moral sense that includes embracing the judgment and the deliberate assent of
the will as a matter of principle, duty, and propriety" (Patterson 2003, 12). This type of
love defined by Patterson does not meet the standard set by Christ in the New Testament.
Perhaps Patterson does not intend for her perspective of servant leadership to meet the
rigorous requirements set by Christ? But the meaning of *agapao* is specific and should
not be reduced to less than its actual meaning. It is curious that as a Christian Patterson
does not employ the Christian context of *agapao* to her research.

Patterson's work, like Greenleaf's theory, it attempts to blend two divergent
worldviews; Patterson attempts to bring together systems of thought that are upon
inspection contradictory to one another. One must contend with Patterson's work as an
attempt to blend the biblical notion of *agapao* love to fit a pre-designed set of protocols.
A Christian worldview stands in contra-distinction with respect to exclusivity. Of
necessity, careful consideration must be exercised if other than a Christian worldview is
employed in the development of a theory of servant leadership. A non-Christian theory
can import Christianity while remaining non-Christian; however, a Christian theory
cannot import what is non-Christian while remaining Christian (1 Cor 5:6).

Patterson attempts to synthesize two distinct worldviews to create a distinct

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perspective of servant leadership that can operate in both the secular and sacred leadership context. Patterson's theory viewed through the lens of the Christological paradox suggested in this research does not fulfill Christ's requirements of being contra-distinct. It is, however, fitting as a perspective of servant leadership for the social science context.

Winston's Extension of Patterson's Theory

Bruce Winston extends and nuances Patterson's model by including what he refers to as the "Followers Agapao" (Winston 2003). Winston's extension is centered on four features of the followers' *agapao*. First, he suggests that followers become more effective in their performance through their identification with and love for their leader. Second, a follower's perceptions of self-efficacy help determine his or her capacity. Third, he suggests that a follower's own intrinsic motivation explains why followers attempt to perform for the leader. And fourth, he suggests what seems to be the notion of reciprocal altruism between the leader and follower (Winston 2003, 5-6). Winston does not provide an explication of altruism in his model—he simply concludes by suggesting that the moderating value of maturity be added so that the complete model is depicted as upward circular motion.
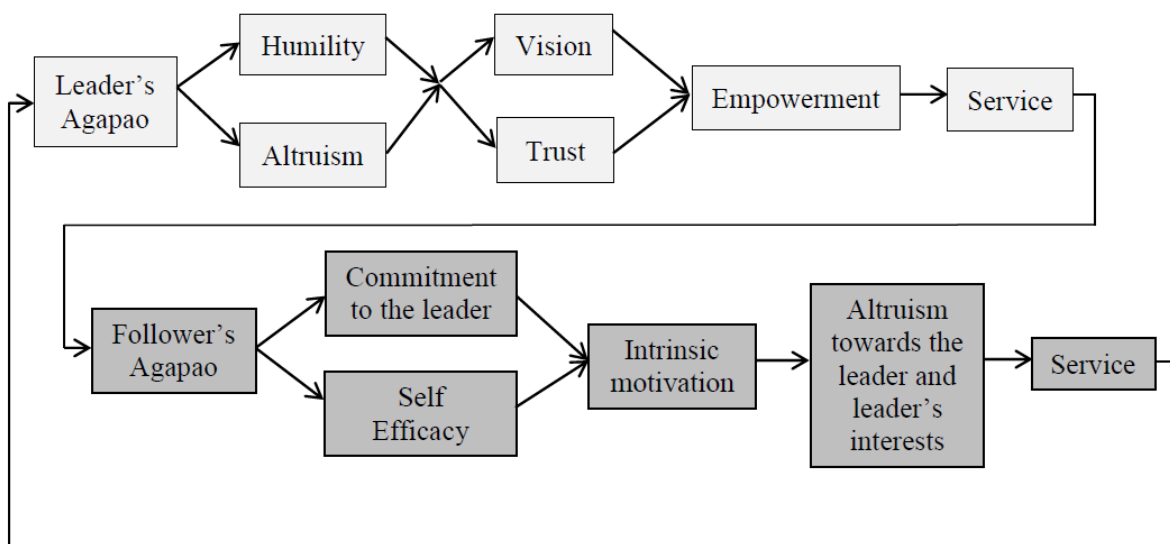

Figure 8. Winston's extension of Patterson's model

Winston's extension of Patterson's model expands Patterson's original model by adding what he calls follower's *agapao*. However, important as follower's *agapao* may be, Winston does not provide a compelling case for their inclusion nor does he adequately explain how he determined what constitutes follower's *agapao*.

Cerff and Winston extend Winston's model by conceptually adding of hope as a virtuous construct that is the outcome of both the leader's *agapao* love and the follower's *agapao* love. Cerff recognizes the value of Hope theory as a construct that has been advanced over the past two decades as a cognitive, motivational paradigm noting that levels of hope either high or low causes persons to approach goal attainment differently, "Hope reflects an expectation of goal attainment" (Cerff and Winston 2006, 3).
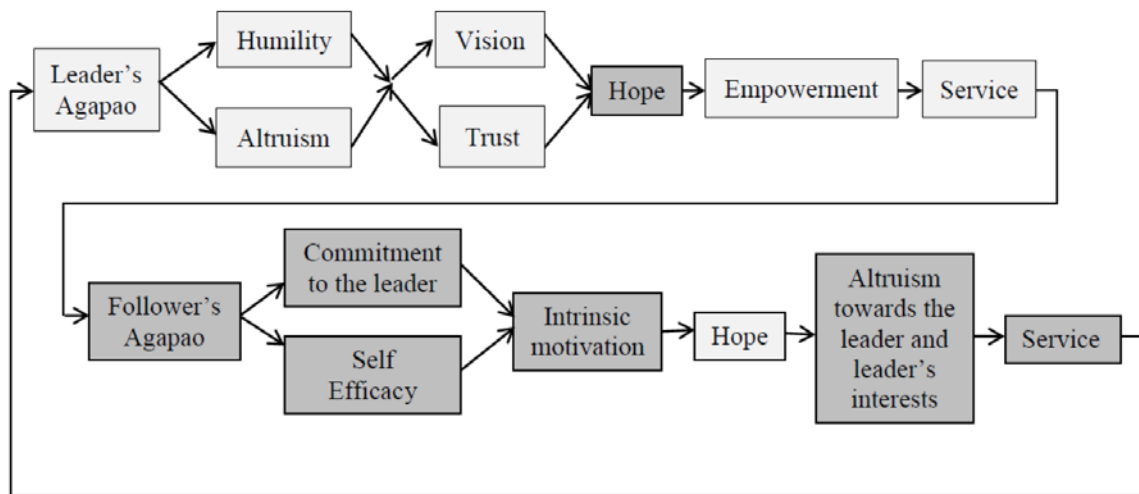
Figure 9. Cerff and Winston's extended model

According to Cerff's research, hope theory is a branch of positive psychology (Cerff and Winston 2006, 6). Positive psychology is a branch of study that owes much to the pioneering work of Abraham Maslow and Carl Rogers. This branch of inquiry concerns the scientific study of the strengths and virtues that enable individuals and communities to thrive as well as understanding what contributes to positive emotions, positive individual traits, and positive institutions (Positive Psychology Center,

www.ppc.sas.upenn.edu). This branch of study is a purely scientific endeavor; it is not concerned with nor does it espouse any religious orientation. It is based completely on the belief system of science (Positive Psychology Center, www.ppc.sas.upenn.edu).

Both Cerff and Winston claim an evangelical Christian heritage and are leading figures at a Christian institution of higher education. As one examines their theoretical perspectives of leadership, one notices that these researchers have developed perspectives from the blending of Christian constructs with non-Christian constructs. For the world of secular academia such a practice is valid. The activity of blending any worldview with Christianity causes the Christian worldview to lose its distinction. Therefore, the outcome of a blended perspective of servant leadership cannot be considered biblical and demands close scrutiny to determine its viability and effectiveness for the Christian leadership context.

Robert F. Russell and A. Gregory Stone

Russell and Stone in their article "A Review of Servant Leadership Attributes" suggest that much of the foundational research on servant leadership over the past twenty years has flowed through the ten characteristics identified by Spears (Russell and Stone 2002, 145-57). These researchers compiled a list of attributes from several other researchers and writers that either expand or enhance Spears' list. Russell and Stone identified twenty other attributes from various researchers, writers, and practitioners. Contributors include, but are not limited to Kouzes and Posner (1993), Covey (1996), Fairholm (1998), Malphurs (1996), Pollard (1996), DePree (1997), and Autry (2001). The twenty new attributes added by these and other individuals are further subdivided by what Russell and Stone identify as functional and accompanying attributes (Russell and Stone 2002, 154). These researchers offer two models of servant leadership based on their complied list.

In their conclusion, Russell and Stone recognize that many theorist and researchers champion servant leadership as a suitable model for modern organizational culture. Curiously, they argue that servant leadership theory lacks clear definition and is

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not yet supported by empirical research. They further suggest that as a leadership paradigm servant leadership has the potential to revolutionize individuals, corporations, and whole societies. Without solid empirical research to validate servant leadership and its veracity to be the catalyst for social change, how can the leap be made to conclude that it possesses the inherent power to do so? They say servant leadership "is a concept that longs for widespread implementation" (Russell and Stone 2002, 154). One wonders how widespread do they mean—is it limited to the business sector? Or do they mean to include every sector of life as Greenleaf intended? Figure 10 illustrates Russell and Stone's models of servant leadership (Russell and Stone 2002, 154).

Servant leadership model 1

Independent Variables	Moderating Variables	Dependent Variable
Values	*Accompanying Attributes*	**Servant Leadership**
Core Beliefs	Communication, Credibility, Competence, Stewardship, Visibility, Influence, Persuasion, Listening, Encouragement, Teaching, Delegation	*Functional Attributes*
Principles		Vision, Honesty, Integrity, Trust, Service, Modeling, Pioneering, Appreciation of Others, Empowerment

Servant leadership model 2

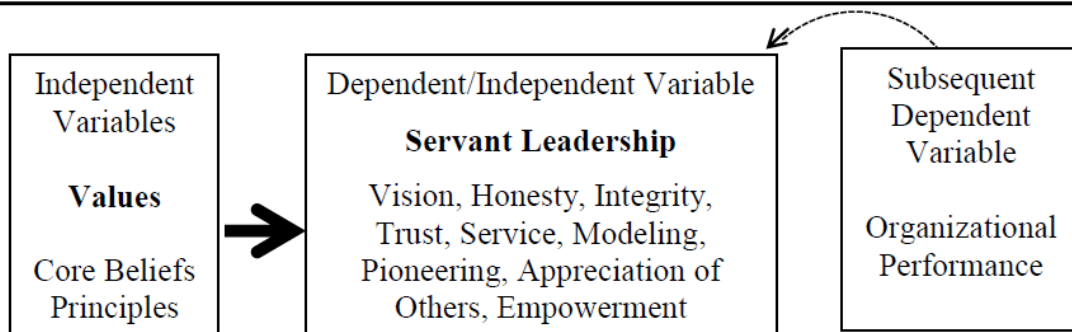| Independent Variables	Dependent/Independent Variable	Subsequent Dependent Variable
Values	**Servant Leadership**	
Core Beliefs	Vision, Honesty, Integrity, Trust, Service, Modeling, Pioneering, Appreciation of Others, Empowerment	Organizational Performance
Principles		

Figure 10. Servant leadership models 1 and 2

The religious and social worldview inherent in servant leadership theory is an integral facet of the theory and cannot be separated from the theory. As servant leadership's influence spreads throughout secular and sacred organizational cultures it carries with it the religious syncretism of Greenleaf. David Rath confirms this observation in his article "Comparing followership with servant leadership," a critique of Greenleaf's theory of servant leadership and Robert E. Kelley's theory of followership. After reading Rath, a simple yet profound observation emerges; the religious worldview of a theory cannot be divorced from the theory (Rath 2007, 3).

The Influence of Non-Christian Worldview in the Christian Context

Over the past two decades, Christian leaders and researchers have developed concepts of servant leadership that have blended non-Christian worldview of the theory with Christian constructs. Greenleaf saw a movement on the horizon that would usher in a new way of living and being (Greenleaf 1977, 24). Christian leaders have to critically ask what future Greenleaf envisioned. What would be the long-term effects on society as a whole and in particular on the church of a blended worldview? To what degree does it lessen or promote the fulfillment of the Christian cultural mandate to fill the earth with God's truth?

Christian leaders who have advocated the meshing of a blended worldview are well documented in the literature base. For this reason, Christian leaders, researchers, and practitioners who espouse servant leadership, Ken Blanchard, James C. Hunt, Tony Baron, and James A. Autry are examined as those who have contributed to this area.

Ken Blanchard

Christian educator, researcher, and leadership consultant, Ken Blanchard is famous for his work in leadership studies and is the author of *The One Minute Manager* (1982) which he co-wrote with Spencer Johnson, and *Situational Leadership II* (1988) with Paul Hersey. As a scholar, researcher, and consultant, Blanchard would be one

whose communication is well-reasoned.

In a foreword written for Spears and Lawrence's anthology of servant leadership Ken Blanchard simultaneously attests to the great impact Greenleaf had on his life work and the insights he began to acquire as a result of studying Jesus of Nazareth as a model for leadership. By his own admission Blanchard became a Christian later in life (Blanchard 2010, foreward). Inevitably, over the course of several years two pivotal incidents impacted Blanchard's outlook on leadership and how he became a Christian. First, he had an encounter with Robert Schuller on the *Hour of Power* in 1983 where Schuller affirmed the idea that Jesus was the perfect One Minute Manager. The second incident occurred in the 1990s when co-writing a book with Bill Hybels and Phil Hodges. In their anecdotal work *Leadership by the Book: Tools to Transform your Workplace* (1999), Blanchard, Hybels, and Hodges rightly suggest that students of leadership, whether from the faith arena or the secular one, can learn great lessons from Jesus leadership as a servant leader.

In leadership studies there seems to be a tendency to separate Jesus' teachings and manner of life from Jesus the God-man. Blanchard, Hybels, and Hodges present Jesus' life and teachings as mere tools to transform a workplace. The words of Jesus and the life of Jesus are from God. A flaw occurs when researchers separate certain teachings of Jesus and place them into a manmade paradigm and claim Jesus was this type of leader. Blanchard seems eager to fit Jesus into one of his leadership models or as one who subscribed to Greenleaf's servant leadership. In his own words, Blanchard writes the following concerning Greenleaf's influence: "I knew Situational Leadership was a servant leadership model, but the concepts I learned from Greenleaf did not return to center stage in my work until the mid-1990s, when I began studying Jesus of Nazareth as a clear example of enlightened leadership" (Spears and Lawrence 2002, x).

Blanchard cites Matthew 20: 25-27 specifically referencing Jesus' "not so with you" edict (Spears and Lawrence 2002, ix). He agrees that Jesus was presenting a different form of leadership, one that is to be radically different from models familiar to the

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disciples. The problem with Blanchard's exegesis lies in the fact that he sees no problem with equating and blending the servant leadership model of Greenleaf with what he perceives to be the servant leadership model of Jesus. That is, he does not perceive any distinction between the non-biblical servant leadership of Robert Greenleaf and the biblical model presented by Jesus. Blanchard's reasoning seems to be circular. The problem however rest with the fact that, for Blanchard, the circle begins with Greenleaf not Jesus.

To his credit, Blanchard in the past few years has grown as a Christian. Blanchard and his longtime friend and business partner Phil Hodges in their work *Lead Like Jesus* (2005), singularly identify Jesus as the all-time greatest role model for leadership. *Lead Like Jesus* is filled with biblical references and revolves only around Jesus. In this way, Blanchard's work conforms to a biblical perspective of servant leadership. However, in a lecture given during the Exponential Church Planting Conference in 2010, Blanchard praised Robert Greenleaf as one of the great prophets of modern time. After the lecture, Blanchard was questioned regarding the incongruence of Greenleaf's religious beliefs with a biblical perspective of servant leadership. Blanchard retorted, "It does not matter what he believed, there is truth in what he brought us" (Blanchard 2010, 2). The argument of this research is that it does matter. The mixing of Greenleaf, or for that matter anything, with Jesus is syncretism and therefore unacceptable.

James C. Hunter

Hunter serves as a Christian practitioner and principal consultant of J. D. Hunter Associates. In his allegorical work *The Servant* (1998) Hunter espouses a Christian model of servant leadership that blends a social science perspective with a biblical perspective of servant leadership. Hunter's model shown in Figure 11 is based on Abraham Maslow's hierarchy of human needs. The model has a broad appeal in that it could fit easily into a social science perspective of leadership, but not as neatly into a Christian perspective. Hunter acknowledges Jesus and the New Testament's emphasis on *agape* (Hunter 1998, 99), and revolves around concepts drawn from other New Testament Scripture.
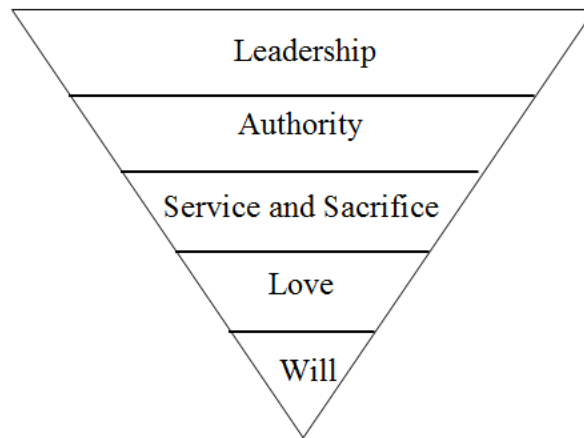
Figure 11. Hunter's leadership model

The author utilizes another inverted pyramid to describe the Servant Leadership model. At the bottom is will, then love, service and sacrifice, authority and leadership are at the top. Accordingly in this representation, the first step toward leadership is the will, having intentions + actions (Hunter 1998, 89) or aligning intentions with actions and choosing the proper behavior. With the proper will one chooses love, thereby identifying and meeting the legitimate needs of those being led. The next step in the sequence is to serve and sacrifice for others. Hunters' model emphasizes that the individual leaders choice to serve first is influenced directly from Spears and Greenleaf.

James A. Autry

Autry is a businessman, consultant, Christian and former jet fighter, and has written many books, given countless lectures, and provided thousands of conference hours in the area of servant leadership (Autry, www.jamesaautry.com). By his own admission, Autry is the son of a Southern Baptist minister. Moreover, he details in his writing how he walked away from the Christian faith only to embrace it later on in life (Autry 2007, 12). On the surface, walking away from one's faith only to return later in life is a common occurrence. However, the kind of Christianity Autry has embraced is a blend of Eastern mysticism and Jungian psychology.

In his work *Looking around for God: The Oddly Reverent Observations of an Unconventional Christian*, Autry readily admits that he is neither a theologian nor a guru; he readily admits that the thrust of his religious thinking comes from people of other religious heritage. Autry's words as one who claims a Christian faith warrant careful examination. His ideas about God are formed more form the mysteries of quantum mechanics, which he suggests connects humanity to a power beyond comprehension or definition. What Autry refers to as "the great unknown, the higher power, the ultimate reality—God" (Autry 2007, 12). Nevertheless, he embarks on a path of addressing issues of deep theological importance and argues that the way to understand and find God is through the path carved by Eastern religious philosophy. The influence of the Eastern religious worldview on Autry's thinking can be seen readily as he refers to God as "itself" while attesting to the concept that no religion has the only truth (Autry 2007, 13-15).

The real gist of Autry's theology is made plain as he asks five important questions. The gravity of Autry's religious worldview is summed up in "My Five Top Theological Questions," the concluding section of his book:

> 1. How could God be loving, generous, and merciful, and then arrange for his own son to be tortured and killed? Is this to suggest that this was God's only way—or even best—option for brining salvation to the world? The atonement theology has never made sense to me.

> 2. If it's true that we believers have all been washed clean of our sins by the blood sacrifice of Jesus, why are many churches so intent on pointing out our sins, some even going as far as to classify and diagram sin according to type and severity?

> 3. If God forgives us and loves us regardless of our foibles and mistakes, regardless of what we do, then why should there be such admonition for us to love God in return? Does it make a difference to God? Doesn't this simply imply that God won't forgive us after all if we aren't professing our love for God?

> 4. Isn't the concept of the Holy Trinity kind of a dodge, to allow us Christians to be poly theistic while claiming to be monotheistic? I understand the division—Creator, Redeemer, Sustainer—but what difference does it make? If we need these concepts, wouldn't it be better, and simpler, to talk about three aspects of God? Which of course begs the question of how come there are only three?

> 5. Why is the virgin birth so important? In fact, why is it important at all? Would Jesus be any less perfect, any less a man, any less God, any less a role model if his mother were not a virgin? And if so, what does *that* say about the possibilities for the rest of us? Would Mary be less blessed, less worthy, or less a mother? Or is the real question *would she be too much woman?* And if so, what does that say about women, not to mention sexuality? Just asking. (Autry 2007, 137-38 Italics original)

On one hand Autry's questions are valid and important questions of great theological importance. Moreover, they are questions that any person has the right to ask of the Sovereign Lord. However, based on the influence and worldview of Eastern philosophy and the fact that Autry clearly answers his own questions with leading and controversial answers suggests much more than honest theological inquiry. The answers Autry provides are reminiscent of Greenleaf's cogitation that Jesus gave theological permission for coercion. For instance, Autry advocates in question 4 that the Trinity is a veiled attempt for polytheism and offers the idea that it is better to speak in terms of God's aspects versus the more theologically appropriate terminology. Rhetorically the questions are not Autry just asking; rather, is he advocating a blended perspective of servant leadership that places Christian doctrine in a subservient position to Eastern religious philosophy.

Tony Baron

Baron is an ordained Anglican priest, a professor of pastoral theology at Fuller Theological Seminary and Azusa Pacific University, and has developed a model of servant leadership similar to Patterson's perspective. Baron combines three views of the servant leader to distinguish his model. He utilizes concepts from Greenleaf along with Burns Transformational theory as well as the Christian notion of incarnation.

Possibly due to Baron's extensive theological training, his attempt to blend concepts from secular servant leadership and Christian concepts flows more smoothly and the connection between the views is clearly delineated. Baron's portrayal of Jesus as the ultimate servant leader depicts the Lord as more than a great role model.
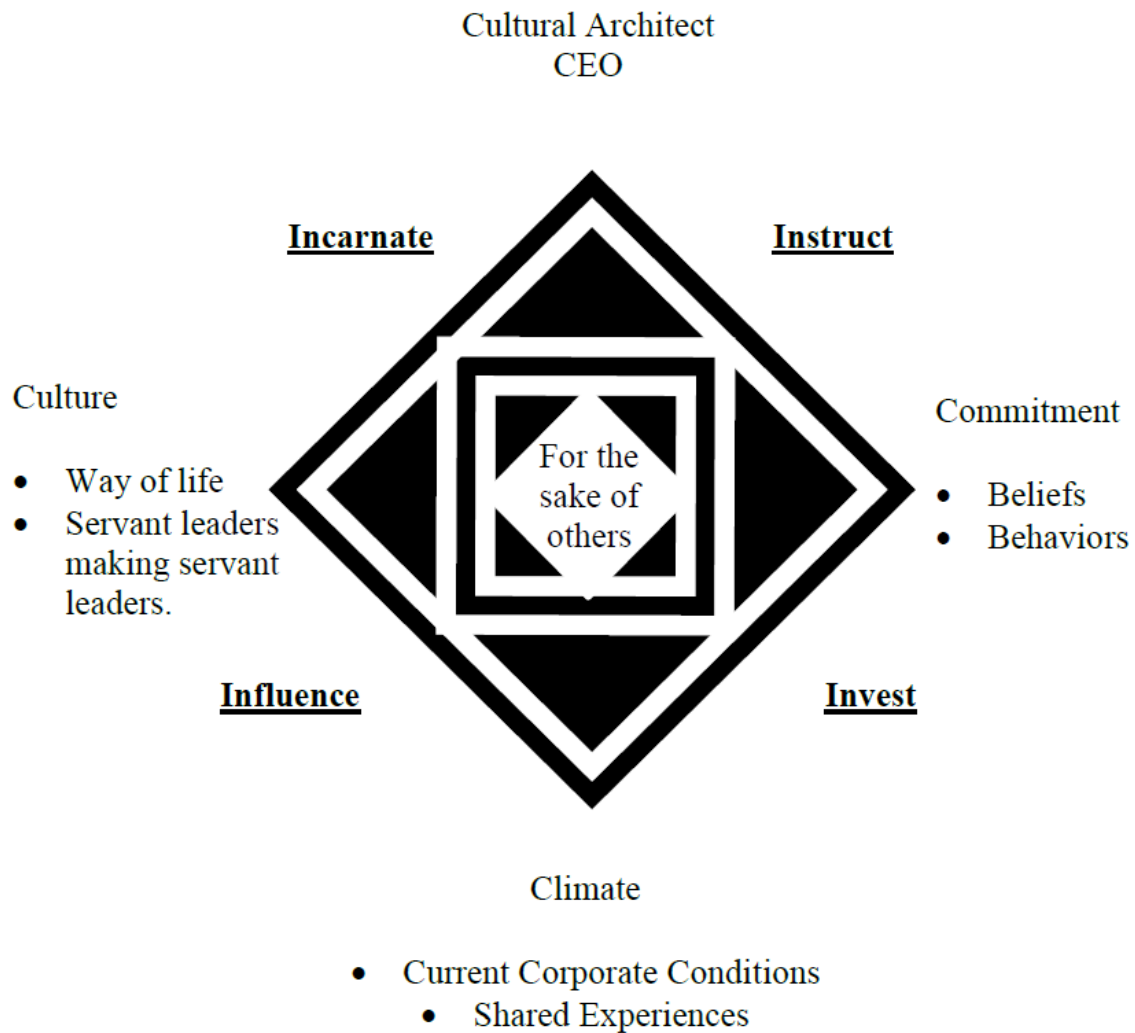
Figure 12. Cultivating a servant leadership culture

Conclusion

This research argues that the difference of authority and worldview lies at the heart of the relationship between social science perspectives of servant leadership and a biblical perspective of servant leadership. The question of authority and worldview leads quickly to a discussion of ultimate truths and convictions between those who espouse either a social science perspective or a biblical perspective of servant leadership. When one broaches the subject of servant leadership, one inextricably asks a host of questions. As Pearcey has noted, there are important and crucial areas that must be addressed that

when traced back to their origins determine the all important issues of authority and worldview (Pearcey 2005, 34).

Christian worldview, and by extension a biblical perspective of servant leadership, at its core is more than a new strategy; rather, it functions as a lens to understand that as God's property all of our mind, body, and soul are submitted to his Lordship. A Christian worldview is built on the absolute notion and all-embracing system that gives authority to how religion, natural and social sciences, law, history, health care, the arts, the humanities, and all endeavors of study are to be interpreted through. As well, a secular worldview functions in the same manner as a filter and lens for interpreting reality.

Brad Green argues that everyone has a belief system. No one not even the ardent materialist is without a belief system. With regard to the origin of the universe he is either beholden to the big bang theory, a cause without a causer; or he accepts that the universe is eternal, that is it has always been. Green suggests, "Indeed, according to Romans 1:18-20, *every* person knows God, but the unbeliever suppresses such knowledge. There are no atheists, according to Paul. Thus, *all persons* think, reason, and learn against the backdrop of a belief in God" (Green 2002, 83 emphasis by author).

The dividing line between social science perspectives of servant leadership and a biblical perspective is that both serve as disciple-making tools to fulfill their sense of the cultural mandate. A biblical perspective of servant leadership is by design a disciple-making tool to fulfill the Christian cultural mandate—to fill the earth with God's truth (Dockery and Thornbury 2002, ix-x). The Christian cultural mandate is fulfilled through two simultaneous functions. First, it is offensive in that it is evangelistic. It answers the question, "what is the truth?" Biblical servant leaders make clear the truth through proclamation of God's Word and as slaves who through radical, immediate, and costly obedience carry out the dictates of Christ. Second, and most importantly, servant leaders function as apologists for the Master. As apologist, a biblical servant leader and a

biblical perspective of servant leadership defend and define the truth by defining what the truth is not.

The apologetic function serves to distinguish what is biblical from what is not biblical. The nature of the relationship between perspectives of servant leadership when examined through Christian apologetics and worldview can be clearly ascertained. Although both perspectives may embody certain similarities and track along what appears to be the same path, there is a great gulf that separates social science from biblical perspectives of servant leadership. One clear distinction of a biblical perspective of servant leadership is that it is completely different from non-Christian perspectives of servant leadership. Moreover, biblical perspectives of servant leadership have their genesis in the person of Jesus Christ and are guided by Scripture (2 Tim 3:16-17).

Christological Paradox

A biblical perspective of servant leadership as suggested by this researcher is characterized by three distinctions, as deduced from Mark 10:42-45. First, according to Santos, it needs to fall in line with Jesus edict, "Not so with" (Santos 2011, 3; Mark 10:43). No matter how altruistic a social science perspective of servant leadership is and no matter how much it includes biblical concepts of servanthood, love, hope, and joy, it is defined by Christ as being contra-distinct from His form of leadership. Second, servant leaders identify themselves as slaves of Christ in the same manner that Christ Himself identified His Person as God's slave (Mark 10:44; Phil 2:5-11). Third, as those who are no longer under the mastery of Satan and have become slaves of God in union with Christ baptism and resurrection (Romans 6), biblical servant leaders follow Christ's example by having a willingness to offer their lives for those they are called to lead (Luke 9:23-27).

The purpose of this chapter was to identify worldview embedded in both social science and biblical perspectives of servant leadership and to offer a framework and criteria for examining the religious-theological implications of each. Finally, the goal was to discover the relationship between the two perspectives.

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The criteria established determined that although there may be similarities to the two constructs and researchers can blend Christian and non-Christian concepts together, in the end the new perspective are no longer Christian. Even if researchers and practitioners baptize social science perspectives with Eastern spirituality and Scripture, it does not transform the foundational perspective into that which fits the Christian organizational context.

This dissertation now turns to employing Jesus edict "not so with you" in Mark 10:43 to selected New Testament Scriptures in order to identify potential principles for a biblical perspective of servant leadership. Chapter 5 utilizes Aubrey Malphur's model for deriving leadership truths and Walter C. Kaiser's "Principlizing Model" as the means to move beyond Scripture and theology for future consideration in a biblical model of servant leadership.

CHAPTER 5

A CONTRADISTINCT PERSPECTIVE OF SERVANT
LEADERSHIP: EMPLOYING JESUS' EDICT
"NOT SO WITH YOU" FROM MARK 10:43

The concluding thesis of this dissertation is that a biblical framework of servant

leadership stands in contra distinction to social science models of servant leadership. A

biblical perspective of servant leadership and a social science perspective of servant

leadership do not share the same worldview. Although they have similar characteristics,

for example, servanthood, others before self, and submission to authority; what makes

them distinct are their religious and philosophical origins. Robert Smith argues,

> The two constructs are antithetical to one another. All too often Christian
> perspectives of servant leadership are merely social science models dressed up in
> Biblical clothes. A biblical perspective of servant leadership must fit Jesus' criteria
> for being completely distinct from non-Christian models of leadership. (Smith
> 2011, 2).

Another important degree of separation between social science and a biblical

perspective of servant leadership, as suggested in this research, is that a biblical perspective

is identified with the Christological paradox. The Christological paradox refers to the

Scriptural and theological tension between two or more extremes. For instance, Christian

leaders are simultaneously slaves of Christ and Christ freeman (Harris 1999, 69-85; Rom

6:12ff.). Moreover, the power to lead is delegated from Christ' (Mark 16:14-18) and

develops through an inverse process of renunciation of power, humility of heart, and

Christ-like sacrifice (Lee-Pollard 1987, 186; Luke 9:21-23).

This chapter does not stand alone; rather each preceding chapter is an essential

part of the comprehensive internal framework that points towards a distinct biblical and

Christological perspective of servant leadership. According to chapter 4 of this

dissertation an examination of a biblical worldview—one that functions as an apologetic

for the kingdom—exposes, debunks, differentiates, and provides a biblical lens by which Christian leaders can apply leadership truths to the Christian organizational context. The purpose of this chapter is to appropriate, in whole or in part, the notion that a biblical perspective of servant leadership for the Christian organizational context according to Jesus' edict in Mark 10:43 must be contra distinct from non-Christian perspectives of leadership. In addition, a perspective of servant leadership that is contra distinct from non-Christian perspectives of servant leadership suggests that Christian leaders are contra distinct from their non-Christian counterparts.

Biblical servant leaders are called to leadership by Christ; they are identified as slaves of Christ; and their use of authority is differentiated in that they are paradoxically slave-leaders of those that have been entrusted to their care:

> Jesus called them over and said to them, 'You know that those who are regarded as rulers of the Gentiles dominate them, and their men of high positions exercise power over them. But it not must be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be a slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life—a ransom for many.' (Mark 10:42-45 HSCB)

Jesus words provide an internal foundation for a biblical perspective of servant leadership; however, His words did not give a full prescription for an extended framework for Christian leadership. Athol Dickson has argued that God, by design, purposely did not give a complete prescription for every issue that pertains to the faith community. Dickson's perspective is that the full prescription for what God wants comes to His people as the community of faith wrestles with the tension of the paradoxes in Scripture (Dickson 2003, 63-67). In essence, Dickson suggests there is a paradoxical tension and sense in which Christian leaders, researchers, and theologians understand God's design for leadership structure within the community of faith by moving beyond the texts of Scripture while at the same time remaining within the text of Scripture (Dickson 2003, 69-80).

The process for discovery through the paradoxical process is not new to the

Christian faith. For instance, throughout church history the understanding of monotheism in the doctrine of God has advanced through the Old Testament and canonization of the New Testament that the Oneness of God is expressed properly as Three Persons in One (Enns 1989, 198-203). William G. Rusch comments at length on the process of moving beyond the texts while at the same time remaining within the text and theology proper:

> From the Old Testament and the Judaism of the Intertestamental period, the early church accepted the conviction that God, the maker of heaven and earth, is one. On occasion it supported this teaching with reference to the Stoicism of its day, a philosophy heavily influenced by Platonism, but the dominant influence was clearly the monotheistic faith unfolded within the Old Testament and Judaism. In addition, even before the canonization of the New Testament books, the apostolic traditions and popular faith of the church were indelibly marked by the notion of plurality of divine persons. The early catechetical and liturgical formulas refer to the Father and the Lord Jesus Christ, or to the Father the Creator, his Son Jesus Christ, and the Holy Spirit. (Rusch 2003, 2)

Introduction

Going beyond the Bible to develop specific means by which the church functions is a necessary and legitimate task. In *Moving Beyond the Bible to Theology*, a book in the Four Views Series, Gary T. Meadors argues,

> Every time we make a judgment about how we relate to biblical patterns or commands and decide that 'it doesn't apply to us now,' we have made a 'beyond' judgment to a greater or lesser extent. Or, if we fail to find a specific biblical context that addresses an issue of current concern, we do not assume the Bible has nothing to say, but we make a 'beyond' judgment on the basis of our theological understandings. (Meadors 2009, 11)

Throughout church history Christians have employed many different leadership styles. And as the shift from modernity to postmodernity is occurring in quantum leaps, the question remains: how can Christian theologians move beyond Scripture and theology to develop principles of leadership that remain true to the biblical mandates presented in Scripture for the current era? In the process of discovery, Christian theologians must determine when the Bible is speaking of normative truth or principles that never change, and when is it speaking through culturally conditioned statements?

Inevitably Christian researchers, theologians, and laymen recognize the need to bridge the ancient world of the Bible with the current Christian organizational context

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(Chapell 1994, 18-22). There is a need, consequently, to reason theologically beyond Scripture, while remaining within the context of Scripture. Theological assertions of leadership are therefore required to determine what is biblical and Godly in any given situation. One might object to this line of reasoning and suggest that good exegesis can answer all questions pertaining to issues not specifically addressed in Scripture; however, the diversity of leadership presuppositions and styles among evangelicals suggest that exegesis alone does not solve the problem.

Meadors suggests three preliminary steps that can be applied in the process of helping theologians bring leadership principles of the Scripture into the present milieu so as not to fall into the fallacy of proof-texting. First, he suggests that the direct teaching context of Scripture be considered; what were the original context, audience, and authorial intent of a given text? Second, is there clear implied teaching from the text; are there reasonable and clear implications that can be derived from a single text that can be cross-referenced exegetically with other texts that offer biblical precedent for discovering principles of leadership? And, if the previous conditions are met, the third line of attack, the formation of creative constructs can be presented, which interpreters argue best represent the totality of the Bible. Creative constructs, Meador's writes, "Are subjectively construed, debatable views that remain within theologically appropriate grids that allow for the formation of extra-biblical applications of Scripture" (Meadors 2009, 10).

Moving Beyond Scripture and Theology

One function of the Scripture is that it serves as the church's guiding coalition for developing all of its systems. The apostle Paul in 2 Timothy states, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim 3:16 NIV). Erickson argues that over the course of church history it becomes necessary to contemporize Christian systems; however, the process needs to be done without losing the normative teaching of Scripture. He suggests that as theologians engage in the process of contemporizing it is necessary to maintain fidelity to

the text of Scripture and historical church doctrines (Erickson 1998, 122-34).

Where the writers of the Bible speak broadly on a subject matter or where it does not give specific teaching, theologians, researchers, and educators creatively develop methods that give rise for the application of Scripture that extends beyond the Sacred Text. Meadors has identified four methods, each associated with a prominent theologian, that permit the creation of principles and systems for the function of the church in contemporary times. These methods are "The Redemptive-Movement" model by William J. Webb, the "Drama-of-Redemption" model by Kevin J. Vanhoozer, the "Redemptive-Historical" model by Daniel M. Doriani, and the "Principilizing" model by Walter C. Kaiser, Jr" (Meadors 2009, 16). Each model has its specific merits as a model to be employed for creatively developing systems for church function. Upon review of each model, this researcher examined Walter C. Kaiser's principilizing model for understanding a biblical perspective of servant leadership.

Kaiser's Principilizing Model

In his treatise *Preaching and Teaching from the Old Testament*, Kaiser presents a method for building a bridge from the Old Testament to the contemporary world of the Church. Kaiser suggests that in the process of building a bridge from the Old Testament, to the New Testament, to the current church context, one must engage in properly exegeting and expositing the Scriptures (Kaiser 2003, 49-59). The move from the world of the Bible to the present time has potential for great power as well as great waywardness. Kaiser proposes that the best means to span the gap is to develop specific exegetical and hermeneutical steps to draw principles from the Scriptures that can be readily applied to any given culture or period of church history (Kaiser 2009, 19-20). The means for drawing principles from Scripture is referred to by Kaiser is the Principilizing model. Kaiser defines his term principlize: "To [re]state the author's propositions, arguments, narrations, and illustrations in timeless abiding truths with special focus on the application of those truths to the current needs of the Church" (Kaiser 2009, 22).

The first step in the Principilizing model is to a two-step process where the expositor determines the genre and language of passage i.e., prose, poetic, or narrative, as well as determine the subject and focal point of a passage. Second, he suggests once the subject and focal points have been identified, then any repeated words or phrase given in the passage are to be studied for their relevance for building a strong bridge from the text to the now moment. The third step is to discover any propositional principles embedded in the passage. And fourth, the expositor identifies present tense verbs, participles, and imperatives that may lead the interpreter to present application of the text (Kaiser 2009, 22-24).

Interestingly, Kaiser recognizes that the process of Principilizing is not complete until what has been drawn out from the text can be applied to a current circumstance facing the contemporary church. To complete the task, Kaiser developed a system that allows for the abstraction of principles from Scripture to fit the current contemporary church context.

Kaiser's Ladder of Abstraction

Kaiser's Ladder of Abstraction may be defined as "a continuous sequence of categorizations from a low level of specificity up to a high point of generality in a principle and down again to a specific application in the contemporary culture" (Kaiser 2009, 24). Kaiser notes that the Ladder of Abstraction works in the following manner:

> Here is how the ladder of Abstraction works: from the *ancient specific situation* (oxen that tread out grain) we move up the ladder to *the institutional or personal norm* (animals are God's gifts to humanity and should be treated kindly), to the top of the ladder, which gives to us *the general principle* (giving engenders gentleness and graciousness in those mortals who care for and can minister back to those who serve them as well, as whether they are animals or people). As we descend the ladder on the other side, we meet *the theological and moral principle* behind our general principle ('love your neighbor' or just the injunction in the ninth commandment), to the New Testament *specific situation* (pay those pastors ministering to you, including Paul, 1 Cor 9:9-12).

> In this movement on the Ladder of Abstraction, we must move from ancient specificity of the text . . . up to the overarching general principle that applies and generalizes the particularity of the Scripture before we can once again apply the

abstracted principle in a new contemporary specific situation. (Kaiser 2009, 25, italics original)

Utilizing Paul's application of Deuteronomy 25:4, an Old Testament prohibition of farmers muzzling an ox, to teach in 1 Corinthians 9:9-12 and 1 Timothy 5:18, the church ought to pay their pastors for service to God and His people. Kaiser suggests that Paul's argument was "a well-grounded, a fortiori type of logic that went from the lower relations (of oxen themselves to the owners of the oxen) to insist that the same principle was true of the higher relations (of others who were being served and ministered to) as well" (Kaiser 2009, 25).

Kaiser's Principilizing model admirably serves its purpose well with the paradoxical notion of helping theologians to move beyond the texts of Scripture while remaining within the framework of Scripture to formulate principles of leadership for the current Christian leadership context. Researchers, theologians, and leaders must wrestle with the text so that what is produced fits well within the bounds of a historical Christian worldview, is found within Scripture, and yet is applicable, balanced, and distinctive to the specific circumstance (Dickson 2003, 73).

Jesus' Leadership Distinctives

Jesus words in Mark 10:42-45 provide the internal theological framework for discovering a means by which Christians can discern a perspective of servant leadership that is fitting for the church and the kingdom. This researcher suggests that a biblical perspective of servant leadership meets three criteria set by Christ in Mark 10:42-45:

> Jesus called them over and said to them, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so among you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.' (NIV)

First, Christian leaders are not to exercise authority over others in the same manner as non-Christian leaders. Second, the type of service rendered in a biblical perspective of servant leadership is contra distinct in that Christian leaders lead others in adherence to

Christ's mandate to demonstrate true humility as a trusted slave towards a benevolent master. Third, Christian leaders follow Christ's example of service through the total surrender of one's life.

Narry F. Santos argues that the tone of Christ's words in Mark 10:42-45 are instructive, emphatic, and function as an imperative. The qualitative and distinguishing factors in a biblical perspective of leadership are discovered in Christ phrase, "Not so with you" (Santos 2011, 2). According to Santos, the twelve and all who are called to leadership in the kingdom,

> Must never in any way function as do non-Christian leaders. Leaders in the Kingdom must constantly, like soldiers on orders from their senior commanders and as obedient slaves to Christ their Master, strive to differentiate themselves in use of authority and power. (Santos 2011, 3)

Santos contends that there is a distinctive tension that exists for a Christian perspective of servant leadership that stems from Jesus' edict that a Christian has the dual purpose of exercising godly authority in a manner that can be contextualized for the Christian organizational culture as well as being an evangelistic tool to fulfill the cultural mandate in a world that is hostile to all things Christian (Santos 2011, 4). Donald English describes a perspective of Christian leadership and Christian leaders paradoxically as agents of redemption who demonstrate godly authority through self-denial, self-risking, and self-giving, to a world who progressively perceives the Church as irrelevant (English 1992, 182). Both Smith and Santos argue that Christ further distinguished the meaning of biblical servant leadership by changing the criteria of leadership to move beyond servanthood to the radical notion of slave leadership and that leaders are to die for those they lead (Smith 2011, 4; Santos 2011, 3; Mark 10:45; Luke 9:23-26).

"Not So with You"

These key words are the hallmark which distinguishes leadership in Christ's church from leadership outside of the church. Jesus's leadership standards for the church are distinct from leadership standards outside of the church. Leaders who desire and seek

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greatness according to the world or human standards do so against Christ's clear commandment.

James and John desired to hold positions in the eschatological kingdom of Christ, which seemingly would have given them higher places of authority in Christ earthly Kingdom (Hutchison 2009, 58). The writers of the New Testament support the construct whereby the church is set up as a hierarchy of power where Jesus reigns as the Sovereign Master (Matt 23:8, Rom 12:4-8, 1 Cor 12:27-31, Eph 4:11-13, 1 Tim 3:1-13, and Titus 1:5-9). The difference in the Christian leadership context is that leaders assume a vastly different posture towards those they lead than their non-Christian counterparts; Christian leaders, like their Lord, paradoxically assume the posture and function of a slave (Mark 10:44 and Phil 2:5-11). The apostles Peter, James, and Paul each introduce themselves as a slave of Christ thus following the example of Christ by assuming the posture, function, and humility of the Lord (2 Pet 1:1; Jas 1:1; Rom 1:1). Every Christian leader is reminded and commanded not to seek greatness by lording their authority over one another; rather, they are to assume the posture, function, and humility of Christ and the apostles. Peter writes, "Simon Peter, a slave and an apostle of Jesus Christ: To those who have obtained a faith of equal privilege with ours through the righteousness of our God and Savior Jesus Christ" (2 Pet 1:1).

Leadership in earthy kingdoms is defined by Jesus as exerting one's physical ability and power to coerce others. True greatness in the church is garnered not by possessing power; rather it comes through being possessed by the power of God to renounce power (Lee-Pollard 1987, 174). Moreover, Jesus posits that humility and servitude are positively related to greatness in the church, which is inversely related to greatness in a worldly sense: "The greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matt 23:11-12, see also Luke 14:11, 18:14; 1 Pet 2-6). Conversely, in the ancient Greco-Roman world as with those who grasp for power in the Common Era do so through the

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imposition of his or her power and will; to the degree that one is able to impose his will on others the greater one was and is (Hutchison 2009, 55).

Robert E. Webber argues that the simple yet profound differences between Jesus concept of "not so with you" and an earthly concept of greatness is ferreted out in how one thinks of himself in relationship to his Creator. Webber, in light of Pearcey's commentary on the deleterious effects of a distorted Christian worldview, notes that there is an unfortunate reality that some who asserts to be Christian may also succumb to an erroneous worldview of greatness. Webber suggests that a distorted worldview among Christians is a blend of virtually two opposing realities:

> I am the center of *my* own universe. I am the creator and sustainer of my own private reality; everything revolves around my happiness, my well-being, my personal satisfaction. Even Christians [can] reduce Jesus and the Christian faith to a means of securing our own happiness, instead of rightly recognizing and living out our lives in joyful obedience to the One who made us in *his* image and sustains us for *his* own purposes in the world. (Webber 2008, 70. Italics in original)

Jesus categorically denied the world's view of greatness among His followers. Greatness in the divine economy, both currently and in the eschcaton, are represented by two parallel statements that progressively intensify. He who wishes to be great must serve, and he who wishes to be first must be slaves of all (Santos 2011, 6). Accordingly, leadership values and roles in Christ's church are completely contra distinct from what is common among leaders in the non-Christian culture. There is, in effect, a community ethos amongst Christian leaders that is expressed not in a desire for maintaining the status quo or for self-aggrandizement but rather by embracing humility in becoming more and more Christ-like to the point where service to others translates into giving one's life for those served (Niewold 2007, 124).

Peter, writing about servant leadership explicates Jesus "not so with you" edict in 1 Peter 5:1b-3: "I exhort the elders among you: shepherd God's flock among you, not overseeing out of compulsion but freely, according to God's will, not for money but eagerly; not lording it over those entrusted to you, but being examples to the flock." Edmund Clowney suggests that Peter draws a picture of servant leadership that is contra

distinct from worldly leadership in that God calls leaders of both Old and New Testaments, as well as leaders in the Common Era to assume a form and function of leadership that is wholly set apart according to God's design (Clowney 1988, 200-05). Wallace posits that Peter's instruction to servant leaders forges a type of leadership that is distinct politically, emotionally, spiritually, and one that is grounded in following Christ example (Wallace 2005, 35).

"Follow Me"

For a season, until the resurrection of the Lord, the twelve continue to misunderstand Jesus' teachings concerning His role as the Son of Man and their role and identity as His disciples and future leaders (Santos 2011, 7). The ideal leadership response to Christ' command is simple yet radical obedience (2 Cor 7:12, 11:25).

First and foremost, a biblical perspective of servant leadership requires leaders to practice self-abnegation; second it requires radical denial of self and all earthly ambitions and desires; and third, the acceptance of suffering is required, not because suffering is inherently of value, rather it takes on special meaning and significance in relationship to Jesus (Massey 2010, 6; Luke 9:22ff.; 2 Tim 2:12, 3:12; 1 Pet 2:20, 3:14-17). Suffering for the sake of Jesus is fellowship with the earthly Son of Man; on account of this a leadership perspective that does not accept such suffering by leaders excludes them from true participation as a servant leader. By confessing the earthly Son of Man, Christian leaders can ill-afford to misunderstand their identity in Christ. Any such false understandings will lead inexorably but unwittingly to a false leadership. False leadership in any capacity, whether wittingly or unwittingly falls under the category of service to the worldly system and Satan (Luke 13:27). Furthermore, a leadership perspective that is not contra distinct from the world's system exacerbates the potential for schisms in the body of Christ. There should be no disputes about position (Mark 10:41), for such disputes place leaders outside of the kingdom of God. Rather, the only competition allowed among Christian leaders is the type of competition that leads to mutual submission and seeking to serve

one another by putting other's needs, wants, and desires before their own. Therefore, an Christological concept of leadership stemming from Jesus' "not so with you" edict is grounded in the notion of suffering with, complete submission to, and following Jesus.

For both original and modern hearers, leadership is an exclusive following of Jesus; being obedient to His command, rejecting of all temporal constraints, and grounded in a deep sense of contrition and personal inadequacy. Anything else, for the Christian leadership context, while it is called servant leadership, will exclude the leader from true participation in the Kingdom of Christ:

> Not everyone that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works?' And then I will profess unto them, 'I never knew you: depart from Me, ye that work iniquity.' (Matt 7:21-23 AV)

Conclusion

The summary of this research indicates that the relationship between a social science perspective of servant leadership and a biblical perspective of servant leadership is basically non-existent. Essentially, the differences are worldviews apart. That is, at the foundational level the two constructs are actually dissimilar; even though they share the same language structure and possess religious content, the meaning and the metanarrative behind them are contra distinct. It should be noted that social science models of servant leadership are not devoid of meaning, purpose, or utility. Both Greenleaf and Spears' discovery of servant leadership attributes have cognitive and behavioral application and benefit for the sacred and secular context. Social science leadership theory and praxis can have a positive effect in the two dissimilar organizational cultures. The consistent argument of this study for the Christian context is that the cognitive and behavioral attributes are secondary and tertiary to Christology and theology. The intention of this study was to argue for the Christian context, based primarily on the difficult words of Jesus in Mark 10:42-45. Thus, the present study sought to discover a

perspective of servant leadership from the text of Scripture.

One of the central discoveries of this study is the paradox. Interestingly, paradox is shared by both constructs; however, the contrasting difference is what is intended from the Lord as biblical paradox and more specifically what is intended by the Christological paradox is differentiated from non-biblical paradox. Dickson showed that God's intention for biblical paradox is that His children are to wrestle with the conundrums of Scripture and life as part of the community of faith (Dickson 2003, 78). Interestingly, the Bible teaches that God has provided everything that is needed to live godly lives in Christ Jesus (2 Pet 1:2-3), yet the Bible does not spell out every detail of Christian life; so there remains a healthy tension of figuring out what it means to be fully a Christian. For instance, the Word of God has much to say about leadership, but many interpreters have distilled a host of leadership paradigms from the texts of Scripture.

The notion of the paradox is intriguing and seems to function as a device that keeps God's people from becoming too self-reliant. The scope of leadership in the church differs from what is non-Christian because Christian leadership must consistently adhere to Jesus' edict to be contra distinct from the world's way of leadership (Mark 10:43; Matt 20:26). Furthermore, in a biblical perspective of leadership, leaders are paradoxically called to be slaves of God and humbly follow Christ's leadership in life and death (Luke 9:22ff.; Rom 6:12ff.; 2 Tim 3:12). Although the notion of servanthood is an important construct found in social science perspectives of servant leadership, it does not approximate Christ call to martyrdom (Niewold 2006, 281-83).

Jesus' form of leadership is a holistic call of submission to the will of the Father, not so much for the sake of developing a scheme or design for leadership per se. Rather, the goal of Christian leadership is a dual edged tool which evangelistically and apologetically affords lost people salvation and a means to be transformed so that God's people can grow in holiness and thereby fulfill the Christian cultural mandate (Dockery and Thornbury 2005, 18). The end goal of social science servant leadership, especially

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the one designed by Robert K. Greenleaf is social transformation through altruistic ethics and morality based on humanistic efforts (Greenleaf 1977, 55). From a strict Christian viewpoint, any effort to transform society based on human altruistic effort is futile (Massey 2010, 5). Societal transformation requires positional holiness of the Christian, manifested not through humanistic efforts to transform society, but through a call to immediate, radical, costly obedience to the Lordship of Jesus Christ (Smith 2011, 6).

The church, through faith, identifies with Christ as slaves of God who learn to walk in the light as He is in the light. The focus of a biblical perspective of servant leadership is for the mind and heart of the Body of Christ to identify the differences between what is sacred and secular so as to maintain the separation between the two. That does not mean that there cannot be a form of integration between the two constructs; however, this researcher contests that that which is derived from special revelation and biblical exegesis drives and determines the validity and influence of information that is derived from general revelation and empirical studies. The work of leadership in the body of Christ is specifically rooted in salvation history in the unchanging role as slaves of God and as agents of social change from creation, to the patriarchs, to the incarnation, and ultimately to the eschaton.

Future Research

There are three areas of further study that would be of great service to further the scholarly conversation toward a comprehensive-internal framework for a biblical perspective of servant leadership. The first area of study would be an investigation on the influence of a non-Christian worldview within Christianity. Nancy Pearcey's volume is a valuable tool that defines and distinguishes a Christian worldview from what is not a Christian worldview. Pearcey also cautions that the lines of demarcation between non-Christian and Christian are rapidly disappearing. A future study might seek opportunity to define, objectify, measure, and draw expository principles for a Christian theory of leadership which could have application for leadership praxis because it would provide

clear parameters by which Christian leaders can think and act in accordance with Christ's commands in the New Testament (Pearcey 2005, 10-35). The most common argument for the integration of the social sciences and theology is found in the axiom; all truth is God's truth. This axiom was popularized in the field of Christian education through the work of Frank Gaebelein in *The Pattern of God's Truth: Problems of Integration in Christian Education* (Gaebelein 1954). Investigation of the importance of general revelation as Christological would provide clarity to this broadly applied axiom.

Second, a work on the Christocentric nature of the biblical paradox is needed. The appearance of biblical paradox throughout Scripture is an increasingly important area of discovery as pointed out by Robert R. Smith, Jr., Athol Dickson, Dorothy Lee-Pollard, and Narry F. Santos. However, neither of the above-mentioned scholars has endeavored to apply the biblical paradox to leadership studies. An investigation, possibly a dissertation, that combines discovery from a perspective of leadership that possesses a distinct Christian worldview in its outlook along with discovery from what is uncovered through the biblical paradox. Moreover, the Christological paradox to text of Scripture, along with Kaiser's Ladder of Abstraction could prove useful for both the Christian and non-Christian organizational culture.

And a third area for further study, as suggested by Santos, might detail a leadership paradigm based on Jesus edict, "Not so with you" (Mark 10:43; Matt 20:26). Santos contends that an in-depth study, possibly a dissertation, of this small phrase could have great import for the Christian community (Santos 2011, 5). In addition, the proposed study could include specified text from the Epistles, for instance 1 Peter 5:2-10 and 2 Peter 1:1-11, which could help solidify a comprehensive evangelical perspective of leadership that brings a sense of unity to the body of Christ.

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ABSTRACT

A THEOLOGICAL COMPARISON BETWEEN SOCIAL
SCIENCE MODELS AND A BIBLICAL PERSPECTIVE
OF SERVANT LEADERSHIP

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This dissertation examines servant leadership and its biblical antecedents with from specific biblical texts and non-biblical literature. Chapter 1 introduces the research concern that the Bible presents a comprehensive servant theology that is consistent through both Testaments. As well it introduces the idea that servant leaders are slaves of God, servants to the Body of Christ, and Ambassadors to the world.

Chapter 2 explores servant leadership theory by connecting the theory to its biblical origins. It presents a biblical theology of servant leadership utilizing the lens of biblical slavery as a model for Christian leadership discovered in Mark 10:42-45 as well as introducing the Christological paradox: "power through powerlessness."

Chapter 3 examines social science perspectives of servant leadership. While tracing the development of the theory through the writing of Robert K. Greenleaf and through conducting a critical probe of Greenleaf's attempt to blend Eastern spiritualism with secular humanism, and Christianity.

Chapter 4 addresses the categorical differences between a biblical worldview and the worldview of the social sciences in servant leadership research. Further, it delves into the work of Larry C. Spears, Kathleen A. Patterson and others in the social sciences who have proposed various models and theories of servant leadership.

Chapter 5 examines Walter C. Kaiser's Principilizing Model for moving

beyond theology to propose a means to discover biblical principles of servant leadership as well as offer suggestions for future research.

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