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Biblical Servant Leadership

What is biblical servant leadership? Is it servant leadership that has been discussed in the models with their connections to each other but as critiqued and expanded by the teachings of Scripture? In this search through biblical servant leadership the texts describe many aspects of leadership and aspects of servant leadership as well. The concepts are diverse and look at diverse levels of leadership: from leadership preparation to leadership legacy, from behaviors to internal issues like motives and even attitudes. These biblical constructs and designs fit well with the overall concept of servant leadership as well as with some of the individual issues of servant leadership. In this process is found a finely nuanced way of leadership that is biblical servant leadership.

Biblical Concepts for Servant Leadership

In these biblical concepts are found not only virtues and constructs but methods of learning leadership. Jesus used the method of modeling which would include several current ideas like mentoring and action learning, but it expands these with concepts about the effectiveness of the “follow me” method. Both Old and New Testaments endorse servant leadership

and give insights into both the model and the process of servant leadership. It is apparent from these studies that love is paramount in servant leadership along with the other virtues of servant leadership like humility, altruism, trust, empowering others, and service to others. The core issue for many of these texts is upon the focus on the followers in caring for them, empowering them, and protecting them. The Scriptures heartily endorse servant leadership, however, with some nuances and expansions.

There are many internal issues that become important in this biblical concept of servant leadership that are not directly addressed in the servant leadership models. The internal issues of integrity and forgiveness come to the forefront here as of prime importance. These were the issues that kept Joseph's leadership on track for long term, even building a leadership legacy. There are other internal issues of character development as well, including perseverance as a key to character development and overcoming opposition. Included in these internal issues would be the issue of being blameless or not easily accused of wrongdoing. Nevertheless, the list goes on, including overcoming the motive of greed and self-focus and it even enters the area of proper attitude. This focuses on the need that is seen in many of these leaders' lives for proper preparation for leadership. Even the ideal leader of the suffering servant in Isaiah is the ultimate servant leader; yet, suffering is part of this process for him. It is more than learning right behaviors and responses; it is developing a foundation for this servant leadership built on virtues and results in serving others. Leadership is seen as ontological in nature in that it proceeds from the being of the leader not just the doing or the saying of the leader. How is this accomplished? The Scripture helps at this juncture as well through story and direct teaching. In learning to deal properly with hardship and suffering, the leader develops perseverance, which produces character, hope and even love is shed through the person in this process. It is not that leaders need to seek suffering; there is plenty out here already. However, the leader must learn to persevere instead of become a victim through bitterness. This is part of the learning process for servant leaders to prepare them to lead from the heart. There is a further issue of learning as the leader is transformed by renewing of the mind. This involves information, but it also involves growth through knowing and experiencing

more of the knowledge of the Lord, knowledge of life, and even knowledge of how to lead. The mind is part of the soul that needs transformation as well; it needs change, and it cannot just be left to circumstantial experience. This is the first nuance.

When the issue of love comes up, everyone has their own definition. The Scripture must be able to define love as it is used in the text. It is not just any definition that comes from the latest movie or book. The key to love is developing godly character. Love without character is a beginning but love can only fully express itself through good character since love is the ultimate in other orientation. However, love has no follow-through power without good character and the ability to overcome self-focus. This is found in the Scripture as well in that the enemy of servant leadership is self-focus and self-exaltation. In servant leadership, one is looking for that natural desire to serve, according to Greenleaf (2002). However, what if that natural desire is not there? Does that mean that servant leadership is only limited to those with this natural desire? No, of course not, but it asks the question of whether this heart concept can be developed. According to this study, it can be developed; in fact, it is assumed that this way of leading will be developed by the leaders in Scripture. The power of servant leadership is found in love but character must be developed to support this power of love. This concept of love from the Scripture must be addressed from Scripture for a proper understanding of this foundational concept for effective leadership. This issue will be addressed later in this study.

Moses was a good example of a servant leaders and his humility resulted in not only an ability to work with others but also the ability to empower others through delegation and developing other leaders. He gave power away to thousands of other leaders. Part of his leadership journey was that he was living out a call from God and he was helping others lead and find their calling as well. Leaders develop a sense of purpose through their own calling and help others by empowering them not only by giving power away but also by helping each find their purpose in their leadership. This is seen not only in the life of Moses but also in Esther, Peter, Paul, and other biblical leaders. Calling is a biblical concept but everyone has a sense of calling or a desire for purpose and this sense of something bigger is in all human

hearts. This issue of calling was important in biblical leaders but it is important for leaders today as well. Servant leaders find their call in leading and help others find their call as well. This is part of the focus on and care for others.

Particularly in the Old Testament, God is seen as the ultimate leader. His leadership brings the picture of the shepherd leader to the discussion in that He was the ultimate shepherd leader but he called His leaders to be shepherd leaders as well. Is shepherd leadership different than servant leadership? They both share a focus on others. In shepherd leadership, the leader is called the servant of the Lord but in serving the Lord the shepherd serves people. These shepherd leaders are called upon to feed the sheep, to care for them, to heal them, and to gather them. In other words, much like servant leaders, shepherd leaders are called to focus on followers and to overcome self-focus. However, there is a further development for shepherd leaders in the instruction to guide the people as well. This guide would include giving instructions and direction. This would be more of a focus on the future for the followers as to direction for them and for the nation or for the mission of the organization. Is there guidance in servant leadership? It could be implied but it is not explicit. It is possible that biblical servant leadership would include more direction from the leader for the individual and for the group.

One of the issues of servant leadership found is that of a search for wisdom in being able to discern right from wrong in serving the people. This is wisdom with practical applications and today it would be called ethics. However, it is not just business ethics with its cultural contingencies; it is biblical ethics in the ability to know the difference between right and wrong and to use that wisdom in a proper way. This is the issue that got the human race in trouble in the beginning when Adam and Eve bit the forbidden fruit believing they would be like God, knowing good and evil (Genesis 3:5). That ability to know the difference has been distorted since that moment and humans are still working it out. So, to do this well, the leader needs good ethical biblical wisdom in the ability to know right from wrong. Some would think that this goes without needing to be mentioned but this is not true. Ethics can no longer be an adjunct to leadership; it must become part of the models and it can begin with biblical servant leadership.

In leadership and in leadership development, the Lord shows concern for leadership legacy and developing successors in leadership. This was the failure of Gideon and part of the success of Moses. Moses' successor, Joshua, carried on in leading Israel for another 40 years after the death of Moses. This developed stability in the people as individuals and in the nation of Israel. Servant leaders tend to develop other servant leaders and even develop servant leadership in whole organizations. Nevertheless, there needs to be a future focus as well on developing successor leaders. Included in this is that servant leadership needs to be intentional in developing servant leaders, helping others find the path to effective leadership through serving as is found in the Levites of Israel and as was failed by Elisha's servant.

Jesus becomes the ultimate servant leader and he endorses becoming great through becoming a servant. With Jesus it is more than serving—it is becoming a servant, it is ontological, it involves who one becomes as a person. Then leadership proceeds from the person of the leader. He even models servant leadership in foot washing and calls his disciples to deeper levels of leading by giving up their lives in the leading and shepherding, caring for others. Jesus chooses a path of no reputation rather than grasping what is His and His obedience is even to death. He calls his disciples to become this kind of leader in following his example. Even Paul later tells the leaders to have this same attitude as Christ. It is attitude, but it is also in giving up prestige and honor for the sake of serving others. This is a profound serving position. This model becomes deeply personal based upon internal issues of motive and desire. The constant exhortation to leaders is for them to overcome greed, self-focus, and self-exaltation. This way of servant leading is the heart of that call. The instruction to shepherd and serve was given to leaders and they mostly failed however; Jesus came and not only taught but lived the model of servant leadership. This model though involves the transformation of the very deep recesses of the human soul. However, can this be done in the present context of contemporary life and leadership? Yes, it can. This nuance is that servant leadership must become ontological to be able to be the profound servant leadership in the biblical model of Jesus.

When Jesus sends his followers to lead and disciple others, he does it based on his authority. Here, in Jesus is seen the proper use of and submission to authority. In several places in both Old and New Testaments, the leaders are told not to domineer in the use of authority. Proper use of authority is an issue for biblical leadership however; it does not appear in servant leadership. The proper use of authority for guidance and encouragement instead of for dominance and fear needs to be addressed in the model of leadership. Power is always an issue in leadership and teaching even servants how to use it well can be important. Stewards as found in 1 Peter 4 were lead servants. They had to learn to use authority properly since it was delegated authority. However, the only one with pure undelegated power is the Lord and all other power is delegated. Some of the issues of power are implied and discussed in servant leadership nevertheless; a biblical nuance would be to add a segment with insights for the proper use of authority.

Along with proper use of authority is the issue of gifts given to each person. In Scripture, these are called spiritual gifts and they come from God but everyone has differing gifts even natural gifts. These gifts help the leader do well and even excel at leading. The key here is for the leaders to find the gifts given to them and use them well; even finding ways for them to grow while helping others find their gifts. The key is to do this with humility and not self-proclamation. The servant leader serves others by helping them find and develop both calling and gifting.

Finally, Paul instructs leaders to have the goal of bringing maturity in the followers so they can serve others as well. The goal is multiplication. He then gives Timothy strict instructions on developing leaders. These leaders must be blameless with self-control and integrity. The leader must use authority with care and must be mature with humility with a good reputation. These all fit within the purview of servant leadership as nuanced by Scripture. However, Paul goes on to teach that this leader must be able to overcome strategies of the enemy and develop proper strategies. Does this fit or is it a question for another chapter? This is a question that moves beyond expansion and critique of servant leadership to another chapter. This research yields concepts from Scripture for a nuanced model for biblical servant leadership.

Biblical Love in Leadership

Before moving on to discuss this model of leadership, the issue of biblical love in leadership needs to be developed. New ideas for leadership have been emerging in the twenty-first century. Some of these ideas include concepts of humility, spirituality, and even love. Each of these are important concepts for effective leadership and each needs to be developed from a biblical perspective for biblical leadership. Nevertheless, the issue for the moment is that of love in leadership. This is clearly seen as an issue for leaders in a biblical context. However, the question remains as to what this kind of biblical love looks like and how it interacts with leadership issues and development.

Scripture describes and demonstrates the concept of love in many different ways and contexts. Sometimes the love of God is contrasted with human love as in Romans 5:6–8, where human love could barely give of self for a good person or cause, while divine love gives in Christ giving of self for sinners. God's love is so much greater than human love that it can only be contrasted not compared to human love. This love is powerful in God sending His Son. This love is seen in the life and ministry of Jesus as well. He saw the people as sheep without a shepherd. He saw those that needed help and healing and was moved with compassion like in the case of the widow of Nain in Luke 7 where He had compassion on her and raised her son from the dead. This is the demonstration of love but how can love be described, what are its biblical attributes?

Paul addresses this issue in the ultimate section of love in Scripture in 1 Corinthians 13. This chapter is written in the context of Paul explaining and endorsing spiritual gifts in the previous chapter including supernatural gifts such as healing and leadership gifts such as apostles, prophets, and teachers. Paul here is not calling the love the supreme gift, but rather the way of life for Christ's agent, it is the norm and the guide for the exercise of all gifts (Witherington, 1995). This is the standard for the life and ministry of all believers and it is the standard for those who lead as well.

There are four sections here in this chapter that focuses on love. The first section speaks of the futility of different gifts without love in their application. The second section describes love in both negative and positive

concepts. The third section contrasts love with different gifts and the final section displays the greatness of love. It is as if Paul is stretching his rhetorical skills in multiple ways to give a full understanding of this concept of love since it is so central to life. He uses the tools of rhetorical arguments, of contrast as well as comparison and even the tools of poetic description in describing love. This is such an important concept and yet one that is so easily misunderstood and manipulated for self-gain that it needs a full-orbed explanation. Commentators have long noticed the more elevated and almost poetic style of this chapter, it is a rhetorical and deliberative piece in exalting love and it is about love as the *modus operandi* of all gifts (Witherington, 1995). Therefore, this pericope becomes an important component in understanding love in leadership. What's love got to do with it? It has everything to do with servant and biblical leadership in that it is the root and foundation to these models of leadership.

In this section, there are several rhetorical devices that are thickly textured. A few of them will be examined here in this study. There are several issues of Socio-Rhetorical Interpretation in the area of inner texture in this pericope. There is repetitive texture with a focus on the word "love." There is an open-middle-closing texture that begins with showing love as a necessary foundation for the gifts then moving through the middle of describing love in several ways then in the closing of the praise of love as the preeminent issue of life and the use of the gifts including the gifts of leadership. This brings the question to the front as to how leadership is a gift or involves gifts. However, for the moment the focus is on this foundation of love for leadership. In addition, there is a progressive texture moving from seeing love as necessary to the understanding of love finally to the revelation that love is the greatest attribute in life and by implication in leadership.

There are three statements about the gifts without love. Then there are seven positive statements about love and eight negative statements showing the contrast of love in the opposite of love. Each of these attributes is also seen in other texts of Scripture either by example or explanation (Fisk, 2000). Love is then compared to three gifts of prophesy, tongues, and the gift of knowledge. Finally, love is compared to the two important issues of faith and hope while being declared greater than these other two important issues.

In the midst of these rhetorical devices, it is found that this chapter on love is a central issue in 1 Corinthians overall since it is the center of a chiasmic structure. This chiasmic structure begins in Chap. 11 and ends in Chap. 14 with Chap. 13 being the focal point in the center of the structure as a hymn to love (Bailey, 2011). In the midst of this chiasmic structure, the section on love has a further chiasmic structure. It is a chiasm in a chiasm. A chiasmic structure is a rhetorical device with a certain form that focuses on the middle of the information in the structure but it is recognized and developed by a certain form or style. For instance, in 1 Corinthians 13 section a is in 13:1–3 on love and spiritual gifts, b is love defined positively in 13:4a, c is love defined negatively in 13:4b–13:6, b' is love defined positively and a' is love and spiritual gifts (Bailey, 2011). The two “a” sections are about similar issues and the two “b” sections are about similar issues and the “c” section stands alone. The focus is on the middle. The focus here is the description or even the definition of love. Love is primary for Paul because it has already been given concrete expression in the coming of Jesus Christ to die for the sins of the world, love is more than an idea because love is an act and this is the way the gifts are to function and this is how love functions in building the community (Fee, 2014). Love as found in 1 Corinthians is a heart issue but it is an issue that finds its way to action in building others and in building the group or the community.

First in interpretation it is important to notice the word here used for love. Paul uses the verb *agapao* here, but the contemporary Greek language used two other words for love: one was for passionate love and the other for the description of friendship (Bailey, 2011). This clear definition of godly love needed a new platform. This new word was a rare word from classical Greek having to do with “inclining toward,” but Paul and other writers of Scripture filled it with meaning (Bailey, 2011). 1 Corinthians 13 is one of those places that fills this word with new meaning. The first three verses describe gifts being used without love and this then is an empty even a useless endeavor. Then the text moves on rapidly to give definition to this special word for love.

The positive descriptions of definition for love open and close this section with the negatives in the middle and the center is split with the single line: “not seeking what is for itself” which reflects the issue of the homily

(Bailey, 2011). This pericope has a series of 15 verbs in describing love and this passage easily transcends the immediate situation giving it universal appeal (Fee, 2014). Remember this Greek word used here is a verb and 15 verbs are used to describe and define it. This is significant in that this issue of the heart is turned into action in this kind of love. The first two qualities are patience and kindness. This represents love's active and passive responses toward others, the first is to forbear with others and the second is to extend mercy through kindness (Fee, 2014). The text then turns to issues that are not actions of love. It is possible that these are expressions of how to be patient and kind with others. Notice the first section is that love is something then the next section describes what love does not do to others. It could be read that love is kind and patient and the way this love is expressed is by not being jealous, boastful, arrogant (or proud), rude, self-seeking, easily provoked (or angered) or the one who keeps track of wrongs. Love can absorb evil, love manages to erase the ledger of wrongs suffered (Bailey, 2011). Then finally, this love does not rejoice in unrighteousness or evil but then the list turns positive again.

In the positive list, this list begins with love rejoicing with truth. Notice the contrast here is between evil and truth, not evil and goodness. So, how is truth the opposite of evil? Here Paul is reflecting the character of God which is to be displayed by His people and such a person refuses to take delight in evil and takes delight in victories, in mercy and justice even for those with whom one disagrees (Fee, 2014). This rejoicing in truth will help the person bear or cover all things. One way to translate this section is that love covers all things or protects all and because you cover others then you are trustworthy (Bailey, 2011). People need others they can trust to cover them and bear with them in all different circumstances, this is love. Then love believes all things hopes all things and ultimately endures all things. This is the character of love to "put up" with everything, love has a tenacity in the present, buoyed by its absolute confidence in the future that enables it to pour itself out in behalf of others and in essence love never loses hope (Fee, 2014). Love is a powerful force that can overcome evil and even suffering and it has some basic attributes of godly character. Love moves past a heart issue to a heart issue that has powerful actions in both positive ways toward others and in negative ways in issues that are avoided.

Then love is contrasted with different gifts and shown to be more effective and resilient even than gifts that are divinely given to individuals. Gifts and talents are not the best part of the person. Love that results in real actions and in real self-control is the best part of the person and of the leader as well. Then finally, love is considered with two other eternal and foundational issues in that of faith and hope. All three are eternal issues. However, faith will become sight in eternity and hope will become fulfilled but love remains. The greatest is love. This is not just greatness for the future, but it is greatness for the present. Having affirmed that love is the highest of all, Paul urges his readers to “run after love” in 1 Corinthians 14:1 (Bailey, 2011).

Love that is biblical is filled with meaning and very specific issues of action and attitude. These issues cannot be arbitrarily changed by culture or society. Society and leaders can learn from this description of divine love or *agapao* to be able to love well even in the midst of cultural ambiguity and change. Love is a powerful force that is patient and kind. This love is not self-seeking and yet manifests in overcoming these human tendencies toward pride, jealousy, rudeness, and keeping track of wrongs. Love absorbs evil and has a capacity to put up with things and people that are difficult and this love is able to pour itself out for the sake of others following the example of Jesus Christ who came and demonstrated true, deep, real love. This is the foundation for biblical servant leadership. Run after love.

The Difference and the Cohesion in the Servant Leadership Models

There are several concepts that need attention in their connections between servant leadership and the teachings of Scripture. These are issues like humility, love, self-issues, confidence as well as issues of ontology and how to teach servant leadership. Granted there are differences in some of the models of servant leadership; however, in examining the Scriptures there are ways to bring cohesion from a divine perspective on leadership. The way forward is to continue to critique these models in light of the overarching teaching of Scriptures on this issue. In this place is found that servant leadership is a virtuous theory with several aspects of leadership that proceed from this foundation.

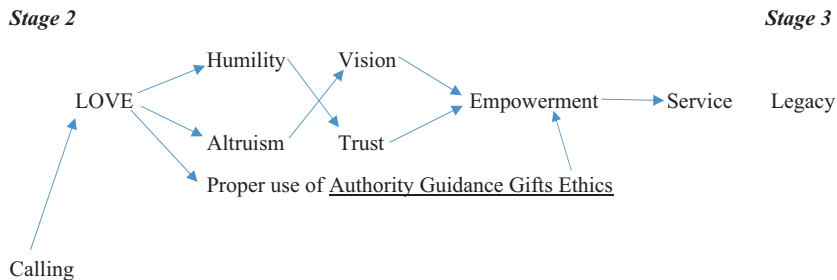
Moving from Concept to Application

However, the biblical concept goes deeper to issues of character and formation. The concept of godly character becomes the root from which the virtues and other centeredness spring. In overcoming conflicts and differences, there is also the issue of definitions. He who writes the definitions wins the argument. For instance, love is defined in so many diverse ways and applied in some bizarre ways. Therefore, the definitions must have divine roots as found in Scripture and this must be done carefully to overcome existing biases in the researcher. How can this model be applied? It must be applied ontologically. In other words, ways must be found in leadership development in this model that the person is changed in the area of the soul. Part of this change comes from spiritual formation and addressing the issues of the soul. This is very personal and individual but it can be done. Character can even be developed as leaders learn to deal well with difficulties and learn the secret of perseverance. However, the issue is whether the model as found in Scripture is servant leadership or some other more biblical model of leadership. In Scripture, there is found a more robust model that includes issues of serving but moves beyond servant leadership as found in the contemporary models.

The biblical model for servant leadership is a very detailed model; however, it can clearly be shown in stages. The preparation stage or the pre-leadership stage involves developing the internal issues of character, forgiveness, and integrity along with the other internal issues that relate to this deep soul development through an understanding of suffering and developing a proper worldview. Then the foundation is further developed by love, matured by character that fits within the parameters of biblical love. Then these work together in developing an ontological change from transformation of the soul in becoming a servant, which is more than serving. The how of this development can vary with the experience or trajectory of the person but it is a transformative world that involves renewing of the mind and soul that brings internal real second order change. First, order change just changes externals like moving the furniture around in a room. Second, order change is deep real change like rebuilding the room in the house.

The second stage is the leadership stage itself where the person is a leader on some level. In addition, this would be where these attributes form the internal work would grow and mature in the leader. There is one aspect that bridges the gap between the first and second stage in that of calling. The calling of a leader begins in the preparation stage as part of this process in stage 1. However, this calling spans into the second stage as the person begins to lead based in calling and purpose. Calling helps to set the trajectory for where the leader is going to lead as well as sets the stage for the other virtues and attributes in leading. Knowing personal calling helps the leader lead with security and in helping others find calling as well. This becomes part of the vision aspect in servant leadership in vision and development for the followers. Then as in the virtue theory of servant leadership, love is the first virtue or the foundational virtue. From this virtue flows two streams into more virtues and also several attributes that then fully develop service. In the virtue stream are humility and altruism which develop vision for the follower and trust giving way for empowerment to others and ultimately service. Then in the attributes stream from love flows proper use of authority and guidance, proper use of gifts, and proper use of ethics or wisdom. These attributes then lead to empowerment of others and service. Together these streams of virtues and attributes come together in empowerment and service of others.

There is a final or a third stage. This stage begins during the second stage but becomes well developed toward the end of the second stage. This is the development of a legacy of leadership. The leader trains and equips other leaders as part of the organizational and servant leadership process during the entire second stage. This is part of the proper use of authority, guidance, and gifts. Nevertheless, the leader must develop other leaders who can replace or improve upon her/his present leadership. Success is having a successor as seen in Moses and Joshua, so it is with all leaders. This stage can take many forms but it only comes to full fruition once the leader has moved on to other areas of life or leadership. These three stages come together to form a robust model for biblical servant leadership which can be seen in Fig. 7.1.



Stage 1	Foundation
Calling	Ontological development – servant – through suffering
	Love matured by character
	Internal issues developed – character, forgiveness, integrity

Fig. 7.1 Biblical servant leadership

Application in the Business World

This concept of leadership can then be applied in the business world like the original model was applied at AT&T. As Christians learn to be servant leaders and lead in this way in the context of the world of business with results it will bring attention to this way of leading. Biblical servant leadership is a construct of leadership that concerns the internal motive issues of leadership. This type of leadership can be used in diverse organizational contexts whether church, business, education, or government. The core components are internal yet manifest in certain leadership functions. These leadership functions can be done as a result of a leader’s job description but this misses the point of biblical servant leadership. Biblical servant leadership is driven by purpose as revealed and delegated through individuals. This type of leadership comes from calling, an ongoing encounter, and a life of love as developed with good character and a life of humility. The development for this type of leadership involves transformation through mind renewal and a new way of dealing with suffering of past, present, and future issues. Can these attributes be gained by those who are not Christians? These functions can be developed by all and God has destiny over people who are not believers. In addition, they can develop certain important internal qualities as well. This model can be

used in the business world and other areas of leadership that are not in the church. It can be used among believers and those who are not followers of Christ. However, the context of the church and Christian ministry provides a rich context for the development and application of this model of leadership where it can be lived out in real contexts of leadership.

Application in the Church World

Then in the church this needs to become an issue of leadership. Perhaps this model can provide a way of leading that overcomes the dark side of leadership which causes many leaders to fail. The dark side of leadership is when leaders become successful but are not prepared for success. The result is that this success pulls on the darker side of the human nature and this can even happen in servant leadership if the leader is not properly prepared for this rush of success. The leadership world has equipped and trained people and even organizations for success. However, this training normally does not include preparation in the soul of the leader for this desired result. Many are good at teaching leaders to succeed but not so good at preparing leaders how to handle success when it comes. This darker side of leadership is called toxic or narcissistic leadership and it happens often which then short circuits leaders and organizations. This concept of biblical servant leadership prepares the individual to succeed as a leader and prepares the person for that success when it comes. This occurs through developing humility and overcoming dangerous self-focus issues with a development of character that brings effective perseverance in times of suffering and celebration. This is a custom model for the church where leadership development can include character development and other internal issues of development. It is a good way ahead for the church in leadership that imitates biblical models of leadership that are counterintuitive and countercultural but have been effective for over 4000 years. Four thousand years of effective leadership with all of its negatives and pitfalls shown in the human experience is quite an important heritage. In this way, the church could lead in leadership and not be simply the distant follower of culture and follow Jesus' command not to lead as the world leads but lead as servant of all, like He did.

Conclusion

This study of many texts of Scripture reveals a certain divine perspective concerning leadership. This divine perspective unfolds over the centuries and becomes more explicit in the New Testament. Nevertheless, from the beginning, Scripture has discussed leadership in many contexts beginning with Adam and Eve and continuing with Jesus and the apostles through the Book of Revelation. This discussion of leadership has taken on many forms from examples to mandates to instructions even with rebukes at times for leaders who are to be biblical leaders. This model of biblical servant leadership is found to be multifaceted, complex, and yet robust and practical. This model can provide a way ahead for more research and for a development process for leadership training in biblical servant leadership that addresses internal issues, values and even important biblical leadership attributes with an eye on the future for the development of generational success in leadership.

There is more research needed in that there are many more examples and texts in Scripture that need to be examined then compared and contrasted with current research. This research needs to include theological depth as well as an understanding of twenty-first-century cultural and leadership issues. There is still a journey ahead in this process in testing and developing this model for leadership and leadership development. Journeys like this are always filled with surprises, epiphanies, and pitfalls. However, it is the joy of the journey, discovery, and even of growth that adds great value to this journey. This intersection between Scripture and leadership is just such a journey, a joyful, fruitful journey with wonderful surprises and detours along the way. There is even more good news though, in that the journey itself is formational. The process changes us. We are those who dream of a better future. Let us see the vision of a better future for leadership and biblical leadership and then let us create this new future in our generation.

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