OLD TESTAMENT VIEW OF ROBERT GREENLEAF'S SERVANT LEADERSHIP THEORY

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An observation of Herman Hesse's "Journey to the East" inspired Robert K. Greenleaf to coin the term "Servant leader" (Greenleaf, 1970), leading to the development of the servant leadership theory. The servant-leader begins with the natural feeling that one wants to serve first, then lead (Greenleaf & Frick, 2002). Since its launch, scholars such as Spears (1998), Blanchard and Hodges (2004), Sipe, and Frick, (2015) have taken certain concepts and amended this theory or used it to construct other leadership models. Although Greenleaf has been credited with the origin of servant leadership, the characteristics of the theory have biblical implications. The purpose of this article is to present a theological view of a servant leader as the philosophical foundation for this theory. Servant Leadership is one of the few concepts scholars associate theologically, referencing it to the earthly ministry of Jesus (Sendjaya & Sarros, 2002). An exegetical character study from the Old Testament will build the conceptual framework to argue the biblical origin of a servant leader. The theological framework is presented through a comparative analysis of Old Testament leaders; Moses, Joshua, Saul, and David, to argue that leadership is more theological than it is theoretical.

I. INTRODUCTION

Creation versus evolution is an ongoing debate, especially in the field of social sciences. Philosophers and scholars are experts at articulating through subliminal messages any avoidance of attaching discoveries to the Creator God. A 1970 essay penned by Robert Greenleaf gave birth to the servant leadership theory in which he has been endorsed as the founder. Greenleaf credits his inspiration for the term servant-leader to an observation made from a fictional character, Leo, created by Herman Hesse (1932). However, the concept of a servant leader can be traced as far back as the days of Moses and was vividly demonstrated in the earthly ministry of Jesus. In arguing for a theological origin for servant leadership and other management theories, this article progresses through the following topics:

1. An overview of major leadership theories
2. Comparison of spiritual and secular servant leaders.
3. The etymology of the term servant
4. The historical context of servant leaders from biblical narratives.

The Hebrew word for servant is *ebed,* occurring over 750 times in the Old Testament. It is often used interchangeably with the word slave but could also mean a hired attendant. The ancient application of a servant, slave, is contrastingly different than most are familiar with today. In the Old Testament, some of the kings were slaves. Although they were kings, they served as slaves to other kings (Carpenter & Comfort, 2000). The article will also discuss the Apostle Paul's metaphorical use of servant in the New Testament describing his loyalty to Jesus, calling himself a bondservant of the Lord. He valued his position in Christ over his apostolic authority in the church "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1, KJV).

The are many biblical leaders in both the Old and New Testament who demonstrated the characteristics of servant leaders as described by Greenleaf, Bennis, Spears, and others. Their style of leadership, temperament, and passion for serving was personified thousands of years before social sciences gave credence to the development of servant leadership theory. The study will explore the calling of Moses, whom God himself called His servant (Jos. 1:2). It also analyzes the contrast between Moses and his successor, Joshua, and their servant leadership traits. The diversified leadership skills demonstrated by Jesus, encompasses serval philosophies, including "Situational" (Hersey & Blanchard, 1988), "Authentic" (Bennis, 2009) and transformational leadership (Bass,1985).

The article analyzes the previously mentioned theories, along with exemplary leadership (Kouzes & Posner, 2017), revealing the biblical implications of their philosophical approaches. It also examines the narratives that demonstrate how Jesus modeled the lessons He taught, such as loving and praying for one's enemies (Matthew 5:44). The Apostle Paul understood the importance of leading by example, admonishing his disciples to follow him as he followed Christ (1 Cor. 11:1).

The article concludes with a comparative study of the various idioms and titles associated with the term *servant* and *leader* among secular and spiritual leaders. The closing summary will provide an overview of the relevance of the study and suggestions for further observations. Leadership begins with the leader. According to Felton (2018), self-observant leadership occurs when you deeply understand who you are. The identity of every leader starts with his or her origin, "being made in the image of God" (Gen. 1:26, KJV). All of the attributes associated with the image allow them to be who they are.

II. OVERVIEW OF MAJOR LEADERSHIP THEORIES

The wide range of leadership styles is as voluminous as the different levels and personalities of every leader. Leadership style defines the approach a person employs to his or her authority when leading. Because of the dynamics and the different gifts each person possesses, there is no one-size-fits-all leadership style for any particular leader. This section will analyze some of the central leadership theories practiced by most businesses, churches, and institutions of higher learning.

Transactional leadership

Scholars credit Max Weber, also known for bureaucratic leadership theory, as the pioneer of transactional leadership, while others include Bernard Bass (1985) to its originality. The transactional leader is a credentialed leader, whose positional authority is advantageous in influencing others. Control, chain of command, protocol, and reciprocity are the tenets to this model of leadership. Judge & Piccolo (2004) identifies what he calls the dimensions of transactional leadership as a contingent reward, "management by exception—active, and management by exception—passive" (p.755). A contingent reward is reciprocal in which the leader rewards the follower to meet specific goals. Consequences for not attaining certain expectations is the other side of that coin exemplified through management by exception. Here the leader takes corrective action based on the results of leader-follower transactions (Judge et al., 2004). Timing is crucial in the leader's intervention, or their response to whether or not expectations are being met. It is the difference between management by exception-active and management by exception-passive.

The main difference between transactional and transformational leadership is the leader-follower relationship. The transformational leader tends to rely on his or her charisma, inspiration, motivation to influence others. This leader is prototypical of *Leaders without Titles* (Sampson, 2011), where influence is more effective than the position of authority. Influential leadership is a behavioral trait, producing followers who serve by commitment rather than compliance.

The Bible is replete with examples of leaders who fit the mode of both of these leadership styles. The desire of Israel to have a king like everyone else was granted by God, who allowed Saul to become King. The most important reason for his choosing was his physical features, distinguished as tall and handsome, "And he had a choice and handsome son whose name was Saul. There was not a more handsome person than he among the children of Israel. From his shoulders upward, he was taller than any of the people (1 Sam. 9:2, NKJV). The Bible does not record Saul demonstrating any acts of leadership before being chosen as Israel's first king, causing some to reject him as king (1 Sam. 10:27).

Like most leaders, Saul began as a humble servant to the people and maintained a close relationship with the prophet-priest Samuel (1 Sam. 11:13). Lockyer (1990) summarized his life, "His sun rose in splendor, but set in a tragic night. The downgrade of his life *is* the old familiar story of pride, egotism, and the abuse of power, leading to moral degradation and ruin" (p. 294). The perils of pride hinder many from fulfilling their potential, "When pride comes, then comes dishonor" and "Pride *goes* before destruction, And a haughty spirit before a fall" (Prov. 11:2; 16:18, KJV). Pride often becomes the nemesis for the transactional leader because positional authority drives his or her philosophy of leadership. A spirit of pride in human relations shows the absence of humility before God (Lightener, 1985).

Charismatic leadership

The charismatic leader is one most attributed to politicians and others who serve in public offices. This model of leadership is considered the least effective among scholars because it requires the visibility of the leader to be successful (Northouse,

2016). The absence or removal of a charismatic leader typically leaves a power vacuum requiring a great deal of damage control for rebuilding (Judge et al., 2004). The personality traits associated with his model are confident, creative, visionary, and effective communicators. The charismatic leader is known for captivating and encouraging followers with the eloquence of speech and overall charisma, as its names suggest. He perfects the sociality attribute, which includes verbal and non-verbal communication skills (Sampson, 2011).

The characteristics that drive this leader are, "Self-monitoring, engagement in impression management, motivation to attain social power, and motivation to attain self-actualization" (Northouse, 2016 p.20). The Apostle Paul warns against this self-made person and placing his trust in external appearances. Lowery (1985) says, "The apostle, unlike his opponents, put no stock in external credentials or associations (2 Cor. 3:1–2; Cf. 5:16a). It was not the externality of the Law but the internality of the Spirit that authenticated his ministry" (p.567).

Charisma is an excellent quality for those who have the gift. However, far too often, it is used overzealously to camouflage deficiencies in character and matters of their heart. Jesus was a charismatic leader, but unlike most politicians and others, popularity or appealing to public opinion was never his intended goal. He rejected the offer of the crowd's nomination of Him to be their king. "Therefore, when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone" (John 6:15, KJV).

Millennials tend to regard the charismatic leader as the most attractive because of the social media frenzy and the significance they place on anything-nontraditional. The strength of this leader is the ability to dissect and discern ineptitude within the group and then use his or her verbal skills to command the competence needed to attain the desired goals (Belsan, 2013).

Situational leadership

When an organization is driven by the personality of the leader, the paradigm shifts back and forth from charismatic to situational leadership style. The situational leadership theory is the brainchild of Hersey and Blanchard (1988), who believe leaders resort to different models of leadership depending on the need. There are at least four types of situational leadership styles or stages recognized by scholars; directing, coaching, supporting, and delegating (Whitehead, 2016). The difficulty is determining what stage and style are more useful for certain circumstances delaying the decision-making processes (Judge et al., 2004).

The leader who ascribes to situational leadership may find it challenging to keep followers enthused about the mission and vision of the organization if it fluctuates too often. It is especially crucial in ministry because of the dynamics of church membership. People come and go, but expect stability to be maintained in the administrative leadership of the church. The leader has to lead people through changes without them feeling commanded to change, which is the difference between leading and not lording over the people (1 Pet. 5:1-3).

Transformational leadership

Transformational leadership is an approach that facilitates change in both the individual and the organization (Bass, 1985). This model is both personable and intrapersonal. It includes behavioral traits like "casting vision, development, encouraging and support of followers, and innovative thinking" (Northouse 2016, p.52). The intrapersonal aspect is observed as the leader is being transformed by developing others. Transformational leaders are people who can create significant shifts in their audience's thinking, leading to substantial changes in their behavior (Vernon, 2015). The shift comes when the leader "drops down from head to heart" (Northouse, 2016, p.53). At times rationalizing what to do next requires listening to his or her heart and making decisions based on what is felt instead of what he or she thinks. The participative, democratic, and authoritarian leadership concepts associated with the transformational produces this approach (Bass & Avolio, 1993).

There is also a partnership involved with the Christian leader who employs this leadership style because spiritual transformation requires the entire Christian community. According to Wellman (2014), community is a compound word with com meaning with, and unity, which means unified. It also gives the idea of shared values, which could be moral, occupational societal, or otherwise. Spirituality comes into play when the word *Christian* is linked with the term community, resulting in the Christian community. Most relate the Christian community to the word congregation, which does not necessarily mean church, as it is generally used today. The first use of the word in Scripture is Ex. 12:3, referring to the Children of Israel and meant assembly, crowd, and or family.

The Great Commission in Matt. 28:19 (NKJV) says**, "**Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," is the divine mandate for the Christian community to apply the transformational leadership theory to the New Testament organization called the church. The text implies that Jesus is asking His followers to make others what they have already become, which is disciples. A transformational leader is only able to lead where he or she has already been. Only transformed leaders can become a transformational leader.

III. COMPARING LEADERSHIP MODELS OF SPIRITUAL AND SECULAR LEADERS

Unlike management skills, leadership concepts, styles, traits, and theories are transferable to any leadership modality (Northouse, 2016). As scholars view different organizational approaches and identify them with different names, this study reaffirms there is nothing new under the sun (Eccl. 1:9). The leadership styles of the renowned leaders of history only emulate the forms of the great leaders of the Bible (Sendjaya & Sarros, 2002).

Martin Luther King Jr. was one who exhibited the characteristics of a charismatic leader. He was not only the voice, because of his oratory skills, but also the face of the civil rights movement of the sixties in America. King led followers on countless marches, protests, and peaceful demonstrations against the injustices of African Americans. As typical of charismatic and exemplary leader, King was a visible, selfless, and sacrificial leader who frequently participated with the followers he led. His charisma invigorated

others, who were not directly affected by the issues, to become a part of the movement as well. They were motivated to "transcend their own interests and give themselves to larger purposes, thus becoming part of a larger mission" (Cloud, 2006, p. 10).

Luke introduces the readers to a man named Apollos, who was known by many believers during the days of the early church as one who was educated, cultured, and an Alexandrian Jew (Lockyer, 1990, p. 51). H was a gifted orator and expositor of God's word based on the teaching of John the Baptist (Acts 8:24-25). During a chance meeting with Aquila and Priscilla, who expounded on his knowledge of Christianity (Acts 18:26) led him to become a disciple of Christ. He then became a co-laborer of the Apostle Paul (1 Cor. 16:12; Tit. 3:3). The Bible implies that his charismatic leadership abilities were the subject of conversation among believers. "The party of Apollos suggests a group who preferred the more polished style and rhetoric of the gifted Alexandrian" (Pfeiffer, 1962, p. 121). He was viewed by many as their leader credentialing him on the same level as Peter and Paul (1 Cor. 1:11-13).

The past reveals a plethora of historical leaders who were gifted with charismatic leadership skills but did not use them for honorable purposes. Adolph Hitler, Benito Mussolini, Charles Manson, Jim Jones, David Koresh, and Idi Amin were all charismatic leaders whose governance resulted in death destruction for humanity. Interestingly, most of these leaders used religion as the reason for their persecution and oppression of others. Their actions further prove that the charismatic leadership style can be used to camouflage the true motives of the leader. Northouse (2016) refers to this as a "task-driven approach" (p.117) with no concern for people who are regarded as tools to facilitate what is often a hidden or personal agenda of the leader. The book of Revelation describes the antichrist as an epitome of a charismatic leader, with skills and persuasiveness that, according to Jesus, "will deceive the very elect" (Matt. 24:24, KJV).

John Maxwell (2012) says if you are leading, and no one is following, you are just taking a walk, can be applied to the Laissez-faire style of leadership. It is described as the absence of leadership (Northouse, 2016). Kouzes and Posner (2017) share this insight, "People want to know that their managers believe in them and in their abilities to get a job done. They want to feel valued" (p.17). An uninterested leader is a disgrace to the office and a liability to the organization he or she leads. Ahab, king of Israel and husband to Jezebel, exemplifies this type of leader. His lack of moral courage allowed him to become a tool of cruelty for his wife against the people of God (1 Kings 21:4, 7, 25). His leadership style was patterned after that of his father Omri, who was Israel's worst king, as noted in Scripture, "Omri did evil in the eyes of the LORD and did worse than all who *were* before him" (1 Kings 16:25, NKJV).

Anjeze (Agnes) Gonxhe Bojaxhlu, known to the world as Mother Teresa, was an exemplary, servant, and visionary leader. She spent most of her adult life in Kolkata, India, dedicated to serving the less fortunate (Alpion, 2014). She was the organizational leader of the Missionaries of Charity, which she founded, consisting of 120,000 lay workers serving in 200 centers. When she won the Nobel Peace Prize in 1979, she humbly stated that she was unworthy. Mother Teresa was such a servant leader that no one knew the "private woman behind the public nun" (p.25). She embraced the Lord's words, "You shall love your neighbor as yourself. There is no other commandment greater than these" (Mark 12:31, NKJV).
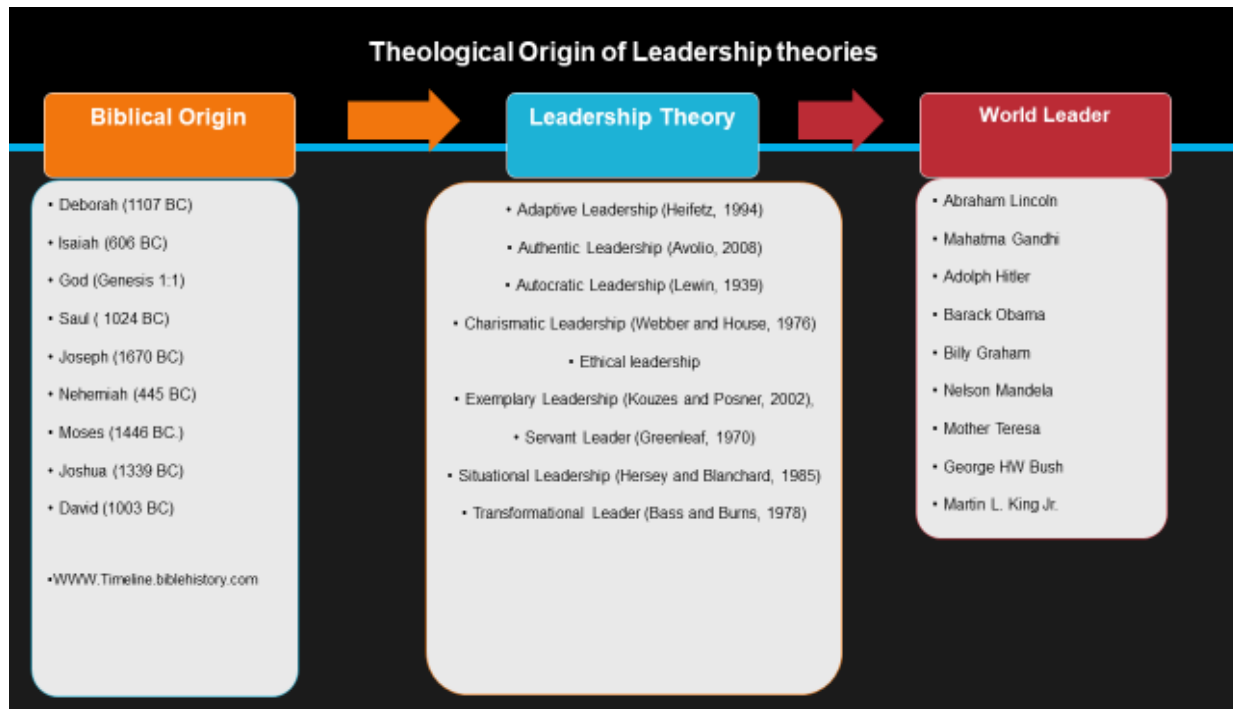
Figure 1. Theological Origins of leadership Theories

IV. SERVANT LEADERSHIP

Servant leadership is the style most identified or at least preferred for Christian leaders. This leadership model is different from most because it is practically oxymoronic to the natural way of thinking when it comes to the leader (Greenleaf et al., 2002). The position of a leader itself usually implies having people serving under or being served by others. However, servant leadership prefers power-sharing models of authority (Judge et al., 2004), prioritizing the needs of others before themselves. This model also has a sort of development component in it.

The servant-leader inspires mutual decision-making that eventually allows others to take ownership of the intended goals (Sipe & Frick, 2015). Servant leaders lead with others in mind, seeking out the opinion of others while developing followers to become leaders (Pritchard, 2013). Some scholars have compared this model to altruistic leadership because studies have shown how it tends to boost morale in the business sector. The servant leadership model is favored for ministry leaders but faces opposition in a corporate setting. Its cynics believe the lack of clearly defined authority does more harm than good. The lack of authority creates a conflict of interest due to placing their employees ahead of business objectives (Judge et al., 2004).

The etymology of the term servant

To fully appreciate a term or phrase requires some knowledge of its origin and intent by the writer to his or her initial readers. The various definitions of a servant in the English dictionaries are more descriptive than they are definitive. Scholars and theologians agree on most definitions or descriptions of a servant as one who performs

duties for others or a personal attendant. The explanation that best describes a servant leader (Greenleaf, 1970) is one who has devoted their life as a follower or supporter (Onions, 2006).

Most etymologists ascribe the origin of a servant to Middle English or Old French verb *Servir* from the 1200s (Forsyth, 2016). Servir is a verb meaning to attend or wait upon. As a noun, it gives the idea of a foot soldier in military terms (Clark, 2000). Origin and definition of words change or lose meanings through translations and over time. Most English words derive from German, Latin, and French languages (Sule, 2006). Interestingly, Hebrew, Aramaic, and Greek and Hebrew are the languages used by the writers of the Bible. Latin was an unknown language until the 5th century BC outside of central Italy.

Shortly after the Roman Empire expanded its territory throughout Europe and North Africa, Latin or Vulgar Latin became known as the language of Rome. It remained that way until the 7th century when Heraclius made Greek the official language (Sala & Posner, 2016). The Latin translations of Greek plays displayed the influence that Ancient Greek had on the Latin language. The Latin alphabet, *Etruscan,* originated from the Western Greek *Euboean* alphabet (Agers, 1998).

The Latin derivation of servant gives the impression of a domesticated assistant. *Ebed* is the Hebrew word for a servant with over 750 usages in the Old Testament. The Greek form of the word is doulos. The contextual meaning of the word servant and the ancient usage familiar to the Old Testament audience is that of a slave. However, the connotations of a slave are different from most contemporary English speaking audiences than it was for those in biblical times.

Not all of the slaves of ancient times were bought or sold on the auction block to the highest bidder. Some were acquired as booties of war when one nation conquered another. Intellect, pedigree, or race were not the distinguishing factors between slaves and those who were not. According to Harris (1999), many slaves were more educated than their owners were. Some became slaves by their own initiative for financial and quality of life purposes. Hagar was the slave to Sarai, who she willingly gives to Abraham (Gen. 16 NKJV). Sarai's ancient view of slavery allowed her to see Hagar as a person worthy of mothering a child for her husband. The notion would have been unthinkable from a modern viewpoint of slavery. The choice to become a slave is the metaphor used by the Apostle Paul (Rom. 1:1 NJKV) and others like Phoebe (Rom. 16:1), Epaphras (Col. 4:12 NKJV), Tychicus (Col. 4:7 NKJV), James (Jas. 1:1 NKJV) Peter (2 Pet. 1:1 NKJV), and Jude (Jude 1:1 NKJV) who considered themselves servants of Christ.

V. THE HISTORICAL CONTEXT OF SERVANT LEADERS FROM BIBLICAL NARRATIVES

The distinguishing features of Greenleaf's servant leader can be observed in many of the Old Testament leaders. Northouse (2016) postures a paradoxical question regarding a servant leader. He asks, how can a person be a leader and a servant at the same time? Noah, Abraham, Joseph, Moses, Joshua, and David all embodied both characteristics in one person. Not only do these men personify the various leadership theories and concepts, but they also represent the different positions in which leaders serve. Noah and Abraham served in the most common leadership position, heads of

their respective families. Moses and Joshua represented organizational leaders, whereas King David symbolized executive leadership. Joseph epitomized "leaders without titles" (Sampson, 2011) or the influential leader. The Bible mentions Joseph's influence before his promotion as the vice-leader of Egypt (Gen. 41:42-44).

Noah and Abraham

One of the commonalities among all biblical leaders is their demonstration of faith. "Now, faith is the substance of things hoped for, and the evidence of things not seen" (Heb. 11:1) is the introductory statement for the book of Hebrews hall of faith chapter. In verse 7, the writer summarizes Noah's journey, "By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household" (Heb. 11:7). The phrase "Things not seen" (Heb. 11:1, 7) appear in both verses and are the foundational tenets of Noah's leadership. He was asked to lead people in preparing for a phenomenal event beyond their comprehension. Likewise, Abraham's calling required faith to journey to the unknown territory at the voice of a relatively unknown God, at least to him, at that time.

When Robert Greenleaf introduced the servant leadership theory, the concept was contrary to the traditional way of thinking about those in positions of authority. The idea of leaders serving followers was shunned by many initially, but eventually became a way of thinking for businesses, educational institutions, and nonprofit organizations (Banks, 2004, p.13). Noah and Abraham were asked to lead in situations contrary to traditional belief, leading by faith is now a typical behavioral trait of a leader. According to Greenleaf (2002), the servant leader should have "sense for the unknowable and be able to foresee the unforeseeable" (p.442). Noah and Abraham were servant leaders who had enough faith to trust God for what was unknown. Servant leaders discern what he or she believes and affirm it through their actions regardless of the adverse reactions of others (Thomas, 2002, p. 67).

Biblical organizational leaders

Motivation comes in many forms. For Greenleaf, a character named Leo from Hesse's Journey to the East made him view leadership from a different perspective than he had in 38 years of corporate management. He expresses his appreciation for the theory of prophecy, calling it "prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time" (Greenleaf et al., 2002, p.234). Moses, Joshua, David, and other Old Testament leaders were summoned to serve God after hearing His prophetic voice. When the Bible speaks of the calling of the prophets, it usually says, "and the word of the Lord came to…" Moses heard the voice of God from a bush (Ex. 1:2). David was anointed by the Prophet Samuel to be the future king of Israel (1 Sam.16:13), affirming God's call for him, but God spoke to Joshua personally (Josh. 1:1-2) about being the successor to Moses.

The spirit of a servant leader "begins with the desire to serve first" (Greenleaf, 2002, p.335). Before Moses became the appointed leader of the Israelites, he was serving as a shepherd for Jethro in Midian. Joshua was chosen because of his faithful service to Moses. David was tending the sheep from his father's flock when Samuel anointed him to be the next king of Israel. The Bible refers to Moses, Joshua, and David

as servants of God (Deut. 34:5, Josh. 24:29, 2 Sam. 3:8), who would lead the organization called Israel. All three leaders exemplified other traits of a servant leader.

Sanders (2007) says Moses dealt with situational leadership "when Israel reached the Red Sea" (p.161). He continued to demonstrate the characteristics of a situational leader (Hersey & Blanchard,1977) during Israel's years of wandering in the wilderness. The situational leader modifies their style and adapts to the conditions they are presented to meet the needs of the organization (Northouse, 2016). Moses was an intercessor, counselor, prophet, and priest to Israel (Lockyer, 1990)

Joshua was an exemplary leader with transitional behavioral traits. The soldier-servant led Israel through a transition in organizational management and was an example of courage, commitment, and loyalty to God. David's leadership style was transformational. The skilled warrior transformed distressed followers into mighty men of valor. Joseph represents the ethical leader who demonstrates doing the right thing the right way. Integrity and motives are significant concerns for the ethical leader. Northouse (2016) shares that a leader's choices are influenced by their moral development. There are many tools used to measure a leader's effectiveness or productivity. The term ethics has been referred to as the science of conduct, measuring not only what a leader does but how it is done (Ciulla, 2003).

There are similarities between the characteristics of a transformational leader and that of a servant leader, as demonstrated in Laniak's *Shepherds after God's own heart* (Laniak, 2006). The book of Genesis speaks of the first shepherd, Abel, Adam's second son (Gen. 4:2b), whose duties as shepherd appear to coincide with his heart as a servant. According to Ross (1985), "Abel went out of his way to please God" (p.33). One can see through the life of Abel and other shepherds after him, including Jesus (John 10:4), that their sacrificial endeavors authenticated them as shepherds after God's own heart. Jacob, the trickster, was deceived into the role of a shepherd for Laban to wed his daughter. He was awarded her as his bride fourteen years later (Gen. 24). Shepherding the flock of God is not always a preferred task, but those who labor in it receive eternal rewards (Laniak. 2006).

The first time the term shepherd itself appears in Scripture, it was used somewhat in a negative connotation. After twenty-two years of separation, Joseph reunites with his father, Jacob. Shortly after their tearful meeting, Joseph advises his family of their transition from the land of Canaan to Egypt. He encourages them to tell Pharaoh that they are shepherds. He says, "For every shepherd *is* an abomination to the Egyptians" (Gen. 46:34). The idea was to keep his family separated from the Egyptians. Their hatred toward shepherds would help accomplish that goal. The shepherd motif doctrine stresses the intent of the shepherd in protecting the sheep at all costs. Joseph shepherd's heart was evident throughout his life, and even now at this point in the Scripture as "he strategizes to guard his family against the vices of Egypt" (Phillips, 1980, p. 92).

Moses and David were two of the more celebrated known Old Testament characters that typified transformational leaders with a shepherd's heart. Both of these men prefigured the "Good Shepherd," Jesus. Moses, the emancipator, delivered people from bondage, just as Jesus did from Calvary's cross. David was a shepherd who became a king. Jesus is the King, who became a shepherd. Moses's leadership also embodied servant and transactional leadership styles. At the time of his death, God

referred to Moses as his "servant" four times as He admonishes Joshua, Moses's successor (Josh.1:2,7,13,15), and throughout the rest of the book.

One could argue that Moses was more of a situational leader, being thrust into the role and citing his meltdown, asking God to let him die to avoid seeing his failure (Num. 11). Every leader has seasons of frustration, but it should not define who one is as a person or leader. Moses's disappointment was not out of self-centeredness but genuine concern for the plight of the people under his leadership. God reaffirmed His call of Moses by informing him of his limitations and the need for assistance. Moses's leadership was transformational, as well noted by the seventy men who were qualified to stand with him to lead the children of Israel. Afterward, a public authentication of their ministry was necessary

So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did *so* again. (Num. 11:24-25)

Merrill (1985) postulates that the meeting validated the elders before the people as having the same spiritual qualifications and authority, as did Moses.

Joshua and Moses were cut from the same cloth; each lived during the days of bondage in Egypt. Moses was known as a servant of God; Joshua was more of a solider. The difference between the two is one was a leader and the other more of a manager. According to Kotter (2012), "Management makes a system work" and "Leadership builds systems or transforms old ones" (p.5). Joshua took a group of men and transformed them into an army that would eventually conquer the land of Canaan.

Numerous women have inspired some of the movements in Scripture. Even the misogynist attitudes that prevailed during Bible days could not obscure the leadership ministry of the prophetess-judge Deborah (Judg. 4). She was an example of an adaptive, situational, and servant leader whose life speaks to the gender leadership issue. Deborah was uniquely effective in a position generally served by men.

Deborah's counseling under a palm tree (Judg. 4:5) instead of the city gates, as was the custom, accents to her wisdom and understanding of the times and her unique calling. Her position as a leader is unquestionable. All Israel was under her jurisdiction, and from the palm tree bearing her name, and elsewhere, called "the sanctuary of the palm, she dispensed righteousness, justice, and mercy" (Lockyer, 1995, p.41). God's choice of Deborah as a leader should encourage people to appreciate His design and accept that differences in background, gender, or race, does not mean one is inferior or superior to the other. Christie & Barling (2011) warn followers to be vigilant of being captivated by how the leader leads and ignore the lack of tolerant of opposing viewpoints or lack of concern for followers.

VI. CONCLUSION

All leadership and management theories originate from a theological framework, beginning with the first leader God himself. Whatever leadership traits exhibited by leaders, regardless of the modality, derives from being made in the image of God (Gen. 1:26). The "image of God" is a topic that most believers are conversant about due to its

continuous use in ecclesiastical conversations or presentations. According to Kilner (2015), biblical content on the image of God is minimum at best, yet it is possible to get a sufficient "meaning and understanding from what has been biblically provided" (p.40). The use of the preposition "likeness" provides a more practical idea of the image of God. Man's ability to communicate, love, reason, and think are godly attributes that reflect God's image. Strassner (2009) shares that being made in the image of God is seen through man's dignity, dominion, distinction, and duty (p.24), which are characteristics of both a leader and servant.

An exhaustive study of leadership theories presented in this article concludes that the origin of leadership is embodied in various biblical leaders who "Modeled the way" (Kouzes & Posner, 2002)". In the book of Acts, Gamliel warns the Sanhedrin Council against their proposed treatment of the disciples. He cautions them that if what they are doing is the origin of men, it will not last, but if it is of God, it cannot be refuted (Acts 5:38-39). The timeliness of the principles associated with a servant leader is indicative of the theological origin of the servant leadership theory.

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