



Christian Leaders as Imitators: Jesus as the Ultimate Example of Leadership

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In this culminating chapter, it is neither my intention to restate or summarize the metaphors of previous chapters nor is it my desire to reframe each metaphor through the lens of Jesus Christ. Rather, I conclude this work on *Modern Metaphors of Christian Leadership* by considering the words of the Apostle Paul: “Be imitators of me, as I am of Christ” (1 Cor. 11:1, ESV). Christianity is largely defined by its ability to replicate itself from generation to generation through the process of discipleship. So then, Christian leadership should be conceptualized as a perpetual process of *imitation* that can be traced back to the person and work of Jesus Christ. Given this, any work on Christian leadership should include consideration of Jesus Christ as the ultimate example of leadership. Using the 16 metaphors explored through the examples of various leaders from Scripture and Church history, this chapter will succinctly examine the leadership of Jesus through the paradigm of the Gospel of John.

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JOHN 1: JESUS AS ARTIST

The Prologue of John is unique in that it echoes the Old Testament narrative of the Creation: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1, ESV). John begins his Christocentric Gospel conveying the message that the spoken word that created the Universe has appeared in an actual person, Jesus Christ (Beale & Carson, 2007). Jesus is the embodiment of the creative work of God. The term *logos*, or word, is only used four times in John’s Gospel. Each of these occurrences occurs in two verses: the first verse and the fourteenth verse of John 1 (Michaels, 2010). The use of *logos* creates a bookend of sorts through which John expresses the divine nature of Jesus: moving from the spoken word (1:1), to visible light (1:4), and then to the physical incarnation (1:14). John’s Gospel provides a theme that is carried throughout the New Testament: the relationship between salvation and creation (Morris, 1971). The Christian leader, being a *new creation* (2 Cor. 5:17) and a *Christ-imitator* (1 Cor. 11:1), is an active part of God’s creative activity. Thus, being imitators of the *life-giver* and the *light-bearer* (Morris, 1971; John 1:4), Christian leaders embody the life and light of Jesus Christ in whatever context to which they are called. Christian leaders are creative, because they emulate their Creator.

Creative leaders promote creative organizations by developing creative climates and modeling creative behaviors (Mathisen, Einarsen, & Mykletun, 2012). Cook (1998), however, posited that creativity and innovation cannot be forced: The right techniques require the right organizational context. Implementation and creativity, however, are distinct concepts such that there are challenges to organizational creativity (Rank, Pace, & Frese, 2004).

John’s description of the creative work of Jesus provides a three-level framework for his “sending Christology” that becomes the paradigm through which we view Jesus’ relationship with His followers (Beale & Carson, 2007, p. 421, cf. Isa. 55:11). It is through this three-level framework that Christian leaders can foster the creative process, bringing fresh life and illumination: the spoken word (1:1), visibility (1:4), and incarnational presence (1:14). Christian leaders as artists are able to paint mental portraits in the minds of their followers through effective communication. Christian leaders as artists help their followers see the path toward shared goals. Christian leaders as artists model change by incarnationally living-out desired outcomes.

Principle One: Christian leaders as imitators of Jesus inspire new life and illumination through effective communication, vision-casting, and modeling desired outcomes.

JOHN 2: JESUS AS COMMUNITY ORGANIZER

Long before the multitudes would cry out: “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel” (John 12:13, ESV), John hints to the origins of a community transformation led by Jesus: “Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing” (John 2:23, ESV). This statement comes sandwiched between a narrative of Jesus’ first recorded miracle (2:11) and Jesus’ conversation with Nicodemus in John 3. The verse implies that Jesus was actively conducting miracles not recorded in John’s narrative (Jamieson, Fausset, & Brown, 1961). There are two remarkable events that are recorded: the wedding at Cana (2:1–12) and the cleansing of the Temple (2:13–22). The two juxtaposed narratives provide an interesting contrast. The former was a celebratory social affair in which Jesus was compelled by another to address a resource that was lacking whereas the latter was a solemn religious tradition in which Jesus initiated a challenge to behaviors that were excessive. In both cases, Jesus stood as the central figure who manifested the glory to which He was called (Michaels, 2010). In both cases, Jesus’ disciples were present. While Jesus did not fully “entrust himself” to the masses at this time (John 2:23, ESV), His actions transformed the faith (2:11) and the thinking (2:17) of His disciples. Jesus transformed the world by investing in twelve men.

Community organizing, at its core, is about engaging communities through participation and empowerment (Craig & Mayo, 1995). The core of *community* is “face-to-face interactions and social relationships” (Aigner, Raymond, & Smidt, 2002, p. 86). Jesus spent His entire three-year ministry transforming one community through social interactions and social relationships: His disciples. The narrative invites the reader to view Jesus “through the disciples’ eyes” (Michaels, 2010, p. 155). And, it is through their eyes that generations of Christians have been transformed by the Gospel (John 17:20). So then, Christian leaders as community organizers manifest the glory of Jesus Christ through incarnational communities of faith.

Principle Two: Christian leaders as imitators of Jesus seek to cultivate transformational relationships with those in their sphere of influence.

JOHN 3: JESUS AS AGENT OF CHANGE

John 3 contains one of the most well-known verses in the Christian Scriptures (Borchert, 1996): “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him” (John 3:16–17, ESV). The verses, however, are embedded within a larger conversation between Jesus and Nicodemus (Michaels, 2010). The use of “for,” or *gar* in the Greek, points the reader back to the two questions asked by Nicodemus: “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” (3:4) and “How can these things be?” (3:9). Nicodemus’ questions arise from a larger discussion of the concept of being *born of the Spirit* as the only means of seeing the Kingdom of God (3:3). In His response, Jesus places Himself in the role of the ultimate *agent of change*: offering eternal salvation through Him (3:17). The source of the transformation from darkness to light—death to life—is God’s *love* for the world (3:16). Thus, John chooses to use *love* for the first time in his Gospel to identify the primary motivation of Jesus’ transformational sacrifice on the Cross (3:13–14; Michaels, 2010).

Love is an essential quality for effective leaders in contemporary organizations (Caldwell & Dixon, 2010). It is those who choose to lead with love who change the world, demonstrating genuine concern for others (Patterson, 2010). Love is the source from which all Christian virtues come (Bocarnea, Henson, Huizing, Mahan, & Winston, 2018). Christian leaders as change agents should not seek change for selfish ambition. Rather, they bring change out of a concern for their followers and their organizations; being transformed by God’s love, Christian leaders as agents of change seek to transform others.

Principle Three: Christian leaders as imitators of Jesus seek to transform their contexts out a genuine concern for others.

JOHN 4: JESUS AS MISSIONARY

During the life of Jesus, certain religious and social restrictions were readily known among the people. Jesus had a habit of breaking social norms in order to interact with people. In the case of the Samaritan woman in John 4, Jesus broke through centuries of strained relations between the Jews and the Samaritans in order to have a transformational conversation with her (Beale & Carson, 2007). To bring the kind of change He sought to institute (3:16–17), Jesus knew that it requires challenging many of the religious and social conventions of the day. This is illustrated in John’s opening of the narrative: “Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John” (4:1, ESV). While the Pharisees sought to exploit something as spiritual as baptism to cause division (Bruce, 1983), the narrative juxtaposes it with a seemingly random encounter between Jesus and the Samaritan woman. The undergirding theme of the narrative is how Jesus removed racial, religious, gender, and social barriers in the midst of criticism from both the Pharisees and the disciples. Jesus engaged the woman at a point of convergence that transcends cultures and times: their humanity (4:7). By simply asking for water, Jesus opened the door for deeper conversation.

Christian leaders navigate highly diverse and complex organizational contexts such that they are tasked with motivating teams of individuals with varying cultural, religious, and personality traits. Yet, the key to managing a diverse workplace begins with recognizing the commonality of our humanity. There are collectively held values that transcend cultural and religious perspectives: humanity, honesty, justice, and responsibility (Eisenbeiß & Brodbeck, 2014). Jesus’ engagement with the Samaritan woman illustrates the possibility of overcoming cultural and religious barriers by approaching each relationship with mutual respect and a sense of common humanity. Given this, Christian leaders as missionaries value all people, seeking to build relationships and networks.

Principle Four: Christian leaders as imitators of Jesus develop a culture of mutual respect and collaboration through modeling behaviors that value humanity and justice.

JOHN 6: JESUS AS MOTIVATOR

John 6 serves as a watershed moment in the life and ministry of Jesus (Tenney, 1981). To this point, Jesus' popularity was continuing to grow; however, in what defies conventional conceptualizations of effective leadership, the narrative describes the actions of Jesus that led to a mass-exodus of His followers: "After this many of his disciples turned back and no longer walked with him. So Jesus said to the twelve, 'Do you want to go away as well?'" (6:66–67, ESV). In the narrative, the disciples and the multitude following Jesus are simultaneously confronted with Jesus' authority (6:14) and His identity (6:48, 69). Jesus challenges the motivations of the crowd because they were more focused on the *material* rather than the *meaning* of the miracle (Brown, 1988). Jesus was not flattered by their followership, because He was concerned about their motivation. Signs and miracles served as a witness of the power, authority, and identity of Jesus; they were not ends unto themselves. Given this, Jesus challenged the crowd to follow Him because of an inner transformation versus a carnal desire for miraculous provision: intrinsic rather than extrinsic motivation.

Intrinsic and extrinsic motivations are not mutually exclusive concepts. Lepper and Henderlong (2000) assert that intrinsic and extrinsic forces work in tandem to effect behavior. Jesus did not discount the extrinsic motivational impact of the feeding of the five thousand; however, He was concerned that it was the only motivational force at work as evidenced in their abandonment of Jesus after He challenged them (6:66). Amabile (1993) wrote that it is necessary, therefore, for leaders to create motivational systems that create a synergy between the various influences of human motivation. Therefore, Christian leaders as motivators seek to motivate their followers such that inner transformation leads to behavioral transformation.

Principle Five: Christian leaders as imitators of Jesus motivate their followers intrinsically and extrinsically by creating motivational systems and structures.

JOHN 7–8: JESUS AS EDUCATOR

John's *temple discourse* in John 7 marks the beginning of Jesus' temple ministry (Michaels, 2010). The narrative of Jesus' temple ministry extends from John 7:14 to John 8:59 (Michaels, 2010). John provides

an elongated description of Jesus' teaching ministry in temple. While the narrative has many nuances that are out of the scope of this discussion, there are four themes that can be extracted from the narrative. First, Jesus' teaching challenged the status quo and evoked a negative response from Jewish leaders (7:20). While Jesus' words *evoked* negativity on the part of some, what it is more important is that it also *provoked* a conversation about the Kingdom of God (Brown, 1988). Second, Jesus caused the people to begin to ask questions. Some of these questions were negative (7:25); however, more importantly, others begin to question the identity of this stranger from Galilee (7:41). Third, Jesus' teaching harkens back to Jesus' identity as the *Light* (1:4) as He states: "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (John 8:12, ESV). Jesus desired that His followers would discover spiritual illumination. Last, this spiritual illumination centered on the core of Jesus earthly mission: "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free" (John 8:31, ESV). Therefore, Christian leaders, as imitators of Jesus, must lead their followers to truth.

It is not enough for leaders to train their followers; there is a need to educate organizational leaders and followers on ethics, justice, and honorable business practices (McCabe & Trevino, 1995). Further, Argyris (1976) wrote that leadership education is limited within the status quo when it only transforms espoused theories. Thus, Christian leaders as educators not only challenge the status quo, but motivate their followers to apply truth to action.

Principle Six: Christian leaders as imitators of Jesus motivate their followers to challenge the status quo, be transformed by the truth, and apply it to their behavior.

JOHN 10: JESUS AS ADMINISTRATOR

There is an economic component to Jesus' Parable of the Good Shepherd in John 10. This powerful statement from Jesus actually contains two of His seven *I AM* statements: "I am the gate of the sheep" and "I am the good shepherd" (10:7; 11, ESV). The role of the shepherd was essential to the economic viability of the region, and, thus, the sheep held inherent value. According to Bruce (1983), the parable should be read against the background of Ezekiel 34 in which God denounces

those under-shepherds who neglected the flock, slaughtered the fatlings to gorge themselves, and used the wool to clothe themselves (p. 223). Jesus' references to thieves, robbers, and hired hands point to the financial implications of shepherding (10:8, 12). While there is an obvious financial benefit to shepherding the sheep, Jesus uses these metaphors to communicate the necessity of leaders who are concerned about their followers.

Jesus first refers to Himself as the "gate of the sheep" (10:7, ESV). As the gate, Jesus exercises oversight over the day-to-day well-being of the flock: protecting the flock from "exploitation" (Tenney, 1981, p. 107). Jesus then refers to Himself as the "good shepherd" (10:11, ESV). Jesus distinguishes the shepherd from the hired hand in that the shepherd demonstrates a long-term commitment to the flock as the hired hand in Jewish culture was not considered part of a "permanent shepherding office" (Beale & Carson, 2007, p. 463). Further, the shepherd demonstrates self-sacrificial behavior (10:15). Lastly, Jesus distinguishes the shepherd as one who has intimate knowledge of the sheep and one who effectively communicates with the sheep (10:14, 16).

Like the shepherd, Christian leaders should lead their organizations with concern and compassion; discerning potential harms and protecting the organization from being exploited by the unethical practices of others. According to Allert and Chatterjee (1997), leader integrity and communication build follower trust such that: "the role of the leader as a listener, communicator, educator is imperative, in formulating and facilitating a positive organizational culture. The central tenet to this relationship would be that of mutual trust built through open two-way communication" (p. 19). Christian leaders as administrators establish trust through communication, integrity, and concern for their followers.

Principle Seven: Christian leaders as imitators of Jesus navigate the perils of organizational life through their character, commitment to the organization, concern for their followers, and effective communication.

JOHN II: JESUS AS CRISIS MANAGER

The narrative of John 11 at first serves as a reminder of the fragility of life and the grief associated with death. Yet, as the narrative progresses, it serves as a testimony of the resurrecting power of Jesus. To be sure, Lazarus' family was in crisis. Interestingly, Jesus did not create the crisis

nor was He there at its inception. Yet, Mary and Martha leaned on Him for answers. So then, how did Jesus respond in the midst of this crisis? First, while Jesus sincerely cared for Lazarus and his family, Jesus' "reaction was optimistic and purposeful" (Tenney, 1981, p. 115). Second, Jesus' actions are not dictated by the pervasive negativity on the part of the disciples (11:8–16) and the Jews (11:36–37). Third, in another of His *I AM* statements (10:25), Jesus focuses on life-giving and faith-building communication. Last, while belief and life are essential themes of the narrative, another theme is the glory of God (11:4, 40). It is through the resurrection of Lazarus that Jesus points to His own resurrection (Michaels, 2010), thus providing credibility to His prophetic claims.

According to Boin, Hart, Stern, and Sundelius (2016), "well-publicized instances of successful crisis management increase personal credibility" (p. 91). The outcomes of a crisis extend past its direct impacts, serving as an opportunity for learning, training, and development (Wooten & James, 2008). Therefore, Christian leaders as crisis manager seek to establish trust through purposeful and effective communication.

Principle Eight: Christian leaders as imitators of Jesus respond to challenging times through purposeful, life-giving, and faith-building communication that, in turn, builds trust.

JOHN 12: JESUS AS MANAGER

At first glance, one may wonder the relationship between John 12 and the manager metaphor. The narrative moves from Mary anointing the feet of Jesus (12:1–8) to the Triumphal Entry (12:12–19). Neither of these scenes are implicitly managerial in nature. The term *manager* is usually accompanied with a descriptor: crisis manager, human resources manager, quality manager, etc. There is, however, a general consensus that management involves organizing, directing, and coordinating; managing is about getting things done (Shafiriz, Ott, & Jang, 2016).

Upon closer analysis, the John 12 demonstrates a level of purposeful organizing on the part of Jesus; coordinating time, people, and resources while leveraging His credibility. John gives a specific time for the events at Bethany: "Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead" (12:1, ESV). The event at Bethany sets up the timeline for the rest of Passion Week. Both the events at Bethany and at the Triumphal entry demonstrate Jesus'

ability to manage people. Jesus empowers Mary (12:3), rebukes Judas Iscariot (12:4), and delegates the responsibility of obtaining a colt for His entry into Jerusalem (12:15; Luke 19:29). Jesus utilized seemingly unrelated resources as tools to carry out His vision. Mary's ointment (12:3), colts (Luke 19:29), and even palm branches (12:13) each contributed to the crowd's expression of Jesus' Messiahship (12:13). Last, Jesus coordinated each of these while also leveraging the credibility He earned from the resurrection of Lazarus all of which led to the crowd identifying Him as Messiah (12:16). Given this, Christian leaders as managers organize and coordinate the resources at their disposal to accomplish the goals of the organization.

Principle Nine: Christian leaders as imitators of Jesus coordinate time, resources, and people in order to accomplish a shared goal.

JOHN 13: JESUS AS SERVANT

John 13 begins the five-chapter *Johannine Farewell Discourse* (Beale & Carson, 2007). In washing the disciples' feet, Jesus flipped the master-slave paradigm. Further, according to Jewish tradition, the washing of feet would have been done, not by a Jewish slave, but by a Gentile slave (Kruse, 2003). John identified love as being the primary motivator for Jesus service and sacrifice: "having loved his own who were in the world, he loved them to the end" (13:1b, ESV). According to Beale and Carson, by removing His outer garments and washing the disciples' feet, Jesus pushed the traditional limits of the Jewish virtue of humility. Jesus' dialogue with Peter revealed two key points. First, Jesus' act of service was designed to illuminate the understanding of the disciples such that they would better comprehend Jesus' vision for them and model His character (John 13:7; Michaels, 2010). Jesus' service acted as an invitation for the disciples to become more fully engaged through relationship and followership (13:8). Not only did He model this behavior and virtues before His disciples, but He then challenged them to the same (13:14).

Van Dierendonck and Patterson (2015) posed a four-component model of compassionate love in servant leadership: compassionate, virtuous traits, servant leader behavior, and follower well-being (p. 120). In the actions of Jesus, we see this model. Jesus was motivated to serve out of love for His disciples (13:1b). His love was manifested through the virtue of humility (13:4). His love and humility resulted in the servant leader

behavior of washing the disciples' feet (13:5) and provided Jesus with an opportunity to provide direction (13:6–8). Last, it is through both the act of service and the direction provided that Jesus was able to provide meaningfulness to servitude and develop a deeper sense of community (13:14, 16). Therefore, Christian leaders as servants model servant leader behaviors in order to empower and equip their followers for the future.

Principle Ten: Christian leaders as imitators of Jesus are motivated by a deep sense of love and concern for their followers and use their behavior as a tool to provide direction and meaning for the future.

JOHN 14: JESUS AS PIONEER

In John 14, Thomas asks a question that resonates with any organization of any era: “How can we know the way?” (John 14:5, ESV). Jesus' response to Thomas was the sixth of His *I AM* statements: “I am the Way, and the truth, and the life” (14:5, ESV). Jesus then further explains this statement by stating: “if you had known me, you would have known my Father also. From now on you do know him and have seen him” (14:7, ESV). While the disciples *knew* Jesus, they did not fully grasp the magnitude of who Jesus was and why He came (Kruse, 2003; Tenney, 1981). This was in no way an indictment of the disciples' faith as nothing in the dialogue points to any frustration on the part of Jesus. The disciples simply struggled seeing the finish line. Given this, Jesus continues the dialogue by promising the Holy Spirit: “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you” (14:26, ESV). Rather than isolating them because of their ignorance (14:18), Jesus promises to continue to develop the disciples until the day He comes again (14:3). From the first verse, it is evident that the disciples are unsettled by what they were hearing and seeing. Through this dialogue, Jesus seeks to reassure His disciples and offer them hope for the future. Jesus, as the Way, the Truth, and the Life, offers His disciples hope in the fact that they have a place in Him (14:1), a promise from Him (14:6), and a peace through Him (14:27).

The principles of positive organizational behavior teach that hope comes from a combination of willpower and waypower (Nelson & Cooper, 2007). It is through the Holy Spirit that the will is transformed and through the promises of God that we know the way. While not *the*

Way to the extent of Jesus, Christian leaders as pioneers prepare the way for their followers by providing vision, encouragement, and hope.

Principle Eleven: Christian leaders as imitators of Jesus challenge their followers with a vision for the future while providing hope by preparing the path forward and effectively communicating it.

JOHN 15–16: JESUS AS STORYTELLER

With the last of the *I AM* statements, Jesus states: “I am the true vine, and my Father is the vinedresser” (John 15:1, ESV). As a master communicator, Jesus continues to convey the abstract realities of the indwelling of the Holy Spirit in Chapter 14 with the metaphor of the *vine* that was readily understood in first-century Israel (Michaels, 2010; Tenney, 1981). With intricate detail, Jesus expresses Spiritual truths by painting a metaphorical portrait of the vineyard. Not surprisingly, the final *I AM* statement follows a similar pattern to that of the others, using familiar concepts to communicate eternal truths. Jesus recognized the necessity of communicating through figures of speech as the disciples’ spiritual maturity required such (16:25; Tenney, 1981).

The use of metaphors in effective communication “provides a cognitive bridge between two dissimilar domains” (Putnam, Phillips, & Chapman, 1996, p. 127). The parable was Jesus’ “chief teaching tool” and was used to “invite people to consider a new way of thinking” (Seraphine, 2004, p. 22). The use of metaphors in the New Testament extends past the ministry of Jesus and is a vital aspect of the development of the early Church. Jesus used the metaphor of the vine as a launching pad for His larger allegory exploring the spiritual relationship that “must be nurtured” in the life of His followers (Beale & Carson, 2007, p. 492). Thus, Christian leaders as storytellers effectively communicate with the intention of developing their followers.

Principle Twelve: Christian leaders as imitators of Jesus use all available means to communicate their vision to their followers.

JOHN 17–18: JESUS AS AMBASSADOR

Jesus’ first sermon was “Repent, for the kingdom of heaven is at hand” (Matt: 3:17, ESV). From the beginning of His ministry, Jesus “made

it clear” that He came on behalf of God (John 5:43; Michaels, 2010, p. 862). In this sense, Jesus was an ambassador of the Kingdom of Heaven: “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world” (John 18:36, ESV). Ambassadors serve as coordinators, advocates, and communicators who aid in the promotion, development, and representation of a country (Andersson & Ekman, 2009).

In His High-Priestly Prayer, Jesus serves as “advocate” for His disciples (Michaels, 2010, p. 861). As advocate, the narrative of Jesus’ Highly Priestly Prayer is a “triple affirmation of the love with which all other love begins” (p. 882). From the prayer, the narrative shifts to the arrest and trial of Jesus through which the question of Jesus’ kingship is at the fore (Morris, 1971). There is a twofold conversation taking place between Pilate and Jesus. The most obvious centered on Jesus’ identity, and the second dealt with truth: “What is truth?” (John 18:38, ESV). Jesus served, not only as advocate for His disciples, but also as a communicator of truth (Michaels, 2010). He operated in His Father’s name (Michaels, 2010). His authority was derived from His relationship with His Father. As an ambassador of the Kingdom, Jesus demonstrated His authority, His character, and His motivation. Christian leaders as ambassadors understand from where their authority comes and communicate Kingdom truths in word and deed.

Principle Thirteen: Christian leaders as imitators of Jesus advocate for their followers while also communicating truth.

JOHN 19: JESUS AS ROLE MODEL

Arguably, the Cross is the most well-known object in human history. Whether found dangling around the neck of a believer or towering over churches, the Cross has remained a symbol both of suffering and of hope for Christians for every age. In His High-Priestly Prayer, Jesus prayed: “glorify your Son that the Son may glorify you” (John 17:1, ESV). This echoes Jesus’ prophesy to Nicodemus: “And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life” (3:14–15, ESV). Jesus’ sacrifice on the Cross was the embodiment of the Apostle Paul’s words: “Be imitators of me, as I am of Christ” (1 Cor. 11:1, ESV). It is the core of the New

Testament Church's message as reflected in the Kenotic Hymn: "Have this mind among yourselves, which is yours in Christ Jesus... And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross." (Phil. 2:5–11, ESV). Beale and Carson (2007) pose that the Gospel writers are careful to point out the Old Testament symbolism of the various aspects of the crucifixion. It is this symbolism that has perpetuated every generation of Christianity.

Jesus modeled a new way of thinking regarding leadership that focused on sacrifice, servanthood, and selflessness (Hutchison, 2009). This model of servanthood was counter to the prevailing culture of Jesus' day (Hutchison). Thus, Christian leaders as role models are to display the character and virtues of Jesus: serving as visionaries, role models, mentors, and change agents in their faith communities (Sosik, Zhu, & Blair, 2011). Biblical leadership requires that "what is communicated to followers must be line with the leader's core internal values and pattern of behavior" (Henson, 2015, p. 11). Therefore, Christian leaders as role models communicate their values through their words and their deeds such that there is an alignment between their values and behaviors.

Principle Fourteen: Christian leaders as imitators of Jesus model their core values through sacrifice and selflessness.

JOHN 20: JESUS AS COACH

The post-Resurrections narratives of John provide multiple scenes through which Jesus reveals Himself to His followers. In John 20, there are three scenes where Jesus engages His followers: Mary Magdalene (20:1–18); the disciples (20:19–23); and Thomas (20:24–29). Jesus' post-Resurrection appearances served to prepare the disciples to accomplish the mission of the Church (Matt. 28:18–20; Acts 1:3). In this sense, Jesus acted as a coach; preparing, motivating, and challenging His followers.

Each scene provides both context and content as it relates to Jesus' interactions with His disciples. Jesus first engages Mary Magdalene. In the narrative, Mary is visibly distraught (20:15) and distressed over the whereabouts of Jesus' body (Kruse, 2003). John records a threefold conversation on the part of Jesus: (1) He personally engages Mary by calling her name (20:16); (2) He challenged Mary not to cling to Him as both of them had more work to do (20:17); and (3) He gives her direction

through which she plays an essential role in the Resurrection narrative (20:18). Therefore, in the midst of Mary's distress, Jesus provides direction.

In the next scene, John begins by describing the emotional state of the disciples: "the doors being locked where the disciples were for fear of the Jews" (20:19). The fear of the disciples is a subtle theme of the crucifixion narrative (cf. 19:38). Jesus offers no rebuke here as His first words are: "Peace be with you" (20:19; Brown, 1988). Twice Jesus offers peace (20:19; 20:21). In an echo to the Creation narrative (Gen. 2:7), Jesus breathed upon the disciples and said "Receive the Holy Spirit" (20:22). And, from these words, Jesus gives them their mission (20:23). Thus, while His disciples were overwhelmed with fear, Jesus' words brought peace, life, and purpose.

In the last scene of the narrative, Jesus reveals Himself to Thomas who for some reason was not present in the previous scene. At the core of the narrative is the relationship between faith and sight: Thomas wanted the disciples' claims to be verified (Michaels, 2010). It is through this narrative that Jesus points to the future and a people beyond the boundaries of His interaction with Thomas: "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed" (20:29). In one statement, Jesus challenged Thomas' faith, pointed to the future, and clarified His vision for the Church. Here, Jesus built His disciples' faith while painting a vision for the future.

Coaches have increasingly become the norm in organizations as they serve as a tool for self-awareness, goal-setting, development, and accountability (Harper, 2012). Coaches enable learning and development to take place both individually and collectively (Swart & Harcup, 2013). Therefore, Christian leaders as coaches breathe new life into others by offering direction, encouragement, vision, and purpose.

Principle Fifteen: Christian leaders as imitators of Jesus are peace-speakers who offer life-giving counsel to their followers with the intent of preparing them for their future.

JOHN 21: JESUS AS MENTOR

The relationship between Jesus and Peter is woven throughout the narrative of the Gospels. Given all that transpired with Peter's denial, John 21 offers a positive outlook on Peter's relationship with Christ. As the

Gospel readers finish John's narrative, they see Peter restored and positioned for a great future. While John 20 depicts Jesus moving from scene to scene, the totality of John 21 is set on the shores of the Sea of Tiberias (21:1). The prolonged discourse between Peter and Jesus is indicative of a relationship intimacy found in the mentorship relationship. The narrative shares remarkable similarity to that of the disciples' first call in which Jesus finds Peter and the disciples fishing fruitlessly in their boats (20:1–8; cf. Matt. 4:18–22; Mark 1:16–20; Luke 5:2–11). Jesus urges the disciples to move their nets to the proper side of the boat, and, immediately, Peter recognizes that it is Jesus (21:6; Michaels, 2010).

As in other places in the Gospels, the discourse between Jesus and Peter begins at the dinner table, in this case, a fire-side chat (20:9). It was through the meal that Jesus put Peter at ease and opened the door for dialogue (Bruce, 1983). It was from this point that Jesus began a restoration process with Peter. Therefore, mentorship requires relational intimacy, and dialogue is paramount to the process.

The conversation between Jesus and Peter parallels Peter's denial of Christ: "the three questions Jesus addressed to Jesus stand in contrast to Peter's three denials" (Tenney, 1981, p. 201). At this point, however, it may be necessary to consider a reality here outside of the text itself: Peter betrayed Jesus. There is a level of brokenness below the service that is essential to understanding the mentor relationship: How do Christian leaders respond when the mentor relationship breaks down? Interestingly, the Gospels juxtapose two alternatives: Judas and Peter. While both were mentored by Jesus and both broke relationship with Christ, only Peter is viewed through the lens of restoration. Here, we see evidence that not every relationship can be healed; however, in the discourse between Jesus and Peter, we see how a broken mentor relationship can be restored.

The theme of the narrative is love. Peter denied Christ three times, and now he professes his love for Him three times (Morris, 1971). In this, we find that both the motivation for Peter's restoration and the bases of his commission are grounded in love as the "indispensable" virtue of Christian service (p. 875). Jesus then launches into His commission of Peter: "Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go" (21:18, ESV). Jesus speaks prophetically of the potential of Peter as he would, in the end, fulfill his promise to Christ

Table 17.1 Leadership principles of “imitator”

<i>Principle</i>	<i>Christian leaders as imitators of Jesus</i>
1	Inspire new life and illumination through effective communication, vision-casting, and modeling desired outcomes
2	Seek to cultivate transformational relationships with those in their sphere of influence
3	Seek to transform their contexts out a genuine concern for others
4	Develop a culture of mutual respect and collaboration through modeling behaviors that value humanity and justice
5	Motivate their followers intrinsically and extrinsically by creating motivational systems and structures
6	Motivate their followers to challenge the status quo, be transformed by the truth, and apply it to their behavior
7	Navigate the perils of organizational life through their: character, commitment to the organization, concern for their followers, and effective communication
8	Respond to challenging times through purposeful, life-giving, and faith-building communication that, in turn, builds trust
9	Coordinate time, resources, and people in order to accomplish a shared goal
10	Are motivated by a deep sense of love and concern for their followers and use their behavior as a tool to provide direction and meaning for the future
11	Challenge their followers with a vision for the future while providing hope by preparing the path forward and effectively communicating it
12	Use all available means to communicate their vision to their followers
13	Advocate for their followers while also communicating truth
14	Model their values through sacrifice and selflessness
15	Are peace-speakers who offer life-giving counsel to their followers with the intent of preparing them for their future
16	Seek to establish and develop relationships with their followers through which their followers see and fulfill their potential

Source Editor’s creation based on principles within the chapter

(Tenney, 1981). Therefore, Christian leaders as mentors build relationships through mutual love and respect, and the mentorship relationship allows the mentor to speak prophetically into the lives of their protégés.

Principle Sixteen: Christian leaders as imitators of Jesus seek to establish and develop relationships with their followers through which their followers see and fulfill their potential.

SUMMARY

There is no greater example of godly, loving leadership than Jesus Christ. The purpose of this chapter was to explore the leadership of Jesus from the lens of the metaphors provided in this book. While no metaphor can adequately express the entirety of Jesus' leadership, these 16 metaphors provide a large sample of Jesus' leadership as depicted in the Gospel of John. As imitators of Jesus, Christian leaders should operate from a heart of love, seeking to model, communicate, and cultivate biblical leadership principles.

Table 17.1 is a composite of the principles that have been extracted from Jesus' leadership as depicted in the Gospel of John.

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