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**Servant Leadership Model: Interdisciplinary Study of  
Executive Leadership and Theological Disciplines**

By Tim Hull

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### **Abstract**

Servant Leadership is becoming an increasingly important part of business leadership. Servant Leadership is a style of leadership that stresses helping others rather than dominating in an authoritative manner. This strategy stresses followers' well-being and growth to create a culture of empowerment, cooperation, and shared purpose. Servant Leadership is especially applicable in corporate and Agile leadership situations, where leaders must negotiate complicated and rapidly changing environments while inspiring and engaging diverse teams. There is new information to be gained by integrating Executive Leadership's concept of Servant Leadership and Christian Theology & Apologetics, using Jesus as the model of Servant Leadership.

In corporate settings, Servant Leadership may assist in promoting a culture of creativity, cooperation, and continuous improvement by fostering trust, loyalty, and dedication among employees. This strategy may also assist executives in resolving ethical issues and strengthening connections with stakeholders while promoting social responsibility and sustainability. Servant Leadership, as defined in the Executive Leadership discipline, is a style of leadership based on Herman Hesse's *Journey to the East* as introduced by Robert K. Greenleaf.

Also, part of the executive leadership discipline is agile leadership. Agile Leadership is a management style that stresses adaptation, flexibility, and cooperation in the face of changing situations and complicated surroundings. This technique is commonly connected with agile approaches, which are employed in software development and project management contexts, although it may be used in a variety of sectors and organizations. Agile leaders value responsiveness and experimentation and strive to foster an environment of innovation, learning, and continuous progress. These leaders provide teams with the authority to make choices and take responsibility for their job, as well as the tools and support needed for success. Servant Leadership

encourages the formation of self-organizing teams, enabling people to take ownership of their work and communicate well with colleagues in agile contexts. This technique also aids in the promotion of adaptive and iterative problem-solving as well as the development of a culture of experimenting and learning. Servant Leadership assists teams in becoming autonomous and cross-functional, all of which are essential to building agile teams.

In Christian religious environments and churches, Servant Leadership is critical as it aligns with the principles of Christian faith and values. This approach emphasizes the biblical teachings of serving others, acting with humility, and providing compassion and aims to create a culture of selflessness, stewardship, and love. Servant Leadership can help church leaders to model Christ-like behaviors and inspire followers to live out their faith through service and community involvement. It also promotes unity and collaboration among church members and facilitates the development of a strong sense of purpose and mission. Additionally, Servant Leadership can help foster a culture of spiritual growth and discipleship, as leaders prioritize their followers' spiritual needs and development and encourage them to deepen their relationship with God. This approach can also help promote ethical decision-making and accountability, as leaders model integrity, honesty, and transparency in their interactions. The importance of Servant Leadership in Christian religious environments and churches lies in its ability to promote Christ-like behaviors, inspire spiritual growth and discipleship, and foster a sense of community, purpose, and mission among followers.

This Interdisciplinary Study aims to integrate Executive Leadership and Christian Theological disciplines to examine Servant Leadership characteristics. This study requires investigation into the biblical concept of Servant Leadership as defined in scripture and its connection with Executive Leadership concepts of Servant Leadership. It is critical to expanding

the body of work for both disciplines considering the growing significance and practice of Agile, which Servant Leadership influences within the Executive Leadership discipline. Servant Leadership traits from Theology & Apologetics and Executive Leadership will be combined, revealing new information for both disciplines and expanding the field of knowledge. The results indicate that Servant Leadership characteristics such as humility, empathy, and stewardship are positively associated with organizational outcomes such as employee satisfaction and organizational performance. Moreover, the study highlights the importance of integrating theological perspectives into leadership research and practice, as these perspectives can provide a deeper understanding of Servant Leadership's spiritual and ethical dimensions. The findings of this study have important implications for Executive Leadership development programs and suggest that integrating theological perspectives can enhance the effectiveness of leadership development initiatives.

*Keywords:* Leadership, Servant, Scripture, Agile

## **Servant Leadership Model: Executive Leadership and Theology & Apologetics**

### **Introduction**

Richard Greenleaf (2015) writes, "The idea of the servant as leader came out of reading Herman Hesse's *Journey to the East*" (p. 35). *Journey to the East* is a novel written by Hermann Hesse, first published in 1932. In general, it is about a man who becomes a member of a group called "The League," a religious sect. This group goes on a journey to the East to find the ultimate truth. The novel is based on eastern mysticism. Greenleaf (1996) states, "The servant-leader is servant first, as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first, then aspires to be a leader" (p. 134).

Leo is defined as a humble and unassuming servant who performs menial jobs for League members, such as cleaning and cooking. Despite his modest status, Leo is held in high regard by the League's other members for his intelligence and selflessness. Leo's leadership style is defined by his ability to listen to and comprehend his followers' needs, as well as his willingness to put their demands ahead of his own. He is patient, empathetic, and always willing to assist others. (Hesse, 1968)

Greenleaf developed the leadership style of Servant Leadership based on Eastern mysticism, on which all Executive Leadership research and development of Servant Leadership are based. In the Christian worldview, Jesus Christ is the model for Servant Leadership, and this concept is much older than the concept developed by Greenleaf. Howell (2015) writes, "Those who stand out in Scripture as leaders are designated, first of all, servants of the Lord" (p. vi).

Within each of the two disciplines, Executive Leadership and Theology & Apologetics, there are studies on Servant Leadership, but there is a limited amount of theological research into Servant Leadership. For example, Master of Divinity (MDiv) programs lack leadership training along with

other theological programs. These programs should include leadership training to prepare students to lead others. In the Christian Church, Christ's disciples who are studying to minister and lead congregations would greatly benefit from theological research into Servant Leadership. The Interdisciplinary Research between the two disciplines will only increase the knowledge base of Executive Leadership and MDiv programs. Strong leadership is needed in our present state of society in ministry, corporate, and political environments. Servant Leadership is essential, especially in both corporate and public environments. Servant Leadership is especially successful in businesses operating in complicated and fast-paced contexts, where typical hierarchical structures and strict decision-making procedures may be insufficient. Servant leaders are able to develop a culture of cooperation and creativity that allows firms to adjust quickly and effectively to changing circumstances by putting the needs of their team members first and enabling them to make choices.

Research has shown Servant Leadership to be an essential leadership style in the information technology sector, especially with the emergence of Agile Methodology for developing software. Servant Leadership is increasingly being integrated into both corporate and political environments. Akkaya et al. (2022) state, "Agile leadership is an important managerial function in which responsiveness and innovation appear to be essential elements for the long-term development and success of any business" (p. 1). Servant Leadership influences Agile Leadership by applying Servant Leadership principles to the context of agile software development.

In the Agile framework, Scrum took Servant Leadership concepts and established a breakthrough role; the scrum master is defined as a servant leader who supports the environment for agility by linking teams with the organization's mission (Villena, 2019). Agile Leadership is a leadership style that emphasizes collaboration, adaptability, and continuous improvement. Agile

and Servant Leadership are concerned with empowering and enabling the team to achieve its objectives. Servant Leadership is a core principle that can assist with implementing agile methodologies. Agile leader who exemplifies Servant Leadership beliefs and principles are equipped to empower their team and promote a culture of cooperation and continuous improvement.

The Agile method is founded on the Agile Manifesto, which places a premium on persons and interactions, working software, customer collaboration, and adapting to change. The concept of Servant Leadership is central to Agile Leadership which is part of the certification training for Certified Scrum Master and other Agile Leadership courses. Scrum masters prioritize the needs of their team members, enabling them to work effectively and efficiently. Scrum masters provide team members with direction, support, and resources, allowing them to make decisions and take ownership of their job. Scrum Masters are Servant Leaders who prioritize the needs of their teams. They work to create an environment that enables their team members to collaborate, communicate, and innovate. They provide feedback, coaching, and mentoring to help their team members grow and develop. They also facilitate communication and collaboration between team members and stakeholders, ensuring everyone works towards a common goal.

In summary, Agile Leadership is strongly influenced by Servant Leadership principles and emphasizes collaboration, adaptability, and continuous improvement. It is a leadership style well-suited to the fast-paced, complex, and uncertain world of software development because it allows teams to be collaborative and flexible. As Servant Leadership continues to emerge, leadership certification programs need to consider the leadership model; therefore, more research is needed to integrate Theology with Executive Leadership. Interdisciplinary Research can help bridge the theory-practice gap by giving actual examples and case studies of Servant Leadership in action



and investigating the practical implications of theological concepts for executive leaders. The research will expand the body of knowledge of leadership and assist in building better teams and organizations in the workplace. Modern notions of employee engagement and motivation are intimately related to Servant Leadership. Servant Leaders may assist in building a feeling of purpose and belonging among team members by fostering a work atmosphere that stresses trust, respect, and cooperation, which can lead to better levels of job satisfaction and productivity.

### **Executive Leadership Discipline**

Executive leadership is a field that focuses on creating and implementing strategies to help businesses achieve their goals and objectives. This discipline is part of setting a clear direction, making educated judgments and inspiring and motivating employees to execute plans efficiently. Many universities' Executive Leadership programs are designed to allow students to develop management and leadership styles, preparing them to achieve new standards of professionalism and form a more cohesive world. For example, at Liberty University, by taking such courses as Strategic Leadership & Management, Leading Organizational Change, Biblical Foundations of Leadership, and Team Leadership & Conflict Resolution, a student can understand the varying leadership and management styles and characteristics that make up a good team player and leader. Many Bible subjects are presented as examples of different aspects of leadership and secular principles that make up a great leader. Harvard's website states of its Executive Leadership Program, "Our programs for executive leaders are designed to enhance your personal leadership skills, motivate your teams for greater productivity, and stimulate greater creativity and innovation" (Executive Leadership Programs, n.d.).

Strategic thinking, communication, cooperation, emotional intelligence, flexibility, and the capacity to inspire and encourage people are some of the major talents and attributes required for

effective executive leadership. Executive leaders must also be able to manage complicated organizational systems, establish and maintain relationships with stakeholders, and make difficult decisions with the possibility of substantial repercussions. Executive leaders must be able to inspire and motivate their teams by establishing a shared vision for the business that motivates employees to work together toward a common objective. Executive leadership may be found in various businesses and sectors, such as industry, government, non-profit organizations, and healthcare. An executive leader's function varies based on the business and sector, but they are often responsible for generating organizational performance and ensuring long-term sustainability.

Individuals must consistently enhance their talents and keep current on the newest trends and best practices to flourish in executive leadership. Continuous development might include furthering one's education, attending professional development programs and conferences, and seeking mentoring and coaching from more experienced leaders. Executive leadership is the process of guiding and directing an organization toward achieving its goals and objectives. Setting a clear strategic direction, making educated judgments and inspiring and motivating employees to execute plans successfully are all part of this. Executive leaders are often in charge of managing complicated organizational structures, establishing and maintaining relationships with stakeholders, and making difficult decisions that may have far-reaching implications for the firm. They must think strategically, communicate, collaborate, have emotional intelligence and flexibility, and inspire and encourage others. Effective executive leadership may generate organizational success and ensure long-term sustainability. Yet, effective leadership necessitates ongoing skill development and remaining current on the newest trends and best practices.

### **Theology & Apologetics Discipline**

The study of God and religious beliefs, practices, and traditions are known as theology. It covers a wide range of topics, such as God's nature, the meaning and purpose of life, religious ethics, and the history and interpretation of sacred writings. Theology is an interdisciplinary field that draws upon philosophy, history, psychology, and other academic disciplines to explore religious ideas and beliefs. Apologetics is a sub-discipline of theology that focuses on defending and explaining religious beliefs to skeptics and critics. It involves using reason, evidence, and argumentation to provide a rational basis for religious faith. Apologetics can be applied to various religious traditions and is often used in debates with atheists, agnostics, and members of other faiths. Both theology and apologetics are concerned with understanding and explaining religious beliefs and practices. While theology seeks to explore the nature of God and the meaning of religious teachings, apologetics is concerned with defending those teachings against objections and criticisms. Both disciplines are important for understanding religious beliefs and practices and engaging in dialogue and debate with people of different beliefs.

Liberty University's Theology and Apologetics Program is designed to explore the Christian worldview and learn to express Christian doctrine meaningfully. Students engage the subject matter by taking such classes as Introduction to Apologetics, Biblical Theology, Pluralism & World Religions, and Miracles. Specifically, the apologetics course explores the fundamental questions of apology, like the apologetic method, the biblical justification of apology, and the relationship between faith and reason. Each follow-up course added more detail, allowing the student to develop in-depth knowledge of the Christian worldview to become a stronger disciple.

The study of defending and explaining the Christian religion in response to challenges or critiques from others who do not share the same views is known as Theology & Apologetic. The

Theology & Apologetics discipline can help Christians better grasp spirituality and faith, especially its historical and intellectual underpinnings. Apologetics can assist in deepening faith and providing the tools needed to defend ideas when challenged with difficulties or uncertainties. Christians may learn to converse courteously with others who share different faiths. Studying theology and apologetics can aid in the construction of understanding bridges and the promotion of more mutual respect and tolerance.

Apologetics can assist Christians in communicating the gospel message to non-believers in a relevant and persuasive manner. Understanding people's concerns and questions about Christianity allows Christians to make intelligent and convincing replies that may bring others to faith. In a fast-changing cultural context, apologetics studies can assist Christians in responding to cultural problems and defending views in public. Christians may have meaningful dialogues and have a good influence on society if there is an understanding of the cultural milieu in society. The study of Theology & Apologetics allows Christians to be in a position to more adequately comprehend and defend belief. With this deeper understanding, the Servant Leader can communicate clearly and demonstrate the standards required within the leadership framework.

### **Leadership Styles**

Satterlee (2013) states, "Leadership is easily defined, but the nature of leadership depends on the effectiveness of a leader" (p. 102). Every leader has a different style, and the environment, circumstance, or ability of the individual influences how someone leads. Kouzes and Posner (2013) said of leadership, "Leaders get people moving. They energize and mobilize. They take people and organizations to places they have never been before" (p. 1). Leadership is about inspiring others to struggle together towards shared goals. Leadership styles refer to the different ways in which individuals lead and manage their teams. There are numerous leadership styles, each with benefits

and drawbacks depending on the situation. In Satterlee's textbook, *Organizational Management & Leadership*, the following Leadership styles are discussed:

1. Autocratic Leadership: Autocratic leadership is characterized by the leader's total control over decision-making and the ability to issue commands to subordinates. Authoritarian leaders make choices without discussing their team, and their orders are expected to be obeyed without question. Leaders with an autocratic leadership style often make choices based solely on their views and opinions, and they may not consider the thoughts or input of their team members. This type of leadership might result in a hierarchical and inflexible organizational structure with little space for creativity or innovation. In addition, autocratic leaders frequently utilize their power and authority to ensure compliance and maintain team discipline. As a result, they may be perceived as bossy or controlling, and their management style can result in low morale and job discontent among team members. This approach is helpful in an emergency but can lead to animosity and bad morale among team members.

2. Democratic Leadership: Democratic leadership is a form of leadership in which the leader includes team members in decision-making and fosters open communication and involvement. In a democratic leadership style, the leader solicits feedback from team members and considers team thoughts and ideas when making choices. Democratic leaders believe in the power of cooperation and teamwork and urge their team members to collaborate to accomplish common goals. They respect the variety and are open to new ideas and viewpoints, which may result in creative and inventive solutions. A democratic leader also shares information with their team members, fostering a culture of transparency and trust. This type of leadership can increase job satisfaction and engagement since team

members feel appreciated and recognized for their efforts. This style effectively promotes team morale and creativity but can be time-consuming for the leader and the organization.

3. Laissez-Faire Leadership: Laissez-faire leadership is a type of leadership in which the leader delegates decision-making and problem-solving tasks to team members while offering minimal supervision or direction. A laissez-faire leader gives team members the resources and tools they need to execute their jobs but does not become involved in day-to-day decision-making or problem-solving. Without continual monitoring or direction, laissez-faire leaders trust their team members to make the correct judgments and accomplish their jobs. When team members can work individually and take responsibility for their work, they may feel more autonomous and empowered. This style can be effective with highly skilled and motivated teams but can lead to confusion and lack of direction amongst the team.

4. Transformational Leadership: Transformational leadership is a type of leadership in which the leader inspires and encourages their team members to attain higher levels of achievement and performance. A transformational leader focuses on developing a vision of the future that inspires and excites their team members and then strives to engage and empower people to achieve that goal. Transformational leaders foster creativity and innovation while fostering a learning and development culture. Transformational leaders also prioritize individual growth and development, identifying and cultivating each team member's abilities and talents. They give coaching and mentoring to team members to help them reach their maximum potential and chances for learning and growth. This style effectively promotes growth and development in team members, but it requires strong leadership skills to be effective.

5. Transactional Leadership: Transactional leadership is a form of leadership in which leaders exchange incentives and punishments to push their team members to achieve specified goals. In a transactional leadership style, the leader establishes clear expectations and goals and then rewards or punishes team members depending on their performance. A transactional leadership style involves the leader using a system of incentives and punishments to drive team members to achieve certain goals. For example, Transactional leadership might involve rewarding or promoting high-performing team members and reprimanding team members who fall short of performance expectations. This style can be effective in highly structured environments but can stifle creativity and innovation.

6. Servant Leadership: Servant Leadership is a type of leadership in which the leader prioritizes their team members' needs and tries to serve their best interests. A servant leader focuses on empowering their team members and assisting them in achieving their goals rather than directing or managing each team member's job. Servant leaders value empathy, compassion, and cooperation and endeavor to foster a friendly and inclusive atmosphere that enables team members to collaborate toward common goals. They feel that by meeting the requirements of their team members, they will be able to develop a more engaged and productive workforce, which will benefit the firm as a whole. Servant leaders also prioritize personal development and progress for themselves and their team members. They aim to discover each team member's abilities and talents and offer opportunities for growth and development. This style effectively promotes a positive work environment and can lead to increased team loyalty and productivity.

The most effective leadership style depends on the situation and the team. A competent leader is versatile and capable of adjusting their leadership style to the needs of their team.

These listed styles are the most commonly studied, with the list varying from organization to organization and from textbook to textbook. Servant Leadership stands out from the rest because it puts others first and not oneself. Servant Leadership is an increasingly popular leadership style that emphasizes that a leader's primary role is to serve the team and organization. This approach to leadership is based on the belief that a leader's success is inextricably linked to the team's success. In a Servant Leadership approach, the leader serves the team and its members by providing support, direction, and motivation.

Gandolfi (2017) quotes, "Spears (2004) clarifies Greenleaf's definition of Servant Leadership by presenting ten salient characteristics present in Greenleaf's description - listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community" (p. 352). Harris furthers the research by defining two more characteristics from Greenleaf's research. Gandolfi states:

"First and foremost, Servant Leadership is difficult. One could argue that it is more challenging than most, if not all, other known leadership styles because, in practical reality, it is often easier to require follower compliance than it is to inspire a willing acceptance of the requirements needed to meet an organizational mission and vision." (p. 353)

Servant Leadership stresses the leader's position as a servant to their team, putting the team's needs ahead of their own. The servant leader is concerned with empowering their team, assisting them in their personal and professional development, and helping them to achieve their objectives. Leadership is a vital concept to research to assist in developing better leaders. Agile Leadership is based on Servant Leadership principles and emphasizes collaboration, adaptability, and continuous improvement. Servant Leadership is a leadership style well-suited to the fast-paced, complex, and uncertain world.



### Conceptual Framework

Despite increased interest in servant leadership as a leadership model, a gap remains in the understanding of the potential benefits and limitations of integrating Christian Theology & Apologetics with Executive Leadership to create servant leadership qualities within enterprises. Interdisciplinary research is needed to investigate how Christian Theology & Apologetics can inform and shape Executive Leadership practices to promote Servant Leadership characteristics such as humility, compassion, self-awareness, stewardship, vision, listening, and trust. This research can contribute to the creation of more effective, ethical, and sustainable leadership techniques that prioritize the needs of others over self-interest. Swaen (2022) states that “A conceptual framework illustrates the expected relationship between your variables.” Figure 1 below is a conceptual framework for the Interdisciplinary Research into Christian Theology & Apologetics and Executive Leadership.

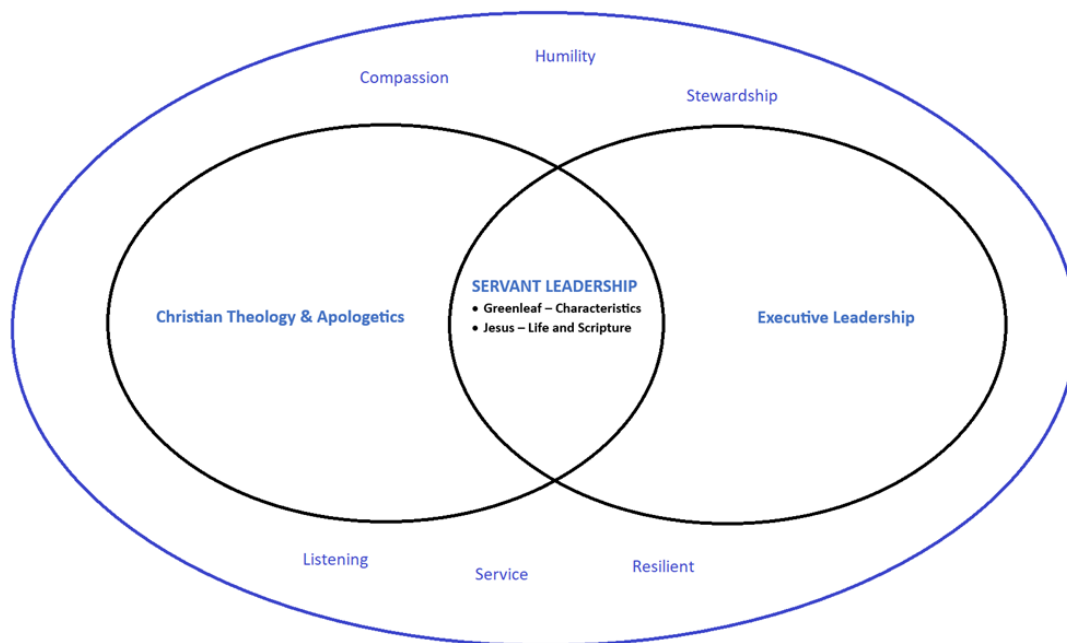


Figure 1: Conceptual Framework

A comprehensive literature review is conducted to identify relevant theories, concepts, and methods from the two disciplines, Christian Theology & Apologetics and Executive Leadership that can be integrated into the conceptual framework. The identified theories and concepts are mapped to identify commonalities, differences, and areas of overlap, specifically in the area of Servant Leadership, specifically the defined characteristics. The commonalities and overlaps are integrated into a conceptual framework that outlines the key constructs and their relationships. The conceptual framework is validated through research, which involves collecting data from multiple sources and analyzing it using methods from two different disciplines. For example, performing exegetical research will be required to integrate the two disciplines.

Overall, an interdisciplinary conceptual framework provides a systematic and comprehensive approach to understanding complex phenomena that cannot be adequately addressed by a single discipline. It facilitates collaboration between researchers from different disciplines and promotes a more holistic approach to research.

### **Research & Integration**

Psalm 18:2, “The Lord is my rock, my fortress, and my deliverer, my God, my rock in whom I take refuge, my shield, and the horn of my salvation, my stronghold” (NRSVUE). The verse indicates theologically that Jesus is the source of life and strength. In both ministry and business environments, it is vital to recognize and adopt the leadership style of Jesus to provide authentic, resilient leadership. Bramett (2018) wrote, “Many times, the servant-leader has no formal recognition” (p. 15). Servant Leadership is vital in helping others face challenges and assisting others in their development. Jesus is the real Servant Leadership that is a model emerging as an essential part of leadership training and certification programs. While there are many resources to assist the corporate environment in defining Servant Leadership, it is crucial to

understand the theology of leadership, specifically Servant Leadership. The continued integration of theology and executive leadership is vital to the Christian faith to ensure Christian leadership lives out Christ in the church and provides an example for the rest of the world.

To integrate Executive Leadership and Theology & Apologetics, the following questions will be asked and researched using both Executive Leadership and Theological resources.

- Question 1: How does the hierarchical leadership model compare to the Servant Leadership model? This comparison will discuss the advantages and disadvantages of both models. The question aims to compare the traditional hierarchical leadership model to Servant Leadership.

- Question 2: What do studies suggest of Servant Leadership during the COVID-19 pandemic? This question aims to summarize the findings of studies completed looking at Servant Leadership and the COVID-19 pandemic. These studies establish the importance of continued research into Servant Leadership and its benefits.

- Question 3: What is the theological importance of Servant Leadership? This question aims to generally describe the present leadership styles per the Executive Leadership discipline. The servant style will be described, but theological research will define the importance of the servant style.

- Question 4: Based on each of the Servant Leadership competencies, what do Scripture, Christian Apologetics, and Doctrine provide as guidance for the leader? – Per the Executive Leadership discipline, there are 12 competencies: self-awareness, stewardship, motivation & persuasion, listening, empathy, humility, trust, mentoring, coaching, foresight, vision, and continuous development (Bramlett,

2018). Using the Bible and other peer-reviewed studies, these competencies will be researched to identify what Jesus demonstrated and taught concerning each.

- Question 5: Per Scripture, Christian Apologetics, and Doctrine, what other key characteristics are essential to Servant Leadership? – Based on the life of Christ, what other theological characteristics may be defined as part of being a servant leader?

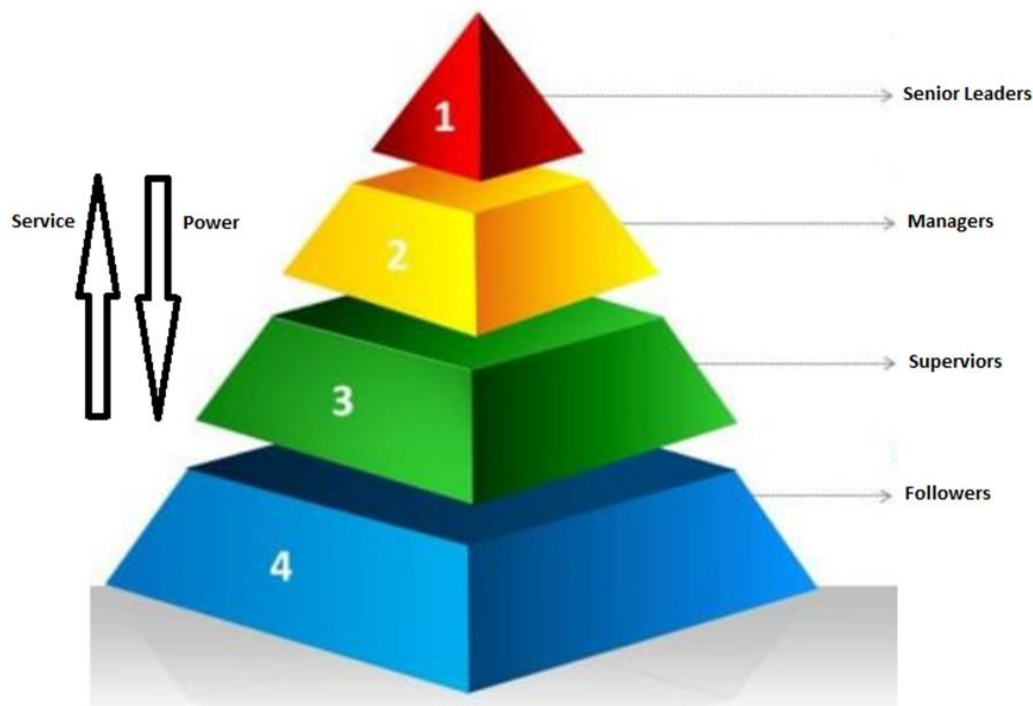
The central concept is to take the critical characteristics of Servant Leadership based on Greenleaf's definition and added characteristics based on expanded research on his concepts. These characteristics are integrated with the discipline of Theology & Apologetics concept of Servant Leadership based on Jesus Christ's example and other Biblical research and scripture.

### **Question 1**

*How does the hierarchical leadership model compare to the Servant Leadership model?*

The Indeed Editorial Team (2023) defines the hierarchical leadership model on its website as a “hierarchical structure as the chain of command within a company that begins with senior management and executives and extends to general employees” (p. 2). The hierarchical leadership model is a framework for organizing and structuring leadership responsibilities in organizations (Figure 2). This model is the one most often used structure by organizations. Within this framework, leadership takes a top-down approach, with authority and decision-making power flowing from higher-level leaders to lower-level subordinates. The CEO or other senior executives at the top of the hierarchy are in charge of setting the general direction and strategy of the organization. They are followed by middle managers, who are in charge of specific functions or divisions and are responsible for realizing the organization's goals. Lower-level supervisors and team leaders report to middle management and run day-to-day operations. The hierarchical model

emphasizes the significance of open lines of communication and authority within an organization. It is assumed that higher-level leaders' choices will be conveyed down the chain of command and implemented by lower-level subordinates. This model can also contribute to bureaucracy and sluggish decision-making since lower-level leaders may feel limited by higher-level leaders' decisions. Also, this paradigm might not be appropriate for firms that need flexibility and adaptation in a fast-changing environment.



*Figure 2: Hierarchical Leadership Model*

The advantages of this model are having a clearly defined career and promotion path, efficient decision-making and communication, delegation of authority (clear performance expectations), encourages specialization (IET, 2023). The hierarchical model provides a clear structure for communication and decision-making within the organization. Each level of the hierarchy has a specific role and responsibility; subordinates know to whom they report and who is responsible for making decisions. Because decision-making authority is concentrated at the top

of the hierarchy, decisions can be made quickly and efficiently. This leadership method is particularly useful for organizations that must make rapid decisions in response to changing market conditions or other external factors. The hierarchical model allows for specialization and expertise to be developed at each level of the hierarchy. Middle managers and supervisors have specialized knowledge and skills in their respective areas, which they can use to make informed decisions and ensure that their teams perform at a high level. The hierarchical model establishes a clear communication, decision-making, and performance management framework, allowing businesses to function more efficiently and effectively.

The hierarchical model's disadvantages are a lack of flexibility, slower decision-making (bureaucracy), poor communication, and resistance to change (IET, 2023). Because decision-making authority is concentrated at the top of the hierarchy, the hierarchical model may be unsuitable for companies that require flexibility and rapid adaptation to changing market circumstances or other external influences. Bureaucracy and a tight organizational structure can result from the hierarchical paradigm. Subordinates may be afraid to make decisions or act without the consent of higher-level leaders, slowing decision-making and limiting creativity and innovation. The hierarchical approach may also cause communication problems, especially if lower-level subordinates believe that higher-level leaders are not hearing or considering their concerns and suggestions. Finally, the hierarchical paradigm can make executing change inside an organization challenging, especially if lower-level subordinates oppose changes mandated by higher-level leaders.

Tucci (2018) writes, “Servant Leadership is a leadership philosophy built on the belief that the most effective leaders strive to serve others, rather than accrue power or take control” (p. 1). The emphasis on accepting responsibility for the requirements and desires of others in Servant

Leadership is connected to ethical leadership, which encourages leaders to respect the values and dignity of their subordinates (Tucci, 2018). In John 13:1–5, Jesus demonstrates what it means to be a leader as a servant, redefining leadership and turning the concept of the hierarchical model upside down (Figure 3). In this structure, power flows from the followers, and service flows from the leaders. This structure empowers the followers while the leaders work to ensure obstacles are removed and resources are provided to ensure organizational success.

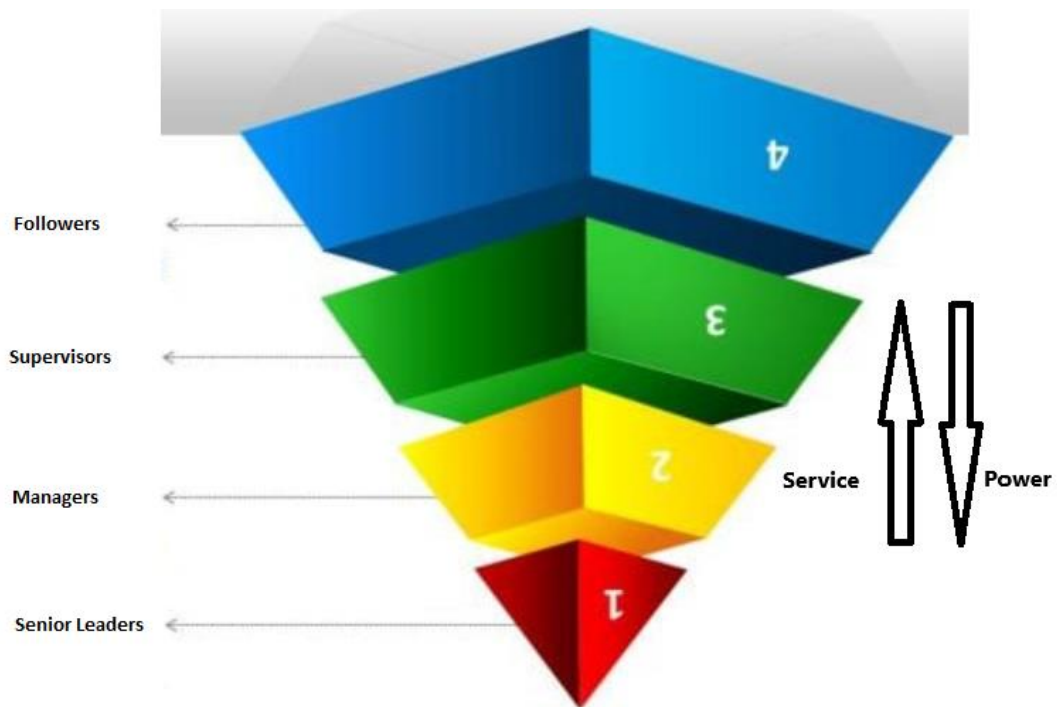


Figure 3: Leader as Servant (Hierarchical Upside-down)

The advantages of Servant Leadership versus traditional hierarchical leadership include inclusivity, empowerment of followers and increased innovation, strengthening the focus on the team rather than the customer, increasing collaboration, and providing a greater emphasis on ethics, increasing trust (Gomez, 2018). Servant Leaders empower their subordinates by providing the necessary tools, resources, and support. Employees feeling valued and supported lead to a more engaged and motivated staff. Servant Leaders collaborated with their subordinates, promoting a

culture of collaboration and shared accountability. Once diverse viewpoints are evaluated and incorporated into the decision-making process, more effective problem-solving and decision-making are achieved. Servant Leadership fosters innovation and creativity by allowing subordinates to think outside the box and experiment with new ideas. This fostering can create a more dynamic and inventive business that can better react to changing market conditions and external forces. Finally, servant leaders establish trust with their subordinates by displaying a commitment to their well-being as well as the overall well-being of the organization. The trust results in increased subordinate loyalty and dedication and a more favorable workplace culture.

The disadvantages of Servant Leadership in implementation in an organization are that the concept can be challenging to communicate, more time-consuming for leaders, lack expertise in decision-making, and the potential for conflict and ambiguity in leadership (Gomez, 2018). Because Servant Leadership values cooperation and shared decision-making, there may be confusion about who is ultimately responsible for making choices or acting. This confusion might make holding people accountable for their actions or decisions difficult. Servant Leadership takes time since leaders must collaborate on decisions and create connections with subordinates. This method cannot be easy in fast-paced or high-pressure circumstances when quick decisions are required. Servant Leadership may be challenging in historically hierarchical businesses because it necessitates a considerable cultural shift toward cooperation and empowerment. In some instances, subordinates may lack the requisite experience or information to make informed judgments, which can result in poor decision-making results. Collaborative decision-making may sometimes lead to conflict since various people may have different perspectives or priorities that they wish to be considered. While Servant Leadership offers many benefits, it may not be appropriate for all



businesses or leadership circumstances. When assessing if a Servant Leadership strategy is acceptable, it is critical to thoroughly analyze the organization's goals, culture, and environment.

### **Question 2**

*What do studies suggest of Servant Leadership during the COVID-19 pandemic?*

As previously stated, the Servant Leadership model's theory emphasizes putting workers' needs first, empowering them to fulfill their full potential, and serving the larger benefit of the firm. This mindset enabled firms to be more robust during the COVID-19 epidemic. With Servant Leadership playing a critical role in assisting employees and organizations in remaining resilient, this provides more evidence of the importance of more research into Servant Leadership and integrating the two disciplines, Executive Leadership and Theology & Apologetics philosophy of Servant Leadership.

Servant leaders continue to demonstrate empathy and compassion to staff, knowing the difficulties experienced throughout the epidemic. Showing empathy and compassion made staff feel appreciated and supported, lowering stress and anxiety levels. Servant leaders connected with staff daily, delivering updates and information about the epidemic. Connecting daily helps to eliminate ambiguity while fostering trust and openness between the leader and subordinate. Servant leaders were adaptable in their approach, adjusting to the shifting conditions brought on by the epidemic. Employees were assisted with the difficulty of managing work and family life by allowing employees to work remotely and providing flexible work hours.

During the epidemic, servant leaders gave staff assistance and possibilities for growth. Despite the difficult conditions, this allowed staff to remain engaged and motivated. Servant leaders assisted employees in understanding their position in the organization's shared mission. Providing this understanding provided employees with a feeling of purpose and direction, allowing them to

remain devoted to their job even during tough times. The epidemic provides a chance to see the value of Servant Leadership in times of crisis and uncertainty. The epidemic posed unprecedented obstacles and uncertainties, and Servant Leadership was a successful strategy for navigating these difficult circumstances. Leaders that adopted Servant Leadership concepts could give their staff support, advice, and a sense of purpose, allowing them to manage the crisis more effectively. The epidemic emphasized the value of Servant Leadership and illustrated its benefits in times of crisis and uncertainty.

Peng et al. (2022) study provide evidence about the predictive effect of Servant Leadership on employee resilience during the COVID-19 pandemic. The global spread of coronavirus disease (COVID-19) was a global catastrophe that endangered people's health, particularly in the workplace, and caused nations to implement rigorous measures such as lockdowns, prescribed quarantine, and self-isolation, which caused employees' psychological health and resiliency to face unprecedented hurdles (Pagliaro et al., 2021). Peng et al. (2022) state that “Servant Leadership is essential in complementing the employees’ resilience in gaining work engagement.”

According to the study's findings, Servant Leadership favors employee resilience, and employees' identification with their organization facilitates this link. According to the study, Servant Leadership may boost employee resilience by creating a sense of shared identity and purpose inside the firm and giving employees support, empowerment, and opportunity for growth and development. The study emphasizes the importance of Servant Leadership in promoting employee resilience in public organizations. It suggests that leaders embrace Servant Leadership principles to foster a supportive and empowering work environment that supports employee well-being and organizational success. (Peng et al., 2022)

This study demonstrates the importance of implementing a Servant Leadership model and ensuring the organization understands the benefits. There are many leadership models, but Servant Leadership is vital to an organization and its employees' resiliency. Continued study of resiliency is suggested to further strengthen the understanding and expand the evidence.

Another study by Ahmed Al-Asfour looked at higher educational preparedness for COVID-19 concerning Servant Leadership. Al-Asfour (2022) writes, "Servant Leadership has been widely adopted in business, academic, social, healthcare, governmental, and non-governmental organizations as well as political and popular culture domains" (p. 2). Servant Leadership provides a successful educational leadership and management model for modern educational institutions, with one feasible leadership doctrine: first to serve, then to lead (Latif et al., 2020).

The study examined the association between Servant Leadership practices and the amount of preparedness for the COVID-19 pandemic in higher education institutions in the United States. The study discovered that Servant Leadership characteristics were positively associated with pandemic preparation, substantially influencing institutional preparedness to respond to the crisis. According to the study, Servant Leadership traits, including empathy, communication, adaptability, and support, were crucial in assisting higher education institutions in dealing with the pandemic's issues. The research emphasizes the significance of Servant Leadership in fostering organizational resilience and readiness during times of disaster. It recommends that leaders use Servant Leadership skills to provide a helpful and empowered work environment that fosters employee well-being and corporate success. (Al-Asfour, 2022)

This study shows that Servant Leadership assisted organizations in being more prepared for crises. In addition, as the previous study shows, Servant Leadership practices allowed organizations and employees to navigate the COVID-19 pandemic better.

As the previous study shows, Servant Leadership practices allowed organizations and employees to navigate the COVID-19 pandemic better (Cai et al., 2023). According to researchers, Servant Leadership focuses on the psychological needs of followers as a goal in and of itself is genuine to their followers (Sendjaya, 2015). Due to the drastic effect of the pandemic on the hospitality industry, the research looked at the effect of Servant Leadership on the role it played in facilitating psychological issues in hospitality employees (Cai et al., 2023).

According to the study's findings, Servant Leadership has a favorable influence on work resilience, with a considerable effect on employees' psychological, emotional, and social resilience. According to the study, Servant Leadership traits such as empathy, communication, support, and empowerment were crucial in assisting hospitality sector personnel in dealing with the problems caused by the epidemic. The study emphasizes the significance of Servant Leadership in fostering workplace resilience during times of crisis. It recommends hospitality professionals adopt Servant Leadership ideas to establish a helpful and empowered work environment that fosters employee well-being and company success. (Cai et al., 2023)

Again, in a different industry, the importance of Servant Leadership in providing a more favorable environment for navigating a crisis is demonstrated.

During times of crisis, such as the COVID-19 pandemic, all four studies emphasize the role of Servant Leadership in developing employee resilience and organizational readiness. According to the research, Servant Leadership traits like empathy, communication, support,

empowerment, and flexibility are crucial in assisting individuals and organizations in coping with the obstacles provided by a crisis. According to Peng et al. (2020), Servant Leadership positively influences employee resilience in public companies, and employees' identification with their company mediates this link. According to Al-Asfour (2021), Servant Leadership characteristics were positively connected to pandemic preparation in US higher education institutions, implying that Servant Leadership may be more successful in fostering organizational preparedness during a crisis. During the COVID-19 crisis, Zada et al. (2021) discovered that Servant Leadership was positively connected to task performance and that this connection was mediated by psychological empowerment and job engagement. Finally, Cai et al. (2021) discovered that during the pandemic, Servant Leadership positively influenced work resilience in the hotel business, with substantial impacts on employees' psychological, emotional, and social resilience. These findings demonstrate that Servant Leadership is a helpful leadership philosophy for leaders to improve employee and organizational resilience during times of crisis. Servant leaders may assist employees in coping with the challenges of a crisis by building a supportive and empowered work environment that promotes employee well-being, engagement, and performance.

### **Question 3**

*What is the theological importance of Servant Leadership?*

Servant Leadership is a leadership ideology that stresses the primary goal of leadership as helping others. Graham (1991) states, "Leader-modeled service (or servant-leadership) is a gift; it also tends to be contagious so that followers of servant-leaders are inspired to pass on the gift" (p. 111). It stems from the Christian tradition, in which Jesus is considered the ultimate servant leader who came to serve rather than be served. John 13:5, "Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was

wrapped around him" (English Standard Version). By washing his followers' feet, Jesus demonstrated what it meant to be a servant leader. Jesus washing his disciples' feet turned the concept of leadership upside down. This led to some disciples showing their devotion to Jesus when faced with the prospect of dying during their time with him – Thomas at 11:16 and Peter at 13:37. Although their proposal is early, their motives seem genuine, referring to the highest expression of affection. Bennema (2016) wrote, "Such a noble gesture is naturally the result of the effect Jesus has had on them" (p. 4). Servant leaders inspire followers to take up their cause.

Matthew 20:26-28 states, "It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve and to give his life as a ransom for many" (English Standard Version). This ideology is fundamental to the team ministry concept since Jesus is an example of Servant Leadership. This scripture is vital to creating team ministry. Molano (2019) found that Chung cited the attitudes of humility, simplicity, and obedience to the will of his Father that described the life of Jesus – all hallmarks of Servant Leadership (p. 83). Jesus called ordinary people, trained them over three years, and empowered them to take on the world to complete his earthly mission (p. 83). Jesus served with his disciples. As the scripture states, Jesus came to serve and not to be served.

The theological importance of Servant Leadership can be seen in several ways:

1. Emulating Jesus: Servant Leadership is modeled after the life and teachings of Jesus Christ, who demonstrated Servant Leadership by washing his disciples' feet and sacrificing his life for the sake of others. Therefore, for Christians, practicing Servant Leadership is not only a practical way of leading but also a way of emulating Jesus.

2. Humility: Servant Leadership emphasizes the importance of humility and putting others before oneself. This emphasis is consistent with Christian teachings that emphasize the importance of humility and putting others' needs before one's own.

3. Service: The central tenet of Servant Leadership is service to others. This tenet is consistent with Christian teachings that emphasize serving others and loving one's neighbor as oneself.

4. Stewardship: Servant Leadership also emphasizes stewardship, which is the responsible management of resources entrusted to one's care. Stewardship includes not only financial resources but also human resources. Stewardship is a central Christian concept, and servant leaders are called to be responsible stewards of the resources entrusted to them.

5. The Common Good: Servant Leadership is focused on the common good and seeks to create a better world for everyone. This belief is consistent with Christian teachings emphasizing caring for the marginalized and working toward the common good.

The theological importance of Servant Leadership lies in its emphasis on humility, service, stewardship, and the common good. It is a way of leading that is consistent with Christian teachings and reflects the values of Jesus Christ.

#### **Question 4**

*Based on each Servant Leadership competency, what do Scripture, Christian Apologetics, and Doctrine provide as guidance for the leader?*

#### ***Self-awareness***

Bramlett (2018) states, "Self-awareness represents the ability to know yourself" (p. 16). Leaders must be self-aware to understand their abilities and limitations, using that knowledge to determine what is right for their organization or team. Rubens, Schoenfeld, Schaffer, and Leah

(2018) write, "Knowing one's leadership strengths and weaknesses, as well as strategically understanding the path to follow to achieve one's future professional goals, are essential to not only the short-term success of graduate business students but also to their long-term career success in business" (p. 2). Self-awareness is essential for leadership in general but crucial for Servant Leadership.

Groothuis (2011) writes, "This means that humans possess a unique awareness of themselves, creation, and God (consciousness), are uniquely able to relate concepts rationally within their awareness (cognition), and can communicate their rational awareness through signs, both written and spoken (language)" (p. 389). In Matthew 16:24-25, Jesus is teaching his disciples what choice must be made, which is a conscious free will choice. Verse 25 is an ideological principle and a commitment to follow Jesus. If one seeks to preserve their life by being selfish, life will be forfeited. The Christian life is about self-denial and not a call to give up worldly possessions but to give over yourself to God. Jesus calls disciples to be conscious of their character, motives, desires, and empty self, putting God and others before self. A lack of self-awareness can lead to a misunderstanding of God's will. Knowing who we are, specifically who we are concerning God, is God's design for us. As Disciples of Jesus Christ strive to understand self, we must be guided by biblical truth.

In John 10:30, Jesus stated that he is one with the Father. In John 6:48, Jesus said, "I am the bread of life" (NRSVUE). In these verses and many others in the New Testament, the Gospels show that Jesus is very self-aware. Jesus understood who he was, his purpose, and how he would accomplish his mission. In Matthew 4:1-11, Jesus allows the Spirit to lead Himself into the wilderness on a journey of becoming more self-aware before the start of his earthly ministry. Since Jesus truly shared our humanity, he had to confront and come to terms with his humanity becoming



more self-aware. There was a whole spectrum of human possibility inside Him, and Christ needed time for self-discovery.

The Bible presents Jesus with a strong sense of his identity and mission. In the Gospels, Jesus is revealed to have a firm grasp of his divine nature and why he was brought to Earth. In the Gospel of John, Jesus is depicted as stating in John 6:35, "I am the bread of life," and in John 8:12, "I am the light of the world," and in John 11:25, "I am the resurrection and the life" (NRSVUE). These statements demonstrate Jesus' self-awareness of his divine nature and his role as a savior of humanity. Moreover, Jesus recognizes his divinity as the Son of God. When Jesus is baptized by John the Baptist in the Gospel of Mark, a voice from heaven exclaims in Mark 1:11, "You are my Son, whom I love; with you, I am well pleased" (NRSVUE). This occurrence establishes Jesus' identity as God's Son and his unique relationship with God the Father; furthermore, in Mark 2:5-10 where Jesus forgives a paralyzed man's sins. The religious leaders accuse Jesus of blasphemy. Jesus responds by asking which is easier, to say, "Your sins are forgiven" or "Get up, take your mat, and walk." Jesus used the title "Son of Man" to claim the authority to exercise on earth. This event demonstrates Jesus' understanding of his divine authority to forgive sins and perform miracles.

Christian doctrine strongly emphasizes the necessity of self-awareness to comprehend one's relationship with God and lead a fulfilling life. The idea of the image of God, which alludes to the intrinsic dignity and worth that humans possess as beings formed in God's likeness, is closely related to the concept of self-awareness. According to Christian belief, understanding one's identity and purpose as a human made in God's image is a necessary component of self-awareness. It also entails acknowledging one's flaws, shortcomings, and need for Jesus Christ to provide redemption. The idea of sin, regarded as a universal human condition brought on by humanity's fall in the

Garden of Eden, is also connected to self-awareness. Christians hold that sin has corrupted human nature and cut individuals off from God and that to understand the reality of sin in one's life and the necessity of salvation through Jesus Christ, one must be self-aware. Self-awareness includes acknowledging one's sinfulness as well as one's spiritual skills, talents, and life's purpose. Christians hold that God has endowed each individual with special talents and a special purpose and that one must be self-aware to discover and carry out that purpose. According to the Christian faith, self-awareness is a profound grasp of one's identity, purpose, and connection to God. It entails acknowledging one's good and bad points, one's need for redemption, and dependence on God's grace.

Self-awareness is crucial for leaders in any field, including business, politics, and religion.

Here are some reasons why:

- **Better decision-making:** Self-aware Leaders may identify their strengths and flaws and use that knowledge to make better judgments. Self-aware leaders are more likely to make impartial, logical, and successful decisions because they are conscious of their own biases, emotions, and blind spots.
- **Improved communication:** Self-awareness enables leaders to interact with their team, coworkers, and stakeholders more successfully. Leaders may better adapt their message to their audience, create stronger relationships, and settle disputes more effectively by being aware of their communication style, personality traits, and emotional reactions.
- **Increased empathy:** Self-aware leaders are better equipped to have empathy for others, a crucial quality for creating effective teams and relationships. Leaders may

establish a culture of trust, collaboration, and support by knowing their own emotions and experiences and being able to relate to the feelings and perspectives of their team members.

- Better self-regulation: Self-aware leaders are better at controlling their own emotions, actions, and inclinations, which can help them cope with stress, maintain focus on their objectives, and prevent burnout. Self-aware leaders can create plans to maintain composure, centering, and attention in stressful situations by recognizing their triggers and vulnerabilities.

Anon (2019) wrote, “Self-awareness is the first component of emotional intelligence” (p. 3). They state that “self-awareness extends to a person’s understanding of his or her values and goals” (p. 4). A key element of emotional intelligence is self-awareness. It alludes to the capacity to discern and comprehend one's feelings, thoughts, and actions and how they affect others. This talent enables people to be more aware of their own wants and desires and comprehend and empathize with others. Self-awareness is the initial stage in establishing efficient, emotional regulation abilities regarding emotional intelligence. Understanding one's emotions helps one control them in a proactive and constructive manner instead of a reactive or destructive manner. Also important to interpersonal connections is self-awareness. Understanding one's emotions and behaviors helps people better understand others' emotions and behaviors, improving communication and resulting in more fruitful interactions. All things considered, self-awareness is a crucial facet of emotional intelligence and vital for building strong interpersonal skills and succeeding in intimate and business relationships. The ability to be self-aware is a prerequisite for good leadership, specifically Servant Leadership. It enables leaders to control their emotions and actions, communicate more clearly, forge stronger connections, and make better judgments. Self-

awareness is a crucial characteristic of Servant Leadership for both disciplines, Executive Leadership and Theology & Apologetics.

### *Stewardship*

George (2019) wrote Peter F. Drucker said, “Management is doing the things right; leadership is doing the right things.” Stewardship is a crucial characteristic of Servant Leadership, which means using one’s talents and resources wisely. Forrest (2018) writes, “Good leadership, then, is not just the exercise of power, but it is the wise stewardship of power to accomplish what is right and just” (p. 165). Okpala and Caldwell (2019) write, “Stewardship is one of several theories of governance and is a theory of governance in which managers are stewards whose motives are aligned with the objectives of several parties” (para. 3). Stewardship is about a leader's responsibility to act on others' behalf, not for oneself.

In Luke 12:42-46, Jesus tells parables to his disciples about stewardship. Jesus teaches that where we store our treasures is where our true love is. Jesus warns his disciples about stewardship of time, talents, and treasures. Peter asks Jesus, "Who are the good stewards?" Jesus responds that those loyal to Him are called to be good stewards of our time, talents, and treasures. Disciples are to be always alert and ready. In the parables of the “talents,” Jesus teaches us all the value of good stewardship to God and what we have been given. It is evident in Luke 16; God’s disciples are called to be good stewards and will be held accountable. Jesus modeled and taught good stewardship.

The term "stewardship" describes the careful handling of resources entrusted to one's care. Jesus demonstrated stewardship in various ways throughout his ministry. Here are a few examples:

- Teaching on stewardship: Jesus frequently used parables to convey the value of fiscal stewardship. For instance, Jesus narrates the parable of the talents in Matthew 25:14–

30, in which a master gives his workers varying sums of money. The servant who buried his money is scolded, but the one who invested it and made a profit is lauded.

- **Compassionate use of resources:** By sharing his resources to aid others, especially those in need, Jesus exhibited compassionate stewardship. Jesus showed great concern for the welfare of others by healing the ill, feeding the hungry, and comforting the oppressed.
- **Prioritizing the kingdom of God:** Jesus taught that the kingdom of God should be the top priority in one's life. In Matthew 6:33, he says, "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (NRSVUE). By prioritizing God's will and purpose above personal gain or comfort, Jesus demonstrated faithful stewardship.
- **Modeling humility:** In Matthew 20:26-28, Jesus modeled humble stewardship by not seeking personal wealth or power. He lived a simple life, relying on the generosity of others, and taught that true greatness comes from serving others.

Overall, Jesus demonstrated stewardship through his teaching, compassionate use of resources, prioritization of the kingdom of God, and modeling humility. His example continues to inspire Christians to be responsible stewards of the resources entrusted to their care.

Mohrman et al. (2017) stated, "Stewardship requires managing the enterprise, its assets, and its capabilities, for the benefit of all stakeholders and not just the owners or shareholders" (p. 56). A key idea in leadership is stewardship, which emphasizes the duty of leaders to take care of the resources and people entrusted to their care. Mohrman et al. (2017) go on to say, "It is argued that the leader has obligations to all who are affected by the actions, even the very existence, of the organization" (p. 57). This idea has grown significantly as chief executive officers (CEO) have been urged to be more socially and environmentally conscious in recent years. Stewardship

emphasizes a leader's obligation to care for their group, the community, and the environment. Leaders can cultivate trust and loyalty among their followers by adopting a long-term perspective and prioritizing other people's needs. Leaders must take responsibility for their actions and choices to practice stewardship. Building trust and respect among followers can be accomplished by honest and clear leaders about their decision-making procedures. Building sustainable organizations and communities requires stewardship. Leaders can ensure that future generations can access the resources they need to prosper by prioritizing sustainability and environmental stewardship. Stewardship and moral leadership go hand in hand. Leaders may create a culture of integrity and ethical behavior by acting as stewards of their organizations and communities. If they wish to create healthy, sustainable companies and communities as well as lead with honesty and responsibility, leaders must embrace the idea of stewardship.

### *Persuasion*

Bramlett (2018) writes, "Persuasion is your ability to lead people in a specific direction on your behalf, regardless of your formal authoritative position" (p. 26). Leaders must be persuasive to motivate others to accomplish the leader's vision and mission. Kouzes et al. (2012) states, "Leaders get people moving. They energize and mobilize. They take people and organizations to places they have never been before. Leadership is not a fad, and the leadership challenge never goes away" (p. 1). Spears and Harris believe persuasion is a crucial Servant Leadership characteristic.

Beale (2018) states, "Ignorance of the realities of what God has already done for us render the imperatives of the gospel frustrating and impossible. However, it is "since we have these promises," the multifaceted and rich promises of the Old Testament, that we have the power and thus motivation to "cleanse ourselves from every defilement of body and spirit, bringing holiness

to completion in fear of God” (p. 159). Blanchard (2019) says, “Jesus is not only the greatest servant leader but also the greatest visionary, the greatest team builder, the greatest team motivator, and the greatest change agent of all time” (p. xiii). Jesus, in scripture, exemplifies the meaning of persuasion. He persuaded his disciples to drop everything and follow Him, and his disciples continued Christ’s mission after his death.

The Bible describes Jesus as a dynamic speaker who could captivate audiences and persuade them of his message. Jesus frequently uses his persuasive skills to instruct, heal, and motivate his people, as shown in the Gospels. Jesus used persuasive methods such as storytelling, questioning, and addressing personal needs and desires to communicate his message to others effectively. Repeatedly, Jesus shows his understanding of his audience with the ability to connect and persuade. It is seen in the New Testament scripture:

- Jesus invites his followers to follow him in Matthew 4:19, stating, "Come, follow me, and I will make you fishers of men" (NRSVUE). This invitation exemplifies how Jesus utilized persuasion to invite people to join his mission and follow him.
- In John 4:7-26, Jesus speaks with a Samaritan woman at a well. He used persuasive strategies to engage her in a discussion about spiritual matters, such as asking questions and commenting about her personal life. Through their discourse, Jesus persuades the woman to trust in him as the Messiah.
- The Pharisees try to trap Jesus in Matthew 22:15-22 by asking him a question about paying taxes. Jesus responds with a compelling response that answers the issue and shows a more profound truth about serving God and the government. His response stuns his opponents and renders them speechless.

One of the most well-known examples of Jesus' persuasion skill is his Sermon on the Mount in Matthew chapters 5-7, in which he gives a powerful message about love, forgiveness, and the Kingdom of God. His sermon lessons have had a significant impact on Christian ethics and morality. Jesus was a great public speaker but could also influence people personally. He was known for being able to read people's minds and hearts, and he frequently used this perception to ease their worries and skepticism. For example, in the parable of the Samaritan woman at the well in John 4:5-30, Jesus has a stirring conversation with a woman who was an outcast in her community. Jesus convinced her of his message and motivated her to spread his teachings through conversation. According to the Bible, Jesus was a gifted and compelling speaker who had a significant and long-lasting influence on the world through his capacity to inspire and persuade.

In Matthew 4:19, Jesus summons his first disciples, Simon Peter and his brother Andrew. "Come, follow me, and I will make you fishers of men," Jesus says. Jesus used several persuasive techniques in this speech to persuade Simon, Peter, and Andrew to follow him. Secondly, he utilizes an invitation to pique their curiosity and attention. By saying, "Come," he invites people to approach him and learn more about what he has to offer. Third, Jesus appeals to their desires and hopes by making a promise. Jesus says, "I will make you fishers of men," implying that he will assist them in realizing their dreams of being successful fishermen on a bigger scale. Finally, Jesus used a metaphor that would have been familiar to Simon Peter and Andrew as fishermen. Jesus can connect with them on a human level by equating their future task to "fishing for men," which helps them comprehend the relevance and significance of his mission.

In John 4:7-26, Jesus talks with a Samaritan woman at a well. He uses a variety of persuasive approaches to engage her in a spiritual argument and eventually persuades her to accept him as the Messiah. To begin the discussion and catch the woman's attention, Jesus asks a question.



He asks for a sip of water, breaking through the cultural barrier between Jews and Samaritans and demonstrating his desire to connect with her as a person. Second, Jesus uses a personal observation about the woman to establish his credibility and to show that he understands her desires and ambitions. He informs her that he knows she has had five marriages and that the man she is now dating is not her husband. This interaction exhibits his expertise and wisdom, convincing the woman that he has something valuable to give. Finally, Jesus used a metaphor to convey spiritual truths in a form that the woman could understand. He claims to be able to provide her with "living water" that will quench her thirst indefinitely. This metaphor refers not just to the physical location of the well and the woman's bodily thirst but also to her spiritual longing for a closer connection with God. Ultimately, Jesus reveals his identity as the Messiah to the woman and convinces her to trust him. As Mary affirms her belief in the arrival of the Messiah, Jesus responds, "I who speak to you am he." This audacious declaration discloses Jesus' actual identity and persuades the lady to accept him as the Messiah.

The Pharisees and Herodians tried to trap Jesus in Matthew 22:15-22 by asking if it was legal to pay Caesar taxes. Jesus responded by asking them to show Him a coin used for paying the tax and then asked whose image and inscription were on the coin. When they replied that it was Caesar's, Jesus said, "So give back to Caesar what is Caesar's, and to God what is God's." In this passage, Jesus demonstrates several persuasive techniques:

- Reframing the question: Rather than immediately addressing the Pharisees' query, Jesus reframed it by asking for a coin and then asking whose picture was on it. This reframing enabled Him to alter the conversation's emphasis and reframe the issue in a more helpful way.

- Appeal to authority: Jesus appeals to Caesar's authority by recognizing that the coin has Caesar's image and inscription. Appealing to authority lends weight to his argument and demonstrates his respect for the reigning government's authority.
- Ethical appeal: Jesus makes an ethical argument by implying that individuals have responsibilities to the government and God and that those commitments should be met. The ethical ideal of fulfilling one's commitments and responsibilities reinforces this argument.
- Humility: By admitting Caesar's legal tax entitlement, Jesus demonstrates humility and avoids unneeded conflict. This strategy permitted Jesus to retain his moral ground while escaping the wrath of the Roman rulers.

Jesus uses several persuasive techniques when interacting with others. These techniques include: Reframing the question to shift the focus of the conversation and appealing to authority by acknowledging and respecting the authority of the ruling government and humility. Jesus demonstrates the characteristic of persuasion and masterfully uses it to advance his cause.

The theology of persuasion is a Christian theological notion emphasizing the obligation of persuasive communication to influence good change in people's lives. This principle affirms human free will and the freedom to select one's own beliefs and behaviors, but it also recognizes the power of good communication to affect those decisions. In 2 Corinthians 5:11, Paul states, "We persuade others." Thompson (2020) writes, "Thus persuasion plays a role in the letters" (p. 17). Paul produced his letters to educate his readers and influence proper behavior in his followers. Persuasive communication should promote moral and ethical principles, inspire virtuous action, and advance the common good, according to the basic premise of persuasion theology. It is based on the concept that persuasion may be used to further God's will and promote his kingdom on

earth. Litfin (2015) writes about 1 Corinthians, “Paul’s argument through this first major unit of the epistle constitutes a unique record of his critical reflections on the general rationale of persuasion” (p. 41). At its foundation, persuasive theology emphasizes speaking with honesty, integrity, and respect for others' autonomy. It recognizes the dangers of employing persuasion for selfish or destructive ends and encourages communicators to use discernment and ethical judgment while persuading others. Michael (2015) writes about the Hebrew Bible, “Given the importance of persuasion in modern culture, modern scholarship has also engaged, through rhetorical criticism, this dimension in the Hebrew Bible, asserting the persuasive character of its discourses. (p. 146) Generally, persuasive communication is viewed as a strong tool for achieving positive change in the world. The theology of persuasion encourages Christians to utilize this tool carefully and with a sense of duty to the greater good.

### *Listening*

Greenleaf (2015) writes, "A true natural servant automatically responds to any problem by listening first" (p. 188). Good listening is a crucial characteristic of Servant Leadership. Dierendonck and Patterson (2018) state, "Servant leader listening goes beyond the “active listening” techniques you can google on the Internet. As a crucial feature of a servant leader, Greenleaf highlighted the necessity of listening. Listening, according to Greenleaf, is more than just hearing what is said; it is also about comprehending the speaker's underlying emotions, feelings, and intentions. Greenleaf thought that servant leaders should listen thoroughly and empathically to comprehend the needs, desires, and viewpoints of the people they lead. He also emphasized the significance of active listening: paying close attention to the speaker and meditating on what they say before answering.

Additionally, Greenleaf proposed that listening encompasses not just verbal communication but nonverbal indicators such as body language and tone of voice. He felt listening also required openness, humility, and a willingness to learn from others. In essence, Greenleaf saw listening as an essential component of Servant Leadership because it assists leaders in developing strong connections with their followers, cultivating a culture of trust and respect, and eventually creating a more collaborative and productive workplace. A servant leader understands that listening can change both the speaker and the listener and is open to change while listening. Greenleaf also wrote about the role of awareness and presence in listening” (p. 21). Great leaders are good listeners; this is a mark of a servant leader.

Schreiner (2019) states, “Israel, however, traveled in the opposite direction, stubbornly following their way from the very beginning and refusing to listen to the words of the prophets” (p. 352). Throughout the Old Testament, there are accounts of Israel not listening to its leaders and the consequences of not listening. Jesus was a great listener. In John 4-42, Jesus interacts with a Samaritan woman at a well. In this interaction, we see Jesus' lovely listening despite cultural and gender differences. Jesus often asked other questions, which is a sign of listening, as seen in Mark 10:46-52, John 5:5-9, and Matthew 17:25. Jesus listened patiently and did not allow busyness to keep Him from listening to others, as read in Mark 5:22-34. Jesus listens without any prejudice and is entirely attentive regardless of the speaker.

In Mark 10:46-52, Jesus demonstrates his ability to listen by paying attention to the needs and desires of a blind beggar named Bartimaeus. In Mark 10:47, as Jesus and his disciples were leaving the city of Jericho, Bartimaeus cried out to Jesus, " Jesus, Son of David, have mercy on me!" (NRSVUE). Even though the crowd initially rebuked Bartimaeus, Jesus heard his plea and stopped to listen to him. In Mark 10:51, Jesus asked him, " What do you want me to do for you?"

(NRSVUE). In the same verse, Bartimaeus replied, " My teacher, let me see again" (NRSVUE). Jesus heard his request and responded with compassion, telling Bartimaeus, "Go; your faith has made you well" (NRSVUE). By listening to Bartimaeus and meeting his need, Jesus demonstrated his Servant Leadership and showed the importance of listening to the needs of others. He also modeled empathy and compassion, essential characteristics of a servant leader.

In John 5:5-9, Jesus demonstrates his ability to listen by paying attention to the situation and needs of a man who had been an invalid for 38 years. The man was lying by a pool called Bethesda, which was believed to have healing powers. As Jesus observed the man lying there, he knew he had been there for a long time. Jesus asked him, "Do you want to be made well?" (John 5:6, NRSVUE). This question showed Jesus' willingness to listen to man's needs and desires. The man replied, "Sir, I have no one to put me into the pool when the water is stirred up, and while I am making my way, someone else steps down ahead of me." (John 5:7, NRSVUE). In response, Jesus listened to the man's explanation and then took action to help him. Jesus said to the man, "Stand up, take your mat, and walk." (John 5:8, NRSVUE). The man was immediately healed and did as Jesus had instructed. By listening to the man's story and taking action to heal him, Jesus demonstrated his Servant Leadership and showed the importance of listening to the needs of others.

In Matthew 17:24-27, Jesus demonstrates his ability to listen by paying attention to the concerns of those around him. The passage describes an interaction between Jesus and Peter, who was asked to pay the temple tax. When they came to Capernaum, the temple tax collectors approached Peter and asked him if Jesus had paid the temple tax. Peter responded affirmatively, but when he and Jesus entered the house, in Matthew 17:25, Jesus spoke first and asked Peter a question: "What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?" (NRSVUE). Jesus was showing his awareness of the situation and

engaging in a dialogue with Peter, demonstrating his willingness to listen to Peter's thoughts and opinions. Peter responded, "From others," and Jesus said to him in verse 26, "Then the children are free" (NRSVUE). Jesus effectively told Peter that since he was the Son of God, he was exempt from the temple tax. Jesus listened to Peter's situation report and responded with wisdom and compassion.

Ashley and Francis (2013) write about Ordinary Theology, "The descriptive task of the study of ordinary theology requires us to engage in 'theological listening': listening out for it and attempting to portray it." (p. 3). The theology of listening is a viewpoint that stresses the significance of listening as a fundamental part of human connections and a critical component of Christian discipleship. According to this viewpoint, listening entails more than just hearing words or sounds; it entails active participation, empathy, and a readiness to absorb and respond to the message being delivered. The biblical call to listen to God's message, to one another, and to the needs of the world around us is emphasized in listening theology. It recognizes that listening is essential to loving our neighbors as ourselves and fulfilling the great commandment to love God with all our hearts, souls, and minds. Listening theology also recognizes that listening is a spiritual activity that needs humility, patience, and a willingness to be vulnerable. It highlights the significance of providing safe spaces where individuals may share their stories and experiences, be heard and respected, and achieve healing and reconciliation. Finally, listening theology is based on the concept that listening manifests God's compassion and kindness in the world. It is a practice that can potentially alter our relationships, communities, and world, as well as a way to participate in God's continuing work of redemption and restoration.

Both Robert Greenleaf and Jesus highlight the value of listening as a Servant Leadership trait. Greenleaf views listening as an essential component of empathy and understanding,

emphasizing the significance of leaders listening to their followers to serve them better. In his interactions with others, Jesus exemplifies listening by demonstrating empathy and compassion as he actively listens to their needs and worries. Both Greenleaf and Jesus acknowledge the importance of listening in developing connections, establishing trust, and helping others.

### *Empathy*

Greenleaf believed that empathy is a crucial component of Servant Leadership. Greenleaf (2015) states, "Empathy is the imaginative projection of one's consciousness into another being" (p. 233). According to Greenleaf, empathy means having a deep understanding of and connection to the needs, feelings, and perspectives of others. Empathetic leaders can put themselves in their followers' shoes and comprehend their experiences, challenges, and objectives. Empathy allows leaders to understand the needs of those that follow them. Leaders empathize with others by being aware of their feelings and how it impacts their work. Empathy is not necessarily agreeing but rather an appreciation of what others are going through. Greenleaf argued that empathy is necessary for effective leadership because it allows leaders to serve their followers better. Leaders with empathy are better able to listen and comprehend the needs of their followers' needs and respond to those needs in a responsive, compassionate, and effective manner. Greenleaf also believed that empathy is important for building relationships and creating trust. When leaders show empathy to their followers, they demonstrate that they care about them as individuals and are committed to their well-being. This demonstration can help followers develop a sense of loyalty and devotion, resulting in a more happy and productive work atmosphere. Overall, Greenleaf believed that empathy is a fundamental characteristic of Servant Leadership. It is essential for creating strong relationships, serving others, and building a culture of trust and respect in organizations.

Howell (2015) writes, “The credentials that authenticate him as a true servant of Christ, however, are not academic degrees, accumulated knowledge, or rhetorical skills, but sacrificial labor, physical deprivation, imprisonment and torture, exposure to constant danger, internal pressure growing out of his concern for the churches, and heart-wrenching empathy for his brothers who fall into sin” (p. 279). Luke 13:10-17 gives a window into the compassion and empathy of Jesus in the woman's healing. The woman cannot straighten and comes into the synagogue while Jesus teaches. Jesus calls to her to come over, and he heals her. Jesus is the epitome of empathy as a leader. Jesus taught in Matthew 5 that those who mourn would be blessed. Jesus is not teaching that you are blessed in the action of mourning but teaches that a vital characteristic of a leader is to lament the condition of those around you. The true mark of a follower of Jesus is to be empathetic to others as he is.

In Luke 13:10-17, Jesus exemplifies empathy as a leadership trait by interacting with a woman who had been handicapped for eighteen years. Jesus exhibits empathy in this text by acknowledging the woman's pain and responding to her with compassion and healing. Despite being stopped in his lecture and facing censure from the synagogue leader, Jesus prioritizes the woman's well-being and heals her on the Sabbath. Jesus also criticizes the synagogue leader's hypocrisy and the legalistic worldview that prioritizes rules and tradition over people's needs. He claims that even animals are given water on the Sabbath, so how much longer should a woman who Satan has bound for eighteen years wait to be freed? Ultimately, this passage demonstrates how empathy is a necessary trait of Servant Leadership. Leaders may foster a culture of care and respect that emphasizes all people's needs by acknowledging others' pain, reacting with compassion, and confronting unfair institutions and practices.



Matthew 5, commonly known as the Sermon on the Mount, is where Jesus delivers a series of teachings to his disciples and the crowds gathered around them. While the chapter does not explicitly mention empathy, it contains several teachings related to empathy and the importance of understanding and caring for others. In Matthew 5:7, Jesus says, "Blessed are the merciful, for they will receive mercy" (NRSVUE). This verse emphasizes the necessity of being compassionate and nice to others. The word "merciful" can be interpreted as showing empathy towards those who are suffering or in need and recognizing their pain and struggles.

Additionally, in Matthew 5:23-24, Jesus instructs his followers to reconcile with those whom they have wronged before presenting an offering at the altar. This teaching emphasizes the importance of understanding and empathizing with the perspectives and feelings of others and actively working toward reconciliation and restoration in relationships. While Matthew 5 does not explicitly mention empathy, it contains teachings emphasizing the importance of compassion, kindness, and understanding toward others, which are essential components of empathy and Servant Leadership.

Hogue (2010) wrote in his article, "Empathy plays a central role for most of us in our teaching and writing about the nature of pastoral care." (p. 25). He goes on to write, "the positive correlations of religious experience with empathy and moral insight." (p. 30). The Bible teaches that empathy and compassion are essential characteristics of a life of faith and that we should strive to understand and care for others like Christ has shown us love and compassion. Philippians 2:3-4 is often interpreted as a call to empathy, as it emphasizes the importance of considering the needs and interests of others before one's own.

In particular, the phrase "value others above yourselves" suggests a willingness to prioritize the well-being and concerns of others, which is a key aspect of empathy. Additionally, the call to

"not look to your own interests" implies selflessness and a willingness to put oneself in another person's shoes to better understand their perspective and experience. Philippians 2:3-4 can be seen as a call to empathetic leadership, encouraging believers to embody humility, compassion, and understanding towards others to serve them and fulfill the purposes of Christ.

Greenleaf considered empathy, the ability to understand and share the sentiments of others, to be an essential component of Servant Leadership. He said empathic leaders could better relate to their followers, understand their needs, and foster a happy and supportive work atmosphere. Similarly, Jesus Christ stressed the significance of empathy in leadership. In the Bible, Jesus is shown as a servant leader who prioritized his disciples' needs while demonstrating compassion and understanding for all people. Jesus encouraged his disciples to love and serve one another and care for society's underprivileged and disadvantaged citizens. Empathy is an essential trait of good Servant Leadership, according to both Greenleaf and Jesus. Empathetic leaders can better comprehend their followers' wants and problems, form good connections, and foster a helpful and loving work environment. By putting the needs of others first, servant leaders may inspire and motivate their followers to attain their greatest potential and positively impact the world around them.

### ***Humility***

Harris (2020) writes, "A servant leader needs to embody humility, which means brutal facts are respected, proactivity is required, and the team is the cornerstone of effective decision-making" (p. 20). Harris (2020) goes on and state, "Those who wish to shift their leadership orientation first need to increase their effectiveness by adopting the behaviors of humility, intense will, and caring" (p. 42). Humility is about being humble and thinking of one's self modestly. Leaders with humility

seek to add value to others. Greenleaf (2002) identifies humility as a key characteristic of effective servant leaders:

"The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. 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, and 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?" (p. 27)

Greenleaf believed that humility was necessary for servant leaders because it allowed them to put the needs of others before their own. He believed that Servant Leadership was a way of life, not just a leadership style, and that humility was essential for those who aspired to lead this way. In addition to "The Servant as Leader," Greenleaf (2003) wrote several other works on Servant Leadership, including "The Institution as Servant" and "Trustees as Servants." In each of these works, he emphasized the importance of humility, empathy, and a commitment to serving others as the key components of effective Servant Leadership. Humility is a vital characteristic of Servant Leadership. Humility is a modest or unpretentious view of one's importance, accomplishments, and abilities. It is the ability to understand one's own limitations and flaws and approach situations with an open mind and a willingness to learn from others. Humility is frequently regarded as a beneficial leadership quality. It enables leaders to prioritize the needs of others, actively listen to their concerns, and promote a collaborative and supportive atmosphere. Humility is especially crucial in Servant Leadership because it allows leaders to truly serve others, forms solid

relationships based on trust and respect, and create an environment that promotes personal growth and development.

During his life and teachings in the Bible, Jesus displayed many examples of humility. One of the most well-known examples is found in the Gospel of John, chapter 13, where Jesus washes his disciples' feet. In this story, Jesus assumes the position of a servant and completes a work historically reserved for the lowest of servants. This act of humility and service exemplifies how leaders should prioritize the needs of others and serve them with love and humility. In addition to John chapter 13, Matthew 20:28 and Mark 10:35-45 are examples of Jesus showing humility and selflessness as a leader.

John 13 is a powerful example of Jesus' humility as a leader, and it can be broken down into several key elements that demonstrate the elements of this characteristic. First, by showing serving others, Jesus takes on the role of a servant and washes his disciples' feet, a task traditionally reserved for the lowest of servants. By doing this, Jesus shows that true leadership is about serving others, not being served. Additionally, Jesus' washing his disciples' feet is a powerful symbol of humility, as it is a task considered beneath the dignity of a rabbi or leader. By performing this act, Jesus shows true greatness lies in humility and service. In John 13:15, Jesus tells his disciples, "For I have set you an example, that you also should do as I have done to you" (NRSVUE). By setting an example of humility and service, Jesus shows his disciples how they should lead and serve others. In summary, John 13 shows Jesus' humility as a leader through his act of serving others, his emphasis on humility and love, and his example-setting for his disciples. It is a powerful reminder that true leadership is grounded in humility, service, and love for others.

Matthew 20:28 is a good demonstration of Jesus' leadership of humility, and it can be broken down into many essential aspects that exhibit this characteristic. As a servant leader, Jesus

taught his disciples his mission was not to be served but to serve others. He emphasizes that the purpose of leadership is to serve people rather than to seek power or authority over them. Jesus expresses his humility even further by claiming that he comes to give his life as a ransom for many. This event was the ultimate act of service, demonstrating Jesus' readiness to give up everything for the sake of others. In addition, Jesus emphasizes that everyone is equally valued in his eyes. Jesus claims that he came to give his life as a ransom for many people, not just a few. This sacrifice demonstrates that Jesus sees the worth and value of all people, regardless of their class or position. Finally, Jesus' statements in Matthew 20:28 demonstrate his willingness to put others first. He emphasizes the value of serving and sacrificing for others over pursuing power or recognition for oneself. These values are an excellent example of how leaders should approach their responsibilities, prioritizing the needs of others over their own. With his emphasis on Servant Leadership, his willingness to give his life for others, his acceptance of the equal significance of all individuals, and his commitment to putting others first, Matthew 20:28 demonstrates Jesus' humility as a leader. It serves as a compelling reminder that true leadership involves helping others with humility and love.

Mark 10:35-45 is another passage that shows Jesus' humility as a leader. James and John come to Jesus seeking positions of power and honor in his kingdom, but Jesus responds in Mark 10:43-44 by teaching them that true leadership is about serving others. He tells them, "Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all" (NRSVUE). By emphasizing the importance of Servant Leadership, Jesus shows that true greatness is found in serving others, not in seeking power or recognition for oneself. Jesus goes on to say in Mark 10:45, "For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (NRSVUE). Jesus demonstrates to his disciples how they

should approach their responsibilities as leaders by offering an example of selflessness and sacrifice. Over and over again, Jesus underscores that leadership is about putting the needs of others ahead of one's own. He says in Mark 10:44, "Whoever wishes to be first among you must be slave of all" (NRSVUE). This verse serves as a powerful reminder that great leadership is founded on humility and a desire to serve others. Jesus' Servant Leadership, example-setting of selflessness and sacrifice, commitment to putting others first, and emphasis on love and compassion for others all demonstrate Jesus' humility as a leader. It serves as a compelling reminder that true leadership involves helping others with humility and love.

Netland (2015) writes, "Christians are to bear witness to the gospel in accordance with God's love" (p. 42). Kim (2017) writes, "Jesus, the Son of God, however, embraced human vulnerabilities as a human for the salvation of humanity" (p. 355). Philippians 2:5-11 teaches about the humility of Christ. Jesus willingly took on human form and lived a life of service, ultimately sacrificing himself for the salvation of humanity. This act of humility and selflessness is a powerful example for Christians and leaders alike, reminding us that true greatness lies in serving others with love and humility. Jesus was God, but he chose to be human on earth out of love for his people. Jesus, because of his humility, offers forgiveness and salvation.

Greenleaf and Jesus both emphasize the significance of humility in Servant Leadership. Greenleaf defines Servant Leadership as a philosophy and set of activities that value serving others and putting their needs first, emphasizing humility. Similarly, Jesus teaches that genuine leadership is based on serving others with humility and love, and he exemplifies Servant Leadership by his willingness to serve and sacrifice for others. Greenleaf and Jesus emphasize the value of putting others first and placing others' needs ahead of their own. They also emphasize the value of Servant Leadership, which entails serving others with humility and compassion. Finally, both Greenleaf

and Jesus show that true leadership is about serving others and that humility is an important part of this approach.

### *Trust*

Harris (2020) states, "Trust is key. How, then, is influence gained in an organization, if not through positional power? The answer, in a word, is trust" (p. 26). For leaders to be effective, they need to build trust among others. Leaders build trust by creating positive relationships, demonstrating ethical behavior, and treating everyone fairly. Trust is important to leadership because others will not follow without it. Greenleaf (2002) in his essay writes, "Trust is developed by the demonstration of competence, character, and consistency" (p. 12). Greenleaf regards trust as a vital component of Servant Leadership. He contends that competence, character, and communication all contribute to the formation of trust (p. 13). Leaders who are skilled in their roles, have strong personalities, and communicate effectively are more likely to be trusted by the people they serve. Greenleaf also highlights the significance of trust in developing successful organizational cultures. When leaders prioritize their followers' needs and develop trustworthy relationships, they foster an environment of openness and collaboration. As a result, there may be more creativity, productivity, and innovation. Greenleaf also points out that trust must be developed over time and that leaders must be ready to take risks and be vulnerable to foster trust. They must also be willing to recognize mistakes and respond to input from those they serve. Greenleaf considers trusting an essential component of Servant Leadership, emphasizing the need to develop trustworthy connections with followers to generate healthy organizational cultures that foster growth and innovation.

Perry (2018) says, "Jesus empties himself for the salvation of the world, entrusting himself to God on the cross, and then receives power, once again, in the resurrection" (p. 122). Mark 5:36

Jesus said, "Do not be afraid; trust me." In John 11, Jesus shows that he is a leader that can be trusted. Jesus acts as he says his will act. This is on display in his interaction with Martha. Jesus tells Martha that her brother will rise from the dead. John 11:25-26 Jesus says he is the resurrection and the life, and those who believe in Him shall never die. At Lazarus' tomb, Jesus raises Martha's brother from death. Jesus spoke of trust and also lived the behaviors creating a trusting environment.

There are several scripture examples where Jesus shows the importance of trust as an essential characteristic of leadership. In Matthew 8:5-13, a Roman centurion approaches Jesus and requests that he heal his servant. Jesus offers to come to the centurion's house to heal the servant, but the centurion tells Jesus that he does not need to come but only needs to speak the word, and the servant will be healed. In John 2:1-11, Jesus attends a wedding in Cana and is asked to help when the wine runs out. He tells the servants to fill six stone jars with water, draw some out and bring it to the banquet master. Finally, in John 11:1-44, Jesus raises Lazarus from the dead. When Jesus arrives, Lazarus has been dead for four days, and his sister Martha hesitates to open the tomb. Jesus demonstrates the importance of trust in leadership, both in trusting others and being trustworthy in oneself.

In Matthew 8:5-13, a Roman centurion approaches Jesus, pleading with Him to heal his disabled and suffering servant. The centurion tells Jesus that he does not need to come to his house to treat the servant but that he needs to speak the word, and the servant will be healed. Because he was a Gentile and an officer in the occupying Roman army, the centurion's faith and trust in Jesus were noteworthy. This anecdote emphasizes the significance of trust as a key attribute of Servant Leadership. Jesus was a leader who instilled trust and confidence in people, including those from cultures and faith communities other than his own. The centurion's faith and trust in Jesus were



founded on his knowledge of Jesus' power and authority and his belief that Jesus could heal his servant even if he were not physically present. The centurion saw Jesus as a leader who could be relied on to deliver on his promises, even when the odds were stacked against him. We can learn from Jesus' example as servant leaders and endeavor to create trust with the people we serve.

Jesus attends a wedding in Cana where the hosts run out of wine in John 2:1-11. His mother, Mary, requests his assistance, and Jesus orders the servants to fill six big jars with water. He then instructs them to draw some out and bring it to the banquet master, who is astounded to discover that the water has been transformed into wine. This anecdote demonstrates the significance of trust as a key attribute of Servant Leadership. Even though it sounded like an odd request, the servants trusted Jesus when he commanded them to fill the jars with water. They also trusted Him when he directed them to take the water to the dinner master, even though they had no idea what would happen. Jesus, for his part, established his dependability by fulfilling his promise to transform water into wine. He also demonstrated that he trusted the servants to carry out his instructions and contribute to the miracle's success. His faith in the servants gave them the assurance they needed to do their tasks, even in the face of uncertainty and doubt. We can learn from Jesus' example as servant leaders by attempting to create trust with the people we serve. Creating trust includes communicating, exhibiting skill and experience in our job, and following through on our commitments. When we demonstrate that we can be trusted, we inspire others to have faith in us and confidently follow our direction. Trust is a crucial component of good leadership, and Jesus demonstrated it throughout his life and career.

The account of Jesus reviving Lazarus from the grave is told in John 11:1-44. We can see how Jesus exhibits trust as a crucial trait of Servant Leadership in this passage and how his acts might serve as a model for us as leaders. Jesus demonstrates the importance of trusting in the

plan. We learn in the first few lines that Jesus receives word that Lazarus is gravely ill. Instead of immediately traveling to Bethany to heal Lazarus, Jesus remained in the same place for two days. This delay may appear to be a lack of care, but it truly expresses faith in God's plan. Because Jesus realized that Lazarus' death would serve a higher purpose in God's plan, he waited until the appropriate time came to visit him. We may learn from this example as leaders by believing in the greater vision and being patient in our decision-making. Through his interaction with his disciples, Jesus demonstrates the need for trust. When Jesus eventually arrives in Bethany, he discovers that Lazarus has been dead and buried for four days. This situation is a difficult time for Lazarus' family and friends. In this case, Jesus exhibits faith in his relationship with his disciples by telling them that Lazarus' death would not be a tragedy but will instead serve to glorify God. He believes his disciples will understand and support him even at trying times. As leaders, we may emulate this by developing strong relationships with our team members and relying on them to assist us in difficult situations.

Jesus demonstrates the importance of believing in his ability to lead. When Jesus arrives at Lazarus' tomb, he requests that the stone at the entrance be lifted. This request appears to be a simple request, but it demonstrates faith in Jesus' capacity to lead. He is certain that he will be able to revive Lazarus from the grave; therefore, he requests that the stone be moved. As leaders, we may set a good example by believing in ourselves and making strong decisions. Finally, John 11:1-44 demonstrates how Jesus' acts indicate trust as an essential attribute of Servant Leadership by putting his faith in the plan, his disciples, and his capacity to lead. In our leadership roles, Jesus provides a model to emulate.

The Bible provides guidance on trust in leadership through various passages, including the following. Proverbs 11:13 emphasizes the importance of trustworthiness and the value of keeping

confidential information, which is a crucial aspect of Servant Leadership. Galatians 5:13-14 in the New Testament emphasizes the importance of serving others with humility and love, which are essential characteristics of Servant Leadership. Stearns (2021) wrote, “Our task as image-bearing, God-loving, Christ-shaped, Spirit-filled Christians, following Christ and shaping our world, is to announce redemption to a world that has discovered its fallenness, to announce healing to a world that has discovered its brokenness, to proclaim love and trust to a world that knows only exploitation, fear and suspicion” (p. 17). Here Stearns shows the importance of trust as an essential characteristic of Christian Leadership. Henson (2021) also describes the issue of loss of trust in Christian leadership, writing, “If team members or leaders and followers do not trust each other, how can the work of the organization be accomplished? If can’t and the organization will suffer if trust is not restored” (p. 180). Trustworthiness is essential to building an organization that can work together to accomplish a common goal because productivity and innovation suffer without it.

Both Greenleaf and Jesus highlight trust as an essential component of Servant Leadership. Greenleaf, who invented the term "Servant Leadership," felt leaders should prioritize creating connections with their followers based on trust, empathy, and mutual respect. He contended that when leaders serve their followers, they may foster trust and a feeling of community, allowing everyone to strive toward a single objective. Similarly, through displaying trust in his own life and teaching his disciples to trust one another, Jesus highlighted the necessity of trust in Servant Leadership. He displayed trust in his followers by entrusting them with leadership responsibilities and empowering them to carry out his purpose. Trust is regarded as an essential component of effective Servant Leadership in both circumstances. Leaders may establish a secure and supportive

environment where followers feel valued and encouraged to contribute to the common good by valuing trust.

### *Mentoring*

Spears (1996) states, "Servant-leaders often take on the role of mentor, giving their people someone to depend on. That means being there to cheer when things go well and being there to comfort and advise when things go badly" (p. 150). Mentoring is when leaders share their experience and knowledge with others of lesser experience. Greenleaf (2002) wrote, "The best leaders are mentors, people who take a personal interest in the development of the people they lead" (p. 10). Greenleaf saw mentoring as a valuable instrument for training servant leaders and instilling a culture of service and growth within businesses. Mentoring, according to Greenleaf, is a connection between two persons in which the mentor provides direction, support, and encouragement to the mentee. The mentor serves as a role model for the mentee, showing Servant Leadership beliefs and actions. Greenleaf highlighted the need to be thoroughly aware of the mentee's needs, aspirations, and goals. Greenleaf and Spears (1998) go on to say, "The most important thing a leader can do is to listen, to be available, and to be supportive. A good mentor helps people find their own way and become their own person" (p. 33) The mentor should actively listen, ask questions, and provide honest and supportive feedback. As a result, the mentor can assist the mentee in developing leadership abilities and cultivating a sense of purpose and meaning in their job. Greenleaf also felt that mentoring should be a two-way street, with both the mentor and the mentee benefiting from the experience. The mentor can benefit from the mentee's experiences and perspectives, and the mentee can provide the mentor with helpful criticism. Ultimately, Greenleaf considered mentoring an important component of Servant Leadership, in which leaders can foster a culture of learning and growth by investing in the development of their followers. He

thought that by mentoring others, leaders might leave a legacy of service that would outlast their lives. Mentoring is accomplished through a personal or professional relationship and is essential to developing leaders.

Chua and Lessing (2013) write, "In the context of Christianity, mentoring has been defined as a triadic relationship between mentor, mentee and the Holy Spirit, where the mentee can discover the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility" (p. 86). Thomas (2018) wrote, "To Jesus, developing leaders was best accomplished through mentoring. Jesus' desired goals for his disciples were realized through an intimate nearness to the lives of the twelve" (p. 110). In Mark 6:7-13, Jesus displays mentoring of his disciples. Jesus calls the disciples and mentors them to carry on his mission. Jesus accomplishes mentoring by teaching and guiding them through developing an intimate relationship with each individual. Jesus called his disciples and invested time in teaching and guiding them. In Matthew 4:19-20, Jesus said to two fishermen, "Come, follow me, and I will make you fishers of men." He then spent time with them, teaching them and preparing them for their ministry. Jesus taught his disciples through parables and stories, using relatable examples to convey important truths. For example, in Matthew 13:31-32, Jesus told the parable of the mustard seed to illustrate the growth of the kingdom of God. Jesus encouraged his disciples to ask questions and seek understanding, as is seen in Matthew 16:13-17. Matthew 10:1, we see Jesus entrusted his disciples with important responsibilities and opportunities to serve.

Matthew 4:19-20 portrays Jesus mentoring because it illustrates how Jesus called his earliest disciples, Simon Peter and Andrew, to follow him and become "fishers of men." Jesus invited them to accompany him, and he pledged to teach them how to become his disciples and carry on his mission when he was gone. Jesus established a mentor-mentee connection by inviting

Simon, Peter, and Andrew to follow him. Throughout the Gospels, Jesus educates and leads his followers, preparing them for service. Many texts support this connection, including Matthew 28:19-20, in which Jesus urges his followers to go and make new disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit and teaching them to obey everything he had taught them. As a result, the passage in Matthew 4:19-20 demonstrates how Jesus began his ministry by calling and investing in his disciples, emphasizing the necessity of mentorship in Christian discipleship.

Matthew 16:13-17 demonstrates Jesus' mentoring because it shows how Jesus encourages his disciples to ask questions and seek understanding. In the passage, Jesus asks his disciples who people say he is, and they respond with various answers. Jesus, in Matthew 16:16, asks them directly who they believe he is, to which Peter replies, "You are the Messiah, the Son of the living God" (NRSVUE). By asking his disciples this question, Jesus was not only trying to gauge their understanding of who he was but also giving them an opportunity to express their beliefs and seek clarification if needed. This exchange exemplifies how Jesus coached his disciples by encouraging them to ask questions and seek understanding. By doing so, he helped them deepen their faith and equipped them to share the gospel with others. This approach is consistent with Jesus' teaching style throughout the Gospels, where he often used questions, parables, and examples to help his disciples understand complex spiritual truths. Therefore, Matthew 16:13-17 illustrates how Jesus mentored his disciples by encouraging them to ask questions and seek understanding, demonstrating the importance of asking questions and seeking knowledge in the process of spiritual growth.

Winston (2022) wrote, "Sustainable and successive leadership is contingent upon cultivating personal relationships with mentors to equip them for leading and mentoring

subsequent generations” (p. 213). Throughout scripture, we see examples of mentoring as an important leadership quality. We see Moses mentoring Joshua in the book of Deuteronomy, preparing him to take over as the leader of the Israelites after Moses' death. Moses was deliberate in investing in Joshua and assisting him in developing his leadership qualities. Paul mentored Timothy, investing in him and helping him develop his ministry. Paul mentored Timothy to stay the course in his faith and use his spiritual skills for the sake of the church. The Bible highlights the value of investing in others and assisting them in growing in their faith and connection with God. Leaders can mentor their mentees by passing on their knowledge, skills, and experience. This sharing can assist the mentee in developing new abilities, useful insights, and a greater grasp of managing challenging situations. Mentoring allows the mentee to obtain guidance and assistance from a more experienced leader. This guidance can assist the mentee in developing their leadership qualities, gaining confidence, and improving their decision-making abilities. Mentoring is a wonderful approach to developing solid ties within a company. When leaders invest time in mentoring their team members, they may foster a culture of collaboration and trust. Mentoring is a valuable tool for leaders to use to support the development of their team members, build strong relationships, and foster a culture of continual learning and progress.

Both Greenleaf and Jesus recognized the value of mentoring in leadership and personal development. Greenleaf is well-known for his Servant Leadership philosophy, emphasizing the significance of leaders helping their followers. Greenleaf saw mentoring as an essential component of Servant Leadership. He saw mentoring as a method for leaders to invest in and develop their followers. Greenleaf thought effective mentoring required many critical components, including active listening, empathy, and a willingness to commit time and energy to the mentoring relationship. In addition, he thought mentoring is a method to foster a sense of community and

connection within a company. Jesus is likely the greatest mentor, having invested in and mentored his disciples for three years. Mentoring, according to Jesus, was a crucial element of his mission to share the good news of God's kingdom. Jesus' mentoring method was distinguished by his love and compassion for his disciples and his desire to challenge and push them outside of their comfort zones. He challenged his disciples to grow in their faith and abilities to help others. Jesus' mentorship was founded on relationships and trust. He spent time with his disciples, teaching and listening to them. Jesus also demonstrated the behavior he desired people to emulate, demonstrating how to live a life of love and service. Ultimately, Greenleaf and Jesus acknowledged the value of mentoring in leadership and personal development. They regarded mentoring as a means to invest in others, form strong relationships, and foster a sense of belonging and community.

### *Coaching*

Spears (1996) writes, "A servant-leader takes the time to offer sensitive and supportive coaching in a way that preserves the message but eliminates distancing mannerisms-helping not only the individual but also strengthening the team." (p. 132). Coaching is an important part of leadership because leaders help others to focus on developing their skills and talents. Coaching allows the leader to build an effective team to fulfill their vision and mission. Greenleaf believed that coaching is a powerful tool for developing servant leaders who prioritize the growth and well-being of their team members. Greenleaf (2002) wrote, "The coach does not have the answers, but the coachee has the resources to find the answers within himself" (p. 47). Coaching, according to Greenleaf, is a process of unlocking a person's potential to enhance their performance. It involves helping individuals identify their strengths and weaknesses, setting goals, and providing ongoing support and feedback. Greenleaf (2002) went on to say, "The good coach listens with empathy and



helps to stimulate the coachee to be clearer about his own purpose and goals” (p. 47). Greenleaf believed that coaching should be a collaborative and personalized process that respects the individuality of each person. Greenleaf’s ideas about coaching and mentorship have significantly impacted leadership development and influenced many leadership theorists and practitioners.

Many examples in scripture show Jesus demonstrating this important characteristic to develop his disciples. Schreyögg and Schmidt-Lellek (2017) wrote, “In coaching, our task is to generate maps rather than describe the real landscape” (p. 88). We see this characteristic of Jesus in his interaction with others and his disciples. Specifically, Jesus demonstrates coaching with his disciples in Mark 6:7-13, Matthew 26:36-46 and John 13:1-17 to name a few examples in the New Testament.

Jesus sends out his twelve disciples in pairs to preach, heal and cast forth demons in Mark 6:7-13. He gives them explicit instructions, asking them to bring only necessary items for the journey, to wear sandals but not an extra tunic, and to stay in one area until they leave. Jesus also instructs them to shake off the dust from their feet as a witness against any town that refuses to welcome them. In this passage, Jesus instructs the disciples to rely on God's provision and the power of the message they are teaching rather than their own resources or the hospitality of others. He also tells them to leave any place where they are not welcomed, implying that rejection is a natural part of the process of preaching the gospel message. In this verse, Jesus' advice emphasizes the need for faith, humility, and perseverance in carrying out the duty he has assigned to his disciples.

In Matthew 26:36-46, Jesus is praying in the Garden of Gethsemane with three of his followers. He tells them to keep an eye on him while he prays and walks away from them. He then prays to his Father, expressing his distress and asking whether the cup of sorrow might be removed

from him, but eventually submits to God's will. In this section, Jesus coaches his disciples on the necessity of prayer, obedience, and surrender to God's will. He demonstrates to them how to pray and seek God's guidance in difficult situations. He also demonstrates the cost of doing God's will, which may entail suffering and sacrifice. Jesus' example inspires his disciples to trust in God and continue their faith, even in adversity.

In John 13:1-17, Jesus is at the Last Supper with his disciples, washing their feet as an act of service and humility. He reminds them that he has set a good example for them and that they should do the same for one another. In this text, Jesus is educating his disciples on the virtues of humility and service. He demonstrates to them that true leadership entails putting people first and servicing their needs instead of power or position. He also demonstrates that serving others reflects God's grace and an act of love. Jesus invites his disciples to follow his example of love and his service to others through humility and selflessness by washing their feet.

The Bible and doctrine do not specifically mention coaching as a profession or activity, as the term "coaching" is a modern term that did not exist in biblical times. However, biblical principles and teachings can be applied to coaching and helping individuals develop their skills, achieve their goals, and improve their performance. Ajie (2019) states, "The Bible adopts some strategies of knowledge sharing strategies such as mentorship, training and coaching" (p. 5). Jesus as a coach, asked questions from the Bible to ensure those he led clearly understood the scriptures. Many leaders in the church make decisions and lead others without a scriptural foundation or understanding. On numerous times, Jesus coached followers and skeptics to study the meaning of scripture on pertinent topics. A competent coach will follow suit. Jesus coached his disciples on developing their skills and talents for success. Additionally, the Bible teaches that individuals should seek wisdom and guidance from others, as Proverbs 11:14 states, "Where there is no

guidance, a people falls, but in an abundance of counselors, there is safety" (NRSVUE). While the Bible and doctrine do not address coaching specifically, some ideas and teachings point to coaching and the process of assisting individuals in developing their talents and achieving their goals.

Both Greenleaf and Jesus offer coaching ideas, emphasizing the necessity of Servant Leadership and humility. Greenleaf's Servant Leadership ideology entails prioritizing the needs of others. Leaders, rather than serve themselves, leaders should serve others, and this approach leads to better personal and organizational success. Greenleaf also emphasizes the value of listening to others, building trusting and mutually respectful relationships, and supporting individual growth and development. Similarly, Jesus underscored the necessity of Servant Leadership by washing the disciples' feet and setting an example of putting others first. He also encouraged his disciples to love and serve one another instead of seeking power or position. Jesus highlighted the value of humility and selflessness in leadership, pushing his disciples to follow in his footsteps and serve others compassionately. Ultimately, both Greenleaf and Jesus offer valuable insights on coaching, emphasizing the necessity of Servant Leadership, humility, and the establishment of trusting and mutually respectful partnerships.

### ***Foresight***

Greenleaf (2015) says, "Foresight means regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events" (p. 328). Foresight is the ability to see forward and use this ability to be more proactive as a leader. Foresight does not entail making precise forecasts but rather having a general sense of where things are headed and being able to foresee and prepare for possible outcomes. Greenleaf continues by stating that foresight is strongly related to intuition and

perception. He writes, "The servant-leader must have a deep and subtle understanding of the motives and values of people and the complex forces at work in society" (Greenleaf, 2002, p. 7). Greenleaf observes that foresight necessitates a willingness to be malleable and open in the face of changing circumstances. This is a vital leadership characteristic for effectively managing and preventing reactionary leadership.

Jesus is a perfect example of a servant leader who demonstrated foresight in his leadership. Jesus predicted his death and resurrection (Matthew 16:21-23; Mark 9:31-32; Luke 9:22-27). He knew what was coming and prepared his disciples for it. Jesus foresaw the betrayal of Judas (Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-30). He even discussed it freely with his disciples, demonstrating his openness to address challenging subjects. Jesus predicted the temple's destruction in Jerusalem (Matthew 24:1-2; Mark 13:1-2; Luke 21:5-6). He was aware that this would be an important event for his disciples, and he warned them to be prepared. Jesus foresaw his followers' persecution (Matthew 10:16-23; Mark 13:9-13; Luke 21:12-19). He knew that his followers would face opposition and danger, and he prepared them for it. Jesus predicted his return and the end of the age (Matthew 24:36-44; Mark 13:32-37; Luke 21:34-36). Jesus predicted a final judgment and a new heaven and earth and challenged his disciples to prepare. These examples show Jesus' capacity to anticipate and prepare for future occurrences and assist his disciples through periods of uncertainty and change. Jesus modeled foresight as a crucial trait of effective leadership as a servant leader.

In Matthew 24:1-2, Jesus shows foresight by predicting the destruction of the Jerusalem Temple. The disciples remarked on the magnificence of the temple and its buildings as he and his disciples left. Jesus then declares that the temple will be destroyed. By saying this, Jesus demonstrated his capacity to foresee future events and their influence on his disciples. Jesus was

well aware that the demolition of the temple would have a profound impact on his disciples and their faith. By foretelling this event, Jesus was able to prepare his people for what was to come and to help them grasp its significance in light of God's plan for salvation. In Matthew 24:1-2, we witness Jesus' foresight in action, as he saw a major event that would affect his people and guided them through it with knowledge and understanding.

In Mark 13:9-13, Jesus describes the events that will take place before the end of the period to his followers. He warns them that they will be persecuted and dragged before rulers and authorities, but they should not be concerned because the Holy Spirit will give them the things to say. In this text, Jesus demonstrates foresight by forecasting that his disciples will experience persecution and hardship for their views, which were not apparent when he delivered these words. However, he also tells them they will not be alone in their pain and that the Holy Spirit will guide and support them. Furthermore, in the years following Jesus' death and resurrection, many early Christians experienced imprisonment, torture, and even death due to their religion. As a result, Jesus' statements show his capacity to glimpse into the future and prepare his people for what was to come.

Jesus warns his disciples in Luke 21:34-36 to be attentive and watchful so that they are not caught off guard by the events that will precede the final days. Jesus urges them not to be burdened by life's concerns and encourages them to pray for strength and to stand confidently before the Son of Man. In this verse, Jesus demonstrates foresight by anticipating the difficulties and obstacles that his followers will endure as they await the final days. He encourages them to stay attentive and not to be seduced into complacency by everyday concerns. Jesus also instructs his disciples to pray for the strength and courage they need to overcome adversity.

Furthermore, Jesus' remarks in this verse show his awareness of the events that will take place before the final days. He is aware that his disciples will suffer adversity, but he also promises them they'll be prepared for the return of the Son of Man. Ultimately, Jesus' statements in Luke 21:34-36 demonstrate his capacity to see into the future, anticipate his followers' difficulties, and provide them with direction and encouragement to overcome those difficulties with trust and confidence.

Nelson (2020) writes, "The first creation account (Gen 1:1-2:4) shows how the plan of creation unfolds from moment to moment, day to day. God is like a skilled architect who uses reason and foresight to set up rules and then follows those rules" (p. 214). Gary (2008) wrote, "Drawing from social science models of time and historical Jesus studies, a Galilean model of foresight is proposed. In the context of the first century, Jesus is seen as calling others to a creative future that might transcend the clash brought about by the conventional and counter futures" (p. 639). Research of the historical Jesus shows that he modeled the concept of foresight.

Greenleaf's Servant Leadership philosophy and Jesus' teachings both highlight foresight as an essential component of effective leadership. Leaders may prepare themselves and their followers to meet challenges and seize possibilities by anticipating problems and opportunities. In his writings on Servant Leadership, Greenleaf highlights the significance of foresight as a trait of servant leaders. He encourages leaders to think strategically, examine the long-term consequences of their decisions, and acquire a deep awareness of their followers' needs and goals. Similarly, Jesus' teachings demonstrate his capacity to see into the future and prepare his disciples for the difficulties they would confront as they seek to emulate his Servant Leadership. Even in the face of tragedy and uncertainty, his vision enabled him to shepherd his disciples with wisdom and compassion. Greenleaf's principles and Jesus' example provide useful insights into the qualities and activities that distinguish effective leadership. Leaders may inspire and empower their people

to do great things for themselves and the greater good by nurturing foresight and a dedication to service.

### *Vision*

Greenleaf and Spears (2002) write, "The leader does this by engaging the entire team or organization in a process that creates a shared vision, which inspires each person to stretch and reach deeper within himself or herself, and to use everyone's unique talents in whatever way is necessary to independently and interdependently achieve that shared vision" (p. 85). Kotter (2012) defines vision as "a picture of the future with some implicit or explicit commentary on why people should strive to create that future" (p. 71). Kotter (2012) goes on to write, "A good vision helps to overcome this natural reluctance to do what is (often painfully) necessary by being hopeful and therefore motivating" (p. 72). Visioning is essential to leadership because it clarifies the direction of an organization's direction and motivates others to act to assist in accomplishing the end game. True servant leaders have this characteristic. Mason and Patschke (2020) stated, "Vision is the tool by which we show our world what we believe" (p. 31). Visioning is a tool that great leaders use to reveal to others what can be. Visioning is a vital tool servant leaders use to help others move from believing to seeing. Servant leaders can think about the future with imagination and wisdom and present what they see to others. Great leaders can cast a vision that assists others in seeing the ultimate destination for their plan. Autry (2004) writes of visioning, "A primary function of the servant leader is to assure that an organization's people are imbued with a clear understanding of vision" (p. 2). Visioning is an essential skill for leadership. The ability to paint a better future for others motivates them to follow. Effective leaders can cast a vision towards a preferred state.

Molano (2019) writes, "The full set of higher-level themes represents a movement that begins with being and relating and culminates in doing: from vision and preparation to the actual

delivery of service” (p. 10). Jesus was a visionary leader with a defined goal and mission: proclaiming God's truth and saving humanity. He was noted for his compassion, humility, and wisdom, which aided him in inspiring and motivating his followers. Jesus communicated his vision using different strategies to different audiences. Jesus' strategy is summed up in Mathew 4:23, which describes Jesus going throughout Galilee, sharing his vision by teaching, preaching, and healing. When Jesus knew he was leaving his disciples, he cast his vision, his kingdom dream, in Matthew 28: 18-20. Jesus is a compelling vision caster because his team and disciples owned the dream and were motivated to take action to fulfill Jesus' vision.

In various respects, Jesus is shown to be a visionary in Luke 4:18-19. To begin, Jesus quoted Isaiah 61:1-2, which portrays the Messiah's purpose as bringing good news to the needy, announcing liberation to prisoners, and providing sight to the blind. By claiming to be the fulfillment of this prophecy, Jesus said that God sent him for a specific purpose. Second, in the context of his day, Jesus' assertion that he was sent to set the oppressed free was a revolutionary statement. It questioned his society's restrictive social and political institutions, which privileged the wealthy and powerful at the expense of the poor and marginalized. Jesus was establishing a new vision for a society centered on justice and equality by portraying himself as the champion of the underprivileged while still being the Son of God. Third, Jesus' use of the phrase "the year of the Lord's favor" in Luke 4:19 indicates that he saw himself as ushering in a new era in history, one in which God's kindness and mercy would be poured out on all people. This vision of a new period of grace and redemption was crucial to Jesus' teaching, and it encouraged his disciples to strive for a better future. Ultimately, Luke 4:18-19 depicts Jesus as a visionary by presenting a new vision for society that challenges the current quo while offering hope to the oppressed and



neglected. His message of good news and freedom continues to motivate people to work for a more just and equal world.

In Mark 1:35-38, Jesus is shown to be visionary in varied forms. In this text, Jesus exhibits visionary Servant Leadership skills. Despite having a full day ahead of him, Jesus gets up extremely early in the morning to pray. By emphasizing prayer, Jesus demonstrates his understanding of the significance of being connected to God and seeking guidance and insight. When Simon and his friends try to disrupt Jesus' meditation time by urging him to return to the hamlet, Jesus urges them to proceed to adjacent villages so that he might also teach there. This action demonstrates that Jesus was committed to spreading the good news of God's kingdom to as many people as possible, and he was ready to change his plans to accomplish this purpose. Jesus' response to Simon's plea indicates that he was listening to God's instructions and was willing to go wherever the Spirit led him. His willingness to follow demonstrates Jesus' strong faith in God's plan and his willingness to be adaptable in pursuing his mission. Ultimately, Mark 1:35-38 depicts Jesus as a visionary, prioritizing prayer, focusing on his goal, and trusting in God's guidance. These characteristics enabled Jesus to stay focused on his mission and vision, inspiring his followers to do the same.

In Matthew 28:19-20, Jesus demonstrates his vision by giving his disciples a clear and compelling mission to carry on his work in the world. Jesus' mandate to "make disciples of all countries" demonstrates that he envisioned his message reaching people from around the globe. He was concerned with the entire world, not simply the people of his region or culture. Jesus lays forth a precise plan for his disciples to follow by baptizing new believers and training them to keep his commands. This plan is comprehensive, encompassing both evangelism and discipleship, and it establishes a structure for his followers to carry on his mission after he is gone. Jesus promises

to be with his disciples until the end of time. This assurance of his continuing presence comforts and reassures his followers, emphasizing the significance of his mission and the force of his message. Matthew 28:19-20 depicts Jesus as a visionary by giving his disciples a clear and comprehensive mandate to continue his work in the world and promising his continuing presence and support as they carry out this purpose. This scripture has encouraged generations of Christians to spread the gospel of Jesus worldwide.

Greenleaf and Jesus both emphasized the importance of visioning in the context of Servant Leadership. Greenleaf believed that a servant leader must have a clear vision for the future and communicate it to others to inspire and motivate them. He emphasized the importance of being open to feedback and continuously revising the vision based on new information and feedback. Bennis and Nanus stated, "True leaders have an uncanny way of enrolling people in their vision through their optimism" (p. 1). Greenleaf and Spears spoke to the importance of vision and enrolling others in their mission. As seen in scripture, Jesus exhibited this aspect of leadership. Jesus often spoke in parables and used vivid imagery to paint a picture of his vision for the future. He also emphasized the importance of leading by example and serving others rather than seeking power or authority. Both Greenleaf and Jesus saw casting a vision as essential to Servant Leadership and believed that a clear and compelling vision could inspire others to work towards a common goal.

### ***Commitment to Growth***

Bramett (2018) writes, "Leadership is a self-guided journey that requires continuous learning and professional growth. Continuous improvement is striving to improve the status quo and impacts all areas of leadership" (p. 66). Continuous development is the ongoing process of learning new skills and concepts. Hunt (2015) writes of a commitment to growth, "Developing for

the future is probably one of the most significant key principles in the Servant Leadership theory” (p. 17). Servant Leaders are continually learning to ensure innovation and creativity. Servant Leaders also ensure that others can develop and learn continually to drive team creativity and cohesion. Sangwoo (2017) writes, “Commitment to the growth of people leadership, which supports the members’ ability and career development, may have a crucial role in fostering the growth of members and organizations, satisfying people’s needs, and enhancing organizational performance” (p. 739). Servant leaders are dedicated to the development of each individual. Sangwoo (2017) goes on to say that “If a leader continuously supports and is carefully concerned with a specific member, the member will be motivated, so he/she will put extra efforts at work and be satisfied with the leadership, job, and organization” (p. 740). Greenleaf maintained that servant leaders must be committed to their personal development as well as the development of those they serve. In his essay "The Servant as Leader," Greenleaf (2015) writes:

"The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is a leader first. 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." (p. 6)

Greenleaf believed that dedication to growth is an important trait of servant-first leaders. He contended that servant leaders must be committed to learning, growing, and developing themselves and assisting others in learning, growing, and developing themselves. This dedication to development is critical for fostering an environment where people can thrive and realize their greatest potential. In summation, Greenleaf believed that dedication to growth is essential to

Servant Leadership because it helps leaders effectively serve others and create an atmosphere in which everyone can thrive.

Howell (2015) states, “Younger leaders will be developed who will share the load” (p. 30). In Luke 5:1-11 and 6:12-16, Jesus selected and called his disciples. Throughout the Gospels, Jesus interacts with his team, and he invests time with them. Christ taught and empowered each disciple. Along with teaching, Jesus sent out his disciples on ministry and allowed them to share their experiences, as seen in Luke, chapters nine and ten. We see other examples, such as John 15:1-8 where Jesus links growth and fruitfulness, and Luke 8:11-15 where Jesus teaches the importance of perseverance.

In Luke, chapters 9 and 10, Jesus sends out his disciples to preach and to heal, reveals his glorified condition to them, teaches them about compassion and love, and encourages them to prioritize their spiritual growth and learning. These teachings show Jesus' dedication to the growth and development of his followers and the importance of growth for everyone who wishes to follow him. Sending forth the apostles demonstrates Jesus' commitment to their growth and development as disciples. Jesus is assisting them in developing their skills and confidence as leaders by allowing them to preach and heal. Jesus illustrates the significance of compassion and love for others in the parable of the Good Samaritan (Luke 10:25-37). The story asks the listener to contemplate who their "neighbor" is and how they might demonstrate compassion and generosity to people in need. This teaching emphasizes the necessity of personal growth, character development, and reaching out in love with others. In many respects, Luke chapters 9 and 10 highlight the value of growth.

John 15:1-8 is a well-known Bible verse in which Jesus teaches his disciples about the significance of growing and keeping connected to him using the example of a vine and branches. In lines 4-5, Jesus argues that we cannot bear fruit or grow when not connected to him. The lines

highlight the significance of our relationship with Jesus as the foundation for our growth and productivity as his disciples. In verse 2, Jesus mentions the Father pruning the fruit-bearing branches so that they will bear even more fruit. This pruning procedure includes eliminating dead or ineffective branches and trimming healthy branches to foster new development. This parable demonstrates that growth frequently entails pruning or cutting away things impeding our growth or production. According to Jesus, the ultimate purpose of growing is to bear fruit. This fruit can manifest itself in various ways, including good actions, spiritual fruit such as love and joy, or the growth and development of other Christians. The goal of growth, whatever it takes, is to become more productive and fruitful in our connection to God and to others. Ultimately, John 15:1-8 emphasizes the necessity of growing in our relationship with Jesus and staying connected to him as the foundation for our growth and productivity as his followers. It also teaches that progress frequently entails pruning and removing things that impede our growth, with the ultimate objective of becoming more fruitful and prolific in our service to Jesus.

The Parable of the Sower, found in Luke 8:11-15, is a story told by Jesus. The story emphasizes the significance of development in the context of hearing and applying God's word. The seed in the parable signifies the Word of God that is sown into people's hearts. Some people do not accept God's Word, while others do but do not allow it to take root in their hearts. Only seeds that fall on fertile soil develop and yield a crop. This description underlines the significance of actively receiving and accepting God's Word if we wish to grow spiritually. The parable also portrays several hurdles to our growth, including the devil, persecution, and life's cares and wealth. Individuals who allow these impediments to suffocate their growth will not bear fruit. This tale emphasizes the necessity of perseverance and remaining faithful to God's Word in the midst of adversity. According to the story, the ultimate purpose of growth is to bear fruit. If a seed lands on

good soil, it will grow and produce a crop yielding a hundredfold. This fruit depicts the good actions, love, and spiritual growth that result from living God's Word. Luke 8:11-15 emphasizes the necessity of spiritual growth, notably in receiving and applying God's Word, persevering through difficulties, and bearing fruit. It demonstrates that growth necessitates an active and dedicated response to God's Word and that people who cultivate excellent soil in their hearts will be able to flourish and yield a bountiful harvest.

Greenleaf highlighted the need for personal development in the leadership path. According to Greenleaf, a servant-primary leader's role is to help others grow and become their best selves. Similarly, Jesus taught that personal growth and transformation are necessary for a fulfilling existence. Jesus frequently used agricultural metaphors to illustrate spiritual growth in the New Testament, such as the parable of sowing the seed. He also emphasized the significance of self-examination and repentance for personal growth and transformation. Greenleaf and Jesus felt that personal development is necessary for effective leadership and a satisfying life. They encouraged people to focus on their personal development as well as the development of those around them.

### **Question 5**

*Per Scripture, Christian Apologetics, and Doctrine, what other key characteristics are essential to being a servant leader? – Based on the life of Christ, what other theological characteristics may be defined as part of being a servant leader?*

In Luke 22:42, Jesus submits his will to the Father in the Garden of Gethsemane, as we also see in Matthew 10:30 that his life and the Father are one. Jesus submits his life to sacrificial service to the will of God. Beale and Mitchell (2014) write, “Conviction brings a sacrifice of our lips and our lives, and the spread of the gospel demands sacrifice” (p. 158). As Blanchard (2009) states, Jesus is the suffering servant, “Servant Leadership is the only approach to leadership that Jesus validates for his followers” (p. 1). Greenleaf researched and developed the “Leader as a

Servant” notion based on Eastern thought (Greenleaf, 2015). Jesus is the model for Servant Leadership, and his leadership characteristics genuinely define what it means to be a servant leader. When comparing Jesus’ leadership style to the Executive Leadership developed characteristics for Servant Leadership, important Servant Leadership characteristics can be expanded in both disciplines. Theological research and integration with Executive Leadership are vital to developing a deeper understanding of Servant Leadership.

While many events in Jesus' ministry exemplify Jesus as a servant leader, John 13:1-17 gives an example of what it means to serve others. Along with the meal in the upper room, this event begins Christ’s journey to the cross. In John, Jesus washes the feet of his disciples, which is the responsibility of the servant of the house. It is through this event that Jesus turns the concept of leadership upside down. During Christ’s time and the present day, the concept of leadership is a triangle with the leaders at the top alone with all the power, and those below serve the leader as depicted in Figure 2, the Hierarchical Model. After washing his disciple’s feet, Jesus turns the leadership triangle, the hierarchical leadership model, upside down, where the leader is at the bottom, serving others above, and others own the power. The hierarchical leadership approach is frequently linked with a more traditional or bureaucratic management style, with a clear line of command and a focus on following rules and procedures. While this paradigm can be useful in some situations, it is frequently criticized for being rigid and resistant to change and limiting the input and creativity of individuals at lower levels of the hierarchy. By contrast, Servant Leadership is less about following the rules and more about unleashing the people to be creative and part of something much bigger than themselves. Examination of this passage and the events of Jesus’ life shows vital characteristics of Servant Leadership. It informs the overall Biblical Theology of leadership as well as the Executive Leadership discipline.

Blanchard states, “While the world continues to throw solutions at us that are built on self-empowerment, self-reliance, competition, peer pressure, and performance, leading as Jesus frees us to reach heights of influence, we never would be able to reach on our own” (p. xi). During the events in John 13, Jesus models what it means to be a servant leader. He shows the vital characteristics of love, sacrifice, and resilience. Hah (2019) writes, “God chooses and disciplines his servants on each occasion according to his pleasing will” (p. 5). God calls the disciples of Christ to lead as Jesus leads and teaches.

### *Love of Others*

At the beginning of Chapter 13, John records that love is the motivation for being with and washing his disciple’s feet. This verse explicitly introduces the larger narrative of Christ’s death, resurrection, and ascension, which describes Jesus’ ministry. Jesus’ ministry and leadership are all about love, and as an introduction to the “Washing of the Feet,” he reveals love as a critical characteristic of Servant Leadership. Jesus taught in Matthew 22:37–39:

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” (NRSVUE)

These verses suggest that the most important commandment is to love God entirely and wholeheartedly with all our being - heart, soul, and mind. The second commandment is to love our neighbor as we love ourselves. These two commandments encapsulate the entire law and prophetic teachings. We fulfill all of God's other commandments by fulfilling these two commandments. Our ideas, actions, and relationships should be based on loving God and others.

Kuykendall (2019) writes, “We must love our neighbors from an understanding of who we are and who they are” (p. 18). This concept means that to love our neighbors properly, we must



first understand ourselves and the people around us; we must be self-aware. This insight is part of recognizing our talents, faults, prejudices, and limits. We may approach our relationships with humility, sensitivity, and a readiness to learn from others when we realize who we are. At the same time, we must recognize the unique characteristics, experiences, and perspectives of individuals around us. We should try comprehending their wants, desires, problems, and joys. We may create compassion, respect, and a sense of connection with people by taking the time to understand them. As read in Matthew 22:39, we learn to love our neighbors as we love ourselves through understanding ourselves and others. Even under challenging circumstances, we can exhibit love, charity, and forgiveness and create more loving communities that mirror God's love and kindness.

When studying the two commandments from Matthew, we must look deeper at the language used to further understand and apply it to Servant Leadership. NIB Volume VIII (1995) shares, "It is striking that Jesus is asked for one commandment but responds with two" (p. 426). Jesus gives two, stating that the second is "like" the first by using the Greek "*homoia*." This meaning is to say that the two commandments are not just similar as we would interpret but "equal." This interpretation means that the two commandments are not given hierarchically but are on the same level, and therefore, one cannot exist without the other. This understanding means that the same love we are called to have for God must be the love we have for our neighbors.

Furthermore, the Greek word for "love" used here is "*agapao*." NIB Volume VIII (1995) states the use:

"When Christians use the word love with reference to God, to the deepest human relationships, and of the stance they are called to exercise toward the world, the content of this word is not to be filled in from the supposed meaning of a special Greek word, but from the understanding of God's nature made known in Christ. It is from this revelatory

perspective that we come to know love as unmotivated and unmanipulated, unconditional and unlimited.” (p. 425)

Jesus, in this text, is not describing an emotional love but rather describes a characteristic where each person is to approach everyone fairly with a sense of doing what is right. This love is unselfish, self-sacrificing, and unconditional. It is frequently connected with God's love for humans, as depicted in these verses and others. This type of love is not dependent on the recipient's attractiveness, merit, or actions but rather on the giver's choice and will to provide love and compassion. It is a love that seeks the other's well-being and happiness, even at the price of oneself.

Elwell (2016) wrote, “Love for neighbor is a decision that we make to treat others with respect and concern, to put the interests and safety of our neighbours on a level with our own” (p. 494). Conceptualization requires servant leaders' love for the people, a clear vision for the future, long-term dedication, and well-communicated faith in people's worth (Greenleaf, 2002). Love is necessary for Servant Leadership because it embodies the servant leader's unselfish and caring personality. When leaders love their followers, they are willing to serve them with humility, empathy, and a desire to see them succeed. This type of love is not about personal gain or recognition but about developing meaningful connections based on trust, respect, and caring. Love is the glue that holds many of the other servant leader characteristics together. By embracing love as a Servant Leadership characteristic, leaders are urged to prioritize their followers' needs and lead from the heart. This action can lead to increased employee engagement, job satisfaction, and productivity. Employees are more likely to be dedicated to the organization's goals and work harder to attain them when they feel appreciated, respected, and loved by their leader. Patterson (2003) wrote in her research, “The cornerstone of the Servant Leadership/follower relationship is *apapao* love” (p. 8).

Love is highlighted as a fundamental component of Servant Leadership in Patterson's study. Patterson defines servant leaders as those that emphasize compassion and care for their followers and aim to create an environment in which people feel appreciated, supported, and empowered. Patterson proposes that love in the context of Servant Leadership is a deliberate activity that entails placing the needs and well-being of others ahead of one's own. Empathy, compassion, and a desire to help others describe this type of love rather than a drive for self-gain or notoriety. Patterson observes that love may be a powerful motivator for followers and can contribute to the development of trust, loyalty, and dedication inside an organization. She also admits that the idea of love in the context of leadership can be difficult to define and quantify, emphasizing the significance of ongoing study and inquiry in this area. (Patterson, 2003)

Patterson's research claims that love is an essential component of Servant Leadership and emphasizes the significance of prioritizing followers' well-being and needs in order to establish a supportive and productive company culture.

1 Corinthians 13:1-13 is a familiar and important scripture on the nature of love and its importance to the community at large. With 1 Corinthians 8:1 establishing the close relationship between love and edification, the action of love functions within a community to elevate others (NIB Vol X, 2002, p. 950). The idea of love bringing about the edification of others aligns with the philosophy of Servant Leadership and its importance to leading organizations. When reflecting on love and care within nursing leadership, it makes plain the connection between caring, love, and humility required for self and system transformation (Watson, 2003). Love is a powerful energy that can transform both the person and the system. Individually, love can be transformational in a variety of ways. We become more sensitive, empathetic, and open to new

experiences when we experience love. According to Chinn (2013), “At the heart of all approaches to being at peace with one’s self and with others is the ability to love, and to feel and to act from a place of genuine respect for another as people” (p. 9). We grow less self-centered and more sensitive to the needs and feelings of others. If, instead of love, we carry fear in our hearts, we emit to others fear and anger (Turkley, 2013). Allowing fear to guide our leadership will limit our viewpoint causing us to narrow our focus and limit our perspective. Fear in our leadership will limit creativity by prioritizing survival over innovation. Fear will cause us to miss out on valuable opportunities. Love can help us overcome our fears and unpleasant emotions and inspire us to take risks and follow our dreams. Love has the power to transform the wider social and political structures around us. When we approach others and social issues with love, we become more open to listening, empathizing, and working together to discover common ground. Love can motivate us to take action to redress social injustices and build a more equal and caring society. As servant leaders, we are to seek the good for the community by creating an environment that illuminates each individual elevating the importance of each person. This method is counterintuitive to how we want to act. Individuals commonly want to seek good for themselves rather than others, but we find good for ourselves as leaders if we seek good for others first. According to 1 Corinthians 13, love is the most vital attribute a person can have and is required for true growth and fulfillment. It serves as a reminder that love should lead our dealings with others and is essential to our connection as servant leaders.

Spears (2022), on the Spears Center for Servant Leadership, wrote, “Servant-leadership is part of this new direction that entails striking a better balance between self-interest and the common good.” He believed that we were here to care for and love one another (Spears, 2022). As we see in scripture and other studies, love is important in leading communities and organizations. Love

allows leaders to edify and assist others in succeeding in building stronger and more agile organizations. Love helps leaders to overcome fear allowing organizations to transform into innovative and creative communities. Love is an important characteristic and is vital to being a servant leader.

### *Self-Sacrifice*

In John 13:2-12, Jesus voluntarily gives Himself over as a servant to his followers, showing he is willing to sacrifice. Blanchard writes:

“Jesus never downplayed the cost of following his leadership: He talked about dying to self, picking up a cross, and being persecuted. In his acts of sacrifice and obedience, Jesus demonstrated his willingness to pay the price. Good leaders never ask anyone to do something they are not willing to do themselves.” (p. 173)

Another vital characteristic of a servant leader is the willingness to sacrifice for your followers. Van Knippenberg, B. and van Knippenberg, D. (2005) state, “Although there is ample research on the relationship between charisma on the one hand and subordinate perceptions of the leader and leadership effectiveness on the other hand, most studies are correlational in nature and do not explicitly focus on self-sacrifice” (p. 26). They continue to write that existing theoretical concepts and empirical data both indicate that leader sacrifice makes followers cooperative and motivated to reciprocate (p. 26).

According to the Bible, Jesus both exemplified and taught that self-sacrifice is required of leaders. In their study on self-sacrifice, Choi and Mia-Dalton (1998) described it as a whole or partial abandoning of personal interests, privileges, or welfare in the division of work, distribution of rewards, and exercise of authority (p. 479). Self-sacrifice is essential in Servant Leadership since it entails placing others' needs and interests ahead of one's ambitions and personal benefit.

Servant Leadership is founded on the premise that a leader's primary objective is to fulfill the needs of their followers rather than pursuing power or control.

Servant leaders demonstrate their dedication to helping others and developing relationships based on trust and mutual respect by sacrificing their interests and ambitions. This sacrifice can inspire and urge their followers to prioritize the needs of others as well, so fostering a culture of service and selflessness. A servant leader's self-sacrifice might help them gain the respect and allegiance of their followers. When leaders make sacrifices for their teams, they demonstrate that they are prepared to sacrifice their comfort or success for the group's benefit. This philosophy may foster camaraderie and loyalty among followers, who are more willing to trust and support a leader dedicated to their success and well-being.

After considering love in regard to Jesus as the example of Servant Leadership, self-sacrifice concerning Servant Leadership must be examined. The line in John 15:13 speaks about the greatest act of self-sacrifice - laying down one's life for another. Under the context of the chapter, Jesus instructs his disciples to love one another as he has loved them. He continues by saying that the highest type of love is being willing to make the ultimate sacrifice for a friend. This passage is frequently used in Christian teachings to emphasize the necessity of selflessness and self-sacrifice. It is a call to prioritize the needs of others before our own and to be prepared to make sacrifices for the sake of others. We display our love and dedication to others and God by foregoing our interests or even our lives. John 15:13 can be seen in the perspective of Servant Leadership as a call for leaders to be willing to make sacrifices for the benefit of their people. This idea may include foregoing personal benefit or pleasure to meet the needs of others. Finally, the scripture underlines the value of self-sacrifice as a sign of love and an essential component of Servant Leadership.

Matthew 16:24-26 emphasizes the significance of self-sacrifice and self-denial to follow Jesus. It highlights the concept that real discipleship entails foregoing one's wishes and interests to serve God and others. It also implies that people who want to save their own lives will eventually lose them, but those who are prepared to surrender their lives for the sake of Jesus will discover genuine life. NIB Volume VIII (1996) explains, "Those who seek to preserve their lives by living selfishly end up actually forfeiting themselves" (p. 351). Hunter (2013) states, "Virtually any of the world's religions you inevitably encounter basic principles such as integrity, respect for human life, self-control, honesty, courage, commitment, and self-sacrifice" (p. 131). Scripture teaches that we are to be selfless and put others' interests before our own; if we are selfish, we lose ourselves. Therefore, Matthew 16:24-26 can be seen as a call for leaders to be willing to make sacrifices for the benefit of their people in the context of Servant Leadership. Self-sacrifice may include foregoing personal benefit or pleasure to meet the needs of others. NIB Volume VIII (1998) suggests, "Self-denial is not part of our culture's image of the good life" (p. 352). Servant Leadership promotes the concept that effective leadership necessitates putting the needs of others above one's ambitions and interests. According to the scripture, individuals prepared to make such sacrifices eventually attain genuine life and fulfillment. This outcome may be seen as a motivator for servant leaders to prioritize the needs of others, knowing that doing so will give their life more meaning and purpose. Concerning Servant Leadership, Matthew 16:24-26 underscores the significance of self-sacrifice, emphasizing the concept that authentic leadership demands a willingness to deny oneself and prioritize the needs of others.

Mark 8:34-35 underscores the significance of self-denial and self-sacrifice to follow Jesus. NIB Volume VIII says, "Anyone who attempts to call the world to account before the gospel must be ready to sacrifice self-interest" (p. 628). The scripture highlights that real discipleship entails

foregoing one's own wishes and interests to serve God and others. It also implies that people who want to save their own lives will eventually lose them, but those who are prepared to give their lives for the cause of Jesus and the gospel will discover genuine life. Mark 8:34-35 can be seen as a call for leaders to be willing to make sacrifices for the benefit of their people in the context of Servant Leadership. It promotes the concept that effective leadership necessitates putting the needs of others above one's ambitions and interests. According to the scripture, individuals who are prepared to make such sacrifices will eventually attain genuine life and fulfillment. This thought may be seen as a motivator for servant leaders to prioritize the needs of others, knowing that doing so will give their life more meaning and purpose. Mark 8:34-35 underscores the significance of self-sacrifice regarding Servant Leadership, emphasizing the concept that effective leadership entails a willingness to deny oneself and prioritize the needs of others for the sake of a larger good.

Hoogervorst et al.(2012), in their journal, *When do leaders sacrifice?*, write, “It stands to reason that leaders' willingness to engage in self-sacrifice, which is a unique behavior to promote group welfare as it entails personal costs or risks” (p. 884). Philippians 2:3-4 highlights the value of selflessness and placing others' needs ahead of our wishes and interests. It discusses the premise that real humility entails valuing others above us and putting their interests ahead of ours. Philippians 2:3-4 can be seen as a call for leaders to be willing to make sacrifices for the benefit of their people in the context of Servant Leadership. It promotes the concept that effective leadership necessitates putting the needs of others above one's ambitions and interests. The verse also emphasizes the need to avoid selfish ambition and arrogance. It implies that great leadership is defined by humility and a determination to serve others for personal gain or notoriety. Philippians 2:3-4 underscores the necessity of self-sacrifice and humility in Servant Leadership,



emphasizing the concept that real leadership entails recognizing and prioritizing the needs of others over our own.

In Hebrews 13:16, the significance of doing good and sharing with others is emphasized as a type of self-sacrifice. It implies that by giving of ourselves for the benefit of others, we are making God-pleasing sacrifices. Hebrews 13:16 can be seen in the perspective of Servant Leadership as a call for leaders to be willing to make sacrifices for the benefit of their people. It emphasizes the concept that great leadership needs the desire to give and do good for others, even if it means personal sacrifice or discomfort. The verse also implies that these sacrifices please God, underlining that helping others is vital for the sake of those we lead and our spiritual growth and connection with God. The necessity of self-sacrifice and doing good for the benefit of others is emphasized in Hebrews 13:16, emphasizing the concept that such sacrifices are agreeable to God and an integral part of Servant Leadership.

It is argued that the source of a servant leader's motivational base lies in their principles, values, and beliefs and that these intrinsic motivating factors enable servant leaders to take on the nature and role of a servant, allowing servant leaders to engage in self-sacrificial behaviors (Sendjaya & Sarros, 2002). Choi and Mai-Dalton (2006) wrote, "Self-sacrifice is regarded as an inspirational and exemplary behavior which assumes particular importance when the followers' commitment is essential for effective organizational performance" (p. 476). They state that the leader's image is one of service rather than dominance and that these new leadership principles share a common feature of self-sacrifice rather than self-interest (Choi and Mai-Dalton, 2006). According to the article, self-sacrifice may be a successful leadership tactic, especially when leaders seek to create trust and credibility with their followers.

According to Choi and Mai-Dalton, self-sacrifice can assist leaders and followers in developing a feeling of shared purpose and mutual commitment. They claim that leaders may demonstrate their commitment to the group and create a sense of loyalty and trust by making personal sacrifices for the sake of their followers. The article additionally looks at the risks and limits of using self-sacrifice as a leadership strategy. The authors argue that leaders must be careful not to sacrifice their personal well-being or ideals to achieve their objectives. Furthermore, they point out that self-sacrifice may be less successful in situations where followers are less dedicated or if sacrifice costs are too high. (Choi and Mai-Dalton, 2006)

Choi's paper emphasizes the value of self-sacrifice as a leadership function, arguing that it may be a useful tool for servant leaders seeking to inspire and encourage their people to strive toward a shared objective.

The leader's self-sacrificing behavior increases trust, legitimacy, and reciprocity. Current research backs up these claims, demonstrating that followers of leaders who demonstrate self-sacrificing conduct have higher positive feelings and a greater readiness to collaborate (Dierendonck, 2011). The article states that self-sacrifice is a key aspect of Servant Leadership, as it involves putting the needs of others before one's interests (Dierendonck, 2011). The article notes that servant leaders are willing to make personal sacrifices to support and empower their followers. This sacrifice can lead to increased trust and commitment among group members. Servant leaders self-sacrificing prioritize the well-being of others by providing support and encouragement, which creates a sense of commitment and loyalty among followers.

Self-sacrifice is an essential aspect of Servant Leadership because it shows a leader's dedication to helping others and can motivate followers to do the same. It also contributes to

developing trust, respect, and loyalty among followers, resulting in a culture of service and collaboration. Scripture and Jesus both emphasize the need for self-sacrifice in Servant Leadership. They emphasize that genuine leadership is helping others and prioritizing their needs over our own. Jesus exemplifies this by sacrificing himself for the sake of others. Jesus says in Matthew 16:24-26 that people who desire to follow him must deny themselves, take up their cross, and follow him. This scripture implies they must be willing to forego their interests and preferences to serve others. Philippians 2:3-4 encourages us to prioritize others before ourselves and to watch out for their best interests. Hebrews 13:16 encourages us to do good and share with others since such sacrifices please God. Ultimately, the lesson is clear: Servant Leadership necessitates self-sacrifice and a willingness to prioritize others' needs over our own.

### ***Resiliency***

Another vital characteristic of Servant Leadership not listed in Greenleaf's research is resilience. As discussed for research Question 2, Servant Leadership significantly impacted creating a positive work environment during the COVID-19 pandemic. These studies align with the significance of resiliency in scripture. Serrano (2020) writes of resiliency, "According to research, the concept of resilience forms from one's ability to "return to a sense of normality" after experiencing some significant psychosocial event" (p. 6). Resilience occurs not just on an individual level but also inside companies, communities, and organizations, where it reacts to present difficulties and develops the design and strategy to overcome future issues (Serrano, 2020). While the Bible does not use the term "resiliency," during his life and ministry, Jesus demonstrated resilience and showed that resiliency is key to being a servant leader. He overcame various difficulties and hurdles but stayed committed to his objective of spreading the message of God's

love and salvation. This characteristic is realized from viewing the entirety of the events, from the “Washing of the Feet” to Christ’s death on the cross.

In Matthew 26:38-39, Jesus shows his resilience by accepting his circumstances. Jesus shows resilience at his “Sanhedrin Trial” (Matthew 26) by controlling his emotions and reaction and knowing what to say. Byers (2019) wrote, “Resilience is a fundamental theological and ecclesial concern in the Gospel and Epistles of John” (p. 1). There are other examples of Christ’s resilience. As the Devil tempted Jesus in the wilderness, he fasted for forty days and nights. During this time, he was tempted to forsake his mission and succumb to Satan's temptations. To overcome the devil's temptations, Jesus stood firm and relied on the Word of God. Throughout his life, Jesus was opposed by religious authorities who attempted to discredit him and his teachings.

Notwithstanding their efforts to suppress him, Jesus continued to preach and teach with power and fearlessness. Jesus, as a servant leader, showed resilience and taught resiliency, especially in the “Sermon on the Mount,” which is found in Matthew chapters 5-7. Servant Leadership requires a high level of resiliency. A servant leader must recover from setbacks, remain optimistic in the face of adversity, and adapt to changing circumstances. Even in challenging times, resiliency allows servant leaders to focus on their goals and continue serving others and teams. As well as being resilient leaders and servant leaders lead teams that are resilient.

In “Sermon on the Mount,” Jesus teaches resiliency in several ways. In Matthew 5:10-12, Jesus says:

“Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is

great in heaven, for in the same way they persecuted the prophets who were before you.”

(NRSVUE)

These verses teach that persecution is a natural consequence of following Jesus, but those who endure it will be rewarded in heaven. These verses encourage resiliency in the face of persecution or opposition. It is important for servant leaders to not allow the opposition to block doing the right thing or block the team they lead. In Matthew 6:25-34, Jesus tells his followers not to worry about their basic needs such as food, drink, and clothing. He points out that God takes care of the birds and the flowers, so how much more will he take care of his children? These verses teach resiliency by encouraging trust in God's provision and care, even in difficult circumstances. Servant leaders create an environment that garners faith from their followers that they can depend on their leader for whatever they need to get the job done, which allows the team to be more resilient. In Matthew 7:24-27, Jesus tells the parable of the wise and foolish builders. The wise builder builds his house on a solid rock foundation, while the foolish builder builds on sand. When the storms come, the wise builder stands firm while the foolish builder's house falls apart. This parable teaches that building one's life on a solid foundation of faith in Jesus will provide resilience in the face of life's storms and challenges. When servant leaders serve their teams with humility and love, they build a solid foundation for the team to remain resilient as they accomplish their common goal. The Sermon on the Mount teaches resiliency by encouraging trust to endure persecution and opposition and building one's life on a solid foundation. These teachings provide a strong framework for resilience in the face of life's and team's challenges. Servant leaders are resilient and build teams that are resilient as well.

As well as teaching resiliency, Jesus as a servant leader, modeled resiliency for his followers. In Matthew 4:1-11 which occurs before the “Sermon on the Mount,” Jesus was led into

the wilderness to be tempted by the devil after his baptism. He fasted for forty days and nights, and during this time, he was tempted to abandon his mission and give in to the devil's temptations. However, Jesus remained resolute and relied on the Word of God to resist the devil's temptations. Jesus resisted these temptations by relying on a solid foundation as a servant leader and refusing to compromise his mission. As leaders, we will inevitably face temptation and pressure to compromise our values or goals, but like Jesus, we can demonstrate resiliency by standing firm and resisting these temptations. Also, as a servant leader, Jesus demonstrated the value of focusing on the mission. Despite the temptations presented to him, Jesus remained focused on his mission to proclaim the kingdom of God. He recognized that the devil was trying to distract him from this mission and refused to be swayed. As leaders, we can demonstrate resiliency by staying focused on our goals and not allowing distractions or setbacks to derail us. Jesus also showed the strength gained by being self-aware. Jesus drew on his inner strength and faith to resist the devil's temptations. He knew who he was and what he was called to do and trusted in God's provision and protection. As leaders, we can demonstrate resiliency by drawing on our inner strength and faith to overcome obstacles and challenges. The temptation of Jesus shows us that resiliency as leaders involves resisting temptation, staying focused on the mission, and drawing on our inner strength. These qualities are essential for servant leaders who want to endure and succeed in the face of adversity.

Jesus' resiliency in the face of opposition from religious leaders shows servant leaders' resiliency in many ways. Jesus shows leaders the courage to speak the truth. Jesus boldly spoke the truth, even in the face of opposition from the religious leaders of his day. In Matthew 23, he criticized the religious leaders for their hypocrisy and warned his followers to beware of their teachings. Despite the risk of persecution and rejection, Jesus continued to speak out against

injustice and hypocrisy. We may demonstrate resiliency as servant leaders by having the fortitude to speak up for others, even when it is unpopular or inconvenient. Also, Jesus showed compassion for the marginalized. Jesus demonstrated compassion for the marginalized and oppressed, even when it meant going against the religious establishment. In Luke 13, Jesus healed a woman who had been crippled for 18 years, despite the objections of the religious leaders who accused him of violating the Sabbath. Jesus' compassion for this woman and his willingness to challenge the religious authorities show servant leaders' resiliency by standing up for what is right, even when it means going against the status quo. Jesus continuously shows perseverance in the face of persecution. Jesus faced intense persecution from the religious leaders of his day, including false accusations, threats, and crucifixion. Despite this, Jesus remained steadfast in his mission and endured. As servant leaders, we can demonstrate resiliency by persevering in the face of opposition and persecution, knowing that our faithfulness will be rewarded. Jesus' resiliency in the face of opposition from religious leaders shows servant leaders' resiliency by demonstrating the courage to speak the truth, compassion for the marginalized, and perseverance in the face of persecution. These qualities are essential for leaders who want to follow Jesus' example and serve their communities with integrity and perseverance.

1 Peter 2:21, "This is the kind of life you've been invited into, the kind of life Christ lived. He suffered everything that came his way so you would know that it could be done, and also know how to do it, step-by-step" (The Message). This verse alone illustrates how Jesus suffered and endured great hardship and pain to show that his followers could do the same. Jesus' resiliency is realized by studying the entirety of the events, from the "Washing of the Feet" to Christ's death on the cross. Jesus' resiliency during his betrayal and crucifixion shows servant leaders' resiliency in several ways. Jesus demonstrates endurance in the face of suffering. Despite being betrayed by

one of his closest friends and facing a brutal and humiliating execution, Jesus endured to the end. In Matthew 26:47-56, Jesus is arrested and taken to the high priest's house, where he is mocked, beaten, and spat upon. Despite this, he remains resolute and refuses to back down from his mission. As servant leaders, resiliency is demonstrated by enduring difficult circumstances and not giving up when faced with adversity. Jesus teaches leaders how to forgive in the face of betrayal. Jesus showed remarkable forgiveness towards Judas, who had betrayed him to the religious leaders. In Matthew 26:50, Jesus says to Judas, "Friend, do what you came to do" (NRSVUE). He also taught his disciples to forgive those who wronged them, even as he was crucified. Also, as servant leaders, resiliency is demonstrated by forgiving those who have hurt us, even when difficult. Jesus showed the value of trust. Throughout his betrayal and crucifixion, Jesus remained committed to God's plan for his life. In John 19:30, Jesus says, "It is finished," indicating that he had accomplished what he had been sent to do. Even in his darkest moments, Jesus trusted that God was in control and that his suffering had a purpose. We may display resiliency as servant leaders by trusting in God's purpose for our lives even when we confront adversity. Jesus' resiliency during his betrayal and crucifixion shows servant leaders' resiliency by demonstrating endurance in the face of suffering, forgiveness in the face of betrayal, and trust in God's plan. These qualities are essential for leaders who want to follow Jesus' example and serve their communities with courage and compassion.

Byers (2019) continues to describe the significance of 1 John and 2 John to resilience by stating:

“Resilience is assured through a number of theological resources: 1) a sober honesty about adversity; 2) the (partially) realized eschatological gift of unworldly peace and eternal life; 3) inclusion within a new social network, the divine family of the Father, Son,



and the children of God; 4) the ongoing divine presence of the Comforter, the Spirit-Paraclete; 5) the example of Jesus who, though he wept in the face of grief and pain, did not retreat from his own hour of trial; and 6) the transfiguration of suffering into glory. These resources give way to a range of practices (thinking, obeying, loving, praying, believing) that can be epitomized in the exercise of abiding, the principal Johannine means of promoting and sustaining resilience.” (p. 1)

The Bible's letters, 1 John and 2 John, do not utilize the term "resilience" specifically, but they do contain lessons related to the concept of resilience. 1 John 4:4 expresses the idea that individuals have the strength to endure misfortune because God is on their side. The passage emphasizes the concept of conquering challenges. We will surely confront challenges and failures in our work as leaders, but this text reminds us that we have the ability to overcome them. Confronting challenges is especially crucial for leaders, who may face difficult decisions or insurmountable obstacles. In 1 John 2:24-25, leaders are encouraged to persevere in their belief and to hold fast to what they have been taught. The passages underline the necessity of sticking to one's beliefs. As leaders, we are always learning and growing, yet it is easy to become distracted or misled by new ideas or trends. This verse encourages us to stay grounded in the essential ideas and ideals that have guided us since the beginning, even when circumstances or priorities change. 2 John 1:4 emphasizes the significance of walking in truth and remaining faithful to one's convictions even when confronted with adversity. This verse might be understood as a call to uphold our values and principles in the face of opposition or misfortune. As leaders, we will surely confront obstacles and pressures that will put our resolve to the test, but we can create resilience and stay focused on our goals by keeping our dedication to the truth strong. In the Bible, 1 John and 2 John encourage believers to overcome adversity, persevere in their faith, and be true to their convictions. These teachings can

inspire and guide those who want to create resilience in themselves as leaders and those who follow.

Sheridan (2015) writes, “Resilience has recently become a popular psychological concept, with researchers investigating what helps us bounce back after physical, emotional or spiritual trauma” (p. 4). Sheridan’s article:

Sheridan's article examines the topic of resilience from a Christian viewpoint, emphasizing Jesus Christ as a model for overcoming adversity. According to the article, resilience is more than just "bouncing back" from adversity; it is a process of growth and transformation in which individuals may call on their faith and inner resources to handle challenging circumstances. Sheridan proposes that Jesus' life and teachings provide a helpful framework for growing resilience, noting Jesus' personal experiences with suffering and hardship, as well as his focus on compassion, forgiveness, and faith. The article also highlights the role of community and support networks in resilience building, noting that Jesus surrounded himself with a close group of followers and friends who gave comfort and encouragement during times of adversity. Building solid relationships and networks of support, according to Sheridan, can be a key approach to fostering resilience and coping with adversity. (Sheridan, 2021)

The Bible contains various lessons for servant leaders about resilience. We observe the need for resilience in the face of adversity, the need to stay grounded in our beliefs and principles, and the power of faith and community in supporting us through tough times via the examples of Jesus and other biblical writings. Scripture tells servant leaders that resilience is crucial to their work and that it is possible to nurture this resilience by adhering to our ideals and creating a supportive

community. Servant leaders may stay dedicated to their goals and persist in the face of adversity by relying on these teachings.

### **Conclusion**

Research shows that the disciplines of Executive Leadership and Theology & Apologetics have common ground on the leadership style of Servant Leadership. Both disciplines emphasize the importance of leaders prioritizing the needs of their followers rather than their self-interest to achieve the organization's or community's goals. There are two primary components of Servant Leadership. Servant defines the style and attitude of the leader, and leadership is the responsibility. Based on Executive Leadership research, Greenleaf first defined Servant Leadership in the 1970s based on a fictional story with Eastern Mysticism influence. Theology & Apologetics defines Servant Leadership on Jesus as the model of a leader as a servant. Therefore, Servant Leadership is a much older concept within Theology & Apologetics. Greenleaf's initial research in developing a leader's concept as a servant has been expanded to list 12 core competencies of Servant Leadership. Each core competency is modeled in the life of Christ and Biblical Theology, shown by scripture and research within Theology & Apologetics. Research shows that there is a benefit of integrating the two disciplines to expand the knowledge base for both. Looking at Jesus as a model for servant leaders shows other characteristics that are essential concepts, such as love, self-sacrifice, and resilience.

Executive Leadership is concerned with the practical aspects of leadership, such as decision-making, communication, and organizational management. Servant Leadership is viewed as a successful technique for fostering trust, motivating loyalty, and encouraging teamwork in this environment. In contrast, Theology & Apologetics emphasizes leadership's ethical and moral dimensions. From this vantage point, Servant Leadership is consistent with biblical teachings

emphasizing humility, service, and love for others. Servant Leadership is seen as a method to replicate Jesus' unselfish compassion and to foster a culture of respect and dignity for all members of the organization or society. Servant Leadership is recognized by both Executive Leadership and Theology & Apologetics as a successful and ethical approach to leadership that emphasizes the needs of others and develops a culture of collaboration, trust, and mutual respect.

First and foremost, more Interdisciplinary Research is needed to better integrate Executive Leadership and Theology & Apologetics. It is also recommended for the Theology & Apologetics discipline to research the leadership qualities modeled by Jesus from when he washed his disciple's feet to his final appearance to define an in-depth concept of Servant Leadership.

Servant Leadership is an emerging concept that is starting to significantly influence leadership studies and programs.

Philippians 2:3-5. "Do nothing out of selfish ambition or vain conceit, but in humility, consider others better than yourselves. Each of you should look not only to your interests but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in the very nature of God, made himself nothing, taking the very nature of a servant." (NRSVUE)

Regardless of the leadership style, Servant Leadership's emphasis is on the success, improvement, and the well-being of others. The main concern of servant leaders is with others rather than themselves. It is this unique aspect that distinguishes Servant Leadership from other leadership styles. Spears and Harris define the following characteristics of a servant leader: self-awareness, stewardship, persuasion, listening, empathy, humility, trust, coaching, mentoring, foresight, vision, and continuous development. Interdisciplinary Research shows these principles

are depicted in the life and leadership of Jesus Christ as presented in scripture, which represents common ground between the disciplines for integration.

There are some differences between Executive Leadership and Theology & Apologetics Servant Leadership. While both are concerned with serving the needs of others, executive leadership is more concerned with attaining particular corporate goals, whereas, in Theology & Apologetics, Servant Leadership is more concerned with spiritual growth and development. In Christian Theology & Apologetics, Servant Leadership is defined as a leader who is guided by biblical principles and aspires to serve others as a reflection of their religion. A premium is placed on humility, compassion, and empathy, and servant leaders strive to foster a love, grace, and forgiveness culture. Servant leaders in Theology & Apologetics promote spiritual growth and development for themselves and their team members. Executive leadership, on the other hand, is more concerned with attaining particular business goals, such as boosting earnings, enhancing efficiency, or expanding the organization's reach. While Servant Leadership is still vital in executive leadership, it may be perceived as a means to an objective rather than a reflection of the leader's spiritual or moral convictions.

Interdisciplinary Research identifies at least three specific characteristics found in scripture that do not receive focus from Spears and Harris's research based on Greenleaf's concepts. During the events from Jesus' washing of his disciple's feet to his death, Jesus shows that servant leaders also exhibit love, self-sacrifice, and resilience. Love, self-sacrifice, and resilience are fundamental concepts presented in scripture and embodied in Jesus' life. From the beginning of Jesus' ministry to his crucifixion and resurrection, his love for humanity is consistently demonstrated through self-sacrifice and resilience. In order to free humanity from sin and death, Jesus, the ultimate example of love and self-sacrifice, willingly experienced terrible torture and death on the cross. His life and

teachings continue to inspire and lead individuals and communities today, inspiring them to selflessly love and serve others and to endure in the face of adversity. His followers in scripture endure seemingly insurmountable trials but continue to trust and persist, demonstrating the theme of resilience. Their stories serve as a reminder that even in the face of adversity, God's strength and love can be relied on to overcome. The themes of love, self-sacrifice, and resilience found in scripture and embodied in Jesus' life continue to inspire and guide individuals and communities today, encouraging them to love others selflessly, persevere through difficult times, and trust in God's unwavering love and grace through servant leadership. These themes are undoubtedly beneficial when integrated with Executive Leadership.

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