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## The Whole Servant Leader: Leading From the Inside Out

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THE WHOLE SERVANT LEADER:  
LEADING FROM THE INSIDE OUT

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS  
FOR THE DOCTOR OF MINISTRY DEGREE  
IN SERVANT LEADERSHIP

BY  
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ST. PAUL, MINNESOTA

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## ABSTRACT

While research on servant leadership focuses on the behavior or actions of leaders toward the follower, this project examines the inward development of those leaders to determine what godly attributes need cultivation to demonstrate the seven virtues of Kathleen Patterson. Patterson's doctoral work "Servant Leadership: A Theoretical Model," was published in 2003 by Regent University School of Leadership Studies. The examination of the lives of pastors, leaders, and lay leaders defined as servant leaders based on Patterson's theory helped in the development of an attribute-driven, virtue-focused servant leadership development model for this project. These leaders were asked to share what attributes were necessary to develop the seven virtues within Patterson's theory. The theological and biblical study, scholarly literature review, and data generated from the participants helped this researcher create a model to train the leaders of Abundant Life Church of God. The findings revealed that the necessary steps to the development of the attributes within the leader were: a dependency upon God, having mentors or coaches, building self-awareness, self-development, creating the right environment, and teaching the leader about service. These findings were used to develop a manual for training future leaders within Abundant Life Church of God.

## INTRODUCTION: THE SERVANT LEADER AND INNER ATTRIBUTES

The servant leaders' primary focus is serving their followers.<sup>1</sup> To facilitate servant leadership theory development, Kathleen Patterson developed a model of servant leadership with seven constructs or virtues. Those virtues are agapao love, humility, altruism, vision, trust, empowerment, and serving.<sup>2</sup> Patterson posits these virtues display themselves in the behavior of the servant leader toward his or her followers. For the servant leader to display Patterson's virtues toward others, he or she must first allow God to develop His attributes inside the leader.

The servant leader as presented by Robert Greenleaf is a servant first.<sup>3</sup> The servant leader takes particular care to meet the highest needs of the followers.<sup>4</sup> One role of the servant leader is "to draw out, inspire, and develop the best and highest within the people from the inside out."<sup>5</sup> To lead well, servant leaders must grow their inner man.

If the leader refuses to develop his inner man, he may make poor choices for himself and those he leads. Unprocessed "feelings of insecurity, unhealthy codependence

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<sup>1</sup> Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 21.

<sup>2</sup> Kathleen Patterson, "Servant Leadership: A Theoretical Model," Doctor of Philosophy dissertation (Regent University, 2003), 10.

<sup>3</sup> Greenleaf, *Servant Leadership*, 21.

<sup>4</sup> Greenleaf, *Servant Leadership*, 27.

<sup>5</sup> Greenleaf, *Servant Leadership*, 3.



issues, feelings of personal shame, deeply sublimated anger, or fear”<sup>6</sup> may cloud the judgment of the leader. Leaders from every sector may fail if the “fallen human tendencies toward pride, selfishness, self-deception, and wrong motives”<sup>7</sup> are left unaddressed. The Christian leader must combat these tendencies toward self-promotion and selfishness to succeed. A relationship with God through Christ helps the leader develop the inner man and equip himself to overcome those potentially destructive tendencies.

Christian leaders must recognize that their ability to lead the way God desires requires them to be healthy inside. Henri Nouwen states, “Christian ministry emerges from an experience involving our whole being.”<sup>8</sup> Christian leaders should reflect Jesus Christ. Christ’s sacrifice not only made salvation available to the leader but also gives each leader the access and ability to display God’s attributes. The attributes of God in the leader equips him with “the excellence of moral being,”<sup>9</sup> helping him exhibit the virtues of Patterson.

The focus of this study was to understand, from those who are servant leaders based on Patterson’s theory, practical ways to develop the attributes of God needed to become the whole servant leader. This researcher defines whole servant leaders as leaders who exhibit the seven virtues of Patterson because God has done the inner work needed

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<sup>6</sup> Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership* (Grand Rapids, MI: Baker Books, 2007), 40.

<sup>7</sup> McIntosh and Rima, *Overcoming the Dark Side*, 59.

<sup>8</sup> Henri Nouwen, *The Selfless Way of Christ: Downward Mobility and the Spiritual Life* (Maryknoll, NY: Orbis Books, 2012), 13.

<sup>9</sup> Got Questions Ministries, “What Does the Bible Say about Christian Character?” (2002-2016), <http://www.gotquestions.org/Christian-character.html>, para. 1.

in their hearts. The whole servant leader seeks God's leadership and relies on His help to uncover obstacles to the leader's ability to lead. Additionally, the whole servant leader continually develops disciplines which help the leader eliminate any barriers that God reveals in the life of the leader. God produces His attributes in the heart of the leader to help the leader identify and overcome the dark sides of leadership, those hidden areas that can cause failure if left unchecked.

This project examined the lives of servant leaders who display Patterson's seven virtues in their outward behavior and actions. While Patterson's work does not concentrate on the development of the godly attributes needed to exhibit these virtues, this researcher makes the assumption that her theory acknowledges that this inner work is necessary. This researcher was drawn to this particular method because the first virtue is love and all the other virtues stem from it.

Patterson's theory prompted this researcher to ask a series of questions: how is one able to display these virtues? What work needs to happen in the heart of the leader to love without limiting that love? How can a leader love if that leader is heartbroken, mistrusts others, or is afraid of being wounded? Can a leader learn how to develop internal attributes that result in exhibiting Patterson's virtues? What obstacles do leaders face that hinder them from living Patterson's virtues? What disciplines do leaders utilize to overcome those barriers? Moreover, what part does the leader's relationship with God play in how he or she leads?

These questions guided this researcher on a quest to find the answers. The examination was designed to uncover what attributes are needed to actualize the virtues in the life of the servant. Additionally, the examiner sought to determine the obstacles

leaders face, and what tools they use to overcome those barriers. These findings helped this researcher to develop a manual to train leaders within Abundant Life Church of God.

## CHAPTER ONE: THE WHOLE SERVANT LEADER AND INNER ATTRIBUTES

### **The Problem and Its Context**

#### *Statement of the Problem*

This project addressed the need to understand what internal attributes are necessary for the servant leader to exhibit Patterson's seven virtues successfully. In response to this problem, this researcher explored the Scriptures for examples of the eleven attributes needed in the servant leader who reflects the virtues of Patterson in their behavior toward followers. This researcher reviewed relevant literature on the inner attributes of a leader as it relates to Patterson's seven virtues. This researcher interviewed servant leaders who demonstrated Patterson's seven virtues to identify the eleven internal attributes in the life of the leader. Finally, this researcher developed a model to train leaders in the core internal attributes of servant leadership, demonstrating the seven virtues of Patterson.

#### *Delimitations of the Problem*

The research was limited to thirteen Christian pastors, leaders, and lay leaders who met the qualifications of a servant leader based on Patterson's theory. The selected candidates were from a group of sixty-two Christian leaders throughout Illinois,

Wisconsin, and Ohio. The participants were chosen using the Servant Leader's Assessment Instrument by Robert Dennis and Mihai Borcarnea.<sup>1</sup>

The researcher restricted the study to the eleven internal attributes needed to demonstrate the seven virtues of Patterson, and the literature about the internal attributes related to the seven virtues. Furthermore, the research was limited to the use and study of Scripture specifically related to the internal attributes linked to the seven virtues. The information gathered supported the development of a model to train leaders in the core internal attributes of servant leadership, displaying the seven virtues of Patterson within Abundant Life Church of God.

### *Assumptions*

The research for this project assumes the Bible as the standard to identify and develop internal spiritual attributes within the servant leader. The second assumption is any Christian servant leader can utilize the application of biblical principles to form godly attributes. Finally, this research assumes the church plays a vital role in the development of Christian servant leaders and godly attributes.

### **Sub-problems**

The first sub-problem explored the Scriptures to identify how to develop internal attributes in the servant leader who then displays the virtues of Patterson outwardly toward the follower. The second sub-problem reviewed relevant literature on the godly attributes of a leader as it relates to Patterson's seven virtues. The third sub-problem identified the Christian servant leaders according to Patterson's definition of the servant

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<sup>1</sup> Robert S. Dennis and Mihai Borcarnea, "Chapter XLVI Servant Leader's Assessment Instrument," *Idea Group, Incorporated*, <http://intercom.virginia.edu/SurveySuite/Surveys/ServantLdrAssess/>.

leader utilizing Servant Leader's Assessment Instrument by Dennis and Bocarnea. Subsequently, these servant leaders' interviews identified the internal attributes they possess as they reflect Patterson's seven virtues. Finally, the fourth sub-problem integrates the literature, interviews, and Scriptures to develop a model to train leaders in the core internal attributes of a servant leader as defined by Patterson.

### **Setting of the Project**

The project included Christian pastors, leaders, and lay leaders from denominational and non-denominational congregations. Sixty-two potential participants were from Illinois, Wisconsin, and Ohio. Selected participants came from this group. The selected participants were: commissioned (21%), licensed (7%), ordained leaders (29%), and lay leaders (43%) working within their local churches in outreach or home-based ministries. These leaders are of African-American, Caucasian, and Hispanic descent. The group of leaders included both men (23%) and women (77%).

### **The Importance of the Project**

#### *The Importance of the Project to the Researcher*

This project is important because it required the researcher to take an internal journey to aspire to wholeness. Stepping into the role of lead pastor of a new church plant required this researcher to live as a servant leader from the inside out. In 2004 when this researcher first accepted the call to ministry, several questions arose in this researcher's mind. The first was how does one do ministry well? The second one was what changes need to happen internally to ensure this calling is representative of what God wants from the life of this researcher? Lastly, this research is relevant because there is a need for practical teaching to help leaders develop these attributes as they uncover the inner work

necessary to exhibit Patterson's virtues. The researcher believes that the growth of these internal attributes can be taught to help develop Christian servant leaders. The growth of these internal attributes within leaders and emerging leaders will contribute to a healthier atmosphere within the church and other organizations where these leaders are called to lead.

*The Importance of the Project to the Immediate Ministry Context*

This project provided this researcher the opportunity to create tools to use in training emerging leaders. Followers come with many challenges and experiences and will need help in the healing process. Leaders must address their internal issues to provide emerging leaders with tools to help them overcome the difficulties of past experiences.

If training is made available to support emerging leaders and it is coupled with the working of the Holy Spirit, then the new leaders can realize "our dark side needs not only to be acknowledged, it ultimately must be redeemed and restored."<sup>2</sup> The benefit of this research can help Abundant Life Church of God equip the church with leaders to take leadership roles both in the church and in the workplace.

*The Importance of the Project to the Church at Large*

This research, while intended for use at Abundant Life Church of God, has the potential to impact any church or organization desiring to equip leaders from a biblical perspective. Leadership failures are not unheard of in our churches:

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<sup>2</sup> McIntosh and Rima, *Overcoming the Dark Side*, 167.

During the past fifteen to twenty years, we have all watched in astonishment as one effective leader after another has crashed and burned, resulting in public humiliation for the leader, their families, as well as the organizations to which they gave leadership.<sup>3</sup>

Without continued support and resources, many more leaders may find themselves ending their leadership journey in public humiliation. It is the desire of this researcher to provide tools to emerging leaders to help them develop ways to grow in their leadership abilities all while growing healthy inwardly.

Just as this researcher desires to learn how to lead well, many men and women want to gain practical tools to help them lead in a godly way. The church can benefit by equipping leaders who are secure enough to empower and help followers strive for wholeness. Leaders who understand the key to building godly attributes enable followers to become disciples of Christ and support healthy church growth both spiritually and numerically.

### **Research Methodology**

This project was qualitative in nature. Grounded theory was the research method this study utilized because the primary objective was to develop a visual model or theory in the form of a manual for training leaders. This project employed interviews, surveys, and questionnaires to gather information from the participants. This project had some aspects of a mixed method due to the quantitative data collected via surveys and questionnaires. However, the major focus was to use the results of the study to develop a model for training leaders to display Patterson's virtues.

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<sup>3</sup> Samuel D. Rima, *Leading From the Inside Out: The Art of Self-Leadership* (Grand Rapids, MI: Baker Books, 2000), 16.



The first step was to choose the servant leaders displaying Patterson's seven virtues. The second phase required this researcher to prepare questions to gather information from the participants. This information was used to identify common ideas for the emerging theory. Next, the researcher set up interviews with each participant.

After completing the interviews, this researcher used line-by-line (open coding) and axial coding to determine categories. This process helped this researcher understand, glean additional information, and organize a rich data set. Rich data reveals participant's thoughts, feelings, intentions, and actions as well as context and structure.<sup>4</sup> At the conclusion of all the interviews, this researcher sought to identify themes in the responses to determine the key inner attributes of the participants. The examination gathered input from participants to clarify what obstacles they faced, what disciplines they utilized to overcome those barriers, and how their relationship with God strengthens them to accomplish their goals.

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<sup>4</sup> Peter Ashworth, *Qualitative Psychology: A Practice Guide to Research Methods* (Los Angeles, CA: Sage Publications, 2008), 88.

## CHAPTER TWO: A BIBLICAL BASIS FOR INNER ATTRIBUTE DEVELOPMENT IN THE WHOLE SERVANT LEADER

### **The Plight of Humanity**

#### *The Plan of God*

Literature credits Greenleaf for coining the term “servant leader.”<sup>1</sup> However, God’s Word shows how He continually seeks to develop men and women into servants who look like Him and His Son. The Bible supports building this critical relationship between God and humanity. At the same time, the plight of humanity, sin, keeps him from demonstrating the attributes God’s way. God, nevertheless, offered a plan to restore humanity’s ability to carry the attributes unmarred.

The Scriptures’ overarching theme, from the Old Testament to the New Testament, reveals God’s plan for humanity, first to be in a relationship with Him and then to be a carrier of His image. “So God created man in his own image, in the image of God created he him; male and female created he them” (Gen. 1:27).<sup>2</sup> What does it mean for humanity to be a carrier of God’s image? One writer states, “One essential meaning of the statement that man was created ‘in the image of God’ is plain: it is that man is in

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<sup>1</sup> Larry C. Spears and Michele Lawrence, *Focus on Leadership: Servant-Leadership for the 21<sup>st</sup> Century* (New York, New York: John Wiley and Sons, Incorporated, 2002), 3.

<sup>2</sup> “Unless otherwise noted, all Scripture citations are from *The Holy Bible, King James Version* (Nashville, TN: James C. Winston Publishing Company, 1993).

some way and in some degree like God.”<sup>3</sup> The writer further defines being in the image of God as having little to do with the physical aspect of humanity. “This rejection of a physical interpretation leads once again to the definition of the image as some quality which is shared with God: intelligence and power, self-consciousness and self-determination, spiritual nature, thought, and conscience.”<sup>4</sup> The Christian leader, therefore, must display the attributes of God in his life if he is a carrier of the image of God.

The leader who is a carrier of the image of God reflects God in every aspect of his life, in how he thinks, how he acts, and how he develops his relationship with God and others. One writer adds to the discussion when he writes, “The quest to identify *Imago Dei* only with a certain spiritual or physical aspect of a human being is, therefore, misguided. In other words, the *Imago Dei* doctrine has to concern the whole person.”<sup>5</sup> The *Imago Dei* has a two-fold purpose: it relates to one’s relationship with God (and humanity) and to how one reflects His glory.<sup>6</sup> One way humanity reflects the image of God is to adopt His attributes. While there are attributes that only God possesses, such as sovereignty, there are qualities and characteristics He places in His creation.

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<sup>3</sup> J.A. Clines, “The Image of God in Man,” *Tyndale Bulletin* 19 (1968): 53-103, [http://www.tyndalehouse.com/tynbul/library/TynBull\\_1968\\_19\\_03\\_Clides\\_ImageOfGodInMan.pdf](http://www.tyndalehouse.com/tynbul/library/TynBull_1968_19_03_Clides_ImageOfGodInMan.pdf), 58.

<sup>4</sup> Clines, “The Image of God in Man,” 59.

<sup>5</sup> Bohdan Hroboň, “A Proposal for Understanding *Imago Dei* as Process of Sanctification,” *Communio Viatorum*, Vol. 56, no. 1 (2014): 3-22. ATLA Religion Database with ATLASerials, EBSCOhost, 7.

<sup>6</sup> Hroboň, “A Proposal for Understanding,” 11.

Theologians frequently distinguish between communicable and incommunicable attributes.<sup>7</sup> The attributes only evident in God are known as incommunicable attributes. The communicable attributes are those which God offers to humanity. The eleven communicable attributes fall into several categories. The intellectual attributes are wisdom (Rom. 16:27), and knowledge (1 John 3:20). The moral attributes are grace, love (John 3:16), mercy (Rom. 3:23-24), goodness, longsuffering, faithfulness, truthfulness (Jer.10:10-11), and holiness.<sup>8</sup> Finally, the volitional attribute is power (Eph. 3:20).<sup>9</sup> God equipped humanity with the ability to carry these attributes until sin entered and marred humanity's ability to demonstrate God's attributes God's way. However, God had a plan to help humanity once again be a carrier of His attributes unmarred.

### *Adam's Sin*

Sin entered the story of humankind, marring what God created and said was good (Gen. 3). Adam's choice to use his free will opened the door to sin causing humanity to lose the ability to carry the attributes of God (without redemption) the way He intended. One writer states regarding Adam's free will,

Free will involves a misuse and misdirection of the image of God in man. To state it another way, man exchanges creation as an object of his free will for God. Man exercises his free will over against divine things and not over the earthly things for which the free will was made and for which it was sufficient. Man may freely eat of the trees of the garden, but he may

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<sup>7</sup> Fred H. Klooster, "The Attributes of God: The Incommunicable Attributes," *Basic Christian Doctrines*, <http://www.veritasseminary.com>, 22.

<sup>8</sup> Anthony A. Hoekema, *Basic Christian Doctrine*, "The Attributes of God: The Communicable Attributes" (Dallas, TX: Digital Publications, 2002), 29.

<sup>9</sup> Paul R. Blake, "Created in His Image: Attributes of God Given to Humankind," [www.TRchurchofChrist.com](http://www.TRchurchofChrist.com), 6.

not freely disregard the command of God. Free will operates within the conditions of the command.<sup>10</sup>

While Adam's sin caused a break in man's ability to carry the attributes God's way, it did not stop the love of God from providing humanity with a way to be redeemed. God had a plan. God's plan was revealed in Christ's sacrifice, offering redemption and the ability for humanity to be whole again as God designed. The capacity to walk in this wholeness gives the Christian leader the capability to display Patterson's virtues.

Reading the Bible introduces the reader to man's plight and God's plan to rescue humanity. The Bible introduces the reader to the person of Jesus; the Word made flesh. The leader who desires wholeness must come to the Word as more than a history book, or book of behavioral modification methods. The attributes in the Word are living traits God desires to activate in the lives of His people. When one encounters the Word, the attributes of God will be made alive in the heart of the one who receives the gift of salvation through Jesus Christ.

It was through the sin of one man, Adam, that man lost the ability to embody God's attributes. It was through one man, Jesus, that the ability to carry the attributes correctly of the *Imago Dei* were restored in humanity (Rom. 5:12-15). The relationship with Jesus writes the law of God on man's heart (2 Cor. 3:1-3) giving the leader the ability to display God's attributes. The power of the living Word moves humanity from trying to do what is right in their abilities to being a carrier of that truth equipped by God. The Holy Ghost equips one because of the relationship with Jesus Christ.

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<sup>10</sup> David P. Scaer, "Man Made in the Image of God and its Relationship to the First Promise," *Concordia Theological Quarterly*, Vol. 41, no. 3 (July 1977): 20-35, *ATLA Religion Database with ATLASerials*, EBSCOhost, 28.

### *God's Attributes and the Old Testament*

In the Old Testament, God introduces Himself to humanity and reveals His attributes as well as the mandate for His creation to be like Him. “Genesis 1 revealed to Israel the activities of God as Creator, Savior, and Ruler. It also revealed something of His attributes, including His wisdom and goodness.”<sup>11</sup> The Bible shows the interaction between God and His people. The Old Testament affirms God’s wisdom, power, knowledge, and love. Throughout the Old Testament, the writers continue to reveal to the reader both God’s communicable and incommunicable attributes.

It is evident that the people were not always successful at exhibiting the attributes of God, yet it is also apparent that God required it. God told the people they must be holy because He is holy (Lev. 11:45). God required His people to reflect His attributes in the Old Testament in how they treated strangers, how they viewed one another, and how they interacted with God (Gen. 31:49; Lev. 25:17; Exod. 22:21; Deut. 6:5). The Old Testament continually pointed to a time when God would give His people the ability to demonstrate His attributes not only in outward deeds but through inward abilities. God shows His people the requirements, and then He gives them the way in which they will display them.

God also showed in the Old Testament examples of the attributes through His interactions. God revealed He is a personal God. “Personal is to say that He is not an ‘it.’ He is not merely the ‘Prime Mover’ of the universe.”<sup>12</sup> God is personal because He

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<sup>11</sup> Bruce K. Waltke, “Creation Account in Genesis 1:1-3,” *Bibliotheca Sacra*, Vol. 133, No. 529 (January 1976): 28-41, *ATLA Religion Database with ATLASerials*, EBSCOhost, 28.

<sup>12</sup> Kenneth E. Jones, *Theology of Holiness and Love* (Lanham, MD: University Press of America, Incorporated, 1995), 68.

interacted with His creation. Jacob praised that he saw God face to face and lived (Gen. 32:30). God spoke with Moses face to face as a friend (Exod. 33:11). Through Moses, the people learned about the holiness or the “otherness”<sup>13</sup> of God. The people saw God’s great works and acknowledged He transcends the universe. He delivered them from bondage and shamed all the gods of the Egyptians in the process, displaying his great holiness and power. He also showed the people His love. God told Moses He heard the people’s cry for help and He was sending Moses to release them from their bondage (Gen. 3). He understood their afflictions. He cared for His people and sent them a deliverer. God’s plan for humanity always included a partnership with Him. When God heard, for example, the needs of the people, He chose Moses and empowered him to release the people from bondage. God sent Moses to be His representative. Throughout the Old Testament, God revealed His plan to use His people to represent Him in the earth.

#### *God’s Attributes and the New Testament*

In the Old Testament, holiness was marked primarily by the keeping of rituals or ceremonies. In the New Testament, the Holy Spirit makes God’s people inwardly holy.<sup>14</sup> The relationship offered by Jesus Christ would also restore humanity’s ability to embody God’s attributes as He intended. The leader can plan, speak, and organize like God because Christ’s offering opened the avenue for the leader to have the attributes developed in his heart. These attributes are what help the leader to display Patterson’s virtues.

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<sup>13</sup> Jones, *Theology of Holiness*, 69.

<sup>14</sup> J. R. Williams, “Holiness,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 563.

In the New Testament, the focus shifts to one's ability to show God's attributes because of God's equipping through the Holy Spirit. "In the Holy Spirit, God becomes present to human beings."<sup>15</sup> The Holy Spirit's inward presence is available to the church as well as to every individual.<sup>16</sup> "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). God promises that the Holy Spirit is available to help the Christian leader. If the leader needs wisdom on how to select staff or how to develop people, he can seek God's help. There is no part of the leader's role that he has to do alone; the Holy Spirit is available to equip the leader to do all things (Phil. 4:13). As the Holy Spirit equips the leader with God's attributes, it improves their ability to plan, speak, and organize.

The indwelling Holy Spirit is available to all who seek a relationship with God, for God said He would pour His Spirit on all flesh (Joel 2:28-29). Therefore, Scripture calls for the Christian to reflect the attributes of God: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:12). The Christian servant leader can develop into an emotionally, physically, and spiritually present leader for those who follow,<sup>17</sup> resulting in a leader who leads like Christ. Jesus models the attributes of God for the early disciples and godly leaders today.

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<sup>15</sup> Welker, Michael, "The Holy Spirit," *Theology Today* vol. 46, no.1 (April 1989):5-20, 5.

<sup>16</sup> Welker, "The Holy Spirit," 5.

<sup>17</sup> Patterson, "Servant Leadership," 12.



*Jesus' Example of Inner Attributes*

Before Jesus, God called a prophet, king, or priest to carry out His assignments. God would equip His servant with His power to accomplish the task. With the coming of the Messiah, the way was now open for everyone to have access to the power of God. By accepting Jesus as savior, humanity can access the Holy Spirit who can transform the inner man to reflect the Father. Jesus is Emmanuel, meaning God with us. As such, Jesus' inner life reflects the attributes of God outwardly.<sup>18</sup> Jesus walked with His disciples to teach them the ways of the Father. Jesus said, "I and my Father are one" (John 10:30). Jesus told His disciples about His oneness with God. Jesus did not do His will but the will of the Father (John 5:30). Jesus spoke as God, bringing light to every situation. Jesus shared with His disciples the need to allow God to have access to every aspect of their lives.

The leader who desires to be like Christ must desire to be one with God. Relying on God develops the oneness in the leader. Jesus' prayer for those who would be followers was, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). God's help for leaders did not end when Jesus returned to heaven. Jesus left His Spirit to help leaders accomplish God's plan for their lives. God's Spirit equips the leader to complete the task of leading from an internally healthy place.

Hurt, broken, or disappointed leaders may be unable to love when feeling unloved or ill-equipped to love. What enables leaders to love is their connection to God. When

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<sup>18</sup> Alfred Earnest Garvie, *Studies in the Inner Life of Jesus* (London: Hodder and Stoughton, 1937), <https://Books.google.com>, vii.

leaders are in a relationship with the giver of an attribute such as love, they can have their emptiness filled and their broken places healed. The connection to God helps the leader to love because it comes from deep within the heart of the leader. The leader who has experienced God's healing can share from that healed place outwardly toward others. The expectation is that the participants of this study will bring greater validation to this assumption regarding dependency on God and the need for His development of His attributes in them. Furthermore, while Patterson's work does not focus on what the virtues of her theory look like before being displayed towards the follower, the supposition in her work appears to agree that the virtues start from within and shapes what the leader does.

God's plan from the beginning was to equip men and women with the ability to be in His image. Sin entered and hindered humanity's ability but God already had the plan to redeem fallen man and restore the capacity to carry the attributes of God in their lives. The key to a leader reflecting Patterson's virtues is his dependency on God to do the internal work in his heart. If the leader allows God's Spirit access, God will develop His attributes in the leader's heart, helping him live Patterson's virtues towards followers.

### **The Virtues and the Inner Attributes**

#### *Virtue of Agapao Love*

Patterson constructs her theory with her foundational virtue, agapao love. Patterson concludes that love is a mystery that requires scholars to continue to seek to discover its meaning.<sup>19</sup> "Agapao love is a moral love,"<sup>20</sup> which means this virtue of love

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<sup>19</sup> Patterson, "Servant Leadership," 11.

<sup>20</sup> Dirk Van Dierendonck and Kathleen Patterson, ed., *Servant Leadership: Developments in Theory and Research* (New York, NY: Palgrave Macmillan, 2010), 68.

is displayed by the leader because it is the right thing to do, it is done at the right time, and for a good reason.<sup>21</sup> The leader who leads from the virtue of love focuses on the follower. First, the focus is on the talents of the follower. Secondly, the focus is on how the follower will benefit the organization through the follower's talents, and skills.<sup>22</sup> In other words, the primary objective of the leader who leads from love is what is best for the follower instead of pursuing her personal agendas and goals.

God develops His attributes in the life of the leader to equip the leader to display the virtue of agapao love. Some of the attributes God produces in the life of the leader are love, wisdom, and faithfulness. For clarity's sake, when presenting the virtue of agapao love, one is referring to the outward presentation of love towards others. When writing about the attribute of love, the direction of that attribute is inward, what God is doing on the inside of the leader so that he or she can love others.

### **The Inner Attribute of Love and Patterson's Virtue Agapao Love**

One contemporary theologian describes love as the center and core of God's revelation<sup>23</sup> to humanity. Patterson suggests that love is this deep connection that is the starting point for servant leadership,<sup>24</sup> it is the core revelation to the building of the relationship between the leader and the follower.

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<sup>21</sup> Patterson, "Servant Leadership," 12.

<sup>22</sup> Patterson, "Servant Leadership," 12.

<sup>23</sup> Hoekema, *Basic Christian Doctrine*, 30.

<sup>24</sup> Dierendonck and Patterson, *Servant Leadership*, 71.

The most prominent Old Testament Hebrew word (used over two hundred times) for love is *āhēb*.<sup>25</sup> It means both divine love and human love. It also reflects a love for inanimate objects such as wisdom (Prov. 4:6) and what is good (Amos 5:15). God's love revealed a covenant love, which spoke to His loyalty or steadfast love (Exod. 20:6, Deut. 5:10; 7:9, 12; Neh. 1:5). The Scriptures express God's loves for humanity (Deut. 10:18, 33:3; Isa. 43:4; 63:9, Jer. 31:3; Hosea 14:4; Zeph. 3:17).<sup>26</sup> In these verses, God's love commands care for the fatherless, widows, and those who are strangers. God gives comfort and takes care of people's needs (Deut. 10:18). God is concerned about those who are afflicted (Isa. 43:4). God's love moves Him to redeem those who are helpless. He takes it upon Himself to give to those who are unable to take care of themselves (Isa. 63:9).

The attribute of love is in God's essence as confirmed by 1 John 4:8 "God is love." God's love toward humanity opens the way of love to flow into the servant leader and out toward others. One commentary calls this "The Activity of Love."<sup>27</sup> The writer holds the position that this activity of love encompasses everything God does. God creates in love, rules in love, and judges in love.<sup>28</sup> The Bible reveals God's love for humanity, and it is unselfish and unmerited. "The epitome of this is seen in God's love for sinners who were his enemies and deserved nothing except his wrath, but instead he

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<sup>25</sup> H.W. Hoehner, "Love," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 708.

<sup>26</sup> Hoehner, "Love," 709.

<sup>27</sup> Hoehner, "Love," 709.

<sup>28</sup> Hoehner, "Love," 709.

sent Christ to die for them that they might become the children of God.”<sup>29</sup> God’s love is given freely, for humanity could never repay what God’s love does in the life of the Christian. While the Christian cannot repay God for His love, God does require the leader to reflect His love towards others. Therefore, the Christian servant leader when connected to God allows this activity of love to influence everything the leader does.

Love has to be the foundation for everything the leader does. Patterson posits that the servant leader leads with love, is motivated by love, and serves the follower with love.<sup>30</sup> The leader who has received the love of the Father can do what is right because he has learned how to love wisdom and what is good (Amos 5:15). The leader who encounters God’s love seeks intimacy with Him. God’s love is transformative in the life of the leader. “Being Christ-like really means allowing God to do anything God wants in our lives, just as Christ allowed God to do anything in his life.”<sup>31</sup> Just like Jesus, if the leader depends on God, He will enable him to live sacrificially. God’s love allows the leader to experience God’s acceptance, patience, and care. A leader who encounters God in this way is one who is willing to freely display love toward others because that leader understands “the servant always accepts and empathizes, never rejects.”<sup>32</sup> The understanding that one must be ready to receive others rests in the heart of the leader because of his relationship with God.

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<sup>29</sup> Hoehner, “Love,” 709.

<sup>30</sup> Dierendonck and Patterson, *Servant Leadership*, 72.

<sup>31</sup> Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 2005), xii.

<sup>32</sup> Greenleaf, *Servant Leadership*, 33.

*Jesus – example of the attribute of love.*

In Patterson's theory, love is the foundation for all the virtues. God loved and offered help to those who had a need that they could not fulfill in their abilities. It was His love that compelled Him to help. God is the source of love, and Christ exhibits the attribute of love. Scripture affirms, "And we have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16). Jesus continually exhibited God's love because He and the Father were one. God expresses His love toward humanity by sending His Son. Jesus' love for the Father and fallen humanity motivated Him to become the sacrifice to take away the sins of the world. The oneness of Jesus and the Father is what helped Christ overcome the obstacle of going to the cross. Jesus, in His humanity, wanted to turn away from the burden of the cross. His oneness with God empowered Him to fulfill the purpose, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). The leader must depend on his oneness with God if he wants to overcome the obstacles to fulfilling the mandate to love the followers without limitation.

Jesus is the carrier of God's love and demonstrates this unselfish love as shown in Scripture, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). The Greek word, *agapaó* is the word for love in John 3:16. The love as presented in this verse represents a love offered to those who do not deserve it or cannot repay it. Jesus gave His love selflessly so no one would miss the opportunity to be with the Father. His love was not limited, and not dependent on one's ability other than to accept that love. Jesus lives the example of the attribute of love and then He calls and equips His disciples to replicate

this attribute. One can see this when Jesus asks Peter if he loves Him. Each time Jesus asks the question He waits for Peter's response, to which He says to Peter, "Feed my sheep" (John 21:17). Jesus expected His followers to show love by taking care of the needs of others.

The attribute of love from God calls one to give of one's self. God gave the Son; the Son gave His life, and the Holy Spirit gives the Christian the ability to give to others. God's love is the foundation by which all other attributes grow in the Christian. There is a cost for the servant leader who leads from love; it calls for the leader to sacrifice the self for others. Patterson states, "Love might cost the leader; it may cost a great deal, and yet the servant-leader will choose to love, still choose to serve, and still choose to lead."<sup>33</sup> Therefore the leader understands her sacrifice to love will cost her to give of herself. God is infinite, so there is no limit to His love. God's love is vast, bottomless, without limits,<sup>34</sup> and pure. Moreover, those who have received His love can operate from the love that lives within their hearts. The leader can have an endless love towards others because of the love that the Lord has planted in his heart.

The leader who first accepts God's love and allows it to reside within his life is then able to abide in that love as 1 John 3:16 states. This love for others is without limits, without expectation of benefit, and expressed in endless ways. Therefore, the leader is commanded to love, to consider each person's need without limiting how they love that individual. The outward display of the godly attribute of love empowers the leader to sacrifice, which aligns her behavior to Patterson's virtues of love and altruism. The

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<sup>33</sup> Dierendonck and Patterson, ed., *Servant Leadership*, 73.

<sup>34</sup> Blake, "Created in His Image," 2.

leader's focus is first on the follower's needs, then the talents, and lastly on how the individual will contribute to the organization<sup>35</sup> or ministry. The choice to love for the greater good and to do it without limits requires an intentional decision to live in this manner. God's love equips through the indwelling Holy Spirit so that the leader can be like Christ.

### **The Inner Attribute of Wisdom and Patterson's Virtue Agapao Love**

The virtue of agapao love requires the leader to allow God to develop His attributes in the heart of the leader, with wisdom being one of those attributes. In the Old Testament, there are many words used for wisdom, but the most frequently used Hebrew word is *hokmâ*<sup>36</sup> or chokmah. The word means both natural wisdom and divine wisdom. Divine wisdom helps the people of God to keep His commandments (Prov. 4:11). The divine wisdom of God displays prudence (Prov. 8:12), the ability to discern (Prov. 14:8), and humility (Prov. 10:8).<sup>37</sup> Exodus 31:3 states, "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." The emphasis here is on wisdom. Wisdom is more than knowing but an ability that comes from God. God revealed His wisdom to the Israelites. When the people trusted in God, they were able to utilize the wisdom of God to lead and build the temple of God. When the leader stays connected to the relationship with God, she can lead with wisdom to help build the organization, starting first by building the people. The leader

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<sup>35</sup> Patterson, "Servant Leadership," 12.

<sup>36</sup> K. S. Katzer, "Wisdom," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 1278.

<sup>37</sup> Katzer, "Wisdom," 1278.



allows the wisdom of God access in her life to learn God's way of loving people; collectively and individually.

The leader demonstrates the attribute of wisdom when the leader receives instruction and diligently follows those instructions. K. S. Katzer writes, "Although we cannot know God's naked – unmediated – self-presentation, we can know him by knowing the Son. And we know the Son because the Father sends the Spirit in order that we should be able to do so."<sup>38</sup> The leader cannot find the truth about self until the leader finds himself in God. God reveals who He is through communion in several ways, such as reading the Bible, prayer, fasting, and worship. This connection is a form of knowing, knowledge by acquaintance.<sup>39</sup> The leader can discover in his times of communion more about God and more about how God wants the leader to love God, self, and others.

*Solomon – example of the attribute of wisdom.*

Solomon became king after his father, David. Solomon met with God, and God told him to ask for what he wanted. Solomon asked God for wisdom (2 Chron. 1:7-10). God replied to Solomon's request first to acknowledge his request was a desire from the heart of Solomon (2 Chron. 1:11). Secondly, God granted his request (2 Chron. 1:12). In fact, Scripture states regarding Solomon's wisdom, "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore" (1 Kings 4:29).

Solomon sought the wisdom of God because he recognized how great the responsibility was to lead the people of God. His desire to seek God's wisdom was due to

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<sup>38</sup> Colin E. Gunton, *Act and Being: Towards a Theology of the Divine Attributes* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2002), 38.

<sup>39</sup> Gunton, *Act and Being*, 38.

his relationship with God and his father. David reminded Solomon to keep the commandments of God. Solomon acknowledged his need for God's wisdom to complete the task of being king to the people. Solomon's desire was not for self; riches, power, destruction of his enemies, but for the wellbeing of the citizens.

The leader who displays the attribute of wisdom is one who seeks to learn how to improve the lives of individuals as well as the processes and atmosphere where this transition takes place. Deciding to lead people is not always an easy or comfortable task for the leader because it calls for him to stretch himself. Janet O.Hagberg and Robert A. Guelich define one's movement through stages of faith, from stage three faith, the productive life, to stage four the journey inward, as one marked with uncertainty and questioning. "We walk the fine line between searching out answers and resting in God for the answers."<sup>40</sup> The leader who has received the love of God can find peace in this unknowing and uncertain stage as she seeks God for wisdom to find the answers. Love drives the leader to seek God's wisdom and His plan for his life. Through the exploration of God's Word, the leader aims to understand God's standards. "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8). The leader seeks God's wisdom to learn how to create a just and merciful atmosphere. The environment generated by the leader who loves and seeks godly wisdom is one "where respect, trust, and dignity are fostered."<sup>41</sup>

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<sup>40</sup> Hagberg and Guelich, *The Critical Journey*, 83.

<sup>41</sup> Dierendonck and Patterson, ed., *Servant Leadership*, 69.

Solomon was able to make decisions using God's wisdom. He built the temple of God by using wisdom to understand what was needed to accomplish the task (2 Chron. 2). Solomon used God's wisdom to determine who the rightful mother was during a dispute about a child (1 Kings 3:16-28). The leader who seeks God's wisdom is willing to ask questions and to press into those areas that require re-learning or rethinking previous ways of leading. Solomon willingly took God's directions on how to lead. Jeanine Parolini calls this type of person prepared to change a "hero." She calls them heroes because they are willing to change their worldview by expanding and enhancing their thinking about leadership. The leader who seeks wisdom is ready to say to herself:

"I believe that this is truth and the right way to go, so rather than resisting this new information and change, I am going to resist the resistance to change!" If you resist the resistance to change, and thereby move forward in a positive direction, you are demonstrating courage, energy, risk, and overcoming fear – that, I believe is heroism.<sup>42</sup>

The leader who uses godly wisdom learns to love in a way that best serves the interest of others, illuminates the corporate culture, and can lead without self-doubt, self-criticism, and self-imposed limitations.<sup>43</sup> Wisdom is critical for the leader who has decided to be heroic and willing to take a risk by changing. The first change occurs in them and then it manifests itself in how they lead others. The leader needs godly wisdom to ensure their steps foster growth and helps followers feel valued.

Though Scripture tells of the great wisdom Solomon had, he turned from that wisdom when he broke the commandments of God. Solomon took multiple wives (700 wives and 300 concubines) and worshiped their gods. "Of the nations concerning which

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<sup>42</sup> Jeanine Parolini, *Transformational Servant Leadership: A Workbook with a Fresh Approach to Leading Well* (USA: Xulon Press, 2012), 15.

<sup>43</sup> Patterson, "Servant Leadership," 13.

the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love” (1 Kings 11:2). Solomon allowed “lust, greed for trade, and fascination with things foreign”<sup>44</sup> to turn him away from God. The leader must be careful to continue to develop the oneness with God to ensure he follows the commands of God and does not turn toward his lust.

The leader who gains wisdom is equipped to build people because of his efforts to understand the needs of the person. There is a difference between a leader who wants a follower to do well and a leader who is led by love to seek a greater wisdom on how to invest in the person so they can do well. “Servant-leaders differ from other persons of goodwill because they act on what they believe.”<sup>45</sup> The servant leader loves by doing the things that are needed to help the followers. The leader does more than hope for better; she prepares for the followers to receive what is best to help them accomplish the purpose in their lives. Additionally, she works at keeping her connection to God’s love so she can continue to love others God’s way, without allowing personal lusts or desires to interfere.

### **The Inner Attribute of Faithfulness and Patterson’s Virtue Agapao Love**

The Bible speaks of faithfulness as being reliable, steadfast, and unwavering; if a leader is to love as Patterson presents, one needs this attribute developed in her heart. The Bible speaks of this type of faithfulness in four ways: as an attribute of God; as a positive characteristic of some men; as an asset that many people lack; and as a gift of the Holy

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<sup>44</sup> Charles Pope, “The Sad End of Solomon – A Moral Tale,” (Feb. 8, 2010), <http://blog.adw.org/2010/02/the-sad-end-of-solomon-a-moral-tale/>, para. 7.

<sup>45</sup> Greenleaf, *Servant Leadership*, 341.

Spirit. Faithfulness is the attribute that displays God's moral nature.<sup>46</sup> God's faithfulness, as well as His immutability, implies God's unchanging nature. He is called a rock to signify He is trustworthy and faithful (Deut. 32:4, 15; Ps. 18:2). The Bible also speaks of God as dependable (Ps. 36:5). The Word confirms none of the promises of God to Moses failed (1 Kings 8:56). Moreover, Isaiah praised God for the beautiful and faithful things He had done (Isa. 25:1).

The Scripture encourages the follower to be faithful and consistent because God is faithful and consistent.<sup>47</sup> "The universal demand for intellectual honesty reflects in the human heart the ultimate integrity of the Creator's heart."<sup>48</sup> Essentially, the individual in covenant with God should be one who seeks to mirror faithfulness in all that he or she does, reflecting the integrity of God's nature. Therefore He calls for a faithful people (Ps. 101:6; 2 Sam. 22:26).

*Samuel – example of the attribute of faithfulness.*

Samuel was given by his mother to the priest Eli to fulfill a vow she made to God for giving her this son. Even from Samuel's beginning, he saw faithfulness in his mother as she sought to honor God for what He had done for her. Samuel grew as he ministered before the Lord (1 Sam. 2:18). One day, God spoke to Samuel and showed him things that would happen to Eli. Samuel did not hold back what God showed him and he faithfully gave God's message. Samuel was faithful to obey the leading of God. "Samuel

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<sup>46</sup> James Orr, ed., "Faithful; Faithfulness," in *International Standard Bible Encyclopedia*, 1915, <http://www.biblestudytools.com/encyclopedias/isbe/f/faithful-faithfulness.html>, 1.

<sup>47</sup> G.R. Lewis, "Attributes of God," in *Evangelical Dictionary of Theology*, ed. Walter E. Elwell (Grand Rapids, MI: Baker Academics, 2001), 495.

<sup>48</sup> Lewis, "Attributes of God," 495.

grew, and the Lord was with him, and did let none of his words fall to the ground” (1 Sam. 3:19). As Samuel grew, so did his relationship; for God revealed Himself to Samuel (1 Sam. 3:21). Samuel was faithful to give the prophecies as God gave them. He did not change them; this is why the Scripture says none of his words fell to the ground. Because of Samuel’s love for God and God’s people, he thought it a sin not to pray for their concerns. “Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way” (1 Sam. 12:23). Samuel saw it as a sin toward God if he did not care about what was good and right for the people. Samuel was found faithful obeying God’s commands and in serving God’s people.

The leader first develops faithfulness by his willingness to meet with God in prayer, through the reading of Scripture, and other disciplines such as fasting and meditation. Samuel’s relationship with God grew as he dedicated himself to spending time with God. There is an exchange that takes place when the leader is faithful in her pursuit of God. Love moves from being an emotional response to being one that incorporates the heart and habits of the mind. One of Samuel’s obstacles was emotional. He grieved as he watched the downfall of Saul. Saul had rejected God, and Samuel mourned for him. However, Samuel’s relationship with God helped him remain faithful and invest in others. “And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons” (1 Sam. 16:1). Samuel had to let go of his disappointment so he would not miss his next assignment, to anoint David.

One aspect of being faithful requires the leader to let go of emotional disappointments, so he does not miss helping the next person. The leader's desire to be faithful to God in his understanding causes him to develop a value system that reflects in the outward actions of the leader. When God shows himself faithful to the leader, it helps the leader to be faithful. Samuel's relationship with God equipped him to walk faithfully in his purpose even when faced with difficulties. The leader who has experienced God's faithfulness can learn how to duplicate this for those he leads because of his encounter with God. The leader who is faithful takes care to show the follower they are valued and honored. Samuel learned to judge people based on God's criteria, what is in their hearts (1 Sam. 16:1-13).

This type of leader's behavior, while not predictable, is consistently honorable. Patterson states, "This care is demonstrated as he shows appreciation, celebrates milestones, expresses sympathy, actively listens, communicates, and shows empathy."<sup>49</sup> The servant leader shows love by learning what things, activities, and events are important to those he leads. This leader will take the time to learn birthdays, anniversaries, or other important dates of the follower and faithfully recognizes them, showing that they matter.

The attributes of love, wisdom, and faithfulness equip the leader to display the virtue of love toward the followers. The leader's encounter with these attributes of God prepares the heart of the leader to seek to do the highest good and combines the heart

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<sup>49</sup> Patterson, "Servant Leadership," 13.

(love) with habits of the mind.<sup>50</sup> The leader aligns her thinking to accomplish the goal of helping the follower to achieve what is necessary to receive love and grow (Philippians 4:8). It is the faithfulness of the leader who compels her to stay consistent in her relationship with God so that she can be faithful in how she loves the followers.

### *Virtue of Humility*

The next virtue of Patterson is humility. Sometimes humility is viewed as low-regard, meekness or permissiveness, as presented by Patterson. However, she stated humility is the ability in the leader not to overestimate one's merits when one might have the temptation to think of the self as superior.<sup>51</sup> It is the ability of the leader to keep one's accomplishments and talents in perspective. Humility in the leader is the capacity to be self-accepting and to focus on others instead of the self.<sup>52</sup> Knowledge, mercy, and longsuffering are a few of the attributes needed in the leader who seeks to walk in humility before others.

### **The Inner Attribute of Knowledge and Patterson's Virtue of Humility**

The word, knowledge, as used in the Bible denotes an understanding, recognition, or acknowledgment. When one knows something, they are aware of it. "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge" (Prov. 18:15).

When God reveals Himself to humanity, it is with the purpose of drawing men into a

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<sup>50</sup> Mary Miller, "Transforming Leadership: What Does Love Have to Do With It?" *Transformation* (02653788), vol. 23, no. 2 (April 2006): 94-106, *Academic Search Premier*, *ESBCOhost*, 98.

<sup>51</sup> Patterson, "Servant Leadership," 14.

<sup>52</sup> Patterson, "Servant Leadership," 14.



relationship with Himself. Therefore, one of the first acts of sharing the attribute of knowledge with humanity starts with God's revelation of Himself:

It is the psalmist who sings "The Heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, their voice is not heard." Men have known these things for generations. They have gloried in the glory of a God Who manifests Himself in His wondrous works.<sup>53</sup>

God reveals Himself through the everyday things in the life of the leader. The joy of a follower who can accomplish something he thought he could not do, or the development and growth of those being lead, are some of the ways that God reveals He is active in the life of the leader. It is the responsibility of the leader to discover God's handiwork in his life. The leader needs to seek godly knowledge to ascertain what God is actively doing.

Knowledge is one of the intellectual attributes. His intellectual capabilities are without limits, and He uses them fully and perfectly.<sup>54</sup> God is omniscient, and He knows the inward thoughts as well as the outward deeds of humanity (Ps. 139). God knows all that exists outside of Himself (Isa. 46:9-10), and God fully knows Himself (Isa. 40:13-14). God is the only one who has all knowledge. However, the human mind can obtain God's thoughts and think His way. This concept is expressed in Scripture as "we have the mind of Christ" (1 Cor. 2:16). The human mind can receive knowledge and revelation from God. The ability to know helps the leader walk in humility because she understands the holiness of God. Even though the fall affected man's ability to discern knowledge

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<sup>53</sup> Addison H. Leitch, "The Knowledge of God: General and Special Revelation," in *Contemporary Evangelical Thought: Basic Christian Doctrine*, ed. Carl F.H. Henry (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002), 1.

<sup>54</sup> Lewis, "Attributes of God," 494.

rightly, God continued to offer His truth and His help to humanity to gain godly knowledge.

*Solomon – example of the attribute of knowledge.*

When Solomon asked God for wisdom, he also asked God for knowledge (2 Chron. 1:10). The words wisdom and knowledge tend to be handled similarly because they both have to do with discerning and perceiving to act wisely; however, there is a difference in these two attributes. Wisdom refers to receiving instructions and exercising correct judgment,<sup>55</sup> while knowledge means to understand, observe; to consider or to see with a purpose.<sup>56</sup> Solomon asked God for wisdom and knowledge from God to lead the people. God gave Solomon wisdom, instructions, and ability to correctly judge (wisdom) the debate between two mothers whom both claimed to be the mother of a child. God also gave Solomon knowledge to understand how to use the people's skills when building the temple. Solomon observed what was required and assigned the craftsmen as needed. Solomon humbled himself and sought help from others because he relied on God's wisdom.

The leader, like Solomon, must confess his need for God's knowledge to lead. Solomon worshiped and sacrificed to God before he asked Him for anything (2 Chron. 1:3-6). It was after Solomon's time of worship that God appeared to him and asked what he wanted. Solomon's example to the leader was to take time for worship and communion with God. The leader's ability to be open to the power of the Spirit facilitates

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<sup>55</sup> Rodney W. Francis, "Wisdom, Understanding and Knowledge – Three Key Words That Go Together," <http://www.gospel.org.nz/index.php/articles/articles-by-rodney/242-wisdom-understanding-and-knowledge>, para. 2.

<sup>56</sup> Francis, "Wisdom, Understanding and Knowledge," para 4.

the leader's capacity to know God through the ebb and flow of life that requires the daily crucifying of the self. This knowledge empowers the leader to understand his needs as well as the needs of others:

How can the Infinite be known in the finite, the Eternal in the temporal, the Absolute in the relativities of history? From a purely human perspective this is impossible, but at precisely this point is found perhaps the greatest miracle in the biblical faith. God is the living God, and He, the eternal, the unchangeable, has communicated knowledge of Himself through the ebb and flow of historical experience.<sup>57</sup>

God reveals Himself to teach humanity His truth and to make known His mysteries. This knowledge is more than being aware of God or His existence. Godly knowledge requires the leader to seek information and skills from God to help with the personal development of the leader and his ability to reflect the image of God. Additionally, the leader needs godly knowledge to know himself the way God knows him.

If the leader is unwilling to humble herself and seek God, the leader will have an unrealistic perspective of the self. If the leader is ill, weary, or unable to see a lack of integrity in herself, the followers will suffer.<sup>58</sup> Solomon's downfall was his turning away from God instead of allowing God to speak to those hidden desires of his heart. Solomon, the man said to have a great understanding, did not use knowledge to discern his heart matters. Solomon's life teaches the leader that he does not attain a true self-knowledge

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<sup>57</sup> George E. Ladd, "The Knowledge of God: The Saving Acts of God," in *Contemporary Evangelical Thought: Basic Christian Doctrine*, ed. Carl F.H. Henry (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002), 8.

<sup>58</sup> Doris Gomez, "The Heart of a Leader: Connecting Leading and the Inner Life," *Inner Resources for Leaders, School of Global Leadership and Entrepreneurship*, [http://www.regent.edu/acad/global/publications/innerresources/vol1iss1/gomez\\_innerlife.pdf](http://www.regent.edu/acad/global/publications/innerresources/vol1iss1/gomez_innerlife.pdf), 1.

until he has “contemplated the face of God”<sup>59</sup> and then looked at the self.<sup>60</sup> The leader must be willing to go before God to learn about her brokenness so it can be fixed to align with what God desires. Until the leader seeks awareness of herself, it will be almost impossible for her to show humility towards others. Humility as Patterson defines it requires the leader to be able to focus on the needs of others. Solomon falters in this area because his attention was on fulfilling his needs.

Unless the leader knows the truth, that truth cannot set him free. The leader must align his thinking, as well as actions with the truth as revealed by God. “Since the heart cannot rejoice in what the mind rejects, it is important to understand that biblical faith is not a leap into the dark but a step into the light.”<sup>61</sup> When the leader gains the knowledge of God and self, the leader can focus without hindrances on how to develop others, expressing Patterson’s virtue of humility.

### **The Inner Attribute of Mercy and Patterson’s Virtue of Humility**

The attribute of mercy causes God to help those who are unable to help themselves.<sup>62</sup> Mercy is rooted in the love of God. Mercy (éleos) means to show pity and compassion. God shows mercy toward the sinner (Titus 3:5). God shows kindness or goodness toward those who are afflicted or miserable. He does this because He has a

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<sup>59</sup> G.C. Berkouwer, *Studies in Dogmatics – Man: The Image of God* (Grand Rapids, MI: William B. Erdmans Publishing Company, 1962), 19.

<sup>60</sup> Berkouwer, *Man: The Image of God*, 20.

<sup>61</sup> Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids, MI: Zondervan, 2001), 260.

<sup>62</sup> Ronald F. Youngblood, ed., “Mercy,” in *New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, Inc., 1995), 822.

desire to relieve them from their conditions.<sup>63</sup> Mercy is both character and action.<sup>64</sup> As a character trait, mercy is compassionate and forbearing. This manifestation of mercy will result in the leader's willingness to forgive, pardon the guilty, and use his power to help those in conditions beyond their control even if it requires personal sacrifices. God expects His children to display mercy as he showed it to others (Matt. 5:7; James 1:27).<sup>65</sup>

God's mercy depends on faith in which God calls for the Christian to allow their religion to be "of the heart."<sup>66</sup> Meaning, the leader who leads from her heart is one who learns to be moved with "compassion" (Matt. 9:36) as Jesus did, to help those in need. This kind of mercy has movement; it compels the leader to do something for someone else. The leader displays humility because her desire is not to bring attention to herself, but to help those in need.

*Jesus – example of the attribute of mercy.*

Jesus continually showed mercy to those he met. One example of Jesus' mercy was when He came down from the mountain after delivering a sermon and met a leper. The leper asked Jesus if he was willing to cleanse him (Matt. 8:3). Jesus' response could have been one of rejection since the leper was not supposed to be in the company of others (Lev. 13:46). Jesus had every right to hold this leper to the Law; however, He did not. Jesus had mercy on the man and granted his request. By His act, He also revealed the virtue of humility. Jesus did not think Himself too high to touch the leper. He cleansed

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<sup>63</sup> Helps Ministries, Incorporated, "1656: Eleos," *Bible Hub*, <http://biblehub.com/greek/1656.htm>.

<sup>64</sup> P. C. Craigie, "Mercy," in *Evangelical Dictionary of Theology*, Ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 761.

<sup>65</sup> Youngblood, "Mercy," 823.

<sup>66</sup> Barry L. Callen, *Authentic Spirituality: Moving Beyond Mere Religion* (New York, NY: Baker Academic, 2001), 18.

the leper but He also lovingly touched him, for the leper probably had not had human contact because of his condition. Jesus recognized the leper's needs and had compassion for him. He did not show mercy to bring attention to himself, but to help the leper. When Jesus cleansed the leper, He told him to go his way and tell no one (Mark 1:44).

Everything Jesus did was to pull people out of their conditions and present to them the love of the Father. Jesus' focus was on what was best for others, and He did it by humbling Himself. "With the new covenant the mercy of God is seen in the death of Jesus Christ; the sacrificial death is in itself a merciful act, demonstrating the divine compassion and making possible the forgiveness of sins."<sup>67</sup> Jesus was moved with sympathy and responded from a place of compassion to relieve the people of their suffering.

The leader's experiences with God helps her to humble herself. God equips her to put personal achievements and accomplishments in the proper perspective. God's example of mercy through Jesus sacrifice, humbles the leader and allows her to focus on others just as Jesus did.

### **The Inner Attribute of Longsuffering and Patterson's Virtue of Humility**

The attribute of longsuffering is a combination of *makrós*, "long" and *thymós* "passion"<sup>68</sup> or "tempered."<sup>69</sup> Longsuffering means long-passion, waiting a sufficient time before expressing emotions in a calm manner. This word is also primarily used to

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<sup>67</sup> Craigie, "Mercy," 761.

<sup>68</sup> Helps Ministries, Incorporated, "3115: Makrothumia," *Bible Hub*, <http://biblehub.com/greek/3115.htm>.

<sup>69</sup> Got Questions Ministries, "What Does the Bible Mean by Longsuffering?" (n.d.). *GotQuestions.org* <http://www.gotquestions.org/Bible-longsuffering.html>, para. 1.

reference God (1 Pet. 3:20; 2 Pet. 3:15).<sup>70</sup> God's purpose for waiting a sufficient time before expressing wrath is to give people a chance to repent (Rom. 2:4; 2 Pet. 3:9).<sup>71</sup> God does not ignore the sins; He chooses to be long-tempered and gives the sinner an opportunity to change. Additionally, God expects those He has suffered long with to do likewise (1 Cor. 13:4-5). The leader can be longsuffering because God gives each believer His divine nature (2 Pet. 1:4). God gives the leader the ability to humble himself and offer the follower opportunities to correct wrong behavior or thinking. The leader can be longsuffering because God did not give him what he deserved.

*Jesus— example of the attribute of longsuffering.*

Jesus is the epitome of humility. Jesus exhibited humility when He took on flesh and came to redeem fallen humanity. His actions were for the benefit of people who could not save themselves. In His act of humility, He relies on the attribute of longsuffering, as well as the other attributes. Jesus was patient with His disciples as He prepared them for God's mission. First, Jesus did not pick the elite:

Many rabbis would gather students around them to teach Torah. But the *kind* of disciples Jesus gathers is unusual – they are not theological professionals. Fishermen, tax collectors, former revolutionaries and just plain old sinners make up this new community.<sup>72</sup>

Secondly, along with teaching and performing miracles, Jesus took the time to walk with His disciples. He had a short period to prepare them for His departure. Jesus allowed

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<sup>70</sup> Got Questions Ministries, "What Does the Bible Mean by Longsuffering?" para. 2.

<sup>71</sup> R. F. Youngblood, ed., "Longsuffering," in *New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, Incorporated, 1995), 770.

<sup>72</sup> Craig S. Keener, "The Gathering of Disciples," *InterVarsity Press New Testament Commentaries* <https://www.biblegateway.com/resources/commentaries/IVP-NT/Luke/Gathering-Disciples>, para. 1.

them to see Him casting out demons. He told them about His departure, even though they did not always understand what He meant. Jesus was patient with the disciples as He sought to teach them about the Kingdom. They fought about who would be the greatest because they expected the kingdom to be about earthly rulership (Luke 9:46). Jesus knew that one of His disciples would betray him; however, He still included him in the community of the disciples. (John 13:21-29). Jesus often rebuked them because of their lack of faith (Mat. 16:1-20; Mat.17:19-21; Luke 9:37-56). Through it all, Jesus continued to be patient with His disciples because He was preparing them.

The Holy Spirit equips the servant leader with the ability to wait and refrain from responding in anger towards others who are acting contrary to God's will for their lives. The capacity to be longsuffering does not mean leaders will not discipline the follower; it acknowledges that God was patient with them as they learned to follow Him. The longsuffering leader knows how to be patient and discern when to discipline without anger. The leader who can display the attribute of longsuffering is one who has developed emotional intelligence. The leader who can assess situations and remain calm has learned to manage their feelings as well as their follower's feelings.<sup>73</sup>

The attributes of knowledge, mercy, and longsuffering equip the leader to display the virtue of humility. The leader who demonstrates Patterson's virtue of humility must seek to know who God is and align that knowledge with an understanding of self and others. God reminds the leader what He did for him when he was unable to do for himself. The attribute of longsuffering activated in the life of the leader aims to bring out the best in those he leads.

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<sup>73</sup> Gomez, "The Heart of the Leader," 2.



### *Virtue of Altruism*

When one displays the virtue of altruism, she does what is beneficial for others, even when it requires a sacrifice of the self. Patterson's virtue of altruism is a link between upright behavior and right motives.<sup>74</sup> It is more than honorable intention it is a real concern for the welfare of others. So much so that the altruist leader seeks "radical equality"<sup>75</sup> in how he treats all people. The altruistic leader has a passion in his heart for the welfare of others, without the inclusion of personal gain or satisfaction.<sup>76</sup> The attributes of love, grace, and mercy are some of the attributes needed in the life of the altruistic servant leader.

#### **The Inner Attribute of Love and Patterson's Virtue of Altruism**

The reflection of the attribute of God's love is evident throughout Scriptures. One can see altruism, doing what is right for the right reason in the many ways God showed love towards others, with the greatest example being Jesus' sacrifice. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Christ showed compassion for the lost who were without a relationship with His Father. Compassion drew Christ to seek an avenue of a radical equality for all humanity. He died even knowing some would not accept His gift. He did it amongst mockers and those who did not believe. Christ's sacrifice of love was what compelled Him to move.

Jesus Christ's love was beyond comprehension and well above what all humanity deserved. Christ's love was so amazing that it reached to the very bottom of "sin's

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<sup>74</sup> Patterson, "Servant Leadership," 17.

<sup>75</sup> Patterson, "Servant Leadership," 17.

<sup>76</sup> Patterson, "Servant Leadership," 17.

disgrace extending to the most unlovely person.”<sup>77</sup> Godly love does not favor one over another but offers to all who are in need. Christ’s giving speaks of a selfless of spirit. Even the Holy Spirit gives selflessly, “for the Holy Spirit does nothing other than give witness to Jesus Christ and direct attention to him: ‘the Holy Spirit will teach you all things’ (John 14:26).”<sup>78</sup> Jesus gave himself to prevent humanity from eternal punishment. The Holy Spirit shines a light for those lost without Him. In both cases, the focus is on God and not on themselves. Jesus always pointed to Himself as doing as the Father instructed. The Holy Spirit did what the Son instructed. Their love for the Father compelled them to do for humanity without turning the focus to themselves.

*Jesus – example of the attribute of love.*

Christ died to give humanity access to God’s love, and the Holy Spirit pours that love into our hearts (Rom. 5:5). Jesus’ love drew Him to seek to do what was best for all people. Jesus also taught His disciples to help them understand the importance of doing what was best for others with no expectation of return. Jesus gave because He saw His sacrifice as unto God. He gave to the people because they needed it, but the love of God fueled the sacrifice. “For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (Matt. 25:35). Jesus explained that when someone did these things to the least important, it was a sacrifice unto God. Jesus was teaching the importance of meeting the needs of those that could not afford the help but needed it the most.

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<sup>77</sup> Callen, *Authentic Spirituality*, 85.

<sup>78</sup> Welker, “The Holy Spirit,” 18.

God's love helps the leader to be sure in all situations as well as equipped to manifest godly love towards others.<sup>79</sup> The leader can reach out in love to all kinds of people, not just the lovely ones, but those who are difficult, and unloving towards the leader (Matt. 4:43-48). In fact, before the leader can direct this type of love outwardly to the follower, the leader must take the inward journey of discovering God and accepting God's love for the self.<sup>80</sup>

The inward journey requires the leader to apply God's love to their heart, so the leader can "venture outside of one's self-centeredness and back into the active world with a new sense of fulfillment."<sup>81</sup> A selfless love finds fulfillment in the heart allowing the leader to love without expectation of return, admiration, or even acknowledgment. The leader who refuses to venture outside of himself is one who is unable to help others without an expectation of returned love because that leader is in need of love.

Hagberg and Guelich express two important facts about the inward journey. First, this inward journey can be unsettling, yet it results in healing for those who continue through it.<sup>82</sup> Secondly, at the end of this stage, one experiences a wall, a face-to-face experience with God and with the leader's will.<sup>83</sup> It is this wall that brings the leader to the place of unmasking himself, of knowing it is time to face the truth and letting God's will be his will.<sup>84</sup> It is the love of God that guides the leader through this darkness into a

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<sup>79</sup> Jones, *Theology of Holiness and Love*, 236.

<sup>80</sup> Hagberg and Guelich, *The Critical Journey*, 133.

<sup>81</sup> Hagberg and Guelich, *The Critical Journey*, 133.

<sup>82</sup> Hagberg and Guelich, *The Critical Journey*, 93.

<sup>83</sup> Hagberg and Guelich, *The Critical Journey*, 93.

<sup>84</sup> Hagberg and Guelich, *The Critical Journey*, 175.

greater light. When the leader allows himself to break through this wall where he comes face to face with God, there is a transformation in the life of the leader, enabling him to lead others to that place of discovery for themselves. This leader can see more clearly how to align actions and behaviors to the will of God. The leader is better able to see his altruistic actions as a sacrifice to God and an expression of his love for God and those he lead.

### **The Inner Attribute of Grace and Patterson's Virtue Altruism**

The Hebrew word for grace is *chen*, which derives from a root meaning “favor, mercy, kindness, and graciousness.”<sup>85</sup> God passed before Moses and declared His grace, sharing the attribute of His grace with Moses. God told Moses He was merciful and gracious, longsuffering, and abundant in goodness and truth. His promise was to keep expressing His mercy for thousands, forgiving iniquity and transgressions. Not only was this grace offered to Moses, but God extended it to generations. This Scripture gives the reader a glimpse of what grace is; an undeserved blessing freely bestowed on humans by God.<sup>86</sup> The greatest example of grace shown in the New Testament is the sacrifice of Christ where grace saves humanity through faith (Eph. 2:8-9). The unmerited favor that God has expressed toward man must, in turn, be given to others (Num. 10:32). Therefore to offer grace to another means to provide favor to those even if they do not deserve it or cannot earn it.

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<sup>85</sup> John J. Parsons, “The Attribute of Grace: Grace God’s Riches at Christ’s Expense,” <http://www.hebrew4christians.com>, para. 1.

<sup>86</sup> P. E. Hughes, “Grace,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 519.

*The Good Samaritan – example of the attribute of grace.*

Jesus told the parable of the Good Samaritan when asked a question by a lawyer. The lawyer asked what he should do to inherit eternal life. Jesus told him to love God with all his heart, soul, strength, and to love his neighbor as himself. The lawyer then asked Jesus who his neighbor was. Jesus answers with this parable. In the parable, a man was attacked, stripped of his clothes and left for dead. The first person who passes the man was a priest, but he crossed the street to walk on the other side. The next person was a Levite. He looked at him, but he too crossed over to the other side. A Samaritan helped the man.

The Jews saw the Samaritans as low-class people because they intermarried with non-Jews. The “Samaritan did not consider the man’s race or religion.”<sup>87</sup> The Samaritan only saw the dire need of the person and provided abundant assistance. He then went beyond common decency and told the innkeeper to take good care of the man, and he would pay for any extra expenses on his return trip. “The Samaritan saw his neighbor as anyone who was in need.”<sup>88</sup> The grace of God compels the leader to see and give what she has to meet the needs of others regardless of any differences.

When the leader experiences God’s grace in her life, she willingly offers it altruistically to others. “In other words, the church is to be the body of Christ’s love in the middle of an unloving world.”<sup>89</sup> The leader through the divine grace of God can share

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<sup>87</sup> Got Questions Ministries, “Parables of Jesus,” *GotQuestion.org* (2002-2016), <https://gotquestions.org/parable-Good-Samaritan.html>, para. 4.

<sup>88</sup> Got Questions Ministries, “Parables of Jesus,” para. 5.

<sup>89</sup> Callen, *Authentic Spirituality*, 85.

the immeasurable riches of His grace and kindness toward others.<sup>90</sup> The grace of God sustains humankind in times of trouble. The leader who appreciates God's grace gives willingly to those who are in need of kindness and help. The leader displays the virtue of altruism by accessing God's grace.

### **The Inner Attribute of Mercy and Patterson's Virtue Altruism**

In the Old Testament when the people did not display God's attributes, such as mercy, the result of that disobedience shows up in the choices of individuals:

The early writing prophets make clear that where mercy is lacking, the other elements of the law (the judicial and cultic elements) also degenerate. When Israel does not maintain its sensitivity with regard to the poor and the weak in its midst, it begins to misuse cultic life and to twist the judicial process.<sup>91</sup>

When the people of God did not display the attribute of mercy, the result was a degrading of the culture by overlooking and mistreating the poor and weak. When individuals in the Old Testament depended on God, they were able to walk in His attributes. "The image of God simply means that the object bears a resemblance to God."<sup>92</sup> Hence, when the people were not in a right relationship with God, they did not reflect the attributes of God towards others.

When one is dependent on the attributes of God it is seen in his life choices, and the results of those choices are evident:

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<sup>90</sup> Callen, *Authentic Spirituality*, 86.

<sup>91</sup> Welker, "The Holy Spirit," 10.

<sup>92</sup> Scaer, "Man Made in the Image of God," 21.

By contrast, that society grows stronger in all its functional aspects which allow its poor and its outsiders, with the help of the law of mercy, to reach the general level of economic, social, and judicial processes of communication and exchange.<sup>93</sup>

When the servant leader has a dependency upon God and demonstrates the attribute of mercy, the society or church grows stronger, strengthening all the people. The person displaying the attribute of mercy shows compassion towards others not because the individual deserves it, but because it is in the power of the person to offer it, resulting in altruistic behavior on the part of the leader.

*Jesus – example of the attribute of mercy.*

One of the greatest examples of mercy displayed altruistically is between Jesus and the criminal on the cross. The crowd mocked Jesus on the cross. They spat on Jesus. They ridiculed Jesus and cast lots for His clothes. In the midst of their action, Jesus asked God to forgive them; He offered mercy. People were standing around yelling at Him to save Himself. One of the criminals told Jesus to save him, the other criminal, and Himself. However, the other criminal rebuked the first one and acknowledged they both deserve the punishment they were receiving. The criminal turned, “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom” (Luke 23:42). At that moment, Jesus responded, “Verily I say unto thee, Today shalt thou be with me in paradise” (Luke 23:43). Jesus’ concern was not for Himself; it was about the needs of the criminal. He did nothing to change His condition because if He had, others would suffer. Jesus was concerned about those who could not do for themselves. The leader who is altruistic is selfless, and her concern is for the well-being of others, even when she has to

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<sup>93</sup> Welker, “The Holy Spirit,” 10.

sacrifice herself to do it. Mercy activated in her life requires her to forgive and continue to offer help even in tough situations.

The attributes of love, grace, and mercy, shape the heart of the leader and equips her to make altruistic choices that result in the follower's ability to get their needs meet. Patterson's virtue of altruism means one is willing to lend help to others without expectation of a reward, acknowledgment, or payback. One serves another because it is what is best for others. The altruistic leader desires to let go of the self to help others become their best self. Patterson shares a statement from Southwest Airline's leader Herb Kelleher about Southwest's attitude on leadership, "Leadership is humility and modesty, selflessness and altruism; and further, this altruism is shown as one seeks the best for others, rather than for self."<sup>94</sup> The altruistic leader is equipped to do so because of the leader's communion with God dealing with the heart of the leader to teach her how to show mercy with the focus being on the receiver and not the giver.

### *Virtue of Vision*

Patterson's virtue of vision for the servant leader is focused more on the individual than on the organization. Vision in servant leadership theory refers to the concept of the leader looking forward and seeing the follower as a "viable and worthy person."<sup>95</sup> The servant leader who leads from the virtue of vision believes in the future of each follower and strives to see how he can assist each of the followers in reaching that future state.<sup>96</sup> For the servant leader to envision a future state for the followers, she must

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<sup>94</sup> Patterson, "Servant Leadership," 17-18.

<sup>95</sup> Patterson, "Servant Leadership," 18.

<sup>96</sup> Patterson, "Servant Leadership," 18.



allow God to develop His attributes internally. Some of those attributes developed may be wisdom, knowledge, and holiness.

### **The Inner Attribute of Wisdom and Patterson's Virtue Vision**

The distinctive element in the New Testament as it relates to wisdom identifies Christ as the wisdom of God (1 Cor. 1:24).<sup>97</sup> Christ models God's wisdom as being part of the inner workings of an evolving character. One can see that example in the Scripture. Luke 2:40 states, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." As he grew in wisdom, some outward behaviors were present in His life. The spiritual exercises of prayer and fasting were evidence of Jesus' relationship with God. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). Jesus showed His disciples how to develop godly practices that would give God access to their hearts and their lives, to help them grow. Moses took the time to meet with God to help him develop as a leader. Furthermore, Moses depended on godly wisdom to help him understand the vision for the people.

#### *Moses – example of the attribute of wisdom.*

Moses received instructions from God to bring Aaron, Nadab, Abihu, and seventy of the elders of Israel to come and worship. Moses was to go higher up the mountain to worship without the group. Moses told the people what God instructed, and then he did it. Before going up the mountain, Moses and the people sacrificed offerings to God. One of the first things Moses did was communicate to the people God's instructions (Exod. 24:3-7). Author, John Baldoni shares why it is important for the leader to communicate to the

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<sup>97</sup> Katzer, "Wisdom," 1278.

organization. He presents, “In the absence of word from the leader, people will create their own messages, typically in the form of rumor, innuendo, and gossip.”<sup>98</sup> Moses sought the wisdom of God and then he used that to help share the vision God presented. Moses required the people to respond to assure they understood and received the instructions to fulfill the vision.

Additionally, Moses assigned Aaron and Hur (Exod. 24:14) to handle any disputes and defuse any issues that would cause any rifts in the relationships. Moses was aware of the people's needs and set individuals in place to care for their needs. Moses gave a precise definition of the roles. When Moses assigned Aaron and Hur to intercede in disputes, he was preparing them for success. Moses was providing Aaron and Hur opportunities to judge matters between the people. Scott Belsky defines “success factors”<sup>99</sup> as equipping individuals “to be successful in his/her job.”<sup>100</sup> Moses gave instructions to the people to stay at the base of the mountain while he and the elders went up. Each person had a different role and required different instructions. Moses required the wisdom of God to fulfill the vision God’s way. The Elders and the Priest had a different role, with more access than the people. Each level of access was different, yet Moses influenced all levels. The precise definition of follower roles helps the organization run well and frees the leader to focus on his or her role of casting the vision. Finally, the leader is responsible for taking great care to obtain the vision, to spend time understanding it, and detailing it. Then the leader must ensure that the vision is given to

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<sup>98</sup> John Baldoni, *Great Communication Secrets of Great Leaders* (NY: McGraw-Hill, 2003), 4.

<sup>99</sup> Scott Belsky, “Micro vs. Macro: Using ‘Success Factors’ To Manage Your Team,” <http://99u.com/articles/6894/micro-vs-macro-using-success-factors-to-manage-your-team>, para. 4.

<sup>100</sup> Belsky, “Micro vs. Macro,” para. 4.

the people to help them fulfill the purpose for their lives. Communicating the vision is critical so that the people can grow, resulting in the success of the individuals and the organization.

Moses relied on godly wisdom to help him accomplish the mission God had for his life and the life of the people he led. The attribute of wisdom whispers that there is more<sup>101</sup> for the leader to learn. “When we approach the spiritual journey with an open and teachable spirit, we will continue to gain fresh insight from the Word of God, the people we meet, and the books we digest.”<sup>102</sup> The leader who desires to grow in the wisdom of God must be one who is a learner, both of the sacred text as well as other literature that can shed light on the task ahead of the leader. The ability to continue to learn and apply is what is necessary for the leader to help others see the vision for their lives as well as offer the individual the tools needed to accomplish the goal of fulfilling that vision.

God gives His attribute of wisdom to His children to help them grow and reproduce the life of Christ in self and others.<sup>103</sup> The leader sees his leading as a godly opportunity to influence in his sphere as he abides in Christ and allows Christ’s Words to abide in him. The leader learns the way to pursue wisdom is to seek God because true wisdom begins with a fear of the Lord (Prov. 9:10).<sup>104</sup> A life filled with the wisdom of God is one that displays the many facets of wisdom, such as insight, counsel, prudence,

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<sup>101</sup> Boa, *Confirming to His Image*, 20.

<sup>102</sup> Boa, *Conforming to His Image*, 20.

<sup>103</sup> Boa, *Conformed to His Image*, 210.

<sup>104</sup> Boa, *Conforming to His Image*, 211.

understanding, discernment, discipline, competence, discretion, instruction, guidance, knowledge, and righteousness.<sup>105</sup> The leader who allows God's attribute of wisdom to have access to their heart becomes skilled in receiving and applying godly principles. That leader is then able to discern God's vision for others and helps them fulfill the vision for their lives.

### **The Inner Attribute of Knowledge and Patterson's Virtue of Vision**

The attribute of knowledge is understanding gleaned from first-hand personal experience and connecting theory to application.<sup>106</sup> God fully knows himself. Furthermore, God has first-hand knowledge about the human heart (1 John 3:20), what each person needs. God knows all that relates to the world and His mission for the world (Heb. 4:13, Matt. 6:8). He even knows small details, such as the number of hairs on every person's head (Matt. 10:30, Luke 12:7).

The knowledge God reveals to humans includes the knowledge that God exists, the knowledge of God's character, and the knowledge of God's relationship to the world, including God's intention in the world and His actions.<sup>107</sup> The attribute of knowledge raises many questions, such as the role of the Holy Spirit in the development of knowledge.<sup>108</sup> The biblical account of God's Spirit of Truth leads each to the knowledge

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<sup>105</sup> Boa, *Conforming to His Image*, 205.

<sup>106</sup> Helps Ministries, Incorporated, "1108: Gnósis," *Bible Hub* (1998), <http://biblehub.com/greek/1108.htm>.

<sup>107</sup> R.D. Geivett, "Knowledge," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 662-664.

<sup>108</sup> Geivett, "Knowledge," 663.

of God and what He is doing in the world (John 16:13).<sup>109</sup> The Bible states in 1 Corinthians 2:10-11

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

The Bible when speaking of knowledge makes it clear that the knowledge of God is the most valuable knowledge a human being can possess and it comes by the equipping of the Holy Spirit. This knowledge is more than being aware of God; it encompasses the deep relational connection of God to the one with the attribute of knowledge.

*Daniel – example of the attribute of knowledge.*

Daniel was a man who knew his God. When the presidents and princes assembled to get King Darius to establish a decree against praying to any other god, Daniel did not stop his time of prayer to God (Dan. 6:10). “He knew his God, and people who know God have the courage and strength to do His will even though the whole world be against them and everybody around them be giving in to sin.”<sup>110</sup> Daniel had a clear vision of what God wanted for his life, so he aligned his choices to that vision. Scripture states, “But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” (Dan. 1:8). Daniel willingly took chances based on his knowledge of God. One sees that when he asked the eunuch to give him food different than the food from the king's table (Dan. 1:11-12). Daniel's request was not for

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<sup>109</sup> Blake, “Created in His Image,” 3.

<sup>110</sup> Richard L. Strauss, “People Who Know Their God,” *Bible.Org* (2004), <https://bible.org/seriespage/3-people-who-know-their-god>, para. 6.

himself only; he spoke up for Hananiah, Mishael, and Azariah. Daniel had an understanding of the vision God had for his life and the life of those who were with him. He was willing to stand up against any resistance. He trusted in what he knew about God.

If the Christian leader desires to know the will of the Father, it comes through a connected relationship, oneness with the Father. God reveals Himself to His people, so they are equipped to help others become what God intends (1 Cor. 2:10). The leader who first connects with God is better prepared to understand God's vision for those he leads. Daniel had confidence in God because of his closeness to God. He did not allow situations or difficulties to shake his trust or his pursuit of God's vision for his life. Since God is the one who gives the vision, the leader needs to gain God's knowledge on how to activate the vision in the life of the follower.

The leader seeks knowledge from God to learn how to conduct his or her activities. The leader seeks help to change those areas that do not align with God's truth. For the leader to carry the vision God has for another, he must be willing to seek the instruction from the one who gave the vision. The leader is willing to look for the information needed to help another grow and become all God desires of them. Even small details become necessary if it helps him prepare the vision correctly for the follower. Additionally, the leader will seek correction when he is wrong. The leader who is confident in his knowledge of God is better able to carry the vision for others.

### **The Inner Attribute of Holiness and Patterson's Virtue Vision**

The attribute of holiness developed in the life of leaders helps leaders cultivate a clear vision for not only themselves but for those they lead. Holiness (*hagiasmós*) in the

Greek speaks to consecration, sanctification (the process of advancing in holiness).<sup>111</sup> It also speaks to a progressive work within the leader. The Lord transforms him into His likeness. In the Old Testament, the word holiness is spoken of primarily as it relates to God (Ps. 99:9). In the New Testament Jesus is spoken of as the Holy One of God (Mark 1:24; John 6:69). Furthermore, the people of God are called to holiness (1 Pet. 1:16).

While God requires holiness in His people, it is more than an attribute of God. “Holiness refers to his essential nature; it is not so much an attribute of God as it is the very foundation of his being.”<sup>112</sup> The New Testament highlights the shift from the outward deeds to the inner workings:

It is the ethical dimensions of holiness that the NT highlights. Holiness moves beyond any idea of a nation outwardly holy by virtue of divine election, and demonstrating such holiness through ritual and ceremony, to a people who are made inwardly holy.<sup>113</sup>

God offers the ability to be holy and to develop more into the image of Christ to all believers (Heb. 10:10). All believers are holy because of Christ. Additionally, all believers have access to the working of the Spirit of God in their lives to continue to develop as God desires. Holiness, as it relates to the people of God, requires a separation from things contrary to God and consecration to the things of God.

*Moses – example of the attribute of holiness.*

Moses had the vision of God for the people; he was to bring them from bondage into the land God promised. However, the people were often stiffnecked and challenging

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<sup>111</sup> Help Ministries, Incorporated, “38: Hagiasmos,” *Bible Hub* (2011) <http://biblehub.com/greek/38.htm>.

<sup>112</sup> Williams, “Holiness,” 562.

<sup>113</sup> Williams, “Holiness,” 563.

because of their complaining. They often angered God because of their behavior (Exod. 33:5). Moses would intercede on the people's behalf because of their behavior. “And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?” (Exod. 32:11). The people often forgot God’s promises and complained about their conditions. They would complain about the food or the lack of water.

The people were in the desert of Zin, and they had no water. The people gathered themselves together against Moses and Aaron. They complained that God brought them into the wilderness to die. Moses and Aaron went before God for instructions on what to do regarding their water situation. God spoke to Moses and told him to talk to the rock and water would come forth (Num. 20:1-8). However, Moses allowed his anger toward the people to cause him to strike the rock twice. God’s response to Moses’ act of anger was Moses would not take the people into the land (Num. 20:12):

Who has not lost his or her temper and done worse than striking a rock with a stick? Yet this act was so serious in God’s sight that He forbade Moses to enter into the land of promise. Moses never saw the land to which he came so close. Why? God told him, and he recorded it for us: “Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel” (Numbers 20:12). And by dealing severely with Moses for his transgression, God is said to have “proved Himself holy among them” (verse 13).<sup>114</sup>

Moses lost the opportunity to continue to lead the people because he did not honor the holiness of God. The leader who desires to lead others into the vision for their lives must remember to follow God’s instructions His way. While the leader may not lose the

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<sup>114</sup> Bob Deffinbaugh, “Let Me See Thy Glory – A Study of the Attributes of God,” *Bible.org* (May 18, 2004), <https://bible.org/seriespage/holiness-god>, para. 28.



opportunity to lead, she must bear in mind the seriousness of following God's commandments. He expects a holy people to follow His ways to ensure people are living the vision as God planned.

The development of the attributes of wisdom, knowledge, and holiness are not simply for the leader to be happy or pain-free but for the leader to become one of the holy people of God<sup>115</sup> manifesting His image to the world. The leader learns through this relationship with God that there is a process of continued growing and transforming. The leader seeks the attribute of wisdom to help lead the follower along the right path to fulfilling the vision. The leader does not depend on personal knowledge or wisdom, but that which comes from God. The leader is willing to continue to grow to be better equipped in leading others to the vision for their lives because he understands God does the same in his life:

The present glory continues to increase in those who live in the Spirit. Those who by the power of the Holy Spirit are in an ongoing personal relationship with God through Christ, are, thereby, "being transformed into the same image [of Christ] from one degree of glory to another."<sup>116</sup>

The leader learns to be a carrier of the vision for others because God has shown the leader He is a carrier of the vision for the leader. The leader realizes just as it took time for him to learn the plans for his life, it will also take time for the follower to learn the plans and to trust in his or her own ability to carry it forth. The leader's confidence in the wisdom and knowledge of God is vital. Moreover, the relationship with God helps the leader to carry that vision without improper influences or corrupt motives. The attributes

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<sup>115</sup> Gilbert W. Stafford, *Theology for Disciples* (Anderson, IN: Warner Press, 1996), 283.

<sup>116</sup> Stafford, *Theology for Disciples*, 371.

of God developed in the leader prepares him to display God's image correctly. The attributes of wisdom, knowledge, and holiness cultivated within the leader help her demonstrate the virtue of vision providing godly understanding to bring the vision to completion.

### *Virtue of Trust*

Patterson's fifth virtue is trust. The leader who displays this virtue shows integrity and concern for others.<sup>117</sup> Trust is linked not only to one having integrity but also respect for others while serving in the organization.<sup>118</sup> Trust is not one-sided, meaning the leader desires to live before others with integrity as well as extending trust to others. Trusting in others means the leader gives people power by sharing information and then asking the follower to use that information on behalf of the organization.<sup>119</sup> Godly attributes that may be developed in the life of the leader so that he can be trustworthy are the attributes of goodness, holiness, and truthfulness.

### **The Inner Attribute of Goodness and Patterson's Virtue of Trust**

The attribute of goodness is one of the moral attributes. The main Old Testament words for good or goodness comes from the Hebrew word *tob*. This word is often used in a non-moral sense to describe things such as a woman's beauty. However, when used in a moral sense, it expresses excellence in character.<sup>120</sup> Scriptures declare that God is good in

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<sup>117</sup> Patterson, "Servant Leadership," 21.

<sup>118</sup> Patterson, "Servant Leadership," 21.

<sup>119</sup> Patterson, "Servant Leadership," 22.

<sup>120</sup> D. J. Miller, "Good, the Good, Goodness," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, (Grand Rapids, MI: Baker Academics, 2001), 510.

His actions and is the source of all good.<sup>121</sup> The attribute of goodness as expressed in humanity involves both right behavior and the avoidance of evil.<sup>122</sup> The choice of good and evil has been placed before man since the garden (Gen. 2:9).

Scripture shows God as being full of goodness (Exod. 33:19) when Moses requested God to show him His glory. God's response to Moses was He would allow His goodness to pass before him, yet Moses could not look upon the fullness of God's goodness. This verse speaks of God's goodness as being reflective of His holiness, His glory. Therefore the attribute of goodness in man is not a mere passive quality, but the deliberate preference of right over wrong, and the willingness of the man or woman to reflect God's glory in their outward actions.

*Daniel – example of the attribute of goodness.*

Daniel was a man of integrity. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. 6:5). Goodness is the firm, persistent, resistance of all moral evil and the choosing and following of all moral good. This quality of goodness is reflective in one being and doing what is just.<sup>123</sup> Daniel did not act hastily. He was patient and prayerful in all that he did. Daniel sought what was good, and that reflected in him being trustworthy. The presidents and princes had occasion to watch Daniel and knew he was a person who was transparent and honest in his dealings. "Then the presidents and princes sought to

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<sup>121</sup> Miller, "Good, the Good, Goodness," 510.

<sup>122</sup> Carl B. Bridges, Jr., "Good, Goodness," *Bakers Evangelical Dictionary of Biblical Theology*, Edited by Walter A. Elwell (Grand Rapids, MI: Bakers Book House Company, 1996), <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/good-goodness.html>.

<sup>123</sup> Miller, "Good, the Good, Goodness," 511.

find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him” (Dan. 6:4). While these men were trying to destroy Daniel, they had a difficult time trying to do so because they could not find any fault in the things he did.

Daniel was often called upon in difficult situations because he could be trusted to tell the truth, and to help when needed (Dan. 2:13-25, 5:12). When the decree went forth to kill the wise men of Babylon because they could not tell the king his dream or interpret it, Daniel immediately took the matter to God in prayer seeking an answer. The goodness in Daniel compelled him to be dependable, and it often resulted in others seeing God’s provision and power through Daniel:

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret (Dan. 2:46-47).

When a leader reflects goodness, others can see it and are willing to trust her. Like Daniel, the leader can draw people to see God at work in their lives and reverence God’s goodness through the leader. The ability to reflect the attribute of God’s goodness requires the Christian to seek God’s Word for His instructions on what He determines is good. It also requires one to be self-reflective to determine if she is truly expressing God’s goodness.

For one to be good and do good acts, it requires a willingness of the person to seek an understanding of the self. The psalmist seeks God to examine him and his heart (Ps. 26:2). G. C. Berkouwer explains John Calvin’s belief regarding man’s willingness to discover the self: “Self-knowledge can never be isolated from his knowledge of God.

Man cannot truly know himself if he ignores the light of God's revelation, which falls over his life, which unveils the true nature of man, of actual, concrete man."<sup>124</sup>

Berkouwer further states, "Anyone who tries to construct a picture of man or of himself without the light of divine revelation can never obtain anything except a picture in which the unique nature of man does not appear."<sup>125</sup> The one who reflects the attribute of goodness makes deliberate decisions to show kindness towards others, displaying the attribute of goodness. This person is one who lives in fellowship with God and acts by what God dictates toward the human community, of walking humbly before God, doing what is just and expressing love to show mercy towards others (Mic. 6:8).

### **The Inner Attribute of Holiness and Patterson' Virtue of Trust**

The attribute of holiness is one God has consistently called for His people to demonstrate. God revealed himself to the children of Israel as a holy God, with expectations of a holy people. Leviticus 11:44 states God's requirement: "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth." In the Old Testament, the use of the word holy was essential in defining God's nature. The first use of the word holy points to God's sacredness.<sup>126</sup> God showed his moral perfection, his holiness, to the people he had chosen. Additionally, anything associated with God was considered holy, such as the people of God. Therefore, He calls His people to carry the attribute of holiness.

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<sup>124</sup> Berkouwer, *Studies in Dogmatics*, 20-21.

<sup>125</sup> Berkouwer, *Studies in Dogmatics*, 21-22.

<sup>126</sup> Williams, "Holiness," 562.

*Noah – example of the attribute of holiness.*

Noah was a holy man. God found him righteous in a generation of corruption (Gen.7:1). “These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). God told Noah to build an ark because He planned to destroy the earth and all creation with a flood. Noah did everything the Lord commanded. Noah had to depend on God to help him complete the task given. Noah had never experienced such an event as a flood. However, Noah’s reputation with his family allowed them to trust the words he shared with them regarding their need to enter the ark because they entered.

Noah depended on God. The leader must also have a total dependency upon God to equip him to walk in the holiness of God. “Spiritual leadership requires superior spiritual power, which can never be generated by the self.”<sup>127</sup> The leader who seeks to walk in a superior spiritual power must have a dependency upon God’s attribute of holiness to equip him to accomplish God’s mandate, and to exhibit the virtue of trust outwardly towards others.

Holiness requires the leader to seek to be set apart and following the mandates in the Word of God to be like God in their actions towards others. “Every Christian is obligated to be the best for God.”<sup>128</sup> When a Christian seeks to live a holy life it is one that aims to do for others what is right and honorable. The leader continually seeks God’s

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<sup>127</sup> J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publisher, 2007), 28.

<sup>128</sup> Sanders, *Spiritual Leadership*, 109.

purpose and how to improve, how to give higher service<sup>129</sup> and for ways to exhibit the attributes of God in their everyday life choices. One aspect of God's holiness is that He is flawless. The lives God sets apart need the same quality.<sup>130</sup> One example was God's requirement for the priest to be without blemish and the animals used for sacrifice to be without defect (Lev. 1:3, 10; 3:1, 6; 4:3).<sup>131</sup> The leader can be flawless in his behavior towards others, allowing the follower to have trust in the leader. The leader may make a mistake, but he is willing to go back to the follower to correct what was wrong and to accept any blame for the matter. The attribute of holiness makes the leader desire to be pleasing to God.

### **The Inner Attribute of Truthfulness and Patterson's Virtue of Trust**

The attribute of truthfulness gets its meaning from the Hebrew word for truth which implies that truth encompasses all things and endures to the end.<sup>132</sup> One way the Bible expresses truth is in a personal sense.<sup>133</sup> God is the true God (Jer. 10:10), meaning there is not another who can compare. He alone is God. The word indicates something that "conforms to actuality, is faithful to a standard, or involves sincerity or integrity."<sup>134</sup> The attribute of truthfulness in the life of the leader helps the leader to be transparent with the wholeness of her life. There is not a separate personality that shows up at work versus

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<sup>129</sup> Sanders, *Spiritual Leadership*, 109.

<sup>130</sup> Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Academic, 1998), 312.

<sup>131</sup> Erickson, *Christian Theology*, 312.

<sup>132</sup> The Lockman Foundation, "571. Emeth," *Bible Hub* (2006), <http://biblehub.com/hebrew/571.htm>.

<sup>133</sup> D. K. Clark, "Truth," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Academics, 2001), 1219.

<sup>134</sup> Clark, "Truth," 1219.

the one revealed behind closed doors. The leader allows the attribute of truth to encompass all areas of her life, from beginning to end, from work to worship, from private to open, from sacred to secular.

The Scripture shows that truth represents faithfulness, reliability, integrity, and consistency – all attributes of God exhibited in His people. Deuteronomy 32:4 states, “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” God never lies (Num. 23:19). God’s Word is pure (Ps. 12:6; Prov. 30:5-6) and He is the standard for judgment of the leader. The leader’s relationship with God develops a desire, to be honest in all of her dealings with people. That also translates into not misrepresenting outcomes or manipulating events in the leader’s favor. In fact, when mistakes are made the leader can learn from those experiences and uses them to grow with their followers, thus building confidence and trust.<sup>135</sup>

*Ananias and Sapphira – examples of the attribute truthfulness.*

Ananias and Sapphira are examples of what happens when people do not rely on the attribute of truthfulness. Ananias and his wife decided to sell their possessions to help the disciples but chose to be dishonest. The people were selling their property and bringing the money to the apostles (Acts 4:34-35). Matthew Henry states that Ananias and Sapphira were ambitious and desired a high ranking with the disciples. Furthermore, he states that they were covetous for the wealth of the world and distrustful of God. Lastly, he states that they thought they could deceive the apostles.<sup>136</sup> A heart not truly submitted to God is open to acting for the wrong reasons. Their desire to promote

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<sup>135</sup> Patterson, “Servant Leadership,” 23.

<sup>136</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible* (America, Hendrickson Publishers, Incorporated, 1991), 2080-2081.



themselves led to their plan to be deceptive. Ananias went to Peter and gave him the money. Peter asked Ananias why he allowed Satan to fill his heart with a lie to the Holy Ghost (Acts 5:3). Peter told Ananias the lie he told was not to men, but it was a lie to God. When Ananias heard this, he died. Shortly after, his wife came in and agreed with the lie. She died too.

When the Bible expresses truth it is always in connection to God, His laws and humanity's requirement to follow. Peter confirms the importance of truthfulness when he tells Ananias his lie was to God. Part of being truthful is being trustworthy. God is faithful and reliable. Therefore the follower must be faithful to keep her word so that others will be willing to place trust in the leader.

God's truthfulness allowed the people to understand that God was not a man that He would lie (Num. 23:19). The attribute of truthfulness developed within the heart of the Christian allows for the one being truthful to develop a reputation of being trusted, as he displays the virtue of trust. As a Christian leader, consistent development of the attribute of truthfulness is needed to ensure others trust the leader to keep his word and to do what he has stated he will do. While a leader may not die like Ananias and Sapphira did if they are not trustworthy, it could lead to the death of their good reputation and effectiveness as a leader.

The leader who has created an atmosphere of trust has also created an environment where the followers can be empowered to do the work because the leader has trusted them with the work. Jesus exhibited the attributes of goodness, holiness, and truthfulness. Jesus states, "I am the way, the truth and the life" (John 14:6) and no one would be able to see God or walk in His truth without the equipping that comes from God

through Jesus by way of the Holy Spirit. When the servant leader depends upon God, God equips the leader to walk in integrity and honesty with others. The leader is furthermore, equipped to make sure the atmosphere is one where others can know the truth and walk in the freedom of that truth. The leader accomplishes this by allowing the attributes of goodness and holiness to be evident in all they do and say. The desire to display the virtue of trust is something the leader pursues because of her holy connection to God.

### *Virtue of Empowerment*

The virtue of empowerment requires the leader to share her power. Empowering is entrusting power to others to allow the followers to complete their jobs or tasks. “It involves effective listening, making people feel significant, putting an emphasis on teamwork, and valuing of love and equality.”<sup>137</sup> The leader who empowers others does so because she values the life of the follower and seeks to equip the follower for success. The giving away of power requires the leader to release some of her power completely and allow the follower to do the work without micro-managing the follower. Some of the attributes needed to help the leader display this virtue of empowerment are love, power, and grace.

### **The Inner Attribute of Love and Patterson’s Virtue of Empowerment**

The attribute of love has been utilized several times with some of the other virtues. In Patterson’s theory, love is the foundation of all the virtues; love is also the foundation for all the attributes. God’s love is unending. He loves with an everlasting love that does not depend on one’s ability to earn it or do something worthy to receive it

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<sup>137</sup> Patterson, “Servant Leadership,” 23.

(Jer. 31:3). Therefore, the leader loves the followers enough to patiently give them the opportunity to grow and develop the necessary skills needed to accomplish their jobs. The leader loves with an unlimited liability of love because he has received the same love from God.

*The Titus woman – example of the attribute of love.*

The second chapter of Titus starts with a simple phrase, “But speak thou the things which become sound doctrine” (Titus 2:1). Titus gives instruction to the older women to help younger women live successful lives. He specifically states be sober, grave, temperate, sound in faith, charity, and patient (Titus 2:2). One of the requirements was to love one another. For the women to teach the younger women, it would require them to be patient as they taught, even tempered, and not given to quick emotional responses. Titus urges mature women to empower younger women as mothers, spouses, and homemakers. Additionally, he encourages them to build good character and obedience to God (Titus 2:4-5). Just as the mature Titus women loved and empowered others for success, so must the leader.

God’s love as revealed in Scripture points to God’s willingness to forgive and restore (Hosea 14:4). Furthermore, Scripture reveals a God who rejoices over those He loves. He is in communion with His people, and His love is not only words but is something people can feel and trust (Zeph. 3:17). This unconditional love is the type of love that Patterson states the servant leader should display.<sup>138</sup> Love is, however, more than an emotional attachment or feeling. The love that God develops in the life of the leader is one that moves her to act in the best interest of the follower. Just as God rejoiced

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<sup>138</sup> Patterson, “Servant Leadership,” 13.

over those He loves, so does the leader rejoice over the follower when they accomplish their tasks or grows. The leader who honors the development process of the follower and acts in a loving way empowers the follower.

The Titus women could love and empower others because they had been loved and empowered by God. Just as God empowered the Titus women, He will do the same for His leaders. Therefore, the leader respects and values the input and thoughts of others and acts in ways that will preserve the dignity of others.<sup>139</sup> If the follower does something wrong, the leader is willing to correct with the goal of restoring and continuing him on the path of growth and development. Just as the Titus women had to be patient and in control of their emotional responses, so does the leader when empowering others to achieve the vision for their lives. It is God's attribute of love within the heart of the leader which allows him to live the virtue of empowerment focusing on helping others succeed.

### **The Inner Attribute of Power and Patterson's Virtue of Empowerment**

The Hebrew word for power *toqeph* which means authority describes the attribute of power. Additionally, power means strength and energy. A. W. Pink defines the power of God as:

The power of God is that ability and strength whereby He can bring to pass whatsoever He pleases, whatsoever His infinite wisdom may direct, and whatsoever the infinite purity of His will may resolve. As holiness is the beauty of all God's attributes, so power is that which gives life and action to all the perfections of the Divine nature. God's power is like Himself: infinite, eternal, incomprehensible; it can neither be checked, restrained, nor frustrated by the creature.<sup>140</sup>

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<sup>139</sup> Patterson, "Servant Leadership," 24.

<sup>140</sup> A.W. Pink, "The Attributes of God: The Power of God," *Pbministries.org* (2004-2012), [http://www.pbministries.org/books/pink/Attributes/attrib\\_09.htm](http://www.pbministries.org/books/pink/Attributes/attrib_09.htm), para. 2.

God shares His power with humanity. When the people followed the commands of God, He empowered them with strength to accomplish His mandates. Greater power was released in the lives of God's people in the New Testament when Christ bridged the gulf created because of sin. One can appreciate God's attribute of power given to those God chose in the Old Testament. He empowered David, for example, to be king and to rule the people.

*Moses – example of the attribute of power.*

God showed He was stronger than all the Egyptian gods through Moses, as he equipped him with the attribute of power. However, Moses did not see himself as the deliverer. When God told Moses His plans, Moses gave God his reasons why he was not qualified. Moses asked why he should go to Pharaoh (Exod. 3:11). Several times Moses tried to disqualify himself from the task. He used his speech problem as a reason why he was not the right person for the job (Exod. 4:11). However, for every excuse Moses gave, God had an answer and gave him the power to complete the task. The greatest assurance given to Moses was, "And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you" (Exod. 3:14). God gave Moses the power to overcome the internal obstacles of doubt, fear, and feelings of insecurity to become the person for the task. Moses had to go to the people and empower them to believe they were meant to be free and that God was about to make that happen.

The attribute of power allows the Christian to walk in authority to accomplish God's mandates against all resistance. God's willingness to share His power with His people requires the leader to be willing to empower those who do not have the ability or power to help themselves. One of God's requirement of His people was for justice and

fair treatment of others. The leader who has experienced the empowerment of God (attribute) can empower (virtue) others because they have the ability to do so.

Jesus' life also displays the attribute of power. Jesus states,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," (Luke 4:18).

Additionally, Jesus affirms His power is from God (Matt. 9:6). Jesus lists some of the things this attribute allows him to do, for example, heal the brokenhearted and to set free those hurting. Jesus, in turn, empowers his disciples, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). The leader empowers others by valuing them and praying the Lord would heal their brokenness. The leader seeks to set the follower free from what hinders and allows them the space to grow.

The leader who has been empowered by God must empower others. The empowerment of God equips the servant leader to heal the brokenhearted and to set free those who are in bondage. The leader who has the attribute of power can give some of the power away to others by equipping them and giving them the right to rule over an area within the organization. Because this attribute of power carries a moral component, the one who displays it must not misuse that power for personal gain. Instead, the leader with the virtue of power uses that power for the good of those they lead.

### **The Inner Attribute of Grace and Patterson's Virtue of Empowerment**

The attribute of grace is vital to equipping the leader to display the virtue of empowerment. The Greek word, *charis* reflects the meaning of the Old Testament Hebrew term *Kaná* with both referring to God freely extending himself (His favor,

grace). God reaches or inclines Himself toward people because He is “always leaning toward them.”<sup>141</sup> One definition of grace is “God’s love shown to those who have not deserved it, but rather deserved its opposite.”<sup>142</sup> Grace is offering that kindness or favor “without regard to the worth or merit of the one who receives it and in spite of what that person deserves.”<sup>143</sup> In the Old Testament, the overarching theme around grace is in the redemption of the Hebrew people from Egypt and the establishment of them in the Promised Land.<sup>144</sup> Just as God drew closer to His people in the Old Testament, He did likewise in the New Testament through the work of His Son, Jesus Christ. God sent Jesus because it was His desire to lean toward humanity in their need for His undeserved help.

*Moses – example of the attribute of grace.*

Moses needed God’s help continually to lead the people. Moses finds himself again coming to God on behalf of the people. The people were sinful and deserved God’s wrath. However, Moses pleads for God’s grace. When Moses sought God because of the people’s sins, He would offer them grace instead of the punishment they deserved (Exod. 32:14). Moses sought God’s grace so that he could continue to empower the people to live according to God’s mandates. Like Moses, the leader who allows God to develop grace within the heart is inclined to lean towards others to help them even though they may not deserve the help. In fact, the leader does not determine who is deserving because he believes all are equally deserving of opportunities.

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<sup>141</sup> Help Ministries, Incorporated, “5485: Charis,” *Bible Hub* (2011), <http://biblehub.com/greek/5485.htm>, para. 2.

<sup>142</sup> Hoekema, “The Attributes of God,” 31.

<sup>143</sup> R. F. Youngblood, ed., “Grace,” in *New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, Incorporated, 1995), 522.

<sup>144</sup> Youngblood, “Grace,” 522.

Moses asked God who will go with him to handle this great assignment (Exod. 33:12). “Yet thou hast said, I know thee by name, and thou hast also found grace in my sight” (Exod. 33:12). Moses reminded God of the grace He offered for the assignment of leading the Israelites. Moses told God if His grace does not go with them, he will not go either. Moses showed his dependence on God to help him empower the people to become the people God envisioned. The leader has to be like Moses and refuses to move in her ability. She must rely on the grace of God to help her empower those she leads. She needs God to lean toward her so she can learn how to lean toward others to empower them for their journey.

The attributes of love, power, and grace equip the leader to show the virtue of empowerment and release the people to accomplish the task, jobs, or assignments before them. God’s grace expresses itself in the life of the servant leader when she is willing to put aside personal agendas, desires, and even sacrificing her life for another. God uses the servant leader to show He is leaning toward His creation. Just as Jesus grew in grace, so must the servant leader to be enabled to offer themselves as a sacrifice for the good of those whom God loves. The servant leader displays the attribute of grace when she offers help to others regardless of their standing or merit. Grace is for those who need it, not those who can afford it. The leader empowers the followers by allowing the attribute of love to fill their heart. God’s love is displayed when the leader values the follower and gives, just as Christ gave. The leader also permits the attribute of grace to help him show the virtue of empowerment because it is what the follower needs, even if the follower does not deserve it. The leader allows the indwelling attributes of love, power, and grace to help the leader empower the follower.



### *Virtue of Service*

Patterson's last virtue is service. In fact, service is said to be at the heart of servant leadership because the primary function focuses on the interest of others. The leader chooses the interests of others over self-interest. "The servant leader is called to serve and to see life as a mission of service."<sup>145</sup> The leader who serves others gives himself to serving, which involves authenticity, giving their time, energy, care, compassion, and perhaps even some of their belongings.<sup>146</sup> Some of the attributes God may develop in the leader are longsuffering, faithfulness, and goodness.

#### **The Inner Attribute of Longsuffering and Patterson's Virtue of Service**

The attribute of longsuffering is one of the attributes needed to help develop the leader to be patient when serving others. The Hebrew word for longsuffering is *arek*, which means slow. One meaning of longsuffering is suffering long, yet it means, even more, it means God is slow in releasing His wrath upon those who deserve it. God is patient with the evildoer without condoning sin.<sup>147</sup> God showed His restraint when the Israelites worshiped the golden calf, and He gave them a second chance by giving Moses the Law a second time. God is gracious, slow to anger, abounding in love, and faithfulness (Ps. 86:15).

God is longsuffering when He allows humanity to have multiple chances when falling short of His will. God does not ignore sin; He chooses to be longsuffering toward mankind. God does offer the individual the opportunity to repent and return to a right

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<sup>145</sup> Patterson, "Servant Leadership," 25.

<sup>146</sup> Patterson, "Servant Leadership," 26.

<sup>147</sup> Lewis, "Attributes of God," 497.

standing. He does not give the punishment deserved, He offers mercy instead (Lam. 3:22). The leader who serves others does so even when the followers fail because she is willing to give multiple chances. The leader has experienced the longsuffering of God. Therefore, the leader can lead with the ability to serve others regardless of the follower's behavior or responses.

*Paul – example of the attribute of longsuffering.*

Paul first encountered Jesus on the road to Damascus. Jesus told Paul to get up because He was ordaining him to be a minister of the Gospel (Acts 26:16). Before his encounter with Jesus, Saul made havoc of the church (Acts 8:3). He was a blasphemer of God and a persecutor of the saints. Paul deserved God's wrath, but God offered him His love instead. God forgave Paul because He had a different plan for his life. God gave Paul the responsibility to serve as a minister. "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12). Paul told of his gratitude to God for enabling him to serve. Paul recalled his history and affirmed that he received God's mercy (1 Tim. 1:13) instead of His wrath. Furthermore, Paul stated he was the worst sinner before receiving God's mercy. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:16). Paul told his audience Jesus was longsuffering with him so the perfect patience of God could be an example to others. God's forgiveness of Paul drove him to serve God with fervor. Paul told the believers to walk worthy of their calling by loving one another unselfishly, with humility, longsuffering, and self-control (Eph. 5:1-2).

The leader can live the virtue of service and what is best for the follower by being patient, humble, self-controlled, and willing to be longsuffering. Like Jesus, the leader has not ignored the sin. Instead, she remembers God's patience with her. The leader who shows compassion teaches the follower how to be compassionate to others. This ability to be compassionate comes from God's love toward His creation. He is slow to destroy because He desires first and foremost to restore just as He did with Paul. The Christian leader who exhibits the attribute of longsuffering has compassion and is ready to seek a way to restore one who has fallen. The leader seeks how to live the virtue of service and serves the need of the follower.

### **The Inner Attribute of Faithfulness and Patterson's Virtue Service**

The attribute of faithfulness encourages the leader to seek ways of becoming more faithful to God and to serving His people. Faithfulness in the leader, makes the leader seek behaviors and actions that show a dependency on God. The outward conduct, for example, of prayer and fasting in Jesus resulted from His dependency upon God (John 5:30). Furthermore, Jesus served His disciples faithfully by praying for them (John 17:20). A true leader determines in his heart to serve others because it is right. Furthermore, the leader has to be consistent to serving so others can reach their full potential. A leader's earlier influences can help him develop disciplines. The result is a reliable leader willing to serve others.

*Samuel – example of the attribute of faithfulness.*

Samuel started young serving God (1 Sam. 2:18), which helped to build Samuel into the type of prophet who was faithful. None of Samuel's words failed because of his relationship with God (1 Sam. 3:19). Samuel was also accustomed to disappointments

and grief. He mourned when Saul lost the kingdom (1 Sam. 15:35). He felt the grief when the Israelites lost the battle against the Philistines (1 Sam. 4:1-2, 10). However, Samuel did not allow the disappointment or defeat to stop him from continuing to serve Israel. Samuel continued to judge Israel throughout his life (1 Sam. 7:15). Each year he faithfully traveled the circuit from Bethel, Gilgal, and Mizpah to judge in these places (1 Sam. 7:16-17). Samuel's relationship with God influenced his life. He allowed his relationship to develop a desire to be faithful to God and to serving God's people.

Several factors can influence the values of the leader, some of which come from the leader's past experiences and relationships. Samuel's lifelong relationship with God influenced his values. He valued God's Word. Furthermore, Samuel valued serving the people of God. "The values we hold today have been shaped by our past experiences and the environment in which we grew up."<sup>148</sup> Rima points out what influences one's environment shapes the values one exhibits in his or her life. The leader develops disciplines in their life such as prayer, fasting, and worship to serve others better. Service requires giving. The leader cannot serve well if he does not spend time with God, to equip him to serve. The communion with God empowers the leader to give to others. Samuel developed faithfulness through his relationship with God, and it equipped him to serve the people well his entire life.

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<sup>148</sup> Rima, *Leading From the Inside Out*, 41.

### **The Inner Attribute of Goodness and Patterson's Virtue of Service**

Goodness is one of the moral attributes of God.<sup>149</sup> The Greek word for goodness, *agathosune*, speaks to uprightness of heart and life.<sup>150</sup> It is a spiritual and moral excellence in the life of the person.<sup>151</sup> God's goodness includes His grace, love, mercy, and patience.<sup>152</sup> Jesus affirms God's absolute goodness in His response to the man who called Him good. Jesus responds that there is none good except God (Matt. 19:16-22; Mark 10:17-22).

Jesus' response was to affirm that infinite goodness comes from God. Furthermore, Jesus encourages the man to live a life in pursuit of God and His goodness. "To seek God is to seek the good"<sup>153</sup> is the message in the writings of the prophet Amos (Amos 5:4, 6, 14). The attribute of goodness helps the leader serve without the need for approval from others. Additionally, the leader sees all his efforts as God's goodness on display in his life. The leader offers to those he serves love, mercy, and patience.

Jesus exhibited the goodness of God as one anointed by God and empowered by the Holy Spirit to do good works. He healed the sick, cast out demons, and met the needs of the people He encountered (Acts 10:38). Jesus showed grace, love, mercy, and patience when He met those in need of God's goodness.

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<sup>149</sup> Henry, Editor, *Basic Christian Doctrines*, 29

<sup>150</sup> Help Ministries, Incorporated, "Agathosune," *Bible Hub* (2004-2016), <http://biblehub.com/greek/19.htm>.

<sup>151</sup> Help Ministries, Incorporated, "Agathosune."

<sup>152</sup> Blake, "Created In His Image," 1.

<sup>153</sup> Miller, "Good, the Good, Goodness," 511.

*Daniel – example of the attribute of goodness.*

Daniel reflected moral excellence in his life. Daniel lived his life in a way that put him above others. King Darius preferred Daniel because of his excellent spirit (Dan. 6:3). His outstanding character allowed him to be set over the whole realm in Darius kingdom (Dan. 6:3). Daniel served in Babylon many years starting as a young man. He served in many prominent positions. He served Nebuchadnezzar, Belshazzar, Darius, and Cyrus. Daniel continually stayed faithful to God throughout his service in Babylon. He continually did what was good for others as he served the king. When Nebuchadnezzar threatened to destroy all the wise men because they could not tell him his dream or the interpretation, Daniel took the matter to God to find the answer. God revealed the answer to Daniel, and he told the king the message, sparing the lives of the wise men (Dan. 2:18). Daniel prayed for the people's conditions (Dan. 9). He continued to seek God's goodness to help him serve others. He was able to adapt to those he served while never losing his dependency on God.

The leader needs to continue to trust God to help him serve others. He can serve people regardless of the difficulties if his focus is on God's goodness. Daniel's focus was on God. Even when his life was in danger, Daniel did not stop trusting in God. The servant leader must be willing to allow God to develop grace, love, mercy, patience, and the other attributes in him for the purpose of doing a perfecting work in the heart and life of the leader (James 1:4, Heb. 13:21). The leader needs God's helps to serve those who are broken and fragile. They need a leader willing to work with them in their frailty. The leader then is faithful to the assignment to serve. The leader serves from goodness, doing

what is pleasing to God, and through it all, love is the overarching attribute that fuels them all.

### *Conclusion*

The development of the attributes requires the leader to build a relationship with God. When our biblical characters put their faith in God, they were able to complete the assignments God gave them to fulfill. They were considered trustworthy, like Samuel whose words never fell to the ground. When they allowed God to work through their lives, they were self-reflective, willing to acknowledge their needs and to bring them to God. They saw others as important and were ready to pray for their needs. They were also able to serve faithfully in their roles and receive God's help during difficulties.

However, when unresolved heart issues surfaced and were left unchecked, the person failed at doing God's will. The failures sometimes resulted in missed opportunities, like Moses losing the ability to take the people into the promise land. Other times, those failures led to the loss of life, like Ananias and Sapphira. However, one of the overarching themes was God's continued offer of His love. When God's people failed to exhibit His character, He continued to love them and offer His help. Another crucial point is when the people depended on God; they found their purpose in Him. The biblical characters were able to live the purpose of God because they carried out the plans God gave them.

The leader today has the same offer from God. As long as today's leader depends on God, he can find success to live God's attributes. Furthermore, when difficulties arise in the life of the leader, he can trust God to help him through. If the leader does not face the hidden heart issues, he can find himself like many in the Bible falling short of

reaching God's goal for his life. The leader must be willing to understand himself through the Word of God. The Word helps the leader to be self-reflective to see if his inner thoughts and actions align with God's purpose for his life. Furthermore, the leader must use the Word to help him define his values. If the leader does not address his inner needs, he finds himself losing in leadership. The leader could lose the right to lead like Moses did. The leader might not die like Ananias and Sapphira, but his ability to lead well could die if he is not able to be trustworthy and faithful.



## CHAPTER THREE: THE REVIEW OF RELATED LITERATURE AND STUDIES

### **The Importance of Inner Attributes**

If one looks at a newspaper, magazine, or any online social media feed, one can see the outcome of leaders who are leading while leaving their inner work untouched. “Today’s leaders seem to be judged more on what they are able to produce than on who they are as people.”<sup>1</sup> This focus on being a producer is not only seen in the secular world but among the men and women of God. Chinese sage Lao-Tzu in the sixth century B.C. said, “Mastering others is strength. Mastering yourself is true power.”<sup>2</sup> A leader’s true strength is in his willingness to understand himself and master his inner self. A leader may burn out or have a moral failure if he is unwilling to focus on mastering his internal drives.

Leadership failures erode the public trust in leaders. The culprit in virtually every case has been a flaw in the failed leader’s personal foundation.<sup>3</sup> One writer’s concern about the future of leadership (specifically within the church) is that these leaders are tired, uncertain, and even in despair.<sup>4</sup> Neil Pembroke believes leadership should offer an “authentic navigation into the uncharted future, an authentic spiritual life, and an

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<sup>1</sup> Rima, *Leading From the Inside Out*, 14.

<sup>2</sup> Alaina Love, “Passion and Purpose: Leading From the Inside Out,” *Leader to Leader* (Summer 2012), [www.bethel.edu](http://www.bethel.edu), 50.

<sup>3</sup> Rima, *Leading From the Inside Out*, 16.

<sup>4</sup> Neil Pembroke, “Rising Leaders Need Authentic Leadership,” *Ministry Issues*, July/August, 2002, [www.bethel.edu](http://www.bethel.edu), 17.

authentic way of relating”<sup>5</sup> for emerging leaders. The way to ensure leaders lead from an authentic spiritual life is to teach the importance of a life dependent on God. Leadership training, mentoring, and assignments need to challenge leaders to seek how God wants to develop them.

The leader needs a life that moves from seeking relevance to seeking prayer. Pembroke affirms, the leader needs to spend time seeking a life of prayer instead of one in the spotlight.<sup>6</sup> Furthermore, he adds that Jesus is the best model for a leader to learn how to live an authentic life built on being a “grace-giver” and a “truth-teller.”<sup>7</sup> When the leader does not focus on this authentic life as presented by Pembroke, one can see the potential results.

According to statistics taken from the New York Times in 2010 about Christian leaders,

13% of active pastors are divorced,  
 23% have been fired or pressured to resign at least once in their careers,  
 25% do not know where to turn when they have a family or personal conflict or issue,  
 25% of pastors’ wives see their husband’s work schedule as a source of conflict,  
 33% felt burned out within their first five years of ministry,  
 33% say that being in ministry is an outright hazard to their family,  
 40% of pastors and 47% of spouses are suffering from burnout, frantic schedules, and/or unrealistic expectations,  
 45% of pastors’ wives say the greatest danger to them and their family is physical, emotional, mental, and spiritual burnout  
 1,500 pastors leave their ministries each month due to burnout, conflict, or moral failure.<sup>8</sup>

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<sup>5</sup> Pembroke, “Rising Leaders,” 17.

<sup>6</sup> Pembroke, “Rising Leaders,” 18.

<sup>7</sup> Pembroke, “Rising Leaders,” 18.

<sup>8</sup> PastorBurnout.com, “Pastor Burnout Statistics,” <http://www.pastorburnout.com/pastor-burnout-statistics.html>, para. 5.

These statistics affirm that many leaders are struggling to lead well. Leaders are feeling overwhelmed, and it is taking a toll on the leaders, their families, and their followers.

The leader may have a desire to lead successfully. However, the leader's absence of wholeness can result in his inability to lead. One writer states, "Leadership failure, is not so much a failure of ethics as it is a failure of human wholeness."<sup>9</sup> Moreover, this failure of wholeness eventually shows up in the values and actions of the leaders. Being a leader is more than one's ability to hire, fire, and successfully add to the wealth of the company. A leader's journey is a "path of self-discovery, a commitment to engaging in the reflective, often difficult, and sometimes painful path of coming face-to-face with who you are."<sup>10</sup> The followers feel the result of the failure in a leader, causing some to lose hope and trust in their leader. This loss of hope sometimes results in the follower's inability to trust their leader again. Hence, leaders need internal development to help them for more than increasing the numbers in the churches or being a dynamic speaker; they need to be whole.

For the leader to lead successfully, "effective leadership starts on the inside."<sup>11</sup> When the leader seeks to examine her inner needs and allows God to heal them, she is better equipped to ensure an outward focus on the followers. The leader must dedicate herself to do the inside work. "The self-discipline that is one of the central characteristics of a leader will eventually be applied consciously or unconsciously to those around him

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<sup>9</sup> Gomez, "The Heart of a Leader," 1.

<sup>10</sup> Love, "Passion and Purpose," 50.

<sup>11</sup> Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville, TN: Thomas Nelson, 2005), 20.

or her.”<sup>12</sup> The resources the leader needs to lead well originate with God. Therefore, the leader who allows God to develop His attributes in him can live the virtues of Patterson in mindful and intentional ways.

The leader experiences true transformation when he seeks change on the inside then displays that transformation in what he values and how he behaves towards others. Greenleaf states, “To the servant the process of change starts *in here*, in the servant, not *out there*.”<sup>13</sup> The Christian leader must comprehend “before we can conquer the world, we must first conquer the self.”<sup>14</sup> This process starts first with the leader dedicating himself to conquering his emotions, desires, and soul issues. Secondly, the leader must seek God’s help to develop his gifts. Finally, the leader must develop a life of devotion to God to help him live his values consistently before others.

The leader’s spiritual development equips him to display the virtues of Patterson. In fact, leaders must exercise the same quality of leadership over their lives that they would for their positions in leadership.<sup>15</sup> Rima is promoting a concept of self-leadership, which means the leader has to be vigilant to do the things he is presenting to others in his life.<sup>16</sup> The leader must lead himself and allow God to do the inner work needed in his heart. While “other qualities are important, to be Spirit-filled is indispensable.”<sup>17</sup> When the leader tries to lead from a spiritually unfit place where he is not dependent on God,

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<sup>12</sup> Sanders, *Spiritual Leadership*, 126.

<sup>13</sup> Greenleaf, *Servant Leadership*, 57.

<sup>14</sup> Sanders, *Spiritual Leadership*, 52.

<sup>15</sup> Rima, *Leading From the Inside Out*, 28.

<sup>16</sup> Rima, *Leading From the Inside Out*, 29.

<sup>17</sup> Sanders, *Spiritual Leadership*, 77.

the Spirit withdraws and leaves that leader to try to implement his policies according to his will and standards.<sup>18</sup> Being self-willed has led to some of the leadership failures presented earlier as leaders sought to fulfill their agendas. For others, their failures were a result of the leader not finding healing of their leadership and life hurts.

The leader's continued submission to God's processes of spiritual development helps the servant leader to become effective in his ability to lead. "Leadership practice in a manner consistent with the divine attributes of Jesus' servant nature is effective and influential."<sup>19</sup> The leader who allows the inner work to take place in her life is willing to discipline herself and develop values, practices, and tools to help her enjoy and maintain the transformation that happens within. Rima presents some of the practices or disciplines needed in the life of one who seeks to lead from a healed and whole inside. Some of those disciplines are Scripture reading, prayer, journaling, and personal retreats,<sup>20</sup> as well as disciplines to ensure physical, emotional, and intellectual mastery. Patterson acknowledges that her virtues, which focus on the follower, have their development inside the leader. Therefore personal development in the leader prepares her to finish her leadership journey well and avoid becoming another leadership failure.

This research sought to build on Patterson's theory by defining the role of the divine attributes in the life of a leader. Additionally, some of the literature, such as Rima, Sanders, Pembroke, and Michale Ayers, agree that the source of the internal development comes from the relationship of the leader with God. The development of godly attributes

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<sup>18</sup> Sanders, *Spiritual Leadership*, 78.

<sup>19</sup> Michale R. Ayers, "Agapao in Servant Leadership," *Servant Leadership Research Roundtable* (2008), School of Global Leadership and Entrepreneurship, [www.regent.edu](http://www.regent.edu), 1.

<sup>20</sup> Rima, *Leading From the Inside Out*, 136-143.

helps the leader represent and honor God. In this chapter, the virtues are examined from an academic perspective to determine if the literature presents the attributes or characteristics needed to display Patterson's virtues.

### **The Virtues and Inner Attributes**

The need for inner work in the leader is critical to the success of the leader. The next step determined how this inner work takes place in the life of the leader. When there is a lack of a definition for an attribute in the literature, characteristics that align with the biblical definitions of the attributes is used to determine if that attribute is active. Each of the virtues, starting with agapao love was examined to determine if the attributes are present. The attributes used in chapter two will match the same attributes in this section.

#### *Virtue of Agapao Love*

The development of the godly attributes of love, wisdom, and faithfulness to demonstrating the virtue of agapao love starts with how love is defined. Mary Miller presents that love is a choice<sup>21</sup> and mentions that love is a function instead of it being an emotive construal.<sup>22</sup> She bases this statement on a psychological framework grounded in one's cognitive choices. These choices depend on the values of the individual, which activates a specific behavior. As a person develops, so do his values which change the behavior of the individual. This ability to change means love is not static but continues to develop over time.<sup>23</sup> The way an individual develops love is by first identifying the best

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<sup>21</sup> Miller, "Transforming Leadership," 94.

<sup>22</sup> Miller, "Transforming Leadership," 95.

<sup>23</sup> Miller, "Transforming Leadership," 97.

way to show love and then choosing the response that activates love toward another person.<sup>24</sup> A leader can choose to love as he learns the best way to respond towards others.

### **The Inner Attribute of Love and Patterson's Virtue of Agapao Love**

The leader must examine his thinking, character, and actions to develop the attribute of love. The leader begins the process of development by understanding himself. Ontology is the science of being. Therefore, the ontology of leadership seeks to uncover the leader's interior disposition. One aspect of an ontological approach to leadership examines the influence of love on the leader and the follower. Ayers presents, "I am surer now than ever that the process of becoming a leader is the same process that makes a person a healthy, fully integrated human being."<sup>25</sup> Ayers believes the process to developing the leader is one needed by anyone desiring to become whole in their personhood.

Ontology of leadership emerges as a framework to investigate the core needs and hidden subtleties of the potential leaders.<sup>26</sup> This theory identifies the relationship between the inner components, the leadership styles, and behaviors displayed by the leaders. Jeffery A. Matteson and Justin A. Irving provide a three-fold model explaining this attitudinal mindset. Matteson and Irving's model examines the leader's being, the leader's thinking and what the leader does (doing).<sup>27</sup> Ayers adds,

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<sup>24</sup> Miller, "Transforming Leadership," 97.

<sup>25</sup> Ayers, "Agapao in Servant Leadership," 11.

<sup>26</sup> Ayers, "Agapao in Servant Leadership," 12.

<sup>27</sup> Jeffrey A. Matteson and Justin A. Irving, "Servant Versus Self-Sacrificial Leadership," In *Proceedings of the 2005 Servant Leadership Research Roundtable* (2005), [www.regentuniversity.edu](http://www.regentuniversity.edu), 39.

Servant leadership converges with the theory of ontology of leadership as it explains expressed behavior that flows from the servant character. The concept of agapao assumes that a leader possesses a certain innate quality; namely, the disposition of love. Since ontology of leadership assumes that leaders lead based on who they are, leadership is a direct reflection of inner disposition and character. Likewise, if leaders have the character of love, if their inner needs are met in such a way that they are able to express “agapao” love, then many of the behaviors needed for effective servant-leadership will follow.<sup>28</sup>

The internal characteristic in the leader drives her to examine how to love in a way that meets the needs of others. She is willing to change when she realizes her values do not match God’s mandate.

Thomas Hollinger remarks that values develop through a combination of experiences and learning; from exposure to situations and information, and how the leader interprets those experiences. Additionally, interaction and socialization help to form core values for the leader.<sup>29</sup> Hollinger further points out that one’s values lead to what one believes and ultimately to how one behaves. The willingness of the leader to continue to discover her needs brings about growth in how she loves. The attribute of love is not motivated simply by emotions but on the leader choosing to extend help, care, and comfort to another regardless of the ability of the individual to give back.

*Ken Melrose – example of the attribute of love.*

In 1981, Kendrick B. Melrose was named CEO of the Toro company.<sup>30</sup> Melrose talked about his spirituality and the work environment in an interview. He stated, “A

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<sup>28</sup> Ayers, “Agapao in Servant Leadership,” 12-13.

<sup>29</sup> Thomas D. Hollinger, “Placing Christ at the Center of Christian Leadership Values,” *Inner Resources for Leaders*, no. 2 (2010): 1-13, [www.regentuniversity.edu](http://www.regentuniversity.edu), 2.

<sup>30</sup> The Toro Company, “History Timeline,” [http://www.thetorocompany.com/companyinfo/history\\_brochure.pdf](http://www.thetorocompany.com/companyinfo/history_brochure.pdf), page 9.



person's spirituality contributes to his or her wholeness, and I believe the whole of the person must, at some level, come into the work environment."<sup>31</sup> Melrose understood the need to examine his thinking, who he was, and his actions. When Melrose first took the role as the CEO, he did not believe he was qualified. His faith was key to his ability to see himself accomplishing the role. Melrose came from a family that had high expectations, which resulted in him being a perfectionist. He had a low tolerance for incompetence. He states, "Because I was aware of this disposition, I worked hard to become more empathetic in interpersonal relationships."<sup>32</sup> His behavior reflected his understanding of who he was in Christ. He allowed God to teach him how to heal those broken places so that he could focus on the needs of others.

Melrose cared deeply for the people of Toro. "I try to get to know them personally and let them know they are appreciated."<sup>33</sup> He showed love towards others by being flexible, willing to understand and empathize with them. Melrose displayed Patterson's virtue agapao love by first allowing God's love to manifest in his life. When he allowed God access to his heart, he was able to learn who he was, how to transform his thoughts, and to allow his values and actions to follow.

### **The Inner Attribute of Wisdom and Patterson's Virtue of Agapao Love**

The attribute of wisdom gives leaders the ability to discern what needs to change in them and for the followers. Furthermore, they need the wisdom to know how to

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<sup>31</sup> Nancy Lovell, "Giving Servant Leadership the Works: An Interview with Ken Melrose," *The High Calling* (2006), <https://www.theologyofwork.org/the-high-calling/blog/giving-servant-leadership-works-interview-ken-melrose>, para. 10.

<sup>32</sup> Ken Melrose, *Making the Grass Greener on Your Side: A CEO's Journey to Leading by Serving*, <https://books.google.com>, 124.

<sup>33</sup> Melrose, *Making the Grass Greener on Your Side*, 124.

accomplish it. The leader who examines each situation to determine how to love is relying on wisdom. Miller states love is an “issue of the heart in combination with habits of the mind. The values are issues of the heart. The cognitive choices are the habits of the mind.”<sup>34</sup> The leader loves based on her value system. If she values people and doing what is best for them, she will align her thinking and actions to carry out those values. The leader’s actions regarding love come from what she believes, and that belief system can change as she changes.

The heart is the starting point for discovering one’s values. Doris Gomez asserts that the heart is “implicated as the center of vital functions, as the seat of life and mind, of feeling, understanding, and thought. The heart is also the setting for one’s innermost being and one’s soul.”<sup>35</sup> The leader must utilize the attribute of wisdom to help discern the condition of her heart. Additionally, the leader must seek wisdom to understand how to change values that need correcting. “Learning through self-reflection can take place, and this process is possibly the integration component of the action of love as a ‘choice and to will the highest good.’”<sup>36</sup> The leader grows in her understanding of the individual’s needs and godly wisdom fuels how she loves (virtue, outward focus).

*Ken Melrose – example of the attribute of wisdom.*

Melrose said this regarding himself, “I do not have all the answers, but this much I do know: Leadership must be genuine.”<sup>37</sup> He spent time seeking wisdom on how to

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<sup>34</sup> Miller, “Transforming Leadership,” 98.

<sup>35</sup> Gomez, “The Heart of a Leader,” 2.

<sup>36</sup> Miller, “Transforming Leadership,” 99.

<sup>37</sup> Melrose, *Making the Grass Greener on Your Side*, 120.

serve the customers as well as the employees better. One instance was related to the number of lawsuits against the company. “For years our philosophy was to defend ourselves, almost to extremes, if anyone suggested that our product was defective or unsafe.”<sup>38</sup> However, Melrose developed a culture where they listened to the workers regarding ways to do things better. The paralegals suggested they talk to the customers before the legal processes began to express their concern for the customers.<sup>39</sup>

The paralegals and the safety engineer began visiting customers as soon as they heard about an injury to express the company's regret even if a Toro product was not at fault. Furthermore, they wanted to know if they could resolve the situation amicably. Toro had 1,700 cases from 1991 to 2003, with only one of them resulting in a lawsuit because of Melrose's decision to seek the input of the workers. Toro's change in how they handle lawsuits brought about a seventy-five percent cost reduction in legal fees. Furthermore, the customers in these suits became some of Toro's best customers. Melrose believed if they won in court but lost a customer, ultimately they lost.

Melrose was willing to seek better ways to express care for his internal and external customers. Melrose sought wisdom to help him make the best decisions for those he led. Seeking wisdom was one of his values. A leader's values are important in determining what a leader believes and how he will live those values before others. “Christian values should strongly influence Christian leaders.”<sup>40</sup> When the values, beliefs, and morals of a leader are expressed as a whole, they reveal the nature of the

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<sup>38</sup> Al Erisman, “Kendrick B. Melrose: Caring About People: Employees and Customers,” *Ethix* (2007), <http://ethix.org/2007/10/01/caring-about-people-employees-and-customers>, para. 4.

<sup>39</sup> Erisman, “Kendrick B. Melrose,” para. 6-7.

<sup>40</sup> Hollinger, “Placing Christ,” 1.

individual.<sup>41</sup> Rima indicates that if one is not satisfied with the values one holds, it is up to that leader to change those values. Melrose acknowledged he did not have all the answers and he was willing to seek wisdom to help him express his concern for those he served.

### **The Inner Attribute of Faithfulness and Patterson's Virtue of Agapao Love**

The definition of faithfulness is reliable, steadfast, and unwavering. Patterson suggests that the leader develops this ability and displays it in how he loves others. Before the leader can express faithfulness through love to others, he must invest time in developing himself to create consistency in his actions. For the leader to understand the self; it requires the leader to define his values. One tool the leader can use to understand his values is the integrative model presented by Matteson and Irving. The model presents the ontological, attitudinal, and behavioral dimensions of servant leaders.<sup>42</sup> Those dimensions are (a) being – the servant leader's ontological character traits; (b) thinking – the servant leader's attitudinal mindset and (c) doing – the servant leader's behavioral actions.<sup>43</sup>

Examining one's self through Matteson and Irving's ontological factors of love, humility, authenticity, self-awareness, and self-differentiation,<sup>44</sup> the leader, should begin to unearth his values in each of these areas. Additionally, the leader can begin to examine if his attitude and behaviors support his ontological dimensions. Rima suggests the leader

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<sup>41</sup> Rima, *Leading From the Inside Out*, 36.

<sup>42</sup> Matteson and Irving, "Servant Versus Self-Sacrificial," 39.

<sup>43</sup> Matteson and Irving, "Servant Versus Self-Sacrificial," 40.

<sup>44</sup> Matteson and Irving, "Servant Versus Self-Sacrificial," 40.

should compose a basic list of values starting with God, personal health, family, financial responsibility, appearance, truth, honesty, recreation, and relationships.<sup>45</sup> Rima does not present this as an exhaustive list. It does, however, begin the process of uncovering one's value system. Rima points out, "The reality is that before we can ever change our less admirable values, we must clearly identify them."<sup>46</sup> If a leader is willing to identify those values that need changing, so his life aligns with God's purpose, he can lead faithfully.

*Ken Melrose – example of the attribute of faithfulness.*

Melrose used the analogy of grass to express the idea of being faithful to investing in people. He suggests,

It's tough for grass to stay green and cool during the heat of the day without deep watering. People, like turf, also need deep watering and strong root structures. Regular deep-watering practices, such as keeping the organization as informed as possible and finding opportunities to reinforce the value system, help employees to weather periods of great stress and uncertainty, like recession or pressures from change.<sup>47</sup>

Melrose expresses the importance of showing his employees he valued them by offering them regular information to help them navigate through difficulties or pressures. He expresses love for the employees by creating an atmosphere where they see consistency. The regular activities serve as the water, helping the people to continue growing and flourishing. Regular information meetings, successes of the month, and recognizing people to reinforce the mission, are used to express his unwavering commitment to the success of the workers and the company.

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<sup>45</sup> Rima, *Leading From the Inside Out*, 45.

<sup>46</sup> Rima, *Leading From the Inside Out*, 43.

<sup>47</sup> Melrose, *Making the Grass Greener on Your Side*, 109.

The leader who leads from the virtue of agapao love can do so because of the development of the attributes of love, wisdom, and faithfulness inside the leader. Leaders allow the inward development of these attributes through the disciplines, being self-reflective, continually choosing to love based on the follower's conditions and needs, and seeking opportunities to grow in how they think. Miller asserts that for a leader to decide to love for the highest good, the leader must be self-reflective and willing to examine his or her responses to the opportunities presented. The leader must understand his or her values and change those that need changing when necessary. The continued development of the internal attributes support the leader's growth and aligns with the thought that love is not stagnant but continues to mature.

### *Virtue of Humility*

One definition of humility is how one is “interpersonally other-oriented rather than self-focused, marked by the ability to restrain egotism in ways that maintain social acceptance.”<sup>48</sup> Humility expressed in the life of the leader requires the leader to focus on the development and accomplishments of others without feeling slighted or unappreciated for lack of acknowledgment for her contributions. The attributes of knowledge, mercy, and longsuffering are some of the attributes needed in the leader to display Patterson's virtue humility.

### **The Inner Attribute of Knowledge and Patterson's Virtue of Humility**

Humble leaders can appear to be shy or quiet. However, this may be in part because their focus is on others and they do not want to draw too much attention to

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<sup>48</sup> Stacey E. McElroy, Kenneth G. Rice and Don E. Davis, “Intellectual Humility: Scale Development and Theoretical Elaborations in the Context of Religious Leaders,” *Journal of Psychology and Theology*, Vol. 42. No.1 (2014): 19-30, *ATLA Religion Database with ATLASerials*, EBSCOhost, 20.

themselves. One writer, Paul Goetting asserts that good-to-great leaders are quiet, reserved, are self-effacing, and even shy. He further states these leaders are a blend of personal humility and professional will.<sup>49</sup> Another writer adds that some of the traits of the leader who leads from humility are: insight into the limits of his knowledge, open to new ideas, and able to present ideas in a non-offensive manner. Furthermore, he can receive contrary ideas without taking offense, even if those ideas are confrontational.<sup>50</sup> Humility reflects the values, beliefs, and worldview of the leader.<sup>51</sup> The leader allows for the development of knowledge so he can display the virtue of humility. The leader's willingness to seek input from others is evidence of humility.

*Ken Melrose – example of the attribute of knowledge.*

Melrose's desire was to create an atmosphere where people could grow and fulfill their deepest needs. He realized that creating this atmosphere required the elimination of barriers between upper management and the workers. The leader must humble himself to accomplish an atmosphere where others see him as one of them. "In this company, everyone is accessible to everyone else. Chain of command is not a barrier to employees in need of answers or direction."<sup>52</sup> Everyone was on a first-name basis. The company was one where everyone was free to voice concerns.

Melrose needed the knowledge to create the environment where others could grow and do their jobs at their best. He believed the relentless drive to get ahead was a

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<sup>49</sup> Paul R. Goetting, "Openness and Trust in Congregational and Synodical Leadership," *Currents in Theology and Mission* 33, no. 4 (August 2006):304-312, ATLA Religion Database with ATLASerials, EBSCOhost, 312.

<sup>50</sup> McElroy et al., "Intellectual Humility," 20.

<sup>51</sup> McElroy et al., "Intellectual Humility," 20

<sup>52</sup> Melrose, *Making the Grass Greener on Your Side*, 101.

result of a lack of mutually satisfying relationships.<sup>53</sup> “When people constantly compete with us, it is hard for us to think of them in positive terms.”<sup>54</sup> Melrose wanted to eliminate the atmosphere of competition with the fellow team members. He had to take time and effort to show the employees he valued them before he could change the culture.

Developing the attribute of knowledge requires the leader to begin to think about her values and how to apply them so that others are equipped to carry out their assignment. The virtue of humility is displayed when the leader places her needs, position, and power last and creates an environment where everyone feels valued. Part of the process of the leader examining her thinking is to define and articulate her values. After she has written her core values, Rima suggests giving each value a precise definition of what is meant specifically by each value.<sup>55</sup> While writing these values the leader should determine if her values show love, are other-centered, are altruistic, value people, to name a few of the attitudinal dimensions presented by Matteson and Irving. In addition to the leader taking the time to articulate her values, Hollinger interjects that a positive transformation of values is a result of one's relationship with Christ. He states, “Biblical values may be eternal, but they must be learned and embraced to take root.”<sup>56</sup> Therefore as the leader is preparing her definitions, she should seek to align what she is thinking with what biblical truth presents about that value.

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<sup>53</sup> Melrose, *Making the Grass Greener on Your Side*, 108.

<sup>54</sup> Melrose, *Making the Grass Greener on Your Side*, 108.

<sup>55</sup> Rima, *Leading From the Inside Out*, 45.

<sup>56</sup> Hollinger, “Placing Christ,” 4.



Melrose was willing to examine himself. He understood the obstacles in his life and intentionally worked to overcome those hindrances. His process was to apply biblical truth to his life and the lives of others. While he does not specifically state that he kept a journal or a list of his values, Melrose was consistent about living his beliefs to change the culture. Melrose was willing to humble himself and invite others into Toro's success. To do so, he sought the knowledge to accomplish the task.

### **The Inner Attribute of Mercy and Patterson's Virtue of Humility**

J. Andrew Morris, Celeste M. Brotheridge, and John C. Urbanski add to the discussion on humility. They state, while some see humility as a form of personal weakness, it may serve as the marker of a leader's deep-down desire to serve.<sup>57</sup> These researchers see humility not as weakness or frailty in the leader, but as strength where the leader can restrain himself. Morris, Brotheridge, and Urbanski advocate that while the literature has not precisely defined humility, they seek to use an emerging body of research known as positive psychology to better understand how personal strengths and virtues lead to positive deviance in leadership.<sup>58</sup> A leader who is humble is one who can perform at high levels in part because the focus is on others and not on self. The leader can perform at this high level because he is not trying to impress or promote himself. The focus is on developing ways to grow the followers.

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<sup>57</sup> J. Andrew Morris, Celeste M. Brotheridge and John C. Urbanski, "Bring Humility to Leadership: Antecedents and Consequences of Leader Humility," *Human Relations*, Vol. 58, no. 10 (2005): 1323-1350, [www.sagepublications.com](http://www.sagepublications.com), 1324.

<sup>58</sup> Morris, Brotheridge and Urbanski, "Bring Humility to Leadership," 1325.

*Ken Melrose – example of the attribute of mercy.*

When Melrose took the role of CEO, Toro was hemorrhaging so heavily many believed it could not be resurrected. Melrose stated it was also a very dysfunctional environment. Employees were discouraged, and they had a lack of faith in the future of the company. Melrose showed mercy by seeking to turn Toro around to save the workers' jobs. To encourage the workers, Melrose had to find a way to show these employees he cared about the situations they could not fix themselves. One of the things they needed him to fix was the inclusion of the employee's voices in the matters of the company.

Melrose stated, "I believe good company culture breeds good ethics, and bad cultures more easily breed bad ethics. Our culture was developed by turning the organization chart upside down."<sup>59</sup> He believed if he invested in the success of others, and they invested in the next person, then everyone would be successful. Melrose showed compassion by creating opportunities for others to grow. He acknowledges he did not have all the skills himself, so he invited others into the organization to train. One person he sought was Meg Wheatley who taught them how enriching it was to gain understanding using other's point of view. "Conflict competency is more about understanding, enriching, and empathy rather than winning or losing."<sup>60</sup> Leaders seek to develop the attribute of mercy by understanding others feelings to help make the best decisions.

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<sup>59</sup> Erisman, "Kendrick B. Melrose," para. 40.

<sup>60</sup> Erisman, "Kendrick B. Melrose," para. 42.

Daniel Goleman popularized the term “emotional intelligence” after others used it around 1990. Goleman believes a high level of emotional intelligence distinguishes effective leaders. One of the dimensions is empathy. Goleman states,

But empathy doesn’t mean a kind of “I’m OK, you’re OK” mushiness. For a leader, that is, it doesn’t mean adopting other people’s emotions as one’s own and trying to please everybody. Rather, empathy means thoughtfully considering employee’s feelings – along with other factors – in the process of making intelligent decisions.<sup>61</sup>

Empathic leaders consider how employees feel when companies merge, creating redundant jobs in divisions. The manager will be up-front and promises to keep the people informed as well as treat everyone fairly.<sup>62</sup> Melrose was effective in empathizing with others to ensure the best for everyone. For the Christian leader, this dimension of emotional intelligent is visible when he allows God to develop the attribute of mercy inwardly. Then the leader can humbly express care for others in every aspect of his job.

### **The Inner Attributes of Longsuffering and Patterson’s Virtue of Humility**

One aspect of humility is the ability of the leader to be self-aware. Self-awareness is the first component of emotional intelligence. “Self-awareness means having a thorough understanding of one’s emotions, strengths, weaknesses, needs, and drives. People with strong self-awareness are neither overly critical nor unrealistically hopeful. Rather, they are honest with themselves and with others.”<sup>63</sup> A leader who develops the attribute of longsuffering must be self-aware so he can make the changes necessary to be patient with others. The process to help the leader develop godly attributes helps him to

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<sup>61</sup> Daniel Goleman, “What Makes a Leader?” *Harvard Business Review* (January 2004), [www.hbr.org](http://www.hbr.org), 8.

<sup>62</sup> Goleman, “What Makes a Leader?” 8.

<sup>63</sup> Goleman, “What Makes a Leader?” 4.

understand the importance of remaining humble as he seeks to offer others what has he received.

*Ken Melrose – example of the attribute of longsuffering.*

Melrose compared the maintenance of a company with the process of seeding a yard versus sodding it. Seeding requires one to continually invest in the seed to take root and grow, whereas sodding does not require the same investment of time. He said some of the hardest tests of leadership is maintaining a new environment or plan. For a new environment to successfully take root, it required continuing the same work that built the foundation in the first place. It also required, “Walking the talk, resisting the quick fix, building trust, and exercising patience, perseverance, and courage.”<sup>64</sup> The leader must be willing to create an environment where there is a freedom to fail. The leader along with the followers figure out what went wrong, make the changes, and learn from the failure. The focus is on finding the answer instead of who is at fault or who causes the failure. The leader does not ignore personal failures. Instead, he seeks ways of allowing the individual to learn from those mistakes.

The leader who incorporates longsuffering into his decision-making process builds humility and can do even the hardest tasks with the other person’s feelings in mind. For example, Melrose received a letter from an employee whom the company fired. She felt her situation did not merit her termination. After examination of her situation, he felt the company was justified. He took the time to explain her dismissal. He explained that she received several warnings about her performance. She had training and

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<sup>64</sup> Melrose, *Making the Grass Greener on Your Side*, 104.

instructions on how to improve her work. After several tries, she did not improve. He sent her a letter stating,

If we had let you stay on and allowed you to continue to perform the way you were, we would not have valued the rest of the organization, and we would have been doing them a disservice in the long run.<sup>65</sup>

The longsuffering leader gives others opportunities to grow and correct errant behaviors or choices. However, he does not allow his desire to give them opportunities to cloud his ability to make wise decisions that affect everyone.

Humble leaders are self-aware, open, and transcendent.<sup>66</sup> When the leader understands himself, he is open to change and development of the skills needed to lead. Some of the factors that foster humility in a leader include “religious conversion, near-death experiences, life events, and humble mentors. Moreover, early life atmospheres that conveyed caring and respect”<sup>67</sup> would be predictive of humility. Therefore, some of the difficult situations and events in the life of a leader can be used by God to develop humility in a leader.

God teaches the leader through his life experiences. Maybe some of his responses are a result of traumatic repressed events in his childhood that need healing. When God reveals those hidden things to the leader through His mercy and knowledge, He builds those attributes in the leader. In turn, the leader can respond humbly to others. Melrose admitted some of his early experiences developed the wrong characteristic in his life,

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<sup>65</sup> Melrose, *Making the Grass Greener on Your Side*, 117.

<sup>66</sup> Morris, Brotheridge and Urbanski, “Bring Humility to Leadership,” 1331.

<sup>67</sup> Morris, Brotheridge and Urbanski, “Bring Humility to Leadership,” 1333.

such as perfectionism. However, his relationship with God helped him to learn how to overcome those obstacles so he could lead God's way.

The attributes of knowledge, mercy, and longsuffering are possible attributes present in the life of the leader who demonstrates the virtue of humility. This leader can be open and respectful towards others because of the attribute of mercy, which enables the leader to show pity and compassion to others. The leader is equipped to know himself and others, to be open to new ideas, to show patience and compassion when relating to those being lead.

### *Virtue of Altruism*

Altruism has various terms used in behavioral sciences. Psychology research has tended to favor the term prosocial behavior, while others use the term interchangeably with altruism.<sup>68</sup> One researcher presented, "Some leadership scholars use altruism as the moral standard for ethical leadership."<sup>69</sup> Another researcher believes organizational leaders motivated by concern for others is what makes them effective leaders. The leader's actions are guided primarily by "the criteria of the benefit to others even if it results in some cost to oneself."<sup>70</sup> In each case, altruism in the leader is a willingness to help others with no expectation of personal gain or appreciation. The attributes of love, grace, and mercy are some of the attributes God develops in the heart of the leader.

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<sup>68</sup> John J. Sosik, Dongil Jung and Sandi L. Dinger, "Values in Authentic Action: Examining the Roots and Rewards of Altruistic Leaders," *Group and Organization Management*, Vol. 34, No. 4 (August 2009): 395-431, [www.online.sagepub.com](http://www.online.sagepub.com), 399.

<sup>69</sup> Joanne B. Ciulla, "Ethics and Leadership Effectiveness," [http://www.corwin.com/sites/default/files/upm-binaries/5284\\_Chapter\\_13\\_Antonakis.pdf](http://www.corwin.com/sites/default/files/upm-binaries/5284_Chapter_13_Antonakis.pdf), 314.

<sup>70</sup> Ciulla, "Ethics and Leadership Effectiveness," 314.

### **The Inner Attribute of Love and Patterson’s Virtue of Altruism**

The altruistic leader focuses on what is best for others. Altruism comes from the Latin *alter* which means other.<sup>71</sup> It is linked to empathy and displayed in the leader’s self-sacrificing behavior. The attribute of love equips the leader to love from a selfless place. One writer believes the same methodology that fosters the development of personal integrity supports the development of altruism. The altruist leader also steps outside of his perspective and considers another’s vantage point. The leader seeks opportunities to develop her altruistic behavior. The attribute of love drives the leader to continually seek new ways of helping others that are in need of support.

*Ken Melrose – example of the attribute of love.*

Nancy Lovell asked Melrose a question about which came first, his belief in God or his understanding of servant leaders. His response,

My belief in God came first, stemming from my upbringing and the Christian values taught to me by my parents and brother. My understanding, or perhaps more accurately, my revelation of servant leadership came from my first leadership experience.<sup>72</sup>

One of the lessons Melrose learned is that every person has value and the potential to contribute. The possibility in the follower requires the leader to invest fully in developing that potential. The leader builds the follower by inspiring, valuing, engaging, empowering, and recognizing the follower.<sup>73</sup>

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<sup>71</sup> Jonathan P. Doh and Stephen A. Stumpf, ed., *Handbook on Responsible Leadership and Governance in Global Business*, <https://books.google.com>, 141.

<sup>72</sup> Lovell, “Giving Servant Leadership the Works,” para. 6.

<sup>73</sup> Lovell, “Giving Servant Leadership the Works,” para. 7.

Melrose credits his attitude with his spiritual convictions. He believed exercising one's ethics, integrity, character, humility, caring, and valuing of others should mesh into the leader's behavior. Melrose's love for God compelled him to live altruistically towards others, and it showed in his willingness to invest in his people. Melrose did seek opportunities to develop his altruistic behavior. He sought ways to step outside of his perspective and consider what was best for others.

### **The Inner Attribute of Grace and Patterson's Virtue of Altruism**

The altruistic leader comprehends how his words and actions shape the behavior of others toward the leader, and he is mindful of what he says.<sup>74</sup> The altruist leader seeks opportunities to say yes to those he leads. The attribute of grace, when developed in the heart of the leader, prepares him to meet needs of others. The leader finds ways to be favorable towards others, even though they may not deserve it. Altruistic ways in the leader express themselves without expectation of returned favor or even a show of gratitude.

Another one of the components of emotional intelligence is motivation. Goleman states leaders are driven to achieve because of a deeply embedded desire to achieve for the sake of achievement.<sup>75</sup> The leader has a passion for the work, in this case, the work for the servant leader is developing people and providing for them. The emotionally intelligent leader is optimistic, even in the face of failure. Leaders who offer opportunities to others is driven to make sure they fulfill the destiny for their lives.

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<sup>74</sup> Doh and Stumph, "Handbook on Responsible Leadership," 151.

<sup>75</sup> Goleman, "What Makes a Leader?" 7.



*Ken Melrose – example of the attribute of grace.*

Melrose lives by certain beliefs regarding servant leadership. He believes having a focus on the success of others instead of one's self is vital.<sup>76</sup> He also believes listening instead of talking is important. Melrose believes God requires the leader to see others as family. Therefore he states, "We are our brothers (and sister's) keeper."<sup>77</sup> Melrose demonstrated this by cutting executive perks and making Toro an organization that trusted the employees, and instilled value in the workers.<sup>78</sup> He was not obligated to make the changes he did; however, his commitment to being gracious drove him to make decisions that benefited others. Melrose allowed God to develop the attribute of grace in his heart so that he could be altruistic; doing something for others even to the extent of sacrificing himself.

### **The Inner Attribute of Mercy and Patterson's Virtue of Altruism**

Randy Poon asserts that altruism stems from a concern for the needs of others.<sup>79</sup> Therefore, altruism allows the leader to be sacrificial on behalf of someone else.<sup>80</sup> G. T. Freeman adds that a sense of calling and a higher meaning fosters the development of

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<sup>76</sup> Lovell, "Giving Servant Leadership the Works," para. 18.

<sup>77</sup> Lovell, "Giving Servant Leadership the Works," para. 18.

<sup>78</sup> Andy Goldstein, "Ken Melrose: Being a Difference, Then and Now," *National Association of State Boards of Accountancy* (May 15, 2012), <https://www.nasba.org/features/ken-melrose-being-a-difference-then-and-now/>, para. 2.

<sup>79</sup> Randy Poon, "A Model for Servant Leadership, Self-efficacy, and Mentorship," Servant Leadership Research Roundtable (August 2006), School of Leadership Studies, Regent University, [http://www.regentuniversity.org/acad/global/publications/sl\\_proceedings/2006/poon.pdf](http://www.regentuniversity.org/acad/global/publications/sl_proceedings/2006/poon.pdf), 6.

<sup>80</sup> Poon, "A Model for Servant Leadership," 6.

certain values, including altruistic love.<sup>81</sup> Essentially, the leader can give unselfishly because of the values he develops in his life. Freeman explains some of those values are forgiveness, kindness, empathy, and patience. The attribute of mercy, when developed, equips the leader to make sacrificial choices because he values helping others. What the leader does is from a heart seeking to do what is most beneficial for others.

*Ken Melrose – example of the attribute of mercy.*

Prayer was important to Melrose. He said he often prayed in his office. He prayed alone and with others for a variety of things. “In the early 80’s when things looked so bad for Toro, I realized I couldn’t lead Toro through the morass without God’s help.”<sup>82</sup> One aspect about how the leader displays the attribute of mercy is the leader's ability to recall how he has received God’s mercy. Melrose depended on God’s help to lead Toro. Since God was merciful to him, he willingly extended mercy to others and offered help to develop them.

Melrose had a sign in his office that said, “God meant you to be here...NOW!”<sup>83</sup> This sign helped him to remember how God continually helped him. In return, Melrose’s desire was to help others. He looked for ways to create opportunities. One employee mentioned how Melrose influenced her. She stated, “The environment has propelled me to take on challenges and allowed me into situations that I would not have sought on my own. Toro let me believe I could make a difference.” Melrose invested in the lives of the

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<sup>81</sup> G.T. Freeman, “Spirituality and Servant Leadership: A Conceptual Model and Research Proposal,” *Emerging Leadership Journeys*. Regent University School of Global Leadership and Entrepreneurship, Vol. 4, no. 1 (2011), [www.Regent.edu](http://www.Regent.edu), 121.

<sup>82</sup> Lovell, “Giving Servant Leadership the Works,” para. 28.

<sup>83</sup> Lovell, “Giving Servant Leadership the Works,” para. 28.

people because he believed it was his duty. He gave without expectation, patiently, and with a loving heart. The attributes of love, grace, and mercy in the life of the leader equip him to love the followers regardless of the cost to self.

### *Virtue of Vision*

The attributes of wisdom, knowledge, and holiness are some of the attributes God develops in the life of the leader to display the virtue of vision. “Visions are about hopes, dreams, and aspirations. They are about our strong desire to achieve something great.”<sup>84</sup> Anita Rogers and Jill Reynolds affirm that a leader can be inspired to lift their attention above everyday affairs. Elevating one’s attention allows the leader to see future things, instead of only the daily tasks and assignments. The leader lifts his attention through the development of shared values and a sense of doing something purposeful. Additionally, the leader can help alter the way others see themselves and their organization,<sup>85</sup> resulting in an organization that does more because they are working together. The leader exhibiting the virtue of vision is not only concerned with the current goals of the organization but in the future goals. The leader desires to reach for more. In fact, this leader’s concern includes and begins with the vision for others. In this instance, the leader is seeking to share values, meanings, and purpose. Furthermore, the leader helps bring clarity on the possibility of things others had not seen or were unconscious of

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<sup>84</sup> Tim Nichols, “The Pastor’s Role in Vision-Based Leadership,” *The Journal of Applied Christian Leadership* 2, no. 1 (2007): 20-31. *ATLA Religion Database with ATLASerials*, EBSCOhost, 23.

<sup>85</sup> Anita Rogers and Jill Reynolds, “Leadership and Vision,” *Managing Care in Practice* (London: Routledge, 2003): 57–82, [http://oro.open.ac.uk/13090/1/ebook\\_k303\\_book2\\_chapter3\\_e1i1\\_isbn0415298652\\_11.pdf](http://oro.open.ac.uk/13090/1/ebook_k303_book2_chapter3_e1i1_isbn0415298652_11.pdf), 70.

accomplishing.<sup>86</sup> The leader does more than share the vision; he must carry it until the followers can carry it themselves.

### **The Inner Attribute of Wisdom and Patterson's Virtue of Vision**

The leader who exhibits the virtue of vision seeks to understand how he can help others realize their potential to fulfill the vision. One part of visioning for others is the ability to help them realize they can do things they may have never seen before. A shared vision can help a person find courage they did not realize they had.<sup>87</sup> Rogers and Reynolds share that one is not able to build vision in an atmosphere of tension and distrust. People may become disconnected when there is a gap between the vision and the current reality. While these researchers are specifically talking about a shared vision within an organizational setting, some implications apply to a servant leader who leads from the virtue of vision. The attribute of wisdom helps the leader seek ways to alter the current condition of the followers and to create the right climate for the vision to grow.

*Ken Melrose – example of the attribute of wisdom.*

One of the first things Melrose decided to do was involve people in the growth of the company. He believed the people would add value to the growth of the organization. Melrose also believed one could not have vision without faith. "I learned that developing faith is like planting seeds. Even if some of the seeds fall by the wayside, we will still receive some harvest."<sup>88</sup> He found encouragement that even if some processes, ideas, or procedures did not succeed, there were still some successes. He was optimistic. One

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<sup>86</sup> Rogers and Reynolds, "Leadership and Vision," 70.

<sup>87</sup> Rogers and Reynolds, "Leadership and Vision," 73.

<sup>88</sup> Melrose, *Making the Grass Greener on Your Side*, 102.

characteristic of the emotional intelligence component motivation states the leader is optimistic in the face of failure. Melrose calls it having faith in the vision.

Melrose said he learned about being a servant leader when he first worked at Game Time. He gained wisdom about the importance of creating the right environment to ensure the company achieves its goals.<sup>89</sup> Melrose carried that wisdom with him into his CEO role at Toro. When he stepped into the role as CEO, the company was on the verge of bankruptcy. Melrose wanted to create an environment where the people mattered and were equipped to succeed. It was not an easy vision for many to grasp initially. However, Melrose decided the company was going to “put our money where our mouth was,”<sup>90</sup> and preserve the workforce and their compensation when times turned tough. It took two years for the employees to believe in the vision. They saw Toro’s commitment to cutting wages and salaries only when needed, which started with the officers before moving to the lower paid employees. First, the cuts were no bonuses, then salary reductions of the officers and managers. Melrose had a vision for Toro, and he used wisdom to help that vision come to pass. Once the leader has gained the wisdom of God, he has a plan by which to follow. The leader can share the vision God gives for the organization and the followers involved. Melrose saw the vision of Toro, and it rested on how he treated the employees. He saw them as the real strength of the organization. Wisdom allows the leader to have faith in the vision because he can see the future state of the organization and her people.

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<sup>89</sup> Lovell, “Giving Servant Leadership the Works,” para. 9.

<sup>90</sup> Ken Melrose, “Ken Melrose on Pay Equity at Toro,” *Theology of Work Project* (July 30, 2013), <https://www.theologyofwork.org/case-studies/ken-melrose-on-pay-equity-at-toro>, para. 2.

### **The Inner Attribute of Knowledge and Patterson's Virtue of Vision**

The attribute of knowledge helps the leader make choices from the understanding that has been revealed to him to help live the virtue of vision, of casting purpose for others. Some criticize that the moral aspirations of transformational models to make work happier and more fulfilling for the followers are in conflict with an overriding goal to make profits.<sup>91</sup> However, the belief is that when followers feel fulfilled and valued, their care for the external customers of the organization will flourish as well.<sup>92</sup> The overarching focus of the leader who leads with vision is to create an environment where the internal and external customers are valued. The leader's focus is not only on the success of the business; he realizes that success must first start with the fulfillment of the followers. The leader seeks to understand the needs of the followers so he can prepare the right environment for the workers to fulfill the vision.

*Ken Melrose – example of the attribute of knowledge.*

One of the ways Melrose gained understanding about the employees was through a monthly meeting called, "Pie á la Toro."<sup>93</sup> The meeting brought together fifteen or more employees for lunch and sometimes pie. The meetings were informal talk sessions to allow employees to discuss what was on their minds. He asked how they felt about their jobs, Toro, and the direction of the company. "You'll get a feeling for what's happening, a pulse that's unfiltered and natural, if you open up and talk about whatever

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<sup>91</sup> Rogers and Reynolds, "Leadership and Vision," 70.

<sup>92</sup> Rogers and Reynolds, "Leadership and Vision," 70.

<sup>93</sup> Melrose, *Making the Grass Greener on Your Side*, 125.

anyone wants to talk about.”<sup>94</sup> Additionally, Melrose had informal meetings or lunches in his office with new employees to hear about their first week of work. He also has a meeting with new staff as part of the orientation process.

One of Melrose’s skills was his ability to communicate with his employees effectively. Goleman calls this social skill in his model of emotional intelligence. He defines social skill as “managing relationships to move people in desired directions.”<sup>95</sup> The social skill component is a person’s ability to manage relationships with others. Social skill as it relates to emotional intelligence is more than friendliness on the part of the leader. In emotional intelligence, social skill is friendliness with a purpose; moving people in the direction the leader desires. “People tend to be very effective at managing relationships when they can understand and control their own emotions and can empathize with the feelings of others.”<sup>96</sup> The leader must take the necessary steps to manage his emotions so he can hear others true feelings. Melrose opened himself up to hearing his employees’ true feelings so he could understand how to move the vision forward.

### **The Inner Attribute of Holiness and Patterson’s Virtue of Vision**

The attribute of holiness awakens within the leader the sense that there is more, that there is a purpose for the followers. Therefore, the attribute of holiness is displayed in the leader as he seeks to bring out the best in others so that they can reach their full potential. The leader who pursues the godly attribute of holiness also seeks a better

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<sup>94</sup> Melrose, *Making the Grass Greener on Your Side*, 125.

<sup>95</sup> Goleman, “What Makes a Leader?” 1.

<sup>96</sup> Goleman, “What Makes a Leader?” 10.

understanding of himself. Self-awareness, as defined by Goleman, is “knowing one’s emotions, strengths, weaknesses, drives, values, and goals and their impact on others.”<sup>97</sup> Someone who is self-aware knows where he is going and why. It is important for a leader to be self-aware so he can help others do likewise. Areas, where he is faltering, can be assessed and corrected when he is aware of the problems. As the leader desires to be whole; he aims to help the follower become whole. The leader allows the development of the attribute of holiness, so he can bring about an atmosphere where trust and openness are present. The leader who exhibits the attribute of holiness desires to bring out the best in others.

*Ken Melrose – example of the attribute of holiness.*

Toro has a formal name for the culture of the organization; it is Pride in Excellence (PIE). The company recognized the employees for their achievements. The driving force behind the culture did not come from the top, all the workers contributed. Peers were encouraged to nominate one another for the award. Melrose believes this allows everyone to be a productive contributor by allowing for the employee's freedom to thrive through success and failure. While the attribute of holiness may not be easily detected, it is present. Melrose continually talked about how important his relationship with God was in decisions and his actions. Desiring to live a life acceptable to God drove him to seek to put excellence in every aspect of his life, including his leadership endeavors. Melrose wanted to create an environment where excellence existed. He introduced it through the Pride of Excellence campaign and in the changing of the company’s motto. The company’s motto went from, “Building lawn mowers” to “Our

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<sup>97</sup> Goleman, “What Makes a Leader?” 1.



purpose is to help customers beautify their outdoor environment.”<sup>98</sup> Even the motto included the vision of the business, to focus on helping people.

Melrose helped others comprehend the vision. One employee stated it was difficult at first to take ownership of the vision. However, things became easier because the culture and the language of the culture began to change. The employees began to wear name badges with the company’s philosophy on the back. The employees who wore the badges received recognition.<sup>99</sup> Melrose was successful in sharing the vision of his organization. He listened to the needs of the workers and incorporated what he learned in the procedures to move the vision forward. He prayed for his people and continually sought God for wisdom and understanding on how to advance the vision. His understanding of God’s holiness led him to seek excellence in himself and others.

The attributes of wisdom, knowledge, and holiness play a role in the leader who leads others from the virtue of vision. The leader feels a sacredness about the treatment of others; this is a result of the attribute of holiness in the leader. The attributes of wisdom and knowledge compel the leader to seek what is best and how to accomplish that in the lives of each person in the care of the leader. The attribute of wisdom and knowledge requires the leader to assess situations and determine how to change areas where hopelessness or confusion exists. The leader who lives Patterson’s virtue of vision must continually utilize wisdom and knowledge to learn how to discern the changes in the environment. The leader understands that vision is important for the future and provides

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<sup>98</sup> Christine A. Scheller, “Faith at Work, Part 4: Turning Corporate Leadership Upside Down,” *The High Calling* (July 23, 2011), <https://www.theologyofwork.org/the-high-calling/blog/faith-work-part-4-turning-corporate-leadership-upside-down>, para. 20.

<sup>99</sup> Melrose, *Making the Grass Greener on Your Side*, 98.

the environment for the vision to flourish. The leader who can share the vision is one who is ambitious, expresses optimism, expresses hope, and reveals faith in God's unfolding purpose.<sup>100</sup> When the leader has a dependency on God, that leader can find and deploy the strategies to help the follower see a better future state.

### *Virtue of Trust*

The attributes of goodness, holiness, and faithfulness are some of the attributes God develops in the life of the leader to help him exhibit the virtue of trust. Goetting did research on openness and trust within church congregations that are reasonably healthy. Goetting states that people respond to leaders' style based on their personal perceptions of the leader instead of how the leader defines his role or leadership.<sup>101</sup> Therefore a leader must ensure she is transparent before others to increase the potential for individuals to see her as the leader she desires. For the leader to create openness, she is required to have listening skills.<sup>102</sup>

Everyone does not instantly trust or agree with the leader, and she must find ways of gaining the followers trust. The leader must learn how to give the dissenter an opportunity to speak freely, with the ability to assume she is not merely disruptive.<sup>103</sup> When the followers were allowed to have a voice, the trust level in the church increased. While this study focused on a church, it applies to any community a leader oversees that seeks to build trust. Some of the traits uncovered as important were the leader's

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<sup>100</sup> Nichols, "The Pastor's Role," 23.

<sup>101</sup> Goetting, "Openness and Trust," 306.

<sup>102</sup> Goetting, "Openness and Trust," 307.

<sup>103</sup> Goetting, "Openness and Trust," 307.

willingness to listen, be collaborative, and a desire to gain knowledge about the followers.

The leader's willingness to do these things causes the followers to trust the leader. Additionally, the leaders in this study were able to let go of assumptions because they took the time to listen to the followers. Furthermore, the leaders showed more confidence in the followers. While this study does not specifically state the virtue of trust or the attributes needed, one can see the virtue of trust was manifested toward the followers when the leaders sought to create an atmosphere of openness. Trust is vital to creating a healthy environment where followers can flourish.

### **The Inner Attribute of Goodness and Patterson's Virtue of Trust**

The attribute of goodness is a moral attribute that speaks of authenticity and kindness towards others. For the leader to actively show the virtue of trust, she must show kindness toward others. She must also show her authentic self before others to gain their trust. The godly attribute of goodness on display in the life of the leader draws others to her because others can discern her transparency. She must help the follower feel comfortable about sharing concerns and asking questions by her show of openness, transparency, and a willingness to trust others. If followers do not trust the leader, it is hard for the followers to invest in the vision or to follow the leader willingly.

Trust must be one of the leader's values that she actively tries to live daily. Creating a life plan to monitor one's values is a useful tool for the leader. The leader utilizes her plan to help her stay aligned to her values as she seeks to live those values. Forrest Flaniken believes a leader must be one who sets goals and articulate them to

anyone who is unclear.<sup>104</sup> Sharing goals is relevant because it offers clarity and transparency to others. If the followers are uncertain about the direction of the leader, it will be difficult for them to follow her leading.

*Ken Melrose – example of the attribute of goodness.*

Melrose believed the servant leader model required a change in the attitude of the people more than a change in structure. He said, “To operate in this mode, leaders have to shed their egos and deeply embrace the belief that people perform best in an atmosphere of freedom and trust.”<sup>105</sup> The leader must examine himself to understand the desires of his heart. The attribute of goodness helps the leader to align himself with desires that show kindness and concern for others. He is better able to release his need for acknowledgment or reward.

Melrose also believed that what makes an organization successful has as much to do with relationships, feelings, attitudes, as it does with training, tools, and skills.<sup>106</sup> The leadership challenge is to create an environment of trust so the leader can utilize the talents of the whole person. Melrose affirms that trust has to be the foundation for the company. It must be an environment that supports honoring the values and voices of everyone. The attribute of goodness in Melrose allowed him to see value in others and create a trusting culture. “Without trust, people are reluctant to propose new ideas or to push the organization beyond boundaries never before crossed.”<sup>107</sup> To accomplish the

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<sup>104</sup> Forrest Flaniken, “Is the Bible Relevant to Servant-Leadership?” *The Journal of Applied Christian Leadership* 1, no. 1 (2006 2006): 32-39, *ATLA Religion Database with ATLASerials*, EBSCOhost, 35.

<sup>105</sup> Goldstein, “Ken Melrose: Being a Difference,” para. 7.

<sup>106</sup> Lovell, “Giving Servant Leadership the Works,” para. 17

<sup>107</sup> Melrose, *Making the Grass Greener on Your Side*, 102.

task of getting the employees to push beyond the current boundaries, Melrose knew his people needed to trust him.

### **The Inner Attribute of Holiness and Patterson's Virtue of Trust**

The attribute of holiness appears in the leader's need to pursue what is right in a consistent way so that others will trust the leader. The leader shows he values others by behaving in ways that show consistency, transparency, and accountability. Holiness in the leader reflects his desire to be honest and accountable for his actions. If the leader does something wrong, he quickly corrects his behavior to make sure others continue to trust him. Self-regulation is one of the components of emotional intelligence. Self-regulation is "the ability to control or redirect disruptive impulses and moods. Also, it is the propensity to suspend judgment to think before acting."<sup>108</sup> Self-regulation is similar to a regular conversation the leader has with herself. The leader examines her emotions and responses to her interactions with others. The leader who is in control of her feelings and impulses can create the right environment of trust and fairness.<sup>109</sup> Holiness active in the life of the leader requires her to self-regulate to ensure her actions continue to support an open atmosphere. If the leader is unable to control her emotions, others may not trust her because they are unsure of how she will respond. On the other hand, if the leader is controlled and able to self-regulate, others are more likely to trust their leader.

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<sup>108</sup> Goleman, "What Makes a Leader?" 4.

<sup>109</sup> Goleman, "What Makes a Leader?" 6.

*Ken Melrose – example of the attribute of holiness.*

Melrose answered a question about what disappoints a leader regarding the lack of productivity and commitment in employees. He said failure in employee behavior usually is a result of a culture of misuse of power, where the employee does not trust the leader. Melrose asserts creating an environment of honesty and doing the right thing can change the culture.<sup>110</sup> Melrose believes in a culture that has a philosophy that values people is an essential part of what the leader says and does.

Leaders cannot say one thing and do something different if they want to create a culture of trust. Melrose's commitment to God leads him to be self-regulating and to require it of his leaders. He requires his managers to set culture plans around their people values. At the end of each year, the leaders are evaluated to see if they have fulfilled their goals. This requirement to meet standards calls for the leaders to achieve a level of excellence as it relates to their actions. When the leader is consistent in his actions, followers have a sense of trust because they can see the company's efforts to develop trust.

Holiness is displayed in the life of the leader when he is willing to separate himself from things displeasing to God. This servant leader sees his leading as something consecrated and set aside for God. Melrose saw his work as a calling from God and worked to honor God in the way he led and treated others. He saw the need of doing excellent work and required it from his leaders. In doing so, he displayed the attribute of holiness through Patterson's virtue trust.

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<sup>110</sup> Lovell, "Giving Servant Leadership the Works," para. 27.

### **The Inner Attribute of Truthfulness and Patterson's Virtue of Trust**

The attribute of truthfulness reveals itself in the leader as he consistently tells the truth. The leader's behavior aligns with what she says, showing she is trustworthy. The leader can use some of the leadership methods to help him develop into a reliable leader. Self-leadership is one of leadership methods that can help a leader develop inward attributes. Self-leadership requires the leader to examine life values, motivations, and to look at both the spiritual, physical, and emotional aspect of leading the self. Rima presents that a leader who cannot effectively lead his life and household has no business trying to lead a church or any other organization.<sup>111</sup> The leader who exercises personal disciplines is positioning himself to allow the Holy Spirit to do a sanctifying work in the leader's life.<sup>112</sup> Rima further asserts that there are some daily personal disciplines one can utilize to develop the leader's inner character and attributes of God that will enable them to lead from the inside outwardly toward others.

Those disciplines included daily Bible reading, journaling, taking the time to rest, and taking care of one's body to ensure one can accomplish the job of leading. He also advocated the importance of taking care of one's emotions and soul care. The leader who allows himself the opportunity to be truthful with himself can be honest with others. Truthfulness displays itself in the leader by his openness with others. The leader who invests in the care of himself is better equipped to lead from a whole place. This transparency of the leader allows others to be willing to trust the leader because they do not sense any hidden areas or agendas.

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<sup>111</sup> Rima, *Leading From the Inside Out*, 31.

<sup>112</sup> Rima, *Leading From the Inside Out*, 31.

*Ken Melrose – example of the attribute of truthfulness.*

Melrose display truthfulness when making decisions. He made ethical decisions openly before the employees. One of his mottos for Toro was “Genuinely Valuing Others (GVO).”<sup>113</sup> Another display of truthfulness was regarding a safety issue. When Toro’s safety engineer told him that roll bars would increase safety on the commercial mowers, Melrose had them installed on the mowers, even older units at the cost of \$25 million dollars. The company’s stock went down temporarily but rebounded after three or four months.

The employees began to talk about this deed because it was not something normally done, and it surprised the workers. Melrose said, “The values on the wall are the way we do business.”<sup>114</sup> Melrose saw everything about his time at Toro as an opportunity to honor God. He said the person’s spiritual self must be present. He acknowledges one does not go to work as an evangelist, but it does mean the leader must exercise the integrity of his character.<sup>115</sup> The leader who allows God to develop the attributes of goodness, holiness, and truthfulness support the leader demonstrating the virtue of trust.

This leader is willing to learn the truth about those being served thereby minimizing tensions in the organization caused by assumptions and false expectations. This leader also is ready to be open and honest about their abilities. The leader who is transparent exhibits the virtue of trust because they have allowed themselves to show others who they are. The attribute of goodness compels the leader to continually seek

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<sup>113</sup> Scheller, “Faith at Work, Part 4,” para. 22.

<sup>114</sup> Scheller, “Faith at Work, Part 4,” para. 23.

<sup>115</sup> Scheller, “Faith at Work, Part 4,” para. 32.



how to do what is best for others which result in the leader's desire to build an atmosphere of trust. The leader who allows for the development of the attribute of holiness within recognizes the importance of each person not only for the job they need to complete but because they are inherently valuable.

### *Virtue of Empowerment*

A group of researchers did a study to determine if a leadership development program based on an empowerment framework could significantly increase a person's ability to use empowering behaviors.<sup>116</sup> They studied five general categories of leadership empowering behaviors. The behaviors were, "Enhancing meaningfulness of the work; fostering participation in decision-making; facilitating goal accomplishment; providing autonomy or control over work, and removing bureaucratic barriers associated with powerlessness."<sup>117</sup> They found that employee production increased when the workers could make decisions and work as a team.

The leaders in this study were more willing to share their power with others when they understood the importance of valuing the input of those they led. The researchers discovered mutual trust, respect, and obligation toward each other empowers and motivates the leader and the follower to grow and develop their partnership.<sup>118</sup> The researchers concluded that individuals could learn empowering behaviors.

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<sup>116</sup> M. MacPhee et al. "Testing the Effects of an Empowerment-Based Leadership Development Programme: part 1 - Leader Outcomes." *Journal of Nursing Management*, Vol. 22, No. 1 (January 2014): 4-15, *Academic Search Premier*, EBSCOhost, 5.

<sup>117</sup> MacPhee et al., "Testing the Effects of an Empowerment-Based Leadership," 6.

<sup>118</sup> MacPhee et al., "Testing the Effects of an Empowerment-Based Leadership," 12.

The leader displaying the virtue of empowerment is concerned about creating an environment where others can find value and the freedom to share in the success of the organization through sharing power with others. The leader's values, both individual beliefs and workplace beliefs, impact how he shares power with others. The leader who is self-aware is better equipped to release power because he recognizes his value system. For instance, he will make changes to ensure his workplace values empower others. The attributes of love, power, and grace are attributes God may grow in the leader to display the sixth virtue empowerment.

### **The Inner Attribute of Love and Patterson's Virtue of Empowerment**

The attribute of love manifests in the leader's desire to enable others. This love, when activated, results in the leader's ability to empower followers and give them the opportunity to fulfill their potential. Additionally, the attribute of love is needed so that the values of the leader can be trained to look at others above self. God's command was to love Him and then others. The leader who has encountered God's love internally can live the virtue of empowerment towards others. He is willing to make sure his values align with God's values about the care of others. God equips the leader to turn from selfish gain to being concerned about building healthy work relationships.

The researchers in the study on empowerment framework present a leadership style called relational leadership. Relational leadership is a leadership style that moves away from the more traditional hierarchical style to a teamwork style. The behaviors associated with this type of leader are emotional intelligence, self-awareness, a capacity to inspire others, and they use empowering behaviors to enable and support others.<sup>119</sup> A

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<sup>119</sup> MacPhee et al., "Testing the Effects of an Empowerment-Based Leadership," 5.

leader who does not have control of his emotions can appear weak and powerless to the followers who are expecting a leader to show behavior that expresses confidence. If a leader does not have control of his emotions, this may lead to the followers' inability to seek him for help. Leaders who are self-aware are more candid and aware of who they are. This awareness leads to a capacity in the leader to help empower others.

Additionally, the self-aware leader works at developing right values so he can ensure others are capable of succeeding. The attribute of love in the leader compels him to check how he loves others continually. One way he checks himself is in how he empowers others.

*Ken Melrose – example of the attribute of love.*

Melrose believed a hostile environment would kill good seeds. He used this analogy to explain how to use power correctly. He said the seeds are seeds of innovation, service, and quality. Melrose said two things influence the seed, the soil, and the sower. Toro was the soil. He spent time cultivating the soil, nurturing and watering it, and digging down to build up topsoil.<sup>120</sup> Melrose cultivated the soil by making the people a priority. He wanted to develop healthy people. In the process, Toro's people contributed more; they cared more for the associates, and they learned to value the talents of others.

Melrose's vision for Toro was to move away from the traditional hierarchical leadership where top management determined all the decisions. He wanted to have a more relational style of leadership where each person was invited to be part of the team and share their thoughts and ideas. Melrose's love for others motivated him to find ways to empower the people to accomplish the purpose for their lives while also bringing

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<sup>120</sup> Melrose, *Making the Grass Greener on Your Side*, 106.

success to Toro. Melrose showed that mutual trust, respect, and an obligation towards others did indeed empower the followers to grow and develop partnerships at Toro. Melrose said it took time and effort to change the environment. He showed as the researchers concluded, one can learn empowering behaviors.

### **The Inner Attribute of Power and Patterson's Virtue of Empowerment**

The attribute of power in the leader is the willingness of the leader to release some of her authority. Additionally, she desires to use her strength and influence to make sure the company has an environment where others can be empowered. One definition where the environment empowers individuals is called the empowering climate. It means, "A shared perception regarding the extent to which an organization makes use of structures, policies, and practices supporting employee empowerment."<sup>121</sup> In this environment, information is shared, and autonomy through boundaries and team accountability is present. Autonomy through boundaries means organizational structures and practices will promote independent actions, including developing vision and clarity of goals, and independence in work procedures and areas of responsibility.<sup>122</sup> Consequently, this type of environment will prompt leaders to show concern for others, help to empower them, and offer the advice and resources to help advance their career, all while creating a sense of community.<sup>123</sup> The leader uses her power to create policies, procedures, and training to ensure the culture promotes empowerment of others.

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<sup>121</sup> Dierendonck and Patterson, *Servant Leadership*, 98.

<sup>122</sup> Dierendonck and Patterson, *Servant Leadership*, 98.

<sup>123</sup> Dierendonck and Patterson, *Servant Leadership*, 99.

The leader who empowers others has a strong desire to achieve. This desire to achieve reflects the component motivation of emotional intelligence. One characteristic of a person who is motivated is a deeply embedded desire to achieve for the sake of achievement.<sup>124</sup> The desire for big salary or personal status are not the motivating factors in her life. For the Christian leader, the embedded desire to achieve is in her understanding of how God empowered her so that she can empower others.

*Ken Melrose – example of the attribute of power.*

Ken Melrose believed that power was meant to be given away. He stated, “Real power comes to you as a leader when you give your power to others around you, and then power is imputed to you by the others. This is how Jesus became powerful as an itinerant carpenter.”<sup>125</sup> Patterson confirms Melrose’s thought. She concludes that without a sharing of power, there can be no servant leadership.<sup>126</sup> Furthermore, Melrose believed what he read in 2 Corinthians, that if he gave little, he would get a little back.<sup>127</sup> Inevitably, he felt a lack of investment in people resulted in the depreciation of the company’s most valued asset, which results in the depreciation of the business.

Melrose found his strength and power in his relationship with Christ. “Your power transcends from an outer, symbolic power to an inner power.”<sup>128</sup> He often talked about his need for God to equip him to lead Toro. He used the power God gave to him to create a culture where others could be empowered. He valued their talents and listened to

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<sup>124</sup> Goleman, “What Makes a Leader?” 7.

<sup>125</sup> Lovell, “Giving Servant Leadership the Works,” para. 24.

<sup>126</sup> Patterson, “Servant Leadership,” 23.

<sup>127</sup> Melrose, *Making the Grass Greener on Your Side*, 119.

<sup>128</sup> Melrose, *Making the Grass Greener on Your Side*, 107.

their needs. His goal was to make sure Toro was the right type of soil so others could be planted and grow.

### **The Inner Attribute of Grace and Patterson's Virtue of Empowerment**

The attribute of grace developed in the leader helps her to offer to help others' needs, just as God was willing to offer her the help she needed. The leader who displays the virtue of empowerment demonstrates the attribute of grace because she is always actively leaning toward the followers to help them, to facilitate their growth, and to provide the right atmosphere for the follower to grow. God's grace helps the leader to empower others by her willingness to show kindness and care of others. She offers compassion to the followers by seeking to create right environments, values that include the needs of others, and space for them to learn from mistakes.

One empowerment researcher identified empowerment as a motivational process that helps leaders change perceptions around power, change leadership styles, and promotes motivation in the workplace. Additionally, empowerment focuses on three areas of follower development, including confidence and self-efficacy, values and beliefs, and work-related skills.<sup>129</sup> One skill needed in the leader to accomplish this task is the ability to strengthen the self-efficacy of the follower. The leader can promote followers' belief in their capacity to succeed by placing employees in work settings that are beneficial to their success. The leader is also willing to share information and resources to help the follower succeed. The leader who empowers is concerned with the values and beliefs of the followers while also challenging the followers to think about the issues they

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<sup>129</sup> Stacy Hoehl, "Empowered by Jesus: A Research Proposal for an Exploration of Jesus' Empowerment Approach in John 21:1-25," *ATLA Religion Database with ATLASerials*, EBSCOhost, 1.

face with more confidence. Lastly, the leader who empowers encourages the follower to utilize all resources to becoming skilled in areas where they are weak or where competencies are nonexistent.<sup>130</sup> This type of leader empowers the followers and sees the importance of offering compassion to help them overcome any obstacles that would hinder that process; internally or externally.

*Ken Melrose – example of the attribute of grace.*

Melrose sought tools to help him lead well. He said Robert Greenleaf's book was helpful in forming his ideas about servant leadership. Other books he used were Peter Block's *Stewardship*, Wheatley's *Finding our Way*, and Ken Blanchard's series beginning with *The One-Minute Manager*.<sup>131</sup> Melrose understood that his staff also needed tools to teach them skills they did not currently possess. He brought business gurus like Tom Peters, Steve Covey, and Ken Blanchard in to help Toro develop the organization's culture.<sup>132</sup> Everyone in the company went through Covey's principle-centered leadership courses. The course centered on empathy, seeking first to understand, and then creating win-win solutions.

Melrose was willing to share information and resources. He empowered others by changing the values and beliefs about the followers within the organization. Furthermore, he empowered others by challenging them to think about the issues they faced with more confidence of success. Melrose exhibited the attribute of grace through his unrelenting

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<sup>130</sup> Hoehl, "Empowered by Jesus," 2.

<sup>131</sup> Lovell, "Giving Servant Leadership the Works," para. 12.

<sup>132</sup> Erisman, "Kendrick B. Melrose," para. 46.

pursuit of showing kindness to his employees. He made sure they matter, it was not only their motto it was the culture of the company.

The attributes of love, power, and grace manifest in the life of the leader the virtue of empowerment as she seeks what is best for the followers. Therefore, the leader who loves is one who wants to discover the abilities, gifts, and talents in others. The leader who has love in her heart can see the followers “as hired hearts instead of hired hands.”<sup>133</sup> The leader’s experience with God’s love makes the leader sensitive to the things that matter to God. God loves people. Therefore the leader learns to behave in loving ways towards others.

The attribute of power shows when the leader uses her strength in creating an atmosphere for all to flourish, even if it means changing policies and procedures. The leader invests in the follower to ensure proper training. The leader also displays grace when she puts the follower in the right job to ensure his success. Finally, the attribute of love shows when she values the follower; she can see the value in them, just as God had seen her value.

The behaviors of one who empowers others are: enhancing meaningfulness of the work; fostering participation in decision-making; facilitating goal accomplishments; providing autonomy or control over work; and removing bureaucratic barriers associated with powerlessness.<sup>134</sup> One researcher suggests these types of behaviors may empower staff to take the initiative and act on their own or in teams.<sup>135</sup>

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<sup>133</sup> Dierendonck and Patterson, *Servant Leadership*, 68.

<sup>134</sup> MacPhee et al., “Testing the Effects of an Empowerment-Based Leadership,” 6

<sup>135</sup> MacPhee et al., “Testing the Effects of an Empowerment-Based Leadership,” 6.



The leader depends on the attribute of grace so he can continually seek ways to support the followers in their development. This leader also utilizes his strength (inner power) to create policies and procedures that support the environment for empowerment. It is more than discussion but becomes a matter of practice. The attribute of love shows when the leader continues to focus on seeking ways to help the follower succeed. He encourages utilization of resources and training that will help the followers to be empowered to do the work and to do it without fear.

### *Virtue of Service*

The attributes of longsuffering, faithfulness, and goodness are some of the characteristics God may develop in the leader to show Patterson's virtue service. Deeply embedded in the philosophy of servant leadership is serving.<sup>136</sup> A construct, motivation-to-serve, targets the core of servant leadership philosophy.<sup>137</sup> Motivated-to-serve refers to a leader's "inclination or willingness to promote the interests of his or her subordinates and, hence, should influence decisions made and the amount of resources dedicated to developing and growing subordinates."<sup>138</sup> The leader who serves looks for ways to meet the needs of others. The leader who serves also is one who is motivated. Emotional intelligence component motivation defines there is a drive in the leader. The desire of the leader is to provide what the followers need, either through offering development or tools to train others. The servant leader has the heart for service, and it shows by her putting people first. The leader who is a servant continually exhibits the core of a servant, puts

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<sup>136</sup> Dierendonck and Patterson, *Servant Leadership*, 90.

<sup>137</sup> Dierendonck and Patterson, *Servant Leadership*, 91.

<sup>138</sup> Dierendonck and Patterson, *Servant Leadership*, 93.

love in action, grows others, and shows care and concern even through tough love.<sup>139</sup> The servant leader is a leader whose primary purpose is to serve others by investing in and developing the follower.<sup>140</sup> Serving is not an afterthought for this leader; it is something she intentionally does.

### **The Inner Attribute of Longsuffering and Patterson's Virtue of Service**

The attribute of longsuffering is what compels the leader to continue to seek how to help the followers while also being sensitive to their personal setbacks as well as fear or hindrances. One important tenet of servant leadership and serving is the leader serves by also grooming some followers so they can become servant leaders.<sup>141</sup> The leader's integrity and concern for others serve as an encourager to the followers to emulate the behavior of the leader. The leader who serves has empathy and behaves in ways that are ethical. The leader's consistency to be willing to be patient and work with the follower speaks to the leader's ability to be longsuffering. The leader also requires the attribute of longsuffering to be able to stand unwavering when helping others. There are times when the followers are not able to see their full potential, but the leader must be willing to serve others until they can realize their ability.

The servant leader has a heartfelt desire to transform others with a moral courage and spiritual insight into what the follower is capable of becoming. In this relationship, the leader leads as an act of stewardship. The leader considers the follower as someone entrusted to him. He sees it is his responsibility to elevate others to becoming their best

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<sup>139</sup> Dierendonck and Patterson, *Servant Leadership*, 74.

<sup>140</sup> Dierendonck and Patterson, *Servant Leadership*, 176.

<sup>141</sup> Robert Liden et al., "Servant Leadership and Serving Culture: Influence on Individual and Unit Performance," *Academy of Management Journal*, Vol. 57, no. 5 (October 2014): 1434-1452, 1436.

self by serving the follower.<sup>142</sup> The longsuffering leader does not allow obstacles, the followers inability to see their value, or fears to stop him from serving the needs of others.

*Ken Melrose – example of the attribute of long-suffering.*

One of the ways Melrose promoted an environment where others were empowered was to create the culture of “freedom to fail.”<sup>143</sup> Melrose’s goal was to help people see failure as an avenue for growth. He did not want the followers focusing on the failure or trying to figure out what went wrong. Instead, he wanted the coaches to guide people through the process to help them see that an honest failure did not lead to loss of job or loss of a merit raise.

What he found was that empowering people this way helped them do better by taking more responsibility and learning ways to be accountable. Melrose developed a system of discipline because he wanted the people to know everyone was a team working together. “My failure is part of others’ failures, and my success is part of their successes.”<sup>144</sup> He did not want his employees to see their failures as an obstacle to their accomplishment. He wanted them to see it as a tool for growth. He patiently dealt with their fears about losing their jobs or compensation. Melrose’s goals were to remove any barriers to the people's success. The leader who is willing to work with others does so by giving them ample opportunities to grow. However, it does not mean that the leader is

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<sup>142</sup> Dierendonck and Patterson, *Servant Leadership*, 45.

<sup>143</sup> Erisman, “Kendrick B. Melrose,” para. 46.

<sup>144</sup> Erisman, “Kendrick B. Melrose,” para. 46.

unwilling to make hard choices to fire people. He simply wants to give them a chance. Melrose did give people chances, and Toro benefitted from his willingness to do so.

### **The Inner Attribute of Faithfulness and Patterson's Virtue of Service**

The attribute of faithfulness equips the leader to continue to stay consistent when serving others. Additionally, the attribute of faithfulness helps the leader demonstrate behaviors and actions that show she is dependable. The leader pursues ways of serving others while teaching them the importance of them becoming servants. Servant leaders stimulate relationship growth with followers and encourage them to become fully engaged in the work of the organization.<sup>145</sup> Robert C. Liden asserts that there are seven dimensions to servant leaders, which include emotional healing or being sensitive to the personal setbacks of followers, creating value for the community, conceptual skills or problem-solving abilities, task knowledge, empowering, helping others grow, and behaving ethically.<sup>146</sup> These dimensions allow the servant leader to serve others.<sup>147</sup> One of the greatest ways the leader serves others is in her ability to help them find wholeness. She offers resources, opportunities, and the right environment for them to develop. A faithful leader can influence and instill in others a desire to serve because of her consistency in how she serves others. The leader takes the opportunity to create a service culture within the organization.

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<sup>145</sup> Liden et al., "Servant Leadership and Serving Culture," 1434.

<sup>146</sup> Liden et al., "Servant Leadership and Serving Culture," 1435.

<sup>147</sup> Liden et al., "Servant Leadership and Serving Culture," 1435.

*Ken Melrose – example of the attribute of faithfulness.*

Melrose believed his role as CEO was to help all the people who reported to him succeed. In turn, those he helped needed to make all the people who worked for them succeed. Melrose said then everyone could be successful.<sup>148</sup> He asserted this type of model pushed the people to be accountable, to develop a team, discipline, and a better moral climate.

One way that Melrose served others was in how he served his managers. He wanted his managers and officers to enroll in the new philosophy. He said he knew some of the officers needed to change because of their style and beliefs about people. Their management styles were autocratic and often devaluing.<sup>149</sup> Melrose wanted to develop a leadership team that focused on the needs of others; he wanted to create servants. Melrose believed in being a servant. “Both of my parents used to tell me that the purpose of life is to serve others.”<sup>150</sup> He was faithful to this mandate, and he desired to help others understand the importance of serving.

Melrose exhibited the attribute of faithfulness in his behavior, showing he was dependable. He pursued ways of serving others while teaching them how to serve others. He invested in ways to stimulate relationship growth with followers and encouraged them to become fully engaged in the success of Toro. Melrose displayed the seven dimensions to servant leaders. He was concerned about the emotional health of his people. Melrose was sensitive to the personal setbacks of his employees, thus creating the freedom to fail

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<sup>148</sup> Erisman, “Kendrick B. Melrose,” para. 43.

<sup>149</sup> Melrose, *Making the Grass Greener on Your side*, 116.

<sup>150</sup> Goldstein, “Ken Melrose,” para. 13.

culture. He created value for the community, starting first with his managers. Melrose continually sought ways to solve problems, to gain knowledge about the task, empowered his people, and helped them to learn to behave ethically. Melrose served others faithfully.

### **The Inner Attribute of Goodness and Patterson's Virtue of Service**

One researcher suggests the servant leader's personality, value orientation, and past experiences with servant leaders influence his motivation-to-serve.<sup>151</sup> The attribute of goodness motivates the Christian leader to pursue ways to find value in others. Serving others is one of those ways. The servant leader motivated to serve sees life as an opportunity to serve and contribute to others.<sup>152</sup> The attribute of goodness is what allows the leader to see life this way because he discerns the good God desires from serving others. The servant leader is patient with others. The attribute of goodness speaks to the uprightness of heart within the leader as he desires to serve others in an honorable way.

Matteson and Irving's three-fold integrative model for servant leader explain the behavioral actions of doing as the leader embracing his values.<sup>153</sup> Some of the behavioral dimensions of servant leadership concern how the leader loves, listens, develops people, builds communities, provides direction, and serves followers.<sup>154</sup> Once the leader has defined his values, he is ready to live those values before others. "Our values should begin to encircle every decision we make and every action we take."<sup>155</sup> The attribute of goodness in the leader drives him to examine his values to ensure he has incorporated

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<sup>151</sup> Dierendonck and Patterson, *Servant Leadership*, 91.

<sup>152</sup> Todd A Philly, *The Ultimate Leader* (USA: Tyndale House Publishers, 2010), 40.

<sup>153</sup> Matteson and Irving, "Servant Versus Self-Sacrificial," 39.

<sup>154</sup> Matteson and Irving, "Servant Versus Self-Sacrificial," 40.

<sup>155</sup> Rima, *Leading From the Inside Out*, 47.

behavioral dimensions of love, listening, empathy, and serving others. Even if some of the values are personal, he must still determine how these values help him to be a better servant. The leader is receptive to learn how to serve and place value on the lives of others. “I am deeply convinced that the Christian leader of the future is called to be completely irrelevant and to stand in this world with nothing to offer but his or her own vulnerable self.”<sup>156</sup> The leader who allows development of the attribute goodness in his heart views serving others as more than a job but a calling to something greater.

*Ken Melrose – example of the attribute of goodness.*

One of the earliest examples of serving came from Melrose’s parents; therefore, serving others was already one of his key values when he arrived at Toro. His faith also provided him with the foundation for serving others. He allowed God’s development of His attributes to fuel his need to serve others. His ability to see the value in serving led him to teach his leadership team the importance of serving.

Melrose changed the thinking of the company from the inside out. He helped his managers to see the value in their people. One opportunity came when the company discussed moving a plant offshore to China. The discussion included all the team members. The goal was to “make it difficult to eliminate parts of our team.”<sup>157</sup> The important thing that happened in the company was it allowed the plant workers to be more accountable and the management to be more empathetic.

Another opportunity to serve his team in ways that would be best for them was to cut off-season layoffs. Instead of laying off these workers, he dispatched them to repair

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<sup>156</sup> Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: The Crossroad Publishing Company, 2002), 30.

<sup>157</sup> Erisman, “Kendrick B. Melrose,” para. 25.

equipment on golf courses around the country. What this did for the moral of the employees was tangible, the employees became more productive in their work.

Furthermore, the quality of the work also increased. The employees had a chance to serve the clients and see the equipment they produced in action. The employees could see what they produced, and it gave them a sense of pride.

Melrose defined his values, and he lived his values before others. “His values encircle every decision he made and every action he took. The attribute of goodness in Melrose drove him to examine his values. He wanted to ensure he incorporated behavioral dimensions of love, listening, and empathy while serving others. His Christian values were the foundation to how he served. He was receptive to learn how to serve and place value on the lives of others. Melrose served because he saw it as a calling from God.

The leader who manifests the attributes of longsuffering, faithfulness, and goodness allows it to emanate from his heart in how he serves others. The leader who has internalized the attribute of goodness suggests that the leader has the heart to do what is right in life, and it speaks to the leader’s ability to serve without the need for approval or return. The attribute of longsuffering enables the leader to be patient and gracious in how he deals with others. The desire to give additional chances is important when one is serving people who may not accomplish the task correctly the first time. Lastly, the attribute of faithfulness empowers the leader to continue to provide services with the right motives.



### *Conclusion*

One of the overarching themes in the literature was the values of the leader. The leader has personal values as well as work related values. The values of the leader determine how he displays Patterson's virtues. Miller presented that love is a choice and more than an emotional feeling. Therefore, the value the leader places on loving others prompts the leader to examine motives, his thinking, and his innate disposition.

Matteson and Irving presented literature about the attitudinal mindset of the leader. The leader thinks and does according to who the leader is internally. Rima added that the inner urges, compulsions, and dysfunctions of the leader find its way into the value system of the leader. Therefore, if the leader is leading from a dysfunctional place, it will be reflected in who he is, how he thinks, and what he does. For the Christian leader, his relationship with Christ determines who he is internally. If the leader brings his dysfunctions to God, he can find the source of restoration needed to align his values with God. Once the leader allows God to mature His attributes inside, the leader can think like Christ and become a doer of God's Word.

Goleman presents information about the emotionally intelligent leader. He is self-aware, self-regulating, motivated, empathetic, and has excellent social skills. Even if the leader does not currently have these emotional components, Goleman believes they can be learned and developed within the leader. God activates all these elements in the leader who willingly allows Him access to his heart.

The leader who displays Patterson's virtues must be self-reflective, open and transparent, understanding both his strengths and weaknesses. He must also know his emotions and how his emotions impact others. Additionally, the emotionally intelligent

leader is willing to set goals both for himself and for those he leads. Flaniken suggests a leader who set and shares goals is trustworthy because he offers clarity to the followers. The leader is also motivated to serve because he sees it as a way of valuing others. The leader who invests time to understand himself and to work on what he finds is a leader who is prepared to lead from a healthy place. Another overarching theme within the literature was the leaders need to be self-reflective and to understand both his weaknesses and strengths. The leader who is prepared to take the inward journey is equipping himself to be emotionally whole so that he can lead others successfully.

Melrose is such a leader. He served as an example of Patterson's virtues lived outward by the godly attributes he possessed inwardly. Melrose lived his values daily. He understood them, defined them, and actively sought help to continue to develop them. First, Melrose found help in his relationship with Christ. Secondly, he used tools, such as books and training to help strengthen his leadership ability. Melrose also incorporated help from mentors to grow him into the servant leader living the virtues of Patterson. He admitted he was not perfect, yet his goal was to understand his personal dysfunctions so that he could allow God to heal them. When Melrose understood something about his personality, he actively sought to correct those flaws. He admitted he was not able to do it in his power; he needed God.

There is a need for the leader to be attentive to his internal disposition. There are tools available to help the leader grow. First, the leader must articulate his values. Once the leader has determined his values, he must make plans to accomplish those values. He must invest in tools, training, and mentoring to help him accomplish his goal. For the

Christian leader desiring to be whole, his first resource is his relationship with God. God will develop His attributes in the heart of the leader to help him lead well.

## CHAPTER FOUR: RESEARCH METHODOLOGY

### **Research Focus**

The researcher seeks to study the need for internal attribute development in servant leaders exhibiting Patterson's seven virtues. This researcher assumes God develops eleven attributes in the heart of the leader so he can practice Patterson's virtue as a result of the inner work He has done. The research aimed to understand which of the eleven attributes the participants deemed most necessary to demonstrate each of the seven virtues. In the early stages of the research, this researcher developed a model expanding on Patterson's servant leadership theoretical model (Appendix A). God's love is the connecting wall between Patterson's virtues and the attributes that foster the virtues development. This researcher believed God's love for the leader helps the leader develop the internal attributes needed to express the virtues towards others. The attributes necessary to reveal each of the virtues were not yet known. This model prompted this researcher to ask what needed to happen in the heart of the leader to live Patterson's virtues. This question led to a deeper exploration of what God does inside the leader. Secondly, the researcher sought to discover the practical disciplines used by the participants to assist in the internal development of these attributes. The disciplines shared by the participants helped develop training for the leaders of Abundant Life Church of God. Thirteen servant leaders meeting Dennis and Bocarnea's criteria for a servant leader displaying Patterson's virtues participated in this study.

### **Sub-problems**

The first sub-problem this project addressed explored the Scriptures to identify how to develop internal attributes in the servant leader who then displays the virtues of Patterson outwardly toward the follower. The biblical exploration revealed that attributes are developed in the heart of the leader when he builds his relationship with God. The biblical examples showed that people were successful when they were self-reflective and willing to acknowledge the need for God's help in their affairs. Times of prayer and communion with God were also vital for their success.

The second sub-problem reviewed relevant literature on the godly attributes of a leader as it relates to Patterson's seven virtues. The literature revealed that the leader's values reflect in what the leader says and does. The development of a leader desiring to live Patterson's virtues must be self-reflective, examines his/her motives, be a listener, and develops principles to help him live his values.

The third sub-problem identified Christian servant leaders according to Patterson's definition of the servant leader utilizing the Servant Leader's Assessment Instrument by Dennis and Bocarnea. Grounded theory utilized the data collected from the interviews with the selected participants to create categories to help build a model to train leaders. Finally, the integration of the categories with the literature and Scriptures was used to create that model to train leaders in the development of core internal attributes of a servant leader as defined by Patterson.

### Use of Servant Leader Assessment Instrument for Participant Selection

The Servant Leadership Assessment Instrument (SLAI)<sup>1</sup> is a tool developed by Dennis and Bocarnea. This tool measures the constructs of Patterson's theory. "Specifically, the seven component concepts, as defined by Patterson, were used to build items for a servant leadership instrument."<sup>2</sup> Dennis and Bocarnea's instrument is intended to predict or measure the servant leader's effectiveness as a servant based on Patterson's theory. Dennis and Bocarnea's focus was to measure if a written instrument could assess Patterson's servant leadership concepts.<sup>3</sup> The first instrument began with seventy-one questions. The adjustment to fewer questions was made to improve reliability.<sup>4</sup> The final assessment contained 42 questions covering a variety of attitudes and behaviors of the servant leader.

Dennis and Bocarnea's SLAI was used to choose the participants for this research project because it is a recognized and acceptable assessment tool for determining if leaders are displaying Patterson's virtues. Therefore, this researcher thought using the assessment would add credibility to the process of choosing the participants. The original assessment was in paper form and was reproduced using Qualtrics survey software. Each participant was asked to have at least five people answer Dennis and Bocarnea's survey about their leadership abilities. The literature did not state how many individuals are

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<sup>1</sup> Robert S. Dennis and Mihai Bocarnea, "Servant Leadership Survey Instrument," <http://intercom.virginia.edu/SurveySuite/Surveys/ServantLdrassess/>.

<sup>2</sup> Robert S. Dennis and Mihai Bocarnea, "Development of the Servant Leadership Assessment Instrument," *Leadership and Organization Development Journal*, Vol. 26, no. 8 (2005):600-615. [www.emeraldinsight.com](http://www.emeraldinsight.com), 600.

<sup>3</sup> Dennis and Bocarnea, "Development of the Servant Leadership," 610.

<sup>4</sup> Dennis and Bocarnea, "Development of the Servant Leadership," 604.

needed to assess a person using the SLAI; therefore this researcher chose to use five for the sake of time. The individuals filling out the SLAI for the potential participants did so without the participants knowing who gave answers. The need for anonymity was in part to make sure the individuals rating the leaders were comfortable to answer honestly without fear of reprisal. The instrument asked the individuals rating the possible participants to rate them on a scale of zero to six, with zero equaling no agreement to six, the highest possible agreement. The initial group of potential leaders asked to participate contained sixty-two people. The leaders chosen for the project had an average score of five or six. The total number of leaders who qualified from the sixty-two people was thirteen. The decision to use this instrument was based on the aim to select participants currently displaying Patterson's virtues in their leadership styles. Once the participants were validated using the SLAI assessment, they could participate in the study.

#### *Special Note*

The chosen participants' scores averaged between five and six on a scale of six as the highest possible score. Four of the participants participated in earlier projects with this researcher as it related to Patterson and servant leadership. Those two previous projects affirmatively answered the questions that one could teach servant leadership to others and the application of Patterson's virtues could revive a dying board. The two earlier projects introduced three of those four participants for the first time to the concept of servant leadership, specifically Patterson's virtues. The previous scores of those four participants averaged in the four or five range. The participants believed their scores increased for this project because they put the principles they learned from those earlier projects into practice. One participant stated she would say to herself, "I have to love

with an unlimited liability of love when I want to give up on people.” Another participant said, “This is a learning process, you can get better the more you submit and the more willing you are to be reflective.” The increase in those participants’ scores shows growth is possible with the leader as they live Patterson’s virtues.

### **Qualtrics Questionnaires**

Participants answered two Qualtrics questionnaires. The first questionnaire, servant leadership general information, gathered background information about the participants, such as age, sex, current ministry position, level in ministry, education, and how long they were in their leadership role (Table 1 for responses and Appendix B for questionnaire). The ages of the participants ranged from the late twenties to early seventies. The largest group came from the forty to fifty age group. The group included more females than men. Lay leaders were the biggest group as it related to level in ministry. Regarding education, the largest group were those who completed some college or had an undergraduate degree. The biggest group by level of ministry were associate ministers or ministry leaders with leadership roles in the church.

The information about the background of the participants reflects men and women who are active in leadership in their perspective churches, some as pastors with others in different leadership roles. Additionally, many of the participants also hold leadership positions outside of the church on their jobs, on boards such as credit unions, or with community-related organizations. One of the participants is active on three different boards outside of his church. He is the chairman of a credit union. When he first took that position, the credit union was not doing well financially. During his time as the chairman, he has helped the credit union to financially turn around as well as attract men and



women of diverse talents to serve on the board. Another participant served on several women's ministry boards to help facilitate women seeking ways to live spiritually healthy lives. The desire to help others was stated by many as the number one reason they serve on several committees. These leaders see their roles as a ministry, a calling from God, or as a way to give back some of what God has given to them. While this researcher wanted more men in the group, the ultimate goal was to gather as diverse a group of individuals as possible to collect information from many perspectives.

**Table 1: Participant Information**

Category	Actual Number	Percentage
<b>Age</b>		
20-30	1	7.69%
30-40	1	7.69%
40-50	6	46.16%
50-60	4	30.77%
61+	1	7.69%
<b>Sex</b>		
Male	3	23.08%
Female	10	76.92%
<b>Ministry position</b>		
Full or part-time pastor	4	30.77%
Associate minister, ministry leader or leadership role in the church	8	61.54%
No current church position	1	7.69%
<b>level in ministry</b>		
Ordained minister	4	30.77%
Licensed Minister	1	7.69%
Minister, not licensed or ordained	3	23.08%
Lay leader	5	38.46%
<b>level of education</b>		
High school	1	7.69%
College graduate or college hours completed	8	61.54%
Masters level degree or work completed	3	23.08%
Doctoral level degree or work completed	1	7.69%
<b>how long in ministry</b>		
less than 5 years	4	30.77%
6-10 years	4	30.77%
more than 10	5	38.46%

The second Qualtrics questionnaire, attribute questionnaire, required the participants to rank the attributes in order of importance in each of the virtues (Appendix C for a sample of the questions). The ranking of the attributes exposed the participant's top three choices for the virtues. The chart in Table 2 shows the top three attributes chosen for each of the seven virtues. There were some direct observations of this finding. The first observation was that all eleven of the attributes show up in different ways within each of the virtues. The appearance of all the attributes was not an unexpected finding. This researcher believed the attributes are all at work in the heart of the leader. One participant said it was difficult for her to choose because she believes God continually develops all the attributes in different ways in the life of the leader. Secondly, the attribute of love is present in each of the virtues with the highest ranking, as well as the number one choice in all of the virtues. Another participant said about her choices,

The Word of God talks about love. 1 Corinthians 13:13 says, "Greatest of these is love." I based my life on the fact that love must be the greatest thing I pursue. It will last, it will help me move forward. It is love that covers a multitude of sins. God is love. Therefore, I desire my life to exemplify His love.

Most of the participants shared similar sentiments for why they chose love as their top attribute needed in their lives. The immediate connection is Patterson's position that her virtues all depend on agapao love just as the participants believe all the attributes are dependent on the attribute of love. One surprising finding was the lack of power in the top three attributes for empowerment. One would assume to empower another one needed power. However the participants believed love, holiness or wisdom, and mercy were the top three attributes need to empower others.

TABLE 2: Top three attributes

Virtues	Top Attributes	wisdom	knowledge	faithfulness	goodness	love	grace	mercy	holiness	longsuffering	truthfulness	power
love	1 - love	0	0	0	0	11	0	0	1	0	0	1
	2 - grace	1	1	2	1	0	4	3	0	1	0	0
	3 - mercy	0	1	0	1	1	3	7	0	0	0	0
humility	1 - love	0	1	0	0	6	1	2	1	1	0	1
	2 - wisdom	5	2	0	0	1	4	0	1	0	0	0
	3 - mercy	2	1	0	2	2	1	4	0	1	0	0
altruism	1 - love	0	0	0	1	8	0	0	1	1	1	0
	2 - grace	0	1	1	0	1	4	1	3	1	1	0
	3 - mercy	1	0	2	1	0	3	4	0	0	1	0
vision	1 - love	4	1	0	0	5	0	0	1	1	0	0
	2 - wisdom	4	4	0	1	2	0	0	0	0	1	1
	3 - knowledge	2	4	2	0	1	0	0	1	1	1	1
trust	1 - love	1	0	1	0	5	0	0	1	0	4	1
	2 - goodness	1	2	0	3	4	0	0	1	1	2	0
	3 - faithfulness	1	2	4	1	0	1	1	1	0	3	0
empowerment	1 - love	2	0	0	0	5	1	0	1	0	2	2
	2 - holiness/wisdom	2	1	0	0	4	1	0	2	1	0	1
	3 - mercy	2	2	1	1	1	0	3	0	0	1	1
service	1 - love	0	0	0	0	9	1	1	1	1	0	0
	2 - mercy	1	0	1	2	1	2	3	1	1	1	0
	3 - grace	0	0	0	1	1	5	2	3	0	0	1
Top Attributes		wisdom	knowledge	faithfulness	goodness	love	grace	mercy	holiness	longsuffering	truthfulness	power

**Key**

A The three lines per virtue represent the 1st, 2nd, and 3rd ranked choices

B When an attribute received the highest votes for more than one rank (1st, 2nd, 3rd) then the next highest ranking attribute was chosen to ensure 3 different attributes per virtue

## Personal Interviews

Each participant was asked the same set of nineteen questions (Appendix D) divided across each of the seven virtues. The biblical and literature research guided the development of the questions. This researcher sought answers to how important is listening, forgiving, and giving individuals multiple opportunities. Each set of questions asked the participants to explain how they developed godly attributes to live Patterson's virtues. The participants' responses supported the importance of listening, forgiving, and giving others opportunities again if they made mistakes. Additionally, the participants stated that what led them to do these things was because God had done it for them. The themes in the participants' responses were God's mercy, support, love, and His forgiveness toward the participants.

The interviews lasted from one to two hours, depending on the participant. They were told to be as detailed as possible with their answers, giving examples, if possible. Additionally, the participants shared if they faced obstacles and how they were able to overcome those complications. Finally, the participants gave suggestions about what they would teach someone new to leadership about each of the virtues.

The answers to each of the questions were categorized. Some of the participants gave additional information outside of the questions asked. That information was also analyzed. Chapter five presents more of the detailed findings. This researcher took direct dictation and read the responses back to the participants to ensure correct collection of all information. Most, if not all of the participants stated the interviewing process was one that made them think. Additionally, the participants said it was important for them to reflect on whether they were living the values they believe they were living. The questions were to discover the participants' motivations, values, and how each one saw themselves as leaders. A few of the participants' interviews led to a follow-up, and some questions provoked additional questioning. The coding did not include these answers, but discussion of those responses is present in the next section, which examines the findings in more detail.

### **Research Type: Grounded Theory**

This project was qualitative in nature. Grounded theory was the research method used to ascertain information about the development of the attributes of God in the heart of the leader. This researcher chose grounded theory because the objective of this research was to develop a visual model or theory to create a manual for training leaders. The major purpose of grounded theory is, "To begin with the data and use them to

develop a theory.”<sup>5</sup> The theory is rooted in the data, and it helps form the outcome, not the researcher.<sup>6</sup> Therefore, the term grounded speaks to the theory emerging from the study of the data. This researcher determined grounded theory was the theory to use because the ultimate purpose was to develop a model. One aspect of this decision was to determine if the sampling size would be acceptable. Statistics Solutions stated,

Qualitative analyses typically require a smaller sample size than quantitative analysis. Qualitative sample sizes should be large enough to obtain feedback for most or all perceptions. Obtaining most or all of the perceptions will lead to the attainment of saturation. Saturation occurs when adding more participants to study does not result in additional perspectives or information.<sup>7</sup>

Statistic Solutions states one suggestion is 30 to 50 interviews for grounded theory, while another suggestion is 20 to 30.<sup>8</sup> They further add that there are no specific rules when determining an appropriate sample size; it may be determined by time allotted, the objective of the study, and the resources available.<sup>9</sup>

This project used purposive sampling as presented by Paul D. Leedy and Jeanne Ellis Ormrod. Purposive sampling means, “People or other units are chosen, as the name implies, for a particular *purpose*. However, the researcher should always provide a rationale explaining why he or she selected the particular sample of participants.”<sup>10</sup> The

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<sup>5</sup> Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, NJ: Merrill, 2010), 146.

<sup>6</sup> Leedy and Ormrod, *Practical Research*, 146.

<sup>7</sup> Statistic Solutions, “Qualitative Sample Size,” <http://www.statisticssolutions.com/qualitative-sample-size/>, para. 1.

<sup>8</sup> Statistic Solutions, “Qualitative Sample Size,” para. 1.

<sup>9</sup> Statistic Solutions, “Qualitative Sample Size,” para. 1.

<sup>10</sup> Leedy and Ormrod, *Practical Research*, 215.

group of participants or sample is chosen to yield the most information about the topic under investigation.<sup>11</sup> One example is theoretical sampling which helps the researcher choose data sources they contribute to the development a theory or model. Later, the researcher uses discriminant sampling to help substantiate the theory. The purpose of this project was to create a model for training leaders. Therefore the purposeful sampling strategy used was intentional.<sup>12</sup> The logic behind choosing specific people was to ensure that all the participants were displaying Patterson's virtue. Sixty-two potential participants considered themselves servant leaders. However, after the completion of the assessment, the group was cut to the thirteen that had the highest scores. This researcher believes using the assessment gives this research more credibility because it shows that the participants live Patterson's virtues and the instrument helps establish construct validity.<sup>13</sup>

Also, this project has some aspects of a mixed method. Qualtrics survey software was used to administer the following; Dennis and Bocarnea's SLAI, the servant leadership general information questionnaire, and the attribute rating questionnaire. Therefore, the surveys and questionnaires used resulted in a combination of responses that were both qualitative and quantitative in nature. However, the major use of the data was to develop a model for training leaders display Patterson's virtues. The Qualtrics questionnaires were mainly used to help make sure the participants were qualified to be a part of this study.

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<sup>11</sup> Leedy and Ormrod, *Practical Research*, 152.

<sup>12</sup> Leedy and Ormrod, *Practical Research*, 152.

<sup>13</sup> Dennis and Bocarnea, "Development of the Servant Leadership Assessment Instrument," 612.

The participants had definitions of both the seven virtues and the eleven attributes to study before taking the Qualtrics questionnaire on the attributes. The questionnaire required the participants to rank the eleven attributes in order of importance for each of the seven virtues. One of the primary forms of data collection in grounded theory is interviewing. “The researcher is constantly comparing data gleaned from participants with ideas about the emerging theory.”<sup>14</sup> The process consisted of this researcher going back and forth gathering new information with each new interview. The participants were interviewed individually after completing the attribute ranking questionnaire. The series of questions asked two to three questions for each of the virtues. The information from the interview was used to create the categories developed through the analysis of the data.

### *Data Analysis*

The first step was to begin to examine the text for salient categories. Open coding is “the process of breaking down, examining, comparing, conceptualizing, and categorizing data.”<sup>15</sup> Open coding required this researcher to stay open minded during the gathering process to allow the data to lead to the development of the categories. Open coding reduces the data into small sets of themes.<sup>16</sup> This researcher took the transcripts of the participants and looked for the major descriptions in each line. Line-by-line analysis “involves close examination, phrase by phrase, and even sometimes of single words. This

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<sup>14</sup> John C. Creswell, *Qualitative Inquiry and Research Design: Choosing Among five Approaches* (Thousand Oaks, CA: Sage Publications, 2013), 85.

<sup>15</sup> Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Newbury Park: CA, SAGE Publications, Incorporated, 1990), 61.

<sup>16</sup> Leedy and Ormod, *Practical Research*, 147.



is the most detailed type of analysis, but the most generative.”<sup>17</sup> The words or phrases were transferred from the transcripts to begin to develop the axial coding.

Axial coding is the process of relating the data to create categories and subcategories. The focus is to compare the data constantly in an attempt to saturate. Comparing the data in this way is called the constant comparative approach.<sup>18</sup> Saturation looks for the instance where the interviewing does not provide further insight into the category. Constant comparison maintains a close connection between categories (codes) and the data. In general, this process helped to reduce the data into a small set of themes that appear to describe each virtue under investigation.<sup>19</sup> The data from each interview was compared and coded in the same way, using the same categories to develop a theoretical elaboration. Leedy and Ormrod state, “The researcher moves back and forth among data collection, open coding, and axial coding, continually refining the categories and their interconnections – and perhaps combining or subdividing some of the categories – as additional data are collected.”<sup>20</sup> During axial coding, patterns begin to surface. Group concepts that seem to relate to the same phenomena are categorized. During the process of building categories, four distinct categories emerged. For each of the categories, there were subcategories. The process was complete once the data reached saturation (Table 3 for example of the coding process).

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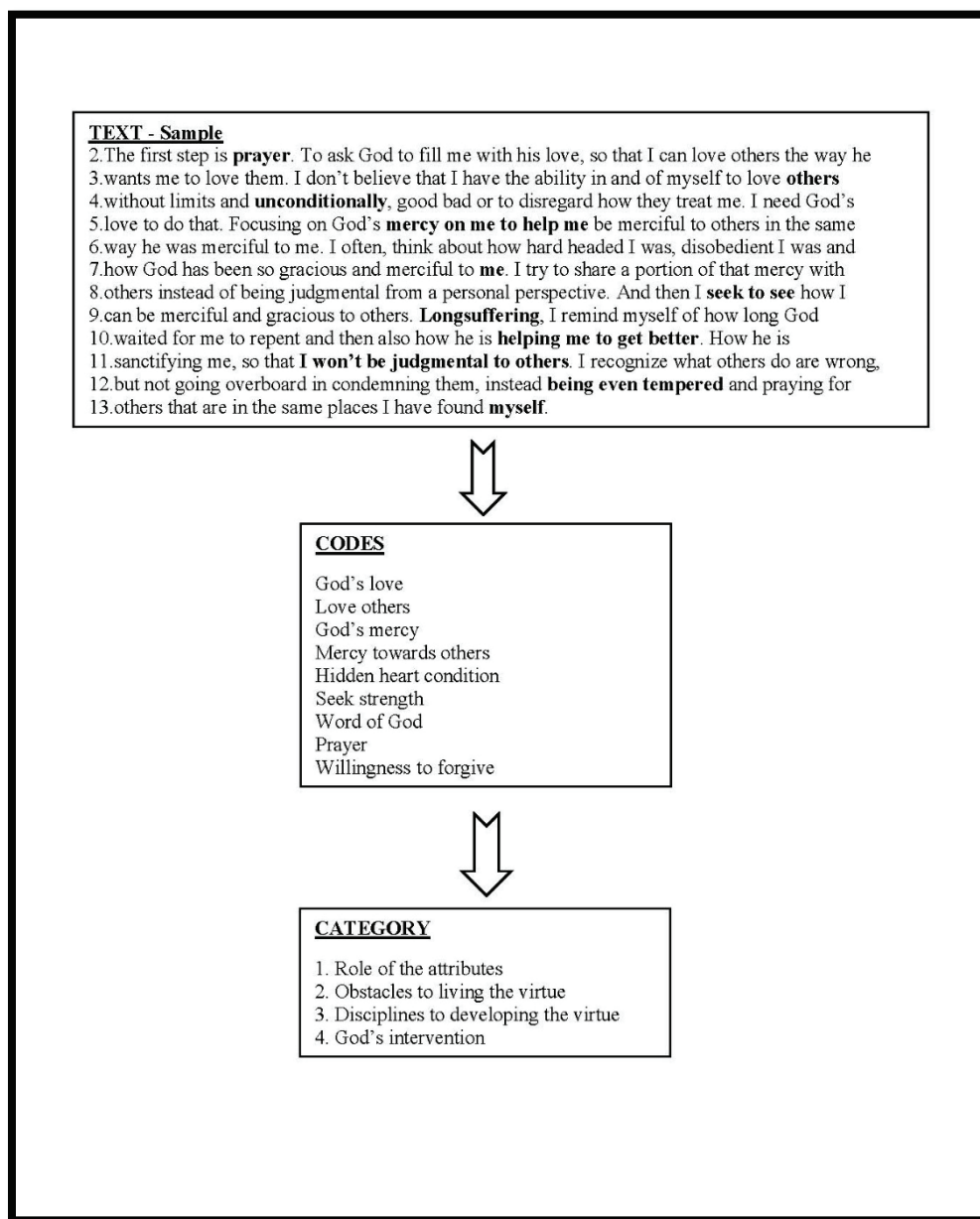
<sup>17</sup> Anselm and Corbin, *Basics of Qualitative Research*, 72.

<sup>18</sup> Leedy and Ormrod, *Practical Research*, 147.

<sup>19</sup> Leedy and Ormrod, *Practical Research*, 147.

<sup>20</sup> Leedy and Ormrod, *Practical Research*, 147.

Table 3: Coding Sample



Based on the questions asked, the data when sorted created four categories. Those four categories are the role of the attribute, obstacles to that virtue, disciplines to develop that virtue, and God's intervention. The first category shared how the participants believe the top three virtues manifest in their lives as they live Patterson's virtue. For example, if the virtue is agapao love, then the three attributes of love, mercy, and grace are examined.

The sub-categories under the role of the attribute mercy, for example, were God's mercy and mercy towards others. The participants gave detailed information on how mercy would appear in the leader living Patterson's virtue of agapao love.

The second category looks at what obstacles or hindrances the participants stated they faced when trying to live the particular virtue. Under each of the categories were sub-categories as well. Each of the seven virtues had different sub-categories. The next category examined what disciplines or practices the participants used to help them overcome the obstacles they shared about that virtue. The fourth and final category was God's intervention. The participants all agreed they could not fulfill the disciplines without God's help into their lives and situations. This section defines the different ways God has helped them to overcome the obstacles to living the specific virtue. This researcher analyzed the four categories in more detail along with the participants' thoughts about each of the virtues.

### *Conclusion*

The purpose of this research was to gain insight into the development of the attributes of God in the heart of a servant leader who displays Patterson's virtues. The participants were all chosen using Dennis and Bocarnea's SLAI. The research theory used was grounded theory to help this researcher develop a model to teach the leaders at Abundant Life Church of God. Using the grounded theory method allowed this researcher to hear the participants' stories and examples as a way to understand their values and the passion they each have for what they are doing. The participants'

experiences helped this researcher generate a general explanation or theory<sup>21</sup> about how to develop the attributes so the leader can live Patterson's virtues.

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<sup>21</sup> Creswell, *Qualitative Inquiry and Research Design*, 82.

## CHAPTER FIVE: FINDINGS AND ANALYSIS

### **Chapter Overview**

The chapter findings provide an analysis of the research gathered from the participants who exhibit Patterson's seven virtues. The researcher highlights the categories that emerged from the participant's interviews. The data was segmented using grounded theory resulting in the data forming four broad categories with subcategories for each of the seven virtues. The findings for each of these categories as it relates to each of the seven virtues was analyzed.

### **The Virtues and Inner Attributes**

#### *Core Categories*

The four categories uncovered during the coding process were: the role of the attribute in the virtue, obstacles to that virtue, disciplines to display that virtue, and God's intervention. The first category, the role of the attribute, includes the participants' responses about how the attribute reflects through the leader seeking to live the virtues of Patterson. For example, the leader who allows the development of the attribute of love inwardly, to exhibit the virtue of service, consistently finds ways to serve others to ensure meeting other's needs. The researcher also examines the top three attribute choices of the participants as it relates to each of the seven virtues. The second category, obstacles to that virtue, shares the participants' responses on what problems they faced when trying to live Patterson's virtues. The third category, disciplines to display that virtue, outlines the practices the participants used to overcome the problems and setbacks faced when trying

to display the virtues. Additionally, the participants discussed how the development of the attributes helps them overcome the obstacles to living the virtues. The final category, God's intervention, shares the participants' input into how God intervenes and helps the leader develop godly attributes. Each of the categories also has sub-categories. The sub-categories were different depending upon the virtue under examination.

### *The Virtue of Agapao Love*

The top three attributes in order of importance chosen by the participants for agapao love were love, grace, and mercy.

### **The Role of the Attributes in the Virtue Agapao Love**

#### *The attribute of love.*

The attribute of love resulted in three sub-categories: God's love, love for others, and love teaches and corrects. For God's love, the participants shared that a leader is unable to love properly without God's love. His love helps the leader to begin the process of understanding what is important to God. Another participant said the leader must not miss this encounter with God if he wants to love without limits.

The participants stated that when God equips leaders; His love makes them focus on others above themselves. They said the interaction with God's love helps them to love no matter what others do, "That is how God loves; therefore, that is how I must love others." Additionally, the participants said love is foundational for the true Christian. Love then is not optional; the Christian leader must love. Jesus gave the mandate to His disciples to love one another as he had loved them. He told the disciples others would know they were His disciples because they loved one another (John 13:34-35). Jesus' mandate is the same for the leader today. The leader shows he is a follower of Christ by

how he loves others. Jesus made it clear that Christians must love others as He loves them (John 15:12). Additionally, Scripture reminds the reader that God's love gives. God gave the Son to die for the leader because he was unable to free himself from sin (John 3:16). Therefore, God requires His followers and His leaders to sacrifice their lives for others because of love (1 John 3:16).

The participants stated that love would rebuke those who are not consistent with the intention of restoring (Prov. 3:12; Gal. 6:1). Love tells the truth and not just what others want to hear. Furthermore, the participants said that love teaches them how to be like Christ so they can teach others to follow in their footsteps. The participants stated the attribute of love developed in the hearts of leaders equips them to receive from God so they can offer love to others. The participants believe the attribute of love shows itself in the leader through the way the leader gives to others, is willing to teach others, and is ready to continue to learn.

*The attribute of mercy.*

The sub-categories for the attribute of mercy are God's mercy and mercy toward others. The participants said they need the Holy Spirit to walk in God's mercy. The more the participants learn about God and His love for them, the greater their desire to show compassion in the way God has shown kindness to them. They believe God builds the leaders' capacity to be merciful. They believe He provides help for the leaders by helping them to be their best. One participant stated, "Through the years God has continually shown me His endless love. When I remember that, regardless of what others do, I have to allow God's love to become a natural outflow into how I deal with others." The ability to continually reflect on God's mercy in the life of the participants helps them to show to

give mercy to others. The participants were grateful for what Scripture shares as God's enduring mercy. "O give thanks unto the LORD; for he is good; for his mercy endureth for ever" (1 Chron. 16:34). The participants' acknowledge that God reminds them of His mercy and in turn, they offer mercy to others.

God helps the participants to offer mercy even in difficult cases. The participants assert that love requires one to provide mercy because of what God has offered to the leader. One participant said he reminds himself of how disobedient he was before God changed his life. He said he tries to share a portion of that mercy to others instead of being judgmental. This participant understood the importance of offering others opportunities even if they do not do things right the first time. Instead of judging others unfit, the leader must give the person an opportunity to try again. "Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

The participants acknowledge that being merciful comes from the leader's interaction with God, His Spirit, and His Word. One participant stated, "It is not a feeling thing. It has to start with the transformation God does in the leader so it can reflect the values of the leader." The participants assert that the ability of the leader to live agapao love rests on the leader's desire to develop the set of values that will promote the right thinking and behavior to live this way.

#### *The attribute of grace.*

The sub-categories associated with grace are God's grace and grace towards others. The participants said they remembered how God continued to help them when they were stubborn and unyielding in their lives. Therefore the attribute of grace requires



them to show love to others by continually being kind. One participant stated, “Whenever I look at someone else’s faults, God has a way of making me look back at myself. He will not give me an excuse, and when He makes me look at myself, it helps to love others.”

The participants have faith that the memory of what God offers is what helps the leaders offer grace towards others. The participants realized God’s kindness toward people does not start after they are whole, but His grace offers them the path to wholeness. Therefore, the participants realize it is vital for them to have compassion and offer God’s grace to people by loving them to wholeness. The participants stated God showed grace to the leaders when they were wrong, so the leader must do likewise to others. They believe for leaders to show agapao love towards others, they must receive God’s compassion so they can do likewise to others. Additionally, they believe the leader understands how God has helped him, so he desires to offer a portion of what he has received to others.

### **Obstacles to Loving**

The sub-categories for barriers to loving are hidden heart conditions, early experiences related to love, and frustration with others. The participants shared that emotional walls built up as a result of past mistreatment can cause the leader to be afraid to love others. The participants shared that emotions such as selfishness, impatience, or responding from personal and psychological deficits may make it difficult for a leader to love others. Lack of understanding about one’s self can also result in an obstacle to loving correctly. One participant stated, “I thought I loved a person and that I had forgiven her. I thought my love was unconditional. As I was studying, I asked God to show me myself. He showed me I still had this stuff in me.” The leader has to continually ask God to examine his heart and show him if his heart is right (Ps. 139:2-24). Internal

battles of self-pity or rejection can hinder the leader's ability to love others unselfishly. Some of the causes start in early experiences. Another participant shared that in her past, "I faced rejection. Some of that came from my childhood. So when faced with the same obstacles, I tried the same tools; they did not work." All of the participants agreed that emotional or relational issues can cause great difficulty for the leader trying to love others freely.

The participants stated that some early experiences also make it difficult for the leader to love God or others. Some of those earlier experiences were the lack of a father, murder of a sister, and past hurts from loved ones. Even the desire to get revenge or being vindictive hinders the participants' ability to love. Sometimes the mental fight against remembering nasty and unjust people or childhood experiences required the participants to remember who God is to help overcome those obstacles. Finally, frustration with others who are not living up to the standard required by the participants leads to difficulty expressing love towards others. These early experiences required the participants to rely on the disciplines developed in their lives.

### **Disciplines to Display the Virtue Agapao Love**

The participants agreed that the leader must actively practice his or her disciplines to overcome the obstacles to loving others. The first sub-category is renewed mind, attitude, and focus. The participants suggest that the way the leader renews his mind, attitude, and focus is by seeking strength from God. The participants stated that the leader has to acknowledge that he is unable to overcome the obstacles in his own power. They add that another way for the leader to develop the ability to love correctly is to unlearn destructive behaviors. "And be not conformed to this world: but be ye transformed by the

renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2). God’s Word tells the leader to change his or her thinking, so it aligns to the ways of God. The leader allows God to help him change his thinking, his values, and his behavior so he can live a life acceptable to God.

The participants believe some of those destructive behaviors may have been a part of the leader and he was unaware of how they were affecting him. The participants also believe that those destructive behaviors or attitudes need attention if the leader is to lead God’s way. The participants shared that the first step to changing those behaviors or mindsets is the leader’s willingness to give his will over to the will of God.

The next step suggested by the participants is for leaders to seek an understanding of God’s Word and apply what they have learned so they can grow. The participants all agree that prayer, Bible study, and fasting gives leaders the strength to accomplish the task before them. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby:” (1 Pet. 2:2). The study of the Word of God helps the leader to face himself and learn to recognize what triggers him to respond in unloving ways toward others. One participant stated, “I go back to prayer. I go back to the Father and confess to Him, pretty much what I saw in myself.” The participants agree that the leader must be willing to examine himself to understand why he responds the way he does.

They agree that once he understands those triggers, he must seek help from God as well as become responsible for controlling those triggers. “O wretched man that I am! Who shall deliver me from the body of this death?” (Rom. 7:24). Paul acknowledged that he desired to do right but was unable in his power. Therefore, he needed God’s help. The participants’ acknowledged knowing what to do is not enough; they need God’s help to

accomplish what is right. Additionally, they presented the leader sometimes has to repent to God and others when she has not loved properly or in a manner God desired. The next step they shared after asking forgiveness is for the leader to correct the behavior. The leader who can understand his shortcomings can learn to face in others what was once in them.

The next sub-category is love is a process and practical application. The participants said it is vital for the leader to examine the self and continually check one's expectations. The participants said that leaders must make the commitment to love individuals regardless of what others do to the leaders. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21). Peter asked Jesus how often one should forgive the wrong done by another. Jesus' response was to offer forgiveness seventy times seven (Matt. 18:22). Essentially, Jesus was telling Peter not to keep count but to continue to extend forgiveness as needed. Therefore, the participants agree the leader must work at being consistent. For the leader to be consistent, there must be a total dependency on God, even if others mess up. The participants believe forgiveness plays a major role in the leader's ability to love. They said that when the leader can forgive others, it helps the leader to continue to move forward and not dwell on the negative things said or done. Finally, the participants stated that the leader must learn how to put others first while also putting self, first. They add the way the leader puts himself first at the same time as others, is when he is putting his relationship with God as a priority (Matt. 6:33).

The next sub-category is help to see others. The participants talked about hoping in others continually. Scripture instructs the Christian on how to love. "Beareth all things,

believeth all things, hopeth all things, endureth all things” (1 Cor. 13:7). Love active in the life of a leader equips him to continue to believe in others, to endure through difficulties, and to continue to hope for the best in others. The participants stated the way leaders can keep hoping is because they remind themselves of how God has been patient with them. They believe the love of God and His people should be the leader’s primary motivation. “God’s love becomes the prime motivator to repenting and repairing.” They affirm love is action, it is more than feelings one has, and it requires the leader to make choices.

The participants said the leader has to release people into God’s hand to help her understand she cannot fix others, just like she could not fix herself; that is God’s responsibility. They believe God instructs the leader to love others, even one’s enemies; however, He instructs the leader to do it without expectation of a reward from the person. He shows love even to those who are unthankful (Luke 6:35). The participants talked about reminding themselves not to become comfortable with their accomplishments or agendas because it would be easy to forget about others. They said loving others requires the leader to be willing to be inconvenienced. Additionally, they said the leader must be open to hearing others to see their beauty and value. The participants stated that they needed to learn how to be peacemakers and help build relationships. One participant shared how important it is to pray for God’s heart, “Prayer – dangerous prayer, helps me to fall in love with the person God loves.” Finally, they state the leader must be ready to forgive, to show mercy and grace towards others, and then when possible make things right for all involved.

The final sub-category under disciplines to loving is support. The participants said it was imperative to have a support system to help stay accountable to their values. “And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken” (Eccles. 4:12). A leader who has others investing into his future has a better chance of withstanding the obstacles and difficulties faced during his leadership journey. Mentors or experiences shared by others can be useful when making decisions or examining situations. The participants add leadership skills of others can assist the leader in his role. They said hearing others’ testimonies of how receiving love from their leaders can motivate leaders to love better. They agree one key support system is developing the right environment. “Be kindly affectioned one to another with brotherly love; in honour preferring one another;” (Rom. 12:10). The participants believe the environment necessary to develop leaders is one that teaches them to love one another and to put others first. That environment can be a formal teaching setting or times where the leader shares with a group of fellow leaders. The participants also believe leaders can learn from difficult situations. Leaders can share some of their difficulties with others to find help on how to handle their situations in the best way. One participant stated the leader is always wrestling with servant leadership because it challenges the leader to be better. The participants report, one cannot become comfortable because this is not a stop but a life long journey to being God’s servant leader.

### **God’s Intervention**

The participants all acknowledge none of the previously mentioned things could happen without God’s intervention in their lives. The participants believe God intervenes in the life of leaders to help them live the virtue of love by teaching the leader how to tear

down emotional walls that hinder his or her ability to love. They state God does this in part by transferring His attribute of love into the heart of leaders, helping them to have the right heart with good values and motives. “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim. 2:22). God helps leaders by His power to turn away from those areas in their lives that do not display God’s attributes. God gives leaders His Spirit to help them follow Him from a pure heart.

The participants believe God then empowers leaders to love in the ways God has loved them. They believe leaders must take on the attitude or the mind of Christ (1 Cor. 2:16) to lead in sacrificial ways. Furthermore, they believe leaders learn how to recognize the good they do comes from God and not from self. The participants acknowledge their righteous acts alone do not live up to God’s standard (Isa. 64:6). Therefore, leaders learn to recognize the acts done through them are God’s. The participants stated that the Holy Spirit within leaders help them to love without limits. The participants acknowledge this cannot happen until the leader receives God’s love first. One participant talked about the hatred in his heart because of the murder of his sister. He realized he could not let go of the hatred in his heart. He needed God’s help to love freely and to build better relationships. “Relationships, relationships, and relationships. Jesus turned the world upside down through His relationships. So make sure you build relationships through love.” This participant recognized, like the other participants that God’s love is the model for everything the leader does. Jesus questioned Peter about his love for Him. Jesus asked this question of Peter three times. Each time Peter said yes, Jesus told him to feed my sheep (John 21:16-17). Jesus’ response to Peter revealed that the love of God reflects in

His followers' willingness to serve the needs of others. Therefore, as the participants' believe, God's love is alive in the heart of leaders which guides how they serve God and others.

### *Virtue of Humility*

The top three attributes chosen for humility were love, wisdom, and mercy.

#### **The Role of the Attributes in the Virtue Humility**

##### *The attribute of love.*

The sub-categories for the role of the attribute love in the leader are other focused, brings change, listens intently with one's heart, understands this is about community, and love God first. The participants stated the leader becomes other focused by not promoting himself and making sure others feel valued. They said the leader loves for the right reason. The participants said it is critical to acknowledge the efforts of others. One stated, "God's love helps you patiently walk with others to help them develop and to recognize their efforts. They may not teach something as well as I did; I still have to humble myself and recognize what they did." The participants agree that active love in the life of leaders motivates them to find ways to put others first.

The participants stated that the leader must be willing to listen. One way to demonstrate that a leader is listening is by repeating back what the follower said. The participants said the leader must learn how to make others feel as if they are the only one in the room with the leader's full attention. The participants said it is key to focus on others, give them the leader's full attention, and be clear about what others are saying. They said it is also important not to be too quick to judge what others are saying. It is important for the leader to understand what people need. One participant said this could



happen when one learns how to access the heart of a person. The heart will reveal the true needs.

The participants said the leader who loves God first could learn how to love and create the right community. The participants said the leader is God's vessel being used by Him to support the vision for others. They said, sometimes that vision is not just within the walls of the church. They said the leader must be willing to help invest in the life of people so they can be their best in all area of their lives.

*The attribute of wisdom.*

The sub-categories for the attribute of wisdom in humility are listen, help others, ask questions, and gain understanding. The participants stressed that listening is key to humility. They said the leader must be quiet and hear what is important to someone else. Additionally, they said the listener is reflective in his listening. The participants said leaders are attentive and communicate back what they hear. The participants stated the listener must think about what was said and seek to understand. He must make sure not to cut people off while they are sharing relevant information. The participants believe the leader who is a listener is also one who is willing to invest in others.

The participants shared that the leader who seeks to help others needs to be skilled at placing people into appropriate assignments. The participants state the leader has to listen and observe to gain a clear understanding how to promote individuals based on their skill sets. They stated the leader seeks godly wisdom for ways to utilize and develop people; therefore, leaders gain this wisdom by asking clarifying questions. The participants said leaders must pay attention to the answers and lack of answers given. The participants stated leaders have to learn how to be self-restraining so as not to interject

their thoughts instead of hearing what is really at the heart of the person. One participant confessed, “I talk too much. God has to say to me, slow down, step back, and listen.”

This participant believes that when the leader listens, she can gain the wisdom she needs to help others.

*The attribute of mercy.*

The participants stated that the attribute of mercy as it relates to the virtue of humility motivates the leader to walk with others. The participants said instead of being overpowering; the leader will be patient, careful, and watchful of other’s needs. One sub-category of mercy is the validation of others. The participants said the leader would share life stories to help others see their potential. The participants stated that they willingly learn how to interact differently with individuals so as not to devalue the person. They said leaders listen patiently and make others feel special. One participant acknowledges that listening is a skill the leader needs to learn. “We are both the student and the vessel.” By this statement, the participant meant that the leader is always learning from God. Leaders have to listen and understand what God is saying so they can become the vessel to give to others what God has given to them. The participant shared that leaders must continue to offer mercy because it is what God gave to them. They said the leader wants to make sure others know they care. The participants said mercy makes the leader wait for the right time to speak, even when disciplining is needed. They shared that the leader is willing to forgive when people make mistakes. Overall, the participants believe that the leader is grateful for what God has done in his life which makes him ready to do for others.

### **Disciplines to Display the Virtue Humility**

The sub-categories for how to display the virtue humility through the development of the attributes are study the Word, listen to the Spirit, self-reflective, prayer, teaches, dependency on God, rest, forgiveness, and mentors. The participants said studying the Word of God is vital for leaders. They said leaders must affirm it daily, eat it, drink it, and then allow it to teach them. They said the Word coupled with prayer helps the leader put into action the things needed in her life. The participants shared that leaders must listen to God explain what is being said by Him and others. They affirm God teaches the leader how to be quiet and how to process what He says. They believe leaders must listen to God about their behavior and how to step back and refocus. Additionally, they believe leaders must check their motives daily and examine themselves to see if their values continually align with God's values.

The participants stated love motivates leaders to follow through and give of themselves to serving others. Furthermore, they say love also helps them not to respond in anger when others are not responding in ways they think are proper. The participants agree leaders are continually reminded of God's mercy and seek the means to display that to others. They state that leaders' dependency on God helps them to be taught by God. The participants said God teaches the leader to learn sometimes from mistakes, emotional outbursts, and recurring situations. God does it to help leaders learn how to humble themselves before Him and others.

Rest is something that the participants said is crucial to leaders' ability to humble themselves before others. The participants stated that leaders who take the time to refresh themselves after spiritually, emotionally, and physically exhaustive events are better able

to respond appropriately to the next challenge. They held if leaders find themselves tired that might be a time not to make major decisions or take meetings. The participants suggest forgiveness is necessary as well. They hold that leaders must be willing to restore others or apologize for their errors. The participants believe mentors are important in helping a leader stay humble. They hold that mentors can help change leaders by changing their circle of influence and giving them better examples to emulate.

### **God's Intervention**

The sub-categories for how God intervenes in the life of the leader are God reveals hidden heart conditions, clarity about situations and people, get needed time with God, God gives the leader another opportunity, and teaches through others. The participants state that God reveals the hidden heart conditions of the leader. He will then convict leaders of errors in judgment or their lack of humility in situations, "God shows you who you are." They stated that God reveals the heart so He can help the leader to follow Him completely. One person said God monitors her talk and reminds her she is not better than others. The conversations she has with God reminds her to stay humble.

The participants stated that God would give leaders clarity about people and situations to help them walk before others humbly. The participants believe that clarity comes when the leader gets the much needed time in the presence of God. They trust He changes leaders and strengthens them during those times together. "I can do for others because God heals me of my hurts when I go to Him to seek wisdom." The participants said the time with God helps the leader realize he cannot do anything in his ability because God is the true power source. They stated when leaders do not show humility; God gives them another opportunity; therefore, the leader learns to be willing to give

others the same chance. They said that the leader has to allow the wisdom, love, and mercy of God to show in how he or she humbly interacts with others.

### *Virtue of Altruism*

The top three attributes chosen for the virtue altruism were love, grace, and mercy.

### **The Role of the Attribute in the Virtue Altruism**

#### *The attribute of love.*

Under love, there are three sub-categories: pure love, other focused, and affect change. The participants agree the attribute of love allows the leader to lead altruistically because she has no hidden agendas and loves beyond expectation. They hold as true that God created the leader to be relational; therefore, God's love equips the leader to give of himself. One participant said the leader's personal experiences with God and others also helps the leader give unconditionally to others. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:46). This participant acknowledges the need for the leader to understand love requires more than loving those who agree with him or are loving towards him. Love requires the leader to learn to love those who may not be grateful or loving in return. This participant acknowledges the leader understands God's love was enough for him, so he learns how to give that to others.

The participants posit that love covers others and allows the leader to share in the life of the follower to prepare him for success. They believe when a leader has learned how to tap into God's love he or she can give even in the midst of personal difficulties. One participant remembered that God gave His love to her so that He could love others

through her. The participants said the attribute of love in the leader allows the leader to affect change. They said God's love helps the leader give with the right motives because the leader received first from God.

*The attribute of grace.*

The participants' responses about the attribute of grace as it relates to Patterson's virtue altruism created three sub-categories. The three sub-categories are: are sacrificial, accepting, and transforms. The participants stated a leader does not boast about being sacrificial because he or she understands that God is the one who helps him or her to give to others (Eph.2:8-9). One participant said, "I could say I am a good person, but it is only God that has given me the ability to help others achieve their dreams." They held that grace in leaders also empowers them to keep giving even in the midst of personal loss for being sacrificial.

The participants said that grace helps the leader accept the different needs of people. They also said that grace in leaders allows them to do what is right even when others are ungrateful. The participants state that a leader understands why this is important because giving without expectation of return begins the process of transformation. One person said they see their roles as a vehicle by which God uses to transform the lives of others. Another said God teaches him so he can offer kindness to others with persistent kindness. Another person said, she recognized God's grace toward her, and that fueled her wanting to give selflessly.

There is also a command in Philippians 2:3 to look out for the interest of others, to "do nothing for selfishness or empty conceit, but with humility of mind regard one another as more important than yourself." A leader,

then, must put the needs of those under his or her authority above personal needs.<sup>1</sup>

The participants said God continues to help them live altruistically towards others by helping them to understand that being a servant leader means one is first a servant following God's commandments. The participants said that God's grace developed inwardly helps leaders to transform so they can put the needs of others above their needs.

*The attribute of mercy.*

The sub-categories associated with the attribute mercy are compassion, sacrificial, and transforms. The participants said that mercy in leaders drive them to use whatever they have to make things better for others. One participant said, "I have time, talent, and resources I can share with others so they can develop themselves." In part, the leader is willing to help others because he wants to esteem others better than himself. One participant said that mercy helps the leader erase the negative thoughts, ideas, pain, or misunderstandings with others so the leader can be altruistic in her attitude toward others.

The participants said mercy equips the leader to be sacrificial. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The participants said the attribute of mercy helps leaders give of themselves without expecting a return and fulfilling God's mandate of being sacrificial. In fact, the return is to see the person flourishing in their job or role. The leader is willing to do what is best, even if it does not seem like it is best for the one giving. One participant said, "I have been working to put those things in practice." The participants admit that it is not always

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<sup>1</sup> Flaniken, "Is the Bible Relevant?" 32.

easy to live up to the values they believe God has set, but they continue to try and accomplish them with His help. The participants accept that they need help to overcome the obstacles that stand in the way of them living altruistically toward others.

### **Obstacles to Displaying Altruism**

The impediments to displaying the virtue altruism created three sub-categories. The three are emotional, negative treatment by others, and need for validation in the leader. The participants shared one of the emotional obstacles to doing for others is rejection. They stated, when someone has rejected the leader, he may, in turn, reject others because of his hurt. Some of the other issues surfaced by the participants are: needing others to like the leader, worry, an inner void, bitterness, low self-esteem, or even fear. “For where your treasure is, there will your heart be also” (Matt. 6:21). Leaders who have not dealt with these emotional issues can find it difficult to treat others as more important than themselves because their focus is not on the right things. The participants believe a reason may be an inner need for others to approve the leader. One participant stated that fear can appear in the leader wondering if he is enough or capable of doing his job. The participants stated these emotional issues could result in the leader’s lack of freedom, being upset, grumbling, or being frustrated about the amount of time needed to invest in others.

The participants said memories of abuse could trigger some of the previously mentioned reactions. One participant stated it could be a struggle to treat others well when the leader has been abused or mistreated by others. One participant shared that the leaders’ focus might be on the treatment they received, making them unable to move forward. Bad experiences, persecution, being taken advantage of, or being offended by



others can all be hindrances to progress as shared by the participants. Additionally, the participants said that mistreatment of others could harden the heart of leaders, making it difficult for them to be altruistic towards other.

One participant remarked that when negative emotions are left untreated, sometimes leaders find themselves needing to have others validate them so they can feel good about their actions. For personal fulfillment, they need the approval and acceptance of others. The participants said because of the need for validation the leader can be selfish and wanting everything for himself. One participant remarked, “I found myself grumbling when people did not show appreciation for my sacrifices. I began to find myself expecting people to pay me back.” The participants said that when leaders need validation they can do for others from the wrong motives. Therefore, they said the leaders need to seek help to overcome these obstacles.

### **Disciplines to Displaying Altruism**

The participants said that it is important for leaders to seek ways to overcome obstacles in their lives. The sub-categories are Bible, total dependency, learning, emotional health, motives, and examples. The participants said that reading the Bible helps leaders build their faith and find strength to walk in their values. One participant shared his experience. He said, “To overcome the obstacles to living altruistically, I had to stop worrying, being fearful of not being accepted, and let the love of God be applied to me first, then I could be free to give to others.” Scripture confirms that fear brings torment to the heart of people and prevents them from being made perfect or complete. Therefore, God offers His love, which cast out fear and equips the leader to love selflessly (1 John 4:18). The participants stated the leader’s total dependency on God

through fasting, meditating, and resting in God's truth helps the leader find this freedom spoken about in Scripture. The participant also said prayer is important for the leader because the leader learns to ask for help for revelation from God. Additionally, the leader learns praying for others is needed (James 5:16).

The participants said that the leader must seek to find out how to give altruistically. They said learning takes the form of understanding how to give from a place of grace, learning to give the difficult battles to God and to love regardless of how others love. They said that the leader has to understand how to serve. One participant acknowledged that the heart is usually selfish (Mark 7:20-23), so leaders need God to teach them how to serve others. The participants said as one learns, he can change expectations and extend himself to others. He can also check his heart and motives for why he serves.

The participants suggest some of the best ways for leaders to learn is with examples. They said the leader needs someone to share with him. The participants believe others can show what it looks like to give altruistically to help guide the leader. They said a servant leader mentor could assist the leader to see what the different virtues look like in everyday life to help him or her begin to be an imitator of that behavior.

### **God's Intervention**

The participants agree that God intervenes and helps the leader develop the right values and disciplines to accomplish the goal of living Patterson's virtues. The participants give some of the ways God intervenes in the life of the leader. The sub-categories are: God's input, freedom, reveals heart condition, and changes me. The participants state God shows the leader who He is to help the leader grow. They said God

gives the leader guidance and reminds him of His love. They insist He strengthens the leader and rewards him for right actions (Luke 6:35). The participants believe the leader learns to receive his rewards or gifts from God for work that he has done. One participant states, “We have to see the greater purpose.” The participants said the greater purpose is God uses the leader for kingdom building.

The participants believe that God also intervenes in the heart of the leader by setting him free from fears, the need to be accepted, and rejection. They assert that God frees the leader by pouring into the heart of the leader. The participants acknowledge the leader has to come to God seeking and God promises he will find what he needs (Jer. 29:13). The participants believe that freedom comes to the leader when she is willing to reveal her heart condition. God checks the heart and shows the leader what she needs.

John J. Sosik, Dongil Jung, and Sandi L. Dinger offer the priest, the Levite, and the Good Samaritan to explain self-identity. First, they state that both have the self-identities of being relational, collective, and independent. What made the difference is how each responded. The priest and the Levite were able to walk on the other side and not help the hurt man because their self-identity favored acting in their own best interest.<sup>2</sup> Additionally, the Good Samaritan helped the poor man because he responded out of his relational and collective self-identities, which led him to think about the needs of another first.<sup>3</sup> Essentially, what they are sharing is both had the same self-identities of relational, collective, and independent but the one who responds altruistically values altruism.<sup>4</sup> The

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<sup>2</sup> Sosik, Jung, and Dinger, “Values in Authentic Action,” 404.

<sup>3</sup> Sosik, Jung, and Dinger, “Values in Authentic Action,” 404.

<sup>4</sup> Sosik, Jung, and Dinger, “Values in Authentic Action,” 404.

participants stated a leader needs God's intervention if he desires to have a heart that values being altruistic towards others. One participant said the leader must be willing to allow God to do the hard work on the inside. Otherwise, nothing will change. This participant said God would teach the leader her triggers and help her to take a realistic look at her motives, or her need to be self-protecting, or the need to look out for her own best interest.

The participants agree God will then change the leader. He helps the leader by helping him to change his attitude and develop right ones over time. They state God matures the leader on several levels: personality, emotionally, and spiritually. The participants said God equips the leader, to tell the truth, and to be sacrificially in what she does towards others. They said God uses the difficulties in the life of leaders to teach them how to humble themselves, how to be an example, and how to display His love through altruistic behavior.

### *Virtue of Vision*

The top three attributes the participants said are needed for the leader to display Patterson's virtue of vision are love, wisdom, and knowledge.

#### **The Role of the Attribute in the Virtue Vision**

##### *The attribute of love.*

The sub-categories associated with the attribute of love are: build others, teach, and relationships. The participants said that for the leader to have a vision for others; he must allow God's love to help him build others. They said building others happens when the leader sees people and their abilities. The participants said a leader could see others as individuals and not simply for what they can do for the company or organization.

Furthermore, they affirm that the leader helps others see their ability to grow. The participants believe the leader does this by investing in others future. They think he builds them up, motivates them, and focuses on what they need. The participants affirm that the leader helps the follower to overcome fears and strengthens them to see and hear clearly God's plan (Isa. 35:3-5). One participant stated, "When it comes to a vision for a person, I tell them to tap into what draws them, or what they love. I try to help them stay on course." Another participant said part of the way a leader helps someone stay on course is by asking a question about where they see themselves in the future. The participants embrace the exercise of asking questions opens the mind of the individual to see things about himself he may never have thought about before.

The participants believe that the ability to question the individual helps the leader to be a better teacher because he learns what is important to the follower. The participants said teaching includes investing in others to help them improve themselves. They stated the love of God compels the leader to help people see their purpose. The participants believe teaching means the leader will help others examine themselves to see where they need help. The participants find that the process of asking questions to help followers understand themselves, helps them learn to become self-aware and self-reflective. "Self-awareness extends to a person's understanding of his or her values, and goals."<sup>5</sup> A leader who helps his follower understand himself prepares the follower to understand his values, his goals, and the vision God has for his life. Additionally, based on EI the follower can learn how to handle his emotions, strengths, and weaknesses as he seeks to fulfill the vision for his life. The participants add a leader is willing to help others do the research

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<sup>5</sup> Goleman, "What Makes a Leader?" 96.

necessary to advance their position. They agree that a leader also helps the follower see the vision for himself and the leader helps others flesh out their desires. One participant stated that she does more than tell others what God has shown her about the follower; she seeks to help them see the vision for themselves.

The participants stated that the first relationship must be with God and then all other relationships will develop for Christ. They said the leader learns to be available for others. She stays connected to those she leads. One participant stated, “It applies in my life first. Then if I know that God said it, then I have to believe what he says. When I do that, then I can help others to walk in God’s truth.” The participants said the leader stays connected to God in her relationship so she can believe the vision God has shown her for the followers. They added that the leader walks with others and listens to them to understand what is relevant to their lives. Because the leader loves God, the participants said she would seek wisdom from God on how to lead. The participants also said part of God’s vision for everyone is that they be whole (John 10:10). They affirm leaders must love others enough to help them find God’s wholeness for their lives.

*The attribute of wisdom.*

The sub-categories for wisdom are: seeks, questions, and reveal. The participants stated the leader seeks the vision from God for himself and others. He aims to learn what is needed to fulfill the vision God has given. The participants stated the leader seeks to understand what God’s purpose is for the vision; both the big picture and the small detailed pieces. One participant said, “Vision is an important thing. If you cannot see where you are going, how can you take others there?” Another participant said it is vital

for the leader to help others see the end (the big picture) and then help them to believe they can fulfill all the necessary steps to fulfilling that big picture.

The participants said that the leader must ask questions. The participants stated that the questions are to understand the vision but also when is the right time to try and fulfill that vision. The participants also said that the leader needs the wisdom of the Word to help share the vision. One participant said God helps the leader to continually keep going even when things look like they may not work out the way the leader hoped. The participants added that godly wisdom is needed for the leader to pull everything together as it relates to the vision, the resources, people, and opportunity.

The participants stated that the leader's ability to question leads to finding the answer to what God says about other's abilities. They said God would also reveal to the leader ways to help others see the vision for their lives and how they fit in the plan of the company or organization. One way the participants said that God helps the leader is by showing him how to help others understand who they are in Christ. Finally, the participants believe that the leader who uses the attribute of wisdom to live Patterson's virtue of vision teaches others how to seek wisdom for themselves. The leader teaches others how to ask the right questions, of "what do I need," and "do I need schooling," "training," or some other personal development to succeed. One participant adds she had to be willing to learn. She acknowledges if she did not have knowledge of a subject, she sought God to help her. In doing so, she realized she would also need to be willing to do the same for others if they were to live out God's vision for their lives.

*The attribute of knowledge.*

The sub-categories for the attribute of knowledge are questions and revelation, which are very similar to two of the sub-categories in wisdom. The participants stated that leaders who allow the attribute of knowledge to be active in their life goes to followers and asks questions to understand their needs. They said the leader seeks to figure out what others are equipped to do, and what training or previous understanding they have regarding a role they are assigned to do. The participants said the leader is willing to ask what drives the follower and what is important to them. One participant stated, “My grandmother encouraged me to write my ideas down. Now I encourage others to write the vision for themselves.” The participants said that the leader desires to know what compels the follower so the leader can help them reach their full potential.

The participants said the leader desires to have insight into the heart of those she leads. They said, she must seek to understand others gifts. The participants said the leader also has to be willing to share the history of the organization to help others understand expectations and the path others have taken before. The participants said the leader finds confidence in God’s knowledge because He opens the leader’s ability to know what is needed and how to accomplish it.

The participants affirm the attributes of love, wisdom, and knowledge displayed in the heart of the leader allow her to live the virtue of vision by allowing her to build relationships and teach them. They said she seeks wisdom and knowledge to the questions that will help her provide the right opportunities for others. They assert when the leader seeks God for the answers to her questions; He will reveal what is needed allowing her to lead with assurance.



## **Obstacles to Displaying Vision**

The participants shared that the barriers to displaying the virtue of vision are limited abilities, wrong focus, and emotional issues. The participants believe leaders who have a limited vision will keep people from moving to new assignments because the leader is only able to see the person in that one role or assignment. They said the leader does not have the vision for the individual's future, only for the fulfillment of a current job or assignment. One participant stated that if he is unable to see the vision, he is unable to help others fulfill their destiny. Another problem presented by the participants is the leader's inability to see possibilities. They said that the leader's failure to understand limits her effectiveness in carrying others into the future. One participant talked about what happens when a leader forgets the importance of clearly understanding the vision. He stated, "There are other benefactors of the seed of vision planted in someone. Sharing the vision for the person is vital because it will change those around them, their families, their organization, or departments." The participants agree that to have a limited vision hinders the growth of others.

Alongside limited abilities is having the wrong focus. The participants said that leaders who have the wrong focus see the vision as theirs and not as God's vision. The participants believe having the wrong focus can be problematic because the leader may desire to fulfill it using his ideas and strategies instead of God's. The participants hold this attitude can result in the leader's unwillingness to share the vision. One participant shared it is important to value the vision God has for others and to seek God always on how to accomplish the fulfillment of that vision.

The participants shared some of the emotional issues that can hinder the leader displaying the virtue of vision are discouragement, being impatient, or frustration when others forget the importance of the vision. One participant stated that emotional issues sometimes arise when the leader sees herself as the source for fulfilling the vision instead of God. However, they said if the leader gives the people the Word that supports God's vision that will make for a strong foundation. The participants add it will also help the leader keep her emotional expectations in check since she is not expecting the fulfillment of the vision through her efforts alone.

### **Disciplines to Displaying Vision**

The participants shared the following disciplines to help overcome the obstacles to displaying the virtue of vision. The sub-categories to the category disciplines to displaying vision are God, Word, Prayer, godly focus, build others, and emotional. The participants stated the leader must spend time with God and realize he is a servant. One participant reminded this researcher of the phrase coined in an earlier project, "Saved to serve." The phrase saved to serve means each one has been saved by God so He can use them to help others by serving them first. The participants stated the leader must maintain the vision of God by emulating Christ and trusting in His Word.

The participants said the importance of the Word is that it helps the leader to understand how to treat people. They said the Word also encourages the leader to remove limits off herself as she realizes there is no limit to God and His possibilities. One participant reminded the researcher about Genesis 18:14 that there is nothing too hard for God. The participant's interaction with the Word helps him to find confidence in God.

The participants said that once the leader understands the Word, he must be willing to submit to the truth of that Word. They said the leader does that through his time of prayer. The participants believed the leader submits to God and allows Him to develop all the attributes needed in his life. They said prayer helps the leader to focus on God to learn through his faith walk how to see the vision. The participants agreed that prayer removes limitations in the heart of the leader. One participant shared, “I embody the attributes by being willing to walk in His will. Being excited and waiting to hear what He wants me to do, that helps me.” The participants agreed that spending time with God in prayer helps the leader think, work through difficulties and develop a desire to complete whatever assignment God gives them.

In addition to prayer, the participants said that the leader must develop a godly focus. The leader seeks to learn how to have a godly perspective of others and his role as a leader. They said the leader also seeks God’s wisdom to help build the right foundation, on God not on the leader. The participants added that the leader learns to move away from personal interpretations because he does not want to mar God’s vision with his ideas. The participants stated the leader allows his time with God to help him understand everything he does is to glorify God.

The participants posited that sharing with others helps the leader to build others. They said the leader sees the benefit of helping others and building the right environment. They said his conversations would be geared to help others take ownership of the vision for their lives. The participants stated that the leader has to see the importance of asking questions to understand how others fit. They added that the leader would be required to teach and re-teach, explain, and continually connect with others. One person suggested

helping people write the vision for their lives, ministries, health, and any other areas of importance to the follower. This individual said one way the leader helps build others is by learning to value them. The participants said this is why the relationship with God is key; it helps the leader learn God's heart for others.

The last discipline shared by the participants is related to the leader's emotions. One participant stated that the leader has to learn from God how to be passionate and then show that excitement to others. This person said when others see a leader who is passionate and excited about the vision, it can help their desire grow. Furthermore, this individual said the leader must also be willing to deal with their emotional shortcomings as well as those in the hearts of others. Another person added the leader must not put off handling issues and struggles. Waiting to handle difficulties can lead to poor emotional responses. Finally, the participants said that the leader must ask God to help him be patient with others. They said the leader could remind himself of how God has been patient with him, so he will be willing to do it for others. The participants believe emerging leaders need help understanding the importance of valuing others by sharing the vision, seeking God's way to accomplish the vision, and building a community that supports the development and flourishing of that vision.

### **God's Intervention**

The participants' answers developed three sub-categories to how God intervenes in the life of the leader. The sub-categories are Holy Spirit, revelation of self, and teaches. The participants said God helps the leader to develop the vision through the aid of the Holy Spirit. They said God shows the leader the vision first and then God works on the heart of the leader so she can carry the vision. Furthermore, they said that God also

intervenes by reminding the leader of himself. God helps him by revealing what problematic issues are in the heart of the leader. The participants said the purpose of God revealing the heart of the leader is so the leader can understand his need for God. One participant stated,

I continue to allow God to keep working in me and He reminds me of what is His vision for His people and the church. As I allow God to keep working in me and teaching me how to serve others, I can then help them to serve others.

This person stated that the leader has to allow God access to his heart, so he knows the truth of who he is as he leads.

The participants said that the other way God intervenes in the life of the leader who takes the time to discipline himself is God will teach the leader. God teaches him that the vision is not only for the person but God's vision is for those who interact with the followers. The participants said the families, co-workers, and many others are the benefactors of the vision lived out in the life of a person. They said God reminds the leader of this truth by reminding him of those he benefited from, such as parents, mentors, or others who have invested in the life of the leader. The participants continually stated the leader finds his greatest strength and ability to be successful when the leader willingly seeks God for His plan to carrying the vision for others.

### *Virtue of Trust*

The top three attributes chosen by the participants for the virtue trust are love, goodness, and faithfulness.

#### **The Role of the Attribute in the Virtue Trust**

##### *The attribute of love.*

There are three sub-categories for the attribute of love as it relates to the leader displaying the virtue of trust. The three sub-categories are: compels me, speech, and environment. The participants stated that the attribute of love compels the leader to hold in confidence those things shared with the leader. They said she does not gossip about the things the follower shares with her. They said the leader could be trusted because the followers can see the consistency in the leader's love toward them. The participants' added love in the leader also helps her to trust herself with others. They believe it is hard for others to trust the leader if she hides parts of herself. One participant stated, "If the leader is not transparent, others can see that there is something hidden. If people do not see or sense the transparency, then others will put up their guards." The participants said the leader could love and trust themselves with others because of the amazing love of God toward the leader. They hold that God helps the leader learn to identify with others, and He builds a willingness in the leader to walk through difficulties with others.

The participants stated that the leader who has allowed God to develop love inwardly does not share followers' private matters with others. They affirm the leader's love displays itself in the virtue of trust because he is mindful of how he shares information about others. Furthermore, they believe the leader is willing to hear important things from others, and he handles it with care so as not to hinder another's

ability to succeed. The participants believe the leader who loves this way also creates the right environment for trust. He develops deep bonds with others because they know he can be trusted. They stated he can see what is important to another person and others are willing to trust him because they see he cares.

*The attribute of goodness.*

The attribute of goodness has two sub-categories, transparency, and right choices. The participants stated that the leader who displays the attribute of goodness builds trusting relationships because of how God develops the attribute within his heart. They said he is transparent and willing to find ways to be consistent in how he opens up to others. One participant shared, “God is looking at me, and He sees me. The love of God is what fuels that desire inside to be trusted.” The participants believe the leader who is transparent is one who wants to make right choices.

The participants said that the attribute of goodness at work in the leader helps the leader build others up versus tearing them down in speech or actions. They said she is also willing to give others another opportunity even if they make mistakes. The participants said the leader who allows God’s attribute of goodness access into her life, sees supporting others in making right choices as an honor. One participant stated it is important for the leader to be believable. This person stated that if others do not believe the leader, it will be difficult for them to follow the leader’s instructions. The participants said seeking what is good helps to break down those barriers to trust.

*The attribute of faithfulness.*

The participants' responses about the attribute of faithfulness as it related to the virtue of trust formed three sub-categories. Those categories are speech, believability, and behavior. They said the leader desiring to display the virtue of trust allows God to build His attribute of faithfulness in how he speaks. They added the leader shows faithfulness when he holds what others tell him in confidence. The participants said that the leader does not gossip or break confidentiality. Additionally, they said the leader makes sure he shares the right information in ways that others will believe what he says. They said when the leader promises to do something he fulfills that promise. One participant stated about being faithful, "I have to do my due diligence and make sure I am not letting things be a problem in my character. If I am always late, people will stop trusting me to keep my word." This person said when the leader is careful with his speech and works to honor it, it assures others he can be trusted. The participants believe that trust is built; it does not simply happen. They assert that the leader must show consistency in both good times as well as bad situations. One person stated God gives the leader opportunities to develop. He posits that the leader who is believable also reflects the right behavior.

The participants stated that the leader displays that he is trustworthy. They said he does this by saying what he will do and then doing it. The participants add the leader does not allow himself to get off course, and if he does, he will make adjustments to correct where he has strayed from the vision. They assert the leader is willing to hold himself accountable to others. One participant stated, "I will be truthful to let people know if they are not trustworthy, just as I am willing to hear if I have failed to be trustworthy. Moreover, then faithfully we walk together to get it back on track." The participants said



trust requires the leader to be faithful to build relationships not just for right now, but for a lifetime.

The participants believe the attributes of love, goodness, and faithfulness equip the leader to display the virtue of trust by helping the leader to create open environments. The participants also hold that the leader is mindful of his speech, of being transparent and making right choices as it relates to others. They affirm the leader works at being believable with the right behavior and conversations he has with others.

### **Obstacles to Displaying Trust**

The participants share that with each of the virtues, there are obstacles the leader faces that could hinder his effectiveness. The participants' responses revealed four sub-categories to the barriers faced when trying to display trust. Those four sub-categories are trust issues, confidentiality, reliability, and transparency. Under trust issues, the participants stated that the leader might have issues with other people, which can hinder the leader's willingness to trust in others and for others to trust the leader. One participant stated that sometimes the damaged relationship may not be between the leader and the follower but a relationship the follower has had with a previous leader who left them afraid to trust. The participant said it is important for the leader to be mindful of that so as not to add to someone's past disappointments and fears. Another trust issue presented by the participants was fear of building relationships, which could result from previous trust issues in the leader. They shared that the leader could have difficulty opening up to new people. One participant stated this inability to trust might stem from the leader's lack of confidence in God. This individual said that the leader could be holding onto a disappointment and is blaming God for that hurt.

The participants suggested that another obstacle for the leader is a lack of confidentiality. They said the leader who talks too much and shares other's secrets adds to others inability to trust that leader. One participant added, "Distrust and negative things can happen in a second, but positive things sometimes take a lifetime to build." The participants said the leader who does not work at being trustworthy and faithful would allow the distrust and negative things to destroy the chance of establishing the right environment where trust is present.

The participants said that the obstacle of lack of reliability happens when the leader does not follow through on her promises. They agree others will not want to follow this leader because she has not gained the reputation of being trusted or is seen as inconsistent. They said sometimes this comes in the form of the leaders over commitment of their time or resources. When the leader is inconsistent, it builds a lack of confidence, and the leader sabotages her name. Finally, the participants said the leader who is not transparent is sometimes thought to be dishonest. One participant said there is also limited transparency. Limited transparency means others see the leader who is considered to be partially transparent as half or partially truthful. They said others would think the leader is hiding something or that she lacks honesty. The participants said when the leader appears dishonest, it destroys relationships, and the followers will guard themselves with the leader.

### **Disciplines to Displaying Trust**

The participants shared that there are ways to overcome the obstacles to trust by developing the right disciplines in the life of the leader. The sub-categories to the disciplines needed to display trust are: develop the ability to listen, speech, faithfulness,

create the environment, self-development, and discernment. The first discipline the participants shared is develop the ability to listen, which requires the leader to listen for information in conversations to discern what is said and how to handle that information. One participant shared, “The leader must listen and be in tune with what others are saying. The leader must make sure others feel they are in a safe place.” The participants agree that the ability to listen is essential for the leader to develop quality relationships. They believe the greatest way is in how the leader allows himself to be an example. As the participant stated, if the leader shows he can be trusted, others will feel safe sharing important matters.

The participants believe that the way a leader listens should align with how the leader speaks. They affirm that a leader must understand his words are important. The leader must develop what the participants called mindful speech. Mindful speech means the leader makes sure he is listening and does not turn others away with the things he says. He makes sure he says what he means and is consistent to follow through. The participants add that a leader is also careful about making promises. The goal of the leader who is mindful of his speech is to ensure all his words are true. The participants said that the leader who develops good speaking habits also develops faithfulness in what he does. They emphasize that he will build trust by keeping his word, not sharing private information, and being consistent in what he says and does. They shared that the leader’s next step is to create the right environment. She does this by having a willingness to walk together with others to restore relationships where there is no trust. Furthermore, they believe she is an example to others to help them see how to build relationships.

The participants suggest that the leader creates this environment by being willing to develop herself. They said she stands ready to grow by working on any character flaws. She learns to trust God and move past mistrust based on people or past situations. They add prayer, the Bible, and time with God, are some of the leader's first tools to helping her accomplish the task of building right relationships. One participant stated that what has to be most important to the leader is what God says about his actions. Even more than being trusted by people, the leader must have a desire to be trusted by God.

The last discipline mentioned by the participants was that the leader must seek godly discernment to understand the needs of people. They maintain that the leader must understand what questions need asking and then the leader must be watchful. The participants said the leader must be watchful so she can detect when others are not trusting either the leader or co-workers. They believe a leader can learn from previous experiences to help create and heal when needed. Furthermore, they add that the leader also seeks to be open, develops relationships, and creates the environment that promotes trust in others.

### **God's Intervention**

The leader is equipped to develop the needed disciplines because the participants state that God intervenes to help him. The sub-categories for God's intervention are: reveals me, God heals me, and teaches me. The participants said that God helps the leader by reminding him of his former self. The participants said this reminder is not to discourage but to help the leader remember when he also needed help. They said that God reveals the heart of the leader to assist him by healing his past hurts. Additionally, the participants said God also shows the leader his motives. One participant said God helps

the leader to align what he says and what he does, so the things coming out of his mouth are not causing others to lose trust in the leader.

The participants said God reveals to the leader any trust issues he has in his heart. They said it is hard for the leader to trust if he has inward trust issues with God. The participants suggest that the leader has to allow God access to his heart if he wants to truly be able to trust after being hurt, defamed, or lied on by others in his leadership journey. The participants insist that the healing God does for the leader also gives him peace and the ability to trust others again. They believe that the leader can trust God to overcome past issues of trust and trust again.

The participants said God does this by teaching the leader how to trust. He teaches the leader by helping him understand what trust is. They said He teaches the leader how to make the corrections needed to fix broken relationship and trust. One participant stated God would teach the leader how to guard his heart while at the same time being open to trusting. The participants said God is the guidance for the leader and He teaches the leader how to be faithful over small things so He can teach the leader how to gain more trust from others.

### *Virtue of Empowerment*

The attributes chosen by the participants as the key attributes needed in the leader to display the virtue empowerment were love, holiness, wisdom, and faithfulness.

### **The Role of the Attribute in the Virtue Empowerment**

#### *The attribute of love.*

The sub-categories for the attribute of love as displayed in the leader living the virtue of empowerment are: lifts others up, encourages them, empowers, and

environment. The participants agree that the leader who allows God to develop love in his heart as it relates to the virtue empowerment seeks to lift others up. They said the leader does that by helping others to learn they are capable of accomplishing tasks and that he sees the potential in them. One participant said the way a leader can empower others is by letting them know he is open to hearing any ideas they want to share. They agreed that the leader has to be open to help others develop the vision God has for their lives.

They said the leader who loves encourages others by showing concern, telling them how vital they are to God's plan, and spending time with them to help them realize their importance. The participants shared the leader must be God's ambassador and express delight and encouragement to others to empower them to fulfill God's vision for their lives. They said when the leader encourages, he also empowers. He helps the followers begin to feel a part of the change or future goals of the organization. The participants shared that the leader must empower others by giving them a chance to learn, equipping them with resources, and love them enough to give them multiple opportunities. The participants stated that the leader is sharing the power and helping others to be equipped to be their best. One person stated, "I give them freedom to be who they are." The participants believe the leader must understand God's love redeems him and gives him power so that he can give power away to others. They find that love active in the heart of the leader creates an environment that expresses positive affirmations. He builds relationships because he recognizes God's love is foundational to everything he does as a leader.

*The attributes of holiness and wisdom.*

The attributes of holiness and wisdom were both highly ranked by the participants. Therefore both attributes were examined. The sub-categories for these attributes are: help others (wisdom), help to do what is right (holiness), and empowers. The first sub-category dealt with the attribute wisdom, help others. The participants stated that the leader utilizes God's wisdom so she can help others. They said God gives the leader the wisdom to understand the power they have as well as how to build others God's way. The participants shared that the leader utilizes godly wisdom to understand their purpose as well as the purpose for others. Additionally, the leader will ask questions both of God and others to make sure she is providing the right opportunities to empower others.

The participants said that the attribute of holiness helps the leader to lead from a godly perspective because of his desire to be holy like God is holy. The participants stated that the leader seeks to glorify God through his actions and not to promote his agenda or himself. They affirm that holiness allows the leader to be willing to praise the success of others as he also gives others a work standard of excellence. They said the leader sets the guidelines not for self, but because of the desire to be holy. They said the leader builds on the good he sees in the followers.

The participants also said that with both of these attributes the leader can empower others. He does so by sharing expectations, making good decisions, inspecting the process to see what changes are needed, and gives others access to power. They said the leader empowers others by allowing them to speak up for themselves. Additionally, the leader finds more opportunities for others to engage in the process of leading. The

participants stated a leader empowers by sharing information as well as by revealing his true self; both strengths and weaknesses.

*The attribute of faithfulness.*

The attribute of faithfulness had two sub-categories, steward others and consistency. The participants assert that the attribute of faithfulness is evident in the leader displaying the virtue of empowerment by the way he cares for others. They said the leader consistently trusts them with responsibilities. He also helps them learn from their mistakes. Additionally, they said that the leader makes sure his conversations are consistent with others. One participant stated,

I trust them with responsibilities. Not only that, I do not allow them to have to figure it out by themselves. “I do, we do, and then you do.” I teach them; then we do it together so that I can see it they can do the work, and then I trust them enough to release them to do it themselves.

This participant asserts that the leader must be willing to walk with the follower to make sure he can accomplish the task, then allow him to do it.

The participants agree that faithfulness is evident in the leader’s consistency. They agree that the leader gives more opportunities to the follower even after the follower messes up. The participants add that the leader helps the follower learn from the mistakes, while still giving him power. The leader gives the followers multiple times to sharpen their abilities. One participant stated, “People will make mistakes. Just as God was gracious and merciful to me, I have to be willing to give others a chance to learn from their failures.” The participants said they willingly give others the opportunity to try again because they want them to be empowered to accomplish the goals set before them.



The participants stated that the attributes of love, holiness, wisdom, and faithfulness equip the leader to empower others. They stress that the leader is capable of lifting others, encouraging them, and creating a loving environment where others can be empowered. Additionally, they confirm that the leader is capable of using the wisdom of God to help others and to do what is right for them. Finally, they state that the leader allows God to develop His attributes by being a good steward of God's people as he consistently gives them opportunities to grow and develop.

### **Obstacles to Displaying Empowerment**

The participants shared that there are obstacles the leader must overcome to ensure she empowers others. The participants said power struggles and brick walls are the two sub-categories which affect the leader's ability to empower others. The participants stated that a leader who refuses to release power cripples the follower, the environment, and the leader. One person stated,

As it relates to empowerment, the thing I think about is what my role as the leader is? It is not to do everything, but to create the environment. I am an "environment creator." I focus on what we need to do and then I think about how we get there. How do I break down barriers? I want others to be able to create solutions. I continually ask the Lord to help me do that; my prayer is for God to use me to help others.

This person stated control of individuals, the process, and the environment could hinder the leader's ability to empower others. Instead, as the participant stated, the role of the leader is to be an environment creator, making sure the environment produces equipped followers.

Another obstacle the participants shared was brick walls. Those brick walls are sometimes emotional obstacles. They said that the leader's need for validation or

recognition can hinder her ability to release power into others hands. Another type of brick wall they shared is people obstacles. They said, sometimes individuals could be difficult, making it hard for the leader to trust. The participants added that the leader's trust issues are one reason why he may not empower others. Finally, they shared the leader who has a spirit of perfectionism may not empower others because of their need to micro-manage the processes. Another participant said the leader must equip the follower for success from the very beginning. This person said sometimes the leader has to be willing to give the follower twenty-five practices before he can do it the first time by himself. Whatever it takes, the leader has to be willing to do the work. He said if the leader does not, people will not be empowered to do their best work.

### **Disciplines to Displaying Empowerment**

The participants' responses to what disciplines are needed to display empowerment created five sub-categories. Those sub-categories are: teach, quiet time, release power, create an environment, and ask questions. The sub-category teach refers to the leader's willingness to invest in others by way of helping them learn, teaching them from their mistakes, guiding them through mistakes by showing them the right way, and walking with them by sharing personal experiences. One participant affirms,

I have to be patient and trust that I can teach in those moments. I have to do it because it is the freedom they need, to be able to mess up and then be taught. I can come alongside and help them by teaching there is another way.

She acknowledges the shared experiences with others helps them to grow and develop into the people God ordained them to be.

The participants shared that the discipline of quiet time means the leader is seeking to understand God's plan. She is asking God to help her grow, for wisdom, and

for what things she needs to do. They said she spends part of her quiet time in the Bible, in prayer, and in experiencing God's love for her. The participants believe the leader seeks God's help by asking Him to develop the attributes inwardly so she can develop patience, love, and whatever else she needs to empower others. Finally, they said she seeks God to reveal the truth about her emotions, her spirit, and any soul issues she needs to address. The participants said the quiet time for the leader helps her release herself into God's hand so He can develop her.

They said the leader could let people go to accomplish what God has for them. One person stated, "If you never let them go, you will never see them fly." This person believes the leader releases the followers to do the work; she trusts them to complete it, and she lets them learn how to figure out the steps. This individual asserts the leader takes responsibility for helping the followers grow by creating self-sufficient workers instead of co-dependent ones. She sees empowering others as her responsibility to help develop future leaders.

The participants stated that the leader also creates the environment where she does not do everything. They said the environment helps the followers focus and think together. They create solutions, model for others, and provide needed education. The participants said the environment is also one of love so that others are comfortable being coached, mentored, or trained by the leaders or others. The participants believe when followers share ideas, they willingly embrace change. They stated that the way the leader creates the right environment is in her ability to ask questions. She must be willing to ask personal questions, such as what does each of the attributes need to look like in her life? What should she do with the attributes? What is her role as a leader? How does she make

things better as a leader? Finally, the participants stated that the leader asks does she need a mentor to help her develop into the leader God has called her to be? The participants shared that the leader needs God to empower her by developing His attributes internally, so she is equipped to empower others. They said the leader develops herself first, then she is better prepared to teach others, and create the right environment for others to develop and grow.

The participants stated that the leader who empowers others creates healthy environments, creates opportunities and resources for growth, and teaches others how to utilize the power given. Additionally, they state the leader who empowers others actively seeks to understand how to be a better leader by taking time with God. He aims to be empowered by God so he can empower others.

### **God's Intervention**

The participants state that God's intervention into the life of the leader equips him to empower others. The three sub-categories are God reveals, develops me, and God teaches me. They support God helps the leader in those quiet times by showing the leader His infinite love. The participants said God reveals the heart of the leader and His purpose for his life. He shares His love with the leader so the leader can share it with others. One person stated about the healthiness of the leader:

The goal is to create people that can eventually lead others. The leader is like a tree with others branching out from them. The leader has to empower others so they can eventually grow new branches. If the leader is unwilling to allow others to grow, they hinder others. Others need to branch out to be self-sufficient. If that branch (or that leader) is not strong, it cannot produce more branches.

This person believes that God is always seeking to develop the leader and help him grow to reach his full potential. The participants stated God gives the leader

new opportunities to teach him how to be willing to give new opportunities to others.

They said God teaches the leader during those quiet times as well in the leader's interactions with others. The participants said that God uses difficult situations to teach leaders how to empower others. They said He ministers to the leader so the leader can minister to others. One participant stated God tells the truth to his leader so he can learn how to be truthful in his interactions with others. He believes God places trust in the leader to accomplish his position as a leader, so the leader will understand the importance of placing confidence in others. He added God encourages the leader and reminds him to seek an understanding of everything he does.

### *Virtue of Service*

The three top choices for the attributes needed in the leader to display the virtue of service are love, mercy, and grace.

### **The Role of the Attribute in the Virtue Service**

#### *The attribute of love.*

The sub-categories of the attribute love are God's love revealed and serving others. The participants' responses revealed the attribute of love in the leader helps her to love those others would consider unlovable. The participants added the leader displays God's love to others through service. They state her motives are pure because of the work God does in the heart of the leader. One participant explained why love is key to serving, "I am reminded that I am blessed to be a blessing. To serve, I must be deliberate in doing what is right, pure, and what is acceptable to God." She adds that the leader serves from a

heart that loves God and is enabled by His love. In turn, the leader's love for God helps her love others, and she shows it in her willingness to serve others. This participant stated that the leader does not serve simply to complete a task, but she serves with a spirit of excellence because she wants to do what is acceptable to God. The participants revealed the leaders who serve from love touch lives and help to break down old habits or walls of defenses in others.

The participants shared that the leader serves by going to places others would not go, or by dealing with situations, others would not venture to touch. One participant stated, "There are times when I have to serve others, but their disposition is not welcoming. I have to love regardless of what others do and serve as God instructs." This person said the leader's willingness to serve offers others the opportunity for wholeness or healing. Another participant said she loves to help because she loves to impact the lives of people. She further stated she loves taking the time to invest in others because it offers others healing and the wholeness they need. She added that she does it without expectation. The participants agree the leader must see her serving as a call from God. The participants hold that the call is first, one of submission to His love and then to do for all, with no exceptions or expectation of return.

*The attribute of mercy.*

The attribute of mercy as it relates to the virtue of service has two sub-categories. The two sub-categories are touches lives and sacrificial. The participants state the leader intentionally seeks to help those whom others may shun. They reach to the overlooked, the forgotten, and the rejected. One participant said he does everything because of Christ. He said,

The whole servant side is what Jesus model for me. Therefore, I serve out of love for Him. I do not do it because I feel I have to, but because I love Him. While I was still sinning, He died for me. He did not say, okay make some changes then I will die for you. He served me because He loved me.

This person said the leader serves first because of how God served him. The leader understands the love and mercy received from God, and he desires to touch lives as God touched his life.

The participants said that a leader who allows God's attribute of mercy to manifest in his heart is one willing to be sacrificial in his serving. They agree that he has determined to do good because of what he has received from God. He is also willing to serve others even if he has to suffer. One participant stated she has to allow the mercy of God to come from her life because it is right, not because the person deserves the gesture or not. Another participant stated she has to have mercy because God calls His leader to touch the forgotten or those seen as unimportant. Someone else stated the purpose of this entire journey is to be more like Him. What would God do for the undeserving, the forgotten, the least of them? He sent His Son to die for them.

*The attribute of grace.*

The attribute of grace has giving and help as its two sub-categories. The participants said the leader allows the attribute of grace access to her heart so she can provide for each person she serves. They said, she sees her serving as a way of giving back to how God has served her needs. They affirm she is willing to serve all she encounters. Furthermore, the participants said a leader sees his or her serving as a way of providing information to others who need direction. One participant stated God gives the leader these opportunities to serve, whether in a food pantry or helping someone on the street. This person believes God does this to stretch the leader to pull him or her out of

the places where the leader is most comfortable. “God stretches the leader. He gives us these opportunities to shift our thinking, and in doing so; he teaches us how to serve others better.” This person said the leader acknowledges her opportunities to serve as assignments God has given her to reach and potential change a life.

The participants stated that the attribute of grace in the life of the leader compels him to help others. They said grace on the inside of the leader sustains him and helps him to handle difficulties and challenging people. They said the leader’s focus is on doing what is acceptable to God. Therefore, they said he can withstand the challenges because he realizes who is strengthening him to carry out the work.

The participants assert the attributes of love, mercy, and grace displayed in the life of the leader is capable of serving others because of the revealed love of God in the leader’s life. They state he can serve others because he seeks to touch lives the way God touched his life. The participants said he is willing to give because he sees his service as unto God. Therefore, the leader does not have expectations from those he serves to return his efforts. He serves because he loves the one who served him first, God.

### **Obstacles to Displaying Service**

The participants revealed that there are three areas of barriers to displaying the virtue of service. Those areas are self-seeking, emotional, and an unloving environment. The first sub-category of self-seeking revealed by the participants that leaders are innately selfish and need help to overcome that innate desire to do for self. One participant stated, “It is when self is in the way that the attributes of God are diluted and not fully on display.” In other words, when the leader is not willing to examine self, he can keep God’s attributes from showing the way God intended. The participants said



wrong motives, having the wrong view of what it means to serve, and a lack of internal development can hinder the leader displaying the virtue of service. One participant stated that if the leader does not have the correct focus he can see his acts of service as others trying to make him their slave. They said resentment could develop in the heart of the leader who believes others should praise him for what he does.

The participants shared that another obstacle is negative emotional responses to serving. The participants said previous bad treatment from others could hinder how a leader serves. They said that a lack of trust or biased feelings toward those who are different could hamper the willingness of the leader to serve. The participants said the leader who lacks trust might be unwilling to serve because he thinks others will not receive what he offers to them. With each of the different types of hindrances, the participants believe there are ways to overcome them.

### **Disciplines to Displaying Service**

The participants' responses created four sub-categories. They are: examples of Jesus, develop environment, learn, and emotional. The participants said the leader must use the examples of how Jesus served to help him serve others. First, the leader must see himself as serving God when he does for others. They said the leader could learn from how Jesus served; He becomes the model for the leader. Seeing Jesus as the model leads to the second discipline of reading the Bible. The participants said the leader must understand why he is serving and whom he is serving with every action. They said the leader's time spent in the Word, in prayer, and fasting helps the leader release wrong expectations about serving. The participants said a leader uses this time to be self-reflective to understand service is an extension of God's goodness toward those He love.

Lastly, they said the leader is equipped in his time with God to be ready to give himself away and to surrender his expectations and time. The participants said serving allows a leader to understand the love of God in new ways while helping the leader better understand his purpose of being more like Christ.

The participants said that when the leader has taken the time to understand serving through the example of Jesus Christ, he is ready to develop the right environment. The participants said a leader begins first by breaking down walls so love can freely flow. One participant explains,

Tearing down some walls. God is breaking down old habits, those old walls of defensiveness and He builds up the leader. He does it to help the leader to empower others to do what He desires for their lives. The leader must create the environment where others do not have to be defensive. Serving in environments like that is hard.

As stated by this participant the first walls that are broken down are those that hinder the leader, and then he is better able to tear down walls that would hinder another. This person adds the leader can display the attributes of God as He desires when the leader has taken that time to seek to be like Jesus. The participants agreed that the right environment impacts followers and provides opportunities for learning to occur.

The participants further add the environment is one where the leader constantly learns how to serve better. The leader develops through experiences. He reminds himself of what he received from God so he can offer it to others. One participant said the leader sees his serving as “King serving.” He said the leader and the followers learn together how to share and care for others. Additionally, he stated the leader learns how to develop healthy emotional responses. The participants said the leader learns how to be passionate, and he allows his desire to serve to grow. One participant stated, “I can be serving cake

and feel like I just did this for Jesus.” She added serving honors God. Therefore, she believes the leader serves because he has received so much from God and he wants to honor him in all he does. The participants shared one of the greatest understanding about serving, is how the leader sees serving. They said serving cannot be optional for the leader, and he must understand it is about kingdom work. They said Jesus saw serving others as vital to building His kingdom. Therefore the leader must do likewise. The participants all agree the greatest tool the leader has is his examples of how to serve through the life of Jesus Christ. The participants believe the leader who desires to serve others can learn how to serve when he examines how Jesus showed compassion, love, and patience to those He encountered.

### **God’s Intervention**

The participants said that the leader develops her disciplines in conjunction with her willingness to allow God to intervene in her life. The sub-categories revealed by the participants’ answers are: God develops me, God reminds me, and God shows me examples. The participants said God develops the leader by her interaction with Scripture. They said God uses the interaction of the leader with Scripture to create a clean heart in the leader. God makes the leader holy, so the leader can do what is right because it is what is needed. Additionally, they added God strengthens the leader to be consistent in how she serves others. In the process of the leader serving others, the participants said God meets the needs of the leader. They said as the leader pours out, God pours back into the leader. The participants agree that God stretches the leader by developing His attributes in the heart of the leader. God does this to change wrong thinking about serving. The participants said He stretches the leader to move past old experiences and

old beliefs. One participant added God intervenes so He can heal the broken places in the heart of the leader which would hinder her from serving others. The participants believe the relationship with the leader and God helps the leader learn how to serve and how to see those she serves, as God sees them.

The participants stated God intervenes by reminding the leader of when the leader was not accepted or served until God stepped in on her behalf. They said God reminds the leader how He served her so she can see the needs of others. Additionally, the participants said God reminds the leader of those unpleasant emotions of feeling unworthy, rejected, or unimportant to help the leader have compassion on others who may be feeling the same way. They said God reminds the leader how much He loved her before she changed so she can understand the importance of her loving others even before they have changed.

The final way the participants see God intervening in the life of the leader as it relates to serving is by showing the leader examples. They all agree Jesus is the model God uses for the leader. Jesus saw the needs of people, and He served them. The participants said God used their sacrifice and loss to teach about serving. One participant shared how God taught him about serving others through the death of his sister. He could not serve because of the bitterness in his heart. It was not until God healed his brokenness that he was able to have the heart to serve others. Another participant added, "God will speak to the leader and ask the hard questions, is your love for others shown in the way you serve?" The participants all agree a leader needs to continually seek God to find if he is serving others the way God desires.

### *Conclusion*

The analysis of the findings revealed some overarching themes present in the exploration of each virtue. These overarching themes were used to develop the model for training leaders. The consistent themes that appeared throughout the project for developing leaders were God dependency, mentors or coaches, self-development and self-awareness. Additionally, the participants' answers showed a need create the right environment for emerging leaders as well as to teach them about service (Appendix E for full list).

The participants agree the leader's ability to display the virtue depended greatly on the leader's reliance on his relationship with God. They decided that the leader's prayer life, time in the Word, and other disciplines such as fasting, are vital for the development of the attributes in the heart of the leader. Another theme shared by the participants was the leader's willingness to be self-aware. The participants shared the leader disciplines himself to have the right emotional responses, a renewed mind and attitude regarding others. In addition to the leader being self-reflective is the leader's willingness to develop himself. The participants shared those areas uncovered in the leader, with the help of God, are areas he must be unwilling to leave abandoned. They believe the leader is willing to work on changing wrong ideas and character flaws. The participants believe the leader is capable of making the needed changes in his character because everything rests on the love God planted in the heart of the leader.

Another theme revealed by the participants is the need for the right environment. A leader must be willing to learn from God how to create the right environment for others to grow to their full potential. The participants shared the leader can develop healthy

relationships because he stands ready to listen and ask questions. Additionally, the participants said a healthy environment is needed for the followers as well as to develop emerging leaders. The participants all support the need for a mentor, coach, and fellow support from other leaders. The participants believe support is key to the success of a leader developing the attributes to living Patterson's virtues. Finally, the participants' agree the leader needs help learning how to serve.

The participants suggest that new leaders need to have a dependency on God. The participants stated leaders need to ask God the right questions to help them grow. A mentor would be valuable to assist a new leader in the process. The participants would teach the importance of teamwork and create the right environment for the new leaders. The participants suggest teaching leaders the importance of allowing God to develop the attributes within the heart of the leader. The steps necessary for teaching about the importance of attribute development includes the use of prayer, examining motives, the Word of God, spiritual disciplines, and the influence of a mentor or coach. The participants believe sharing experiences with emerging leaders helps the emerging leaders learn from others who have gone before them. Finally, a phrase developed in one of this researcher's earlier projects was "Saved to serve." One of the participants stated, the purpose of all the leader does rest on the fact that Jesus saved him so he could go and serve others. The participants said one essential thing leaders need to learn is how to see serving. It is not about personal gain or reward but about building God's kingdom and serving others in the process.

## CHAPTER SIX: EVALUATION OF FINDINGS

### **Chapter Overview**

This researcher reached a conclusion after interacting with the theological and biblical study, scholarly literature review, and data generated from the participants' interviews. The evidence gleaned from the research suggested a possible finding to this researcher that Christian servant leaders need: to depend on God to develop the attributes to express Patterson's virtues; to work with mentors; to be self-aware and open for self-development. Additionally, teaching leaders how to create healthy environments is important. Finally, leaders must learn the importance of serving others if they desire to display Patterson's virtues properly. Based on these findings from the participants' data, this researcher proposed the attribute-driven virtue-focused servant leadership development model (ADVFS servant leadership development model). The chapter examined the overall findings gleaned from the data shared by the participants, the biblical study, and literature review which lead this researcher to develop the ADVFS servant leadership development model. Explanation of the ADVFS servant leadership development model is shared. Finally, this chapter examined the strengths and weaknesses of this project.

### **Summary of Findings**

The research indicated in general there is a need for leadership training to help leaders uncover and successfully live their values. Specifically, for the leader desiring to display Patterson's virtues, the development of the internal attributes requires him to seek

God's help to build his character. The Christian leader's character is an integration of his beliefs, values, and morals.<sup>1</sup> The Christian leader's character develops as he draws closer to God and allows Him to touch those areas within that need healing, help, and maturing. John Wesley asserts no deeds done by humanity are good without the assistance of God:

By a parity of reason, all "works done before justification are not good," in the Christian sense, "forasmuch as they spring not of faith in Jesus Christ;" (though from some kind of faith in God they may spring;) "yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not" (how strange soever it may appear to some) "but they have the nature of sin." Perhaps those who doubt of this have not duly considered the weighty reason which is here assigned, why no works done before justification can be truly properly good. The argument plainly runs thus: No works are good, which are not done as God hath willed and commanded them to be done. But no works done before justification are done as God hath willed and commanded them to be done: Therefore, no works done before justification are good.<sup>2</sup>

The participants of this study all agreed they could not live God's attributes without Him equipping them through His power offered because of the blood of Christ. The participants said they had a desire to have godly values, but they could not live them without the equipping of the Holy Spirit at work within their hearts.

Nouwen states the future of the Christian leader is one where Jesus Christ is manifest inside and the need for power abandoned for love.<sup>3</sup> Callen adds, "Once spirituality is rightly grounded; however, it will only mature when the believer is intentional about inward growth and outward involvement in the real-life implications of

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<sup>1</sup> Rima, *Leading From the Inside Out*, 36.

<sup>2</sup> John Wesley, "The Sermons of John Wesley – Sermon 5: Justification By Faith," edited by Thomas Jackson, *Wesley Center Online*, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-5-justification-by-faith/>, section III, para. 6.

<sup>3</sup> Nouwen, *In the Name*, 82.



the faith.”<sup>4</sup> The leader desiring to be whole must allow God to do the inner work; then he can express the virtues as presented by Patterson outwardly towards others.

Mentors or coaches were shown to be necessary to help train leaders as they seek to demonstrate the virtues of Patterson. Mentors or coaches can help emerging leaders learn from their experiences. “Teaching is fundamental to coaching.”<sup>5</sup> Mentors or coaches provide information and resources to help ensure learning happens for those being mentored or coached. A coach or mentor helps people perform tasks.<sup>6</sup> Richard J. Hackman and Ruth Wageman present coaching as it relates to teams. They assert that coaching has two distinct models: individual behavior and applications of operant conditioning to modify team behavior.<sup>7</sup> In the latter approach, they posit that the coach should give feedback to a team in ways that help the members learn new and more effective behaviors conducive to the health of the team.<sup>8</sup> The coach observes the group behavior, seeks to understand the meaning behind those behaviors and help the members decide whether they want to change their behaviors. While Hackman and Wageman were specifically examining group or team coaching, there are applications to one-on-one coaching or mentoring. As shared by the participants in this project, leaders need help understanding why they respond the way they do based on the situations they face. The

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<sup>4</sup> Callen, *Authentic Spirituality*, 209.

<sup>5</sup> Baldoni, *Great Communication*, 148.

<sup>6</sup> Richard J. Hackman and Ruth Wageman, “A Theory of Team Coaching,” *Academy of Management Review*, Vol. 30, no. 2 (2005): 269-287, *Business Source Premier*, EBSCOhost, 269.

<sup>7</sup> Hackman and Wageman, “A Theory of Team Coaching,” 271.

<sup>8</sup> Hackman and Wageman, “A Theory of Team Coaching,” 271.

coach can help the leader by observing his or her behavior and walking with the leader to determine if the behavior needs changing.

A mentor can assist the leader to learn how to be more self-aware and teach him how to develop in the process. Hackman and Wageman call the coach's intervention into the developmental process as the learning session.<sup>9</sup> In this session, the coach and the members review their purpose, assess the progress, and identify what issues need addressing. While the mentor or coach may offer help to the leader, the leader has a role in his or her development as well. Rima adds what the role of the follower is in the development process. "It is through the exercise of personal discipline that we are positioned to allow the Holy Spirit to do his sanctifying work more effectively and consistently in us."<sup>10</sup> Rima is suggesting the leader must prepare himself by seeking God as he commits to developing disciplines which promote the authentic self. William L. Gardner, Bruce J. Avolio, Fred Luthans, Douglas R. May and Fred Walumbwa present the concept of authenticity. They define authenticity as "owning one's personal experiences, be they thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to know 'oneself.'"<sup>11</sup> Furthermore, they assert the leader becomes authentic when he or she is self-aware, self-accepting and authentic in his or her actions and relationships.<sup>12</sup> The findings showed that the leader must be self-aware and ready for self-development in conjunction with the help of God.

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<sup>9</sup> Hageman and Wageman, "A Theory of Team Coaching," 272.

<sup>10</sup> Rima, *Leading From the Inside Out*, 31.

<sup>11</sup> Williams L. Gardner et. al., "Can You See the Real Me?" *The Leadership Quarterly* Vol. 16 (2005): 343-372, [www.sciencedirect.com](http://www.sciencedirect.com), 344.

<sup>12</sup> Gardner et al., "Can You See the Real Me?" 345.

The ADVF model incorporates the discipline practices shared by the participants to develop the virtues in the leader. The information shared in the previous chapter was analyzed to determine the common threads. The common themes revealed the leader needs: to have a God dependency, mentors, to be self-aware and self-developing. Additionally, the leader needs an environment created to help him grow, to learn how to build the right environment for others, and shown the importance of service. These steps demonstrate the progression of development in the leader, starting first with his dependency on God and ending with how he serves others. Additionally, this is not a linear movement because the leader continually goes back and forth through each of these stages. The ADVF model incorporates these steps into a three stage model. Before examining the ADVF model, this researcher will discuss the themes in more detail.

### *God Dependency*

Values are vital to the development of the manifested behavior in individuals.<sup>13</sup> For example, altruistic behavior in the leader is possible when the leader develops and implements values that include working with others and making personal sacrifices for the good of others.<sup>14</sup> The participants in this study suggest that the development of the attributes necessary to create the right values, starts with the leader's dependency on God. "Our inward turn, therefore, is not idle self-absorption but is, in fact, critical to our effectiveness as leaders."<sup>15</sup> Leaders must make the decision to examine their hearts to

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<sup>13</sup> Sosik, Jung and Dinger, "Values in Authentic Action," 397.

<sup>14</sup> Sosik Jung and Dinger, "Values in Authentic Action," 401.

<sup>15</sup> Gomez, "The Heart of a Leader," 3.

reveal the areas where they need God's help to live His way. John Calvin wrote about what the Christian life required of the believer. He wrote,

ALTHOUGH the Law of God contains a perfect rule of conduct admirably arranged, it has seemed proper to our divine Master to train his people by a more accurate method, to the rule which is enjoined in the Law; and the leading principle in the method is, that it is the duty of believers to present their "bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service," (Rom. xii. 1.) Hence he draws the exhortation: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The great point, then, is, that we are consecrated and dedicated to God, and, therefore, should not henceforth think, speak, design, or act, without a view to his glory. What he hath made sacred cannot, without signal insult to him, be applied to profane use. But if we are not our own, but the Lord's, it is plain both what error is to be shunned, and to what end the actions of our lives ought to be directed. We are not our own; therefore, neither is our own reason or will to rule our acts and counsels. We are not our own; therefore, let us not make it our end to seek what may be agreeable to our carnal nature.<sup>16</sup>

The participants acknowledge that their role as leaders requires them to conduct themselves in ways that God approves. Furthermore, they affirm they are unable to develop the right values without the transformation of their life. The dependency on God achieves this transformation.

The participants stated the leader's dependency on God requires him to seek God for access to His attributes. They affirm the leader must seek God's healing for hurt, discouragement, and relationship wounds. The participants agree that the leader needs examples of how to carry the attributes, and for help to develop spiritual disciplines in his life. Those spiritual disciplines shared by the participants include prayer, fasting, being reflective, and seeking God to change the heart of a leader. The participants agree with

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<sup>16</sup> John Calvin, "A Summary of the Christian Life of Self-Denial: Chapter II," *Institutes of the Christian Religion*, Book 3, Chapter VI (1845), <http://sacred-texts.com/chr/calvin/life/life003.htm>, para. 1.

what Scripture states, “I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily” (1 Cor. 15:31). The participants shared the leader needs to learn how to die daily to himself. Therefore, the participants stated the leader needs God’s help to show him how to die to self to serve on a deeper level. Paul says in 1 Corinthians 9:27, “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” Paul was speaking to the people of Corinth about sowing spiritual things instead of carnal things. Essentially, Paul shared he learned how to become a servant to all. He shared that he learned how to run well so that his running would not be in vain. Paul did this by placing himself under God’s control and disciplining himself for his race. Sanders’ acknowledges the spiritual strength necessary to change the leader cannot come from within the leader; it comes from God.<sup>17</sup> God promises He can be found by those seek Him (Deut. 4:29).

The participants shared that the leader’s dependency on God is reflected in his prayer life; time spent reading the Word, and times of fasting. They shared God deals with pride, brokenness, anger, and other emotional issues in the life of the leader which hinder the attributes during periods of prayer. Prayer is a supernatural tool created by God which allows the Christian to communicate with God and for God.<sup>18</sup> “Christ spent full nights in prayer (Luke 6:12). He often rose before dawn to have unbroken communion with His Father (Mark 1:35).”<sup>19</sup> Christ’s model to His disciples began with

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<sup>17</sup> Sanders, *Spiritual Leadership*, 28.

<sup>18</sup> Suzette T. Caldwell, *Praying to Change Your Life* (Shippensburg, PA: Destiny Image Publishers, Incorporated, 2013), 30.

<sup>19</sup> Sanders, *Spiritual Leadership*, 85.

honoring and acknowledging God's greatness (Luke 11:2). One early church scholar wrote about prayer:

Accordingly it seems to me that one who is about to enter upon prayer ought first to have paused awhile and prepared himself to engage in prayer throughout more earnestly and intently, to have cast aside every distraction and confusion of thought, to have bethought him to the best of his ability of the greatness of Him who he is approaching and of the impiety of approaching Him frivolously and carelessly and, as it were, in contempt, and to have put away everything alien.<sup>20</sup>

Origen stated that prayer was the time where the Christian put away resentments, to extend one's mind toward God, and to raise his intelligence from earth towards godly things.<sup>21</sup> Christ prayed and then He did what God instructed (Luke 2:4).

The participants shared that leaders must be willing to invest time in prayer to develop the closeness with God and to learn how to hear His instructions. The participants shared that prayer prompted by the reading of Scriptures directs the leader in his time of prayer. His prayer will reflect times of confession, intercession, adoration, worship, and thanksgiving.<sup>22</sup> Jesus' disciples asked Him to teach them to pray (Luke 11:1). The model Christ used to teach His disciples had them praying God's will. Next, Jesus told them to pray for God to provide for their needs, for forgiveness, and God's protection. Finally, it ended with kingdom worship. Origen wrote,

Four topics which I have found scattered throughout the Scriptures appear to me to deserve mention, and according to these everyone should organize their prayer. The topics are as follows: In the beginning and opening of prayer, glory is to be ascribed according to one's ability to God, through Christ who is to be glorified with Him, and in the Holy Spirit who is to be

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<sup>20</sup> Origen, "Formalities of Prayer: Conclusion," *Origen on Prayer – Greek Text and English Translation*, Trans. Williams A. Curtis (Early Church Texts, 2005), [http://www.earlychurchtexts.com/public/origen\\_on\\_prayer.htm](http://www.earlychurchtexts.com/public/origen_on_prayer.htm), para. 2.

<sup>21</sup> Origen, "Formalities of Prayer," para. 2.

<sup>22</sup> Rima, *Leading From the Inside Out*, 139.

proclaimed with Him. Thereafter, one should put thanksgivings: common thanksgivings – into which he introduces benefits conferred upon men in general – and thanksgivings for things which he has personally received from God. After thanksgiving it appears to me that one ought to become a powerful accuser of one's own sins before God and ask first for healing with a view to being released from the habit which brings on sin, and secondly for forgiveness for past actions. After confession it appears to me that one ought to append as a fourth element the asking for the great and heavenly things, both personal and general, on behalf of one's nearest and dearest. And last of all, one should bring prayer to an end ascribing glory to God through Jesus Christ in the Holy Spirit.<sup>23</sup>

Origen saw the necessity of praying purposefully. Jesus' model of prayer shows the leader how to cover all the areas needed during his time of prayer.

Fasting is another of the disciplines the participants suggested as necessary in the life of the leader. They believe that the leader must spend time in prayer and reading the Word to help him understand God's vision and his personal needs. It is in his time of fasting that he seeks God for help to be strengthened to accomplish what he has learned during his time in prayer and reading the Word. Sidney Gauby's research on the importance of fasting shared these findings:

Those who fasted in the study indicated they participated in several spiritual disciplines to a greater degree. In comparing the two sets of subjects those who fasted prayed significantly more and talked about their faith with others more than those who did not fast.<sup>24</sup>

The results showed fasting could help increase the level of servant leadership in the life of a leader who practices the discipline of fasting.<sup>25</sup> In general, the results indicate the leader who develops spiritual practices or disciplines has a greater possibility to grow as a

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<sup>23</sup> Origen, "Formalities of Prayer," para. 9.

<sup>24</sup> Sidney F. Gauby, "The Effect of Fasting Upon the Development of Servant Leaders," *Servant Leadership Research Roundtable* (May 2008), School of Global Leadership and Entrepreneurship, Regent University, <http://www.regent.edu>, 11.

<sup>25</sup> Gauby, "The Effect of Fasting," 11.

servant leader. The participants in this study agree that the leader must learn to develop disciplines in his life if he desires to be consistent in how he leads. Fasting, prayer, and reading the Word all are ways to help the leader understand himself and his identity in Christ. Freeman adds an increased engagement in specific spiritual practices, such as prayer, does lead to a greater leader motivation.<sup>26</sup> In turn, leading to an increase in the leader's resilience, strengthening of the leader-follower relationships, and improved group performance.

The purpose of the leader seeking intimacy with God is more than the leader becoming better at leading; he seeks God so he can understand who he is in Christ.

McIntosh and Rima say:

We must come to the point where we recognize that our value is not dependent on our performance, position, titles, achievements, or the power that we wield. Rather, our worth exists independently of anything we have ever done or will do in the future. Without the grace of God that is found only in his son, Jesus Christ, as Isaiah the prophet declared, our best efforts and most altruistic acts are like filthy rags in God's sight (Isa. 64:6). Everything we might learn about our dark side will be without significant benefit if we fail to find our value in Christ.

The ultimate goal of the Christian servant leader must be to find wholeness in who he is in Christ (Ps. 51). Like David, the leader must seek God to cleanse him and create the right heart within. David showed his appreciation for God by stating he would teach others because of what God had done for him. The leader must be willing to do likewise. The participants said that when the leader understands his value and worth, it is then from that place that he can serve others effectively. The participants shared the need to be recognized, honored, or appreciated finds fulfillment in knowing one has done his or her

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<sup>26</sup> Freeman, "Spirituality and Servant Leadership," 130.



work for Christ. The leader upon receiving God's love is equipped to submit to God's plans, to love God's way, and to acknowledge that what he does is not to promote himself, but God. David acknowledged he would teach sinners the ways of God after He restored him to a right relationship and renewed the right spirit within him (Ps. 51:12-13). The participants shared that this was their hearts' desire after receiving what they needed from God.

### *Mentors*

The participants shared that leaders need mentors or coaches to help them by sharing their experiences and testimony of how they have successfully handled their leadership roles. Additionally, mentors can be an example for the leaders to help them see how to manage difficulties or situations that arise that need the care of the leader. The participants also said that the leader needs a mentor to help them develop into a mentor themselves. The mentor can help the leader understand his value, be that source of encouragement, and the person cheering the leader through the situations he faces. One participant stated everyone needs a person to tell them when he or she did a good job, even the leader. God instructed Moses to encourage Joshua as he transitioned into the position of leader for the people of Israel. "But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see" (Deut. 3:28). God instructed Moses to charge Joshua, which essentially meant to ordain him or set him in the position to lead the people. Moses could release Joshua into the leadership position because he gave him opportunities to help lead the people. The mentor helps emerging leaders by giving them timely advice,

encouragement, modeling, and acknowledgment of the godly potential within the protégé.<sup>27</sup>

God also told Moses to encourage Joshua. Moses may have reassured Joshua he was ready for the task. He may have reminded Joshua of his values and the things he had already accomplished for God. In a sense, Moses may have had to cheer Joshua on in this journey. The mentoring attitude requires the mentor to be a person who serves, gives, and has an encouraging attitude.<sup>28</sup> God instructed Moses to strengthen Joshua. Moses had to reinforce and build Joshua up so he could step into his next role. For a mentor to strengthen the mentee, he must make the process an integral part of his leadership job.<sup>29</sup> Moses had to be intentional in his dealings with Joshua to prepare him for his leadership position. The mentor has to plan ahead, find out what motives the mentee, get committed, and continually follow up. Furthermore, the mentor recognizes achievements, disciplines, and is always finding opportunities to teach.<sup>30</sup>

Mentors are important when they have grasped the understanding and the value of who they are in Christ. Sanders shares Paul as an example of a godly leader or mentor. He states, “Paul became a great spiritual leader when his heart and mind were captured by Jesus Christ.”<sup>31</sup> Sanders states that Paul had the social qualifications; he was above reproach outside of the church. He had the moral qualification; he did not have any secret indulgences. Paul also had mental qualifications because he was a man with sound

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<sup>27</sup> Clinton, *The Making of a Leader*, 114-115.

<sup>28</sup> Clinton, *The Making of a Leader*, 113.

<sup>29</sup> Baldoni, *Great Communication Secrets*, 152.

<sup>30</sup> Baldoni, *Great Communication Secrets*, 153-154.

<sup>31</sup> Sanders, *Spiritual Leadership*, 40.

judgment. The mentors chosen to help develop others must meet these basic characteristics to ensure they train others properly.

One significant purpose of the mentor is to help the leader understand the spiritual reasons for leading like Jesus. Blanchard and Hodges state,

As followers of Jesus, we must seek to lead like Jesus in this world. As a philosophy of leadership, servant leadership may be considered one option among many others; but as a theology of leadership, it is a mandate for all who call Jesus Lord. Foundational to tapping into the essence of leading like Jesus is embracing a life purpose of loving God and loving and serving people.<sup>32</sup>

The leader today is often told to perform, meet goals, and deadlines. While this is understandable, the goal of the ADVF model is to place the well-being of the leader first. The leader has a greater ability to succeed when the leader understands who he is and his purpose. Mentors play a vital role in helping new leaders to understand this important fact. The Bible also supports the importance of helping others. Acts 8:31 states, “And he said, ‘How can I, except some man should guide me?’ And he desired Philip that he would come up and sit with him.” God knows His leaders need the guidance and help of others to partner with them for success. Therefore, developing a model that incorporates mentoring is necessary.

### *Self-Development and Self-Awareness*

Self-awareness and self-development are areas the leader must be willing to be transparent and ready to seek from God to understand himself. Rima states, “The place for the leader to begin, without a doubt, is to establish a regular time in her life that is

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<sup>32</sup> Blanchard and Hodges, *Lead Like Jesus*, 193.

devoted to the practice of certain spiritual disciplines.”<sup>33</sup> Rima adds that practice of spiritual disciplines will help the leader maintain personal soul care, while also teaching the leader how to enjoy the process of learning God more deeply. Furthermore, he affirms that scripture reading, prayer, personal retreats, and journaling are disciplines the leader can use to help himself understand the needs of his soul. Rima adds some obstacles can stand in the way of the leader successfully living in a healthy soul state. Busyness, frustration, and laziness are some of the barriers that stand in the way of the leader undertaking the necessary steps to creating disciplines to help him grow.

The participants said that creating disciplines or practices to develop the attributes of God successfully was necessary to their lives. They also agreed some obstacles hinder the leader from displaying the attributes. In addition to the barriers listed by Rima, the leader has to continually seek God’s help to overcome any obstacle that would hinder her development. The leader has to try to learn herself so that she can take the necessary steps to developing and overcoming what McIntosh and Rima call the dark side.

“Overcoming our dark side is not synonymous with running away from these less attractive aspects of our personality; it is a process not of somehow excising them from our life but rather of integrating them wholly into our life.”<sup>34</sup> McIntosh and Rima are saying that those broken areas are not useful in their current state. The leader must take ownership of those dark areas and allow God to redeem and transform them into useful

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<sup>33</sup> Rima, *Leading From the Inside Out*, 133.

<sup>34</sup> McIntosh and Rima, *Overcoming the Dark Side*, 161.

characteristics. Additionally, more than the leader acknowledging the dark side; he must be willing to dig into what created the dark side in him in the first place.<sup>35</sup>

The participants agree that once the leader has willingly examined himself to unearth what needs changing, he must be willing to educate himself for the journey ahead. Sanders writes, “If a man is known by the company he keeps, so also his character is reflected in the books he reads.”<sup>36</sup> Leaders need to read the Bible first, but other books that help the leader develop as a servant leader. The participants said reading and involvement in learning environments were helpful for them. One participant stated that she enjoyed learning because it continued to remind her of what she was doing and why. Furthermore, she stated as she learns it helps her unearth the areas in her life that require change. Goleman adds the most effective leaders are those who have a high degree of EI, of being self-aware of the self.

Leaders with EI were found to have self-esteem and emotional well-being.<sup>37</sup> Leaders exhibiting EI have the ability to be self-regulating as well. Being self-regulating is important to a leader seeking to live God’s attributes displayed outwardly as Patterson’s virtues. The leader’s ability to be self-aware extends to his understanding of his values, goals, and where he is headed and why.<sup>38</sup> The leader must be able to evaluate situations and respond appropriately. While every leader may not exhibit the characteristics of EI, Goleman states it can be taught. The participants believe the

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<sup>35</sup> McIntosh and Rima, *Overcoming the Dark Side*, 166.

<sup>36</sup> Sanders, *Spiritual Leadership*, 104.

<sup>37</sup> Jeanine Parolini, “Investigating the Relationships Among Emotional Intelligence, Servant Leadership Behaviors and Servant Leadership Culture,” *Servant leadership Research Roundtable* (August 2005), School of Leadership Studies, Regent University, [www.regent.edu](http://www.regent.edu), 4.

<sup>38</sup> Goleman, “What Makes a Leader?” 96.

leader's willingness to learn her needs and how to change with God's help can result in the leader developing the characteristics that enable her to display Patterson's virtues successfully. Essentially, the leader develops the ability to examine his or herself to determine what areas require change.

Wesley calls the process of changing the heart of the leader as the circumcision of the heart. He writes:

I am, first, to inquire, wherein that circumcision of the heart consists, which will receive the praise of God. In general we may observe, it is that habitual disposition of soul which, in the sacred writings, is termed holiness; and which directly implies, the being cleansed from sin, "from all filthiness both of flesh and spirt;" and, by consequences, the being endued with those virtues which were also in Christ Jesus; the being so "renewed in the spirit of our mind," as to be "perfect as our Father in heaven is perfect."<sup>39</sup>

Wesley asserts that the circumcision of the heart releases in the Christian the ability to be humble, to have faith, hope, and charity. Furthermore, he poses that the circumcision of the heart helps the Christian to have the right judgment of the self, to cleanse the mind from the ideas of one's conceit of personal perfection.<sup>40</sup> Finally, he states that the heart is then ready to receive the qualities which are in Christ Jesus.

### *Create Environment*

Creating the right environment is necessary to train new leaders. Emerging leaders need to know how to build healthy environments for the followers. The participants stated that the right environment is one that is safe for individuals to share who they are, their ideas and needs. The participants asserted that the right environment

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<sup>39</sup> John Wesley, "The Sermons of John Wesley – Sermon 17: The Circumcision of the Heart," *Wesley Center Online* (January 1, 1733). <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-17-the-circumcision-of-the-heart/>, para. 3.

<sup>40</sup> Wesley, "The Sermons of John Wesley – Sermon 17," para. 5.

needs to be developed, because it does not happen naturally. They believe that the right environment grows healthy, equipped leaders.

The participants stated the right environment is also one that encourages and develops teams. The environment creates a unified team where the work done supports the community. Melrose agreed that creating an environment for teams was necessary. He worked to eliminate the competition that normally accompanies team dynamics. He created this atmosphere by showing each of the followers they were valued and necessary to Toro. Mac Phee and the researchers working with him on the project found an increase in productivity when workers could make decisions and work as a team.<sup>41</sup> Just as Melrose sought to develop a leadership team that focused on the needs of others, the leader today must be taught these principles alongside what it means to be a servant living the virtues of Patterson. The environment needs to create the values and the vision required to pass to the emerging leader to help him make the values his values as well. Finally, as the leader is equipped in the right environment that supports developing the attributes of God and displaying them through the virtues of Patterson, the leader must also be trained on the importance of serving.

### *Service*

Melrose was able to teach his leadership team the importance of serving because it was important to him. The emerging leader cannot develop the right disciplines if the environment does not support the teachings about servant leadership. The leader who faces her dark side and allows those areas to be transformed by God is equipped to serve with the right motives. Sanders' reminds that the leader must continually seek God's

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<sup>41</sup> MacPhee et al., "Testing the Effects of an Empowerment-Based Leadership," 6.

purpose to ensure she is serving with the highest intention and standard. The participants acknowledge that their dependency on God helps them to develop the heart for service. Additionally, the participants believe they would not be successful serving others if they had not allowed God first to serve their needs.

Developing leaders to be capable of serving requires an environment that meets the needs of the emerging leaders first. The ADVF servant leadership development model seeks to do that; to serve the emerging leaders first. In conjunction with serving the leaders' needs, Abundant Life Church of God will work to create strong leaders who are prepared to serve others. Greenleaf states, "This is my thesis: caring for persons, the more able, and the less able serving each other, is the rock upon which a good society is built."<sup>42</sup> The caring for one another is vital at Abundant Life Church of God. The ways in which the church desires to show this is by the way the church cares for one another. The more capable will become mentors for the less able, but essentially everyone will be serving each other as the church learns to become the church developing leaders allowing God to develop His attributes in his or her heart. These themes discussed were used to create the attribute-driven virtue-focused servant leadership model (Appendix E).

### **Attribute-Driven Virtue-Focused Servant Leadership Development Model**

#### *Values of the Whole Servant Leader*

Where does one start when trying to train a leader in the development of the attributes of God so that the leader can display Patterson's virtues? "Christian values should strongly influence Christian leaders."<sup>43</sup> Rima adds that personal character is an

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<sup>42</sup> Greenleaf, *Servant Leadership*, 62.

<sup>43</sup> Hollinger, "Placing Christ," 1.



integration of the individual's personal beliefs, values, and morals. When taken as a whole, they reveal the nature of the individual.<sup>44</sup> Hollinger adds values develop through a combination of experiences and learning; from exposure to situations and information and how the leader interprets those experiences. Additionally, interaction and socialization help to form common values for the leader.<sup>45</sup> Hollinger poses that one's values lead to what one believes and ultimately to how one behaves. Therefore, it is the goal of Abundant Life Church of God to use ADVF servant leadership development model to train her leaders. This researcher believes the emerging leaders can learn to display the virtues of Patterson through the combination of practical experiences and help from a mentor to interpret biblical meaning and leadership situations.

The beginning place of discovering one's values begins with the heart of the leader. Gomez defines heart as, "The center of vital functions, as the seat of life and mind, of feeling, understanding, and thought. The heart is also the setting for one's innermost being and one's soul."<sup>46</sup> The starting point for developing the model begins with seeking to help the leader understand who she is to God and then to help her align her thinking and understanding to that truth. One tool the leader can use to understand his or her values uses the steps presented by Matteson and Irving, (a) *being* – the servant leader's ontological character traits; (b) *thinking* – the servant leader's attitudinal mindset and (c) *doing* – the servant leader's behavioral actions<sup>47</sup>. Matteson and Irving's model

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<sup>44</sup> Rima, *Leading From the Inside Out*, 36.

<sup>45</sup> Hollinger, "Placing Christ," 2.

<sup>46</sup> Gomez, "The Heart of a Leader," 2.

<sup>47</sup> Matteson and Irving, "Servant Versus Self-Sacrificial Leadership," 39.

combined with a model created by Boa<sup>48</sup> helped to create this diagram to be used with this model.

BEING	THINKING/ATTITUDE	DOING
Receive your Paul (mentor/coach)	Think like Timothy (mentee/student)	Reflect Timothy as you become a Paul (become the coach)
Seek God /Intimacy with God	Receive His values	Embrace God's values -activity in the world
Solitude	Uncover heart condition	Engagement
Abiding	Receive power	Serving
Interior - inner work	Restoration of self	Exterior - actions towards others
Calling - attribute development	Embracing godly character	Character - virtue display
Real life - who are you?	Self-awareness	Reflected life - Who God wants you to be
Invisible - soul work	Self-development	Visible - wholeness
Restoration of spiritual energy	Renewed mind	Application of spiritual energy
Perspective - Time to listen to God	Meditation on God's Word	Practice - Live the vision of God
Rest	Reflective	Work

The data generated from the research was divided into the three headings, being, thinking/attitude and doing. Each of the headings represents the three stages of growth for the ADVF servant leadership development model. The stages incorporate the leaders need to depend on God, to have a mentor, to be self-aware and willing to develop, in addition to creating the right environment, and teaching the leader the importance of service.

### *Stage 1: Being – Identify Your Values*

The leader needs to define his values to understanding who he is as a leader. He should compose a basic list of values, such as the list Rima provided: God, personal health, family, financial responsibility, appearance, truth, honesty, recreation, and relationships.<sup>49</sup> Rima does not present this as an exhaustive list. However, it does begin the process of uncovering one's value system. This step is necessary because, "the reality

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<sup>48</sup> Boa, *Conforming to His Image*, 271.

<sup>49</sup> Rima, *Leading From the Inside Out*, 45.

is that before we can ever change our less admirable values, we must clearly identify them.”<sup>50</sup> The first step in stage one is to help the leader understand his values, to understand the level of commitment he has to Christ, and to help him face his inner self. In this step the desire it to help the leader answer the question of “who am I?” The participants in the study stated it is vital for the leader to understand his heart if he desires to lead God’s people His way.

### **Step One – Mentor/coach Assignment**

The participants of this study expressed that there is a need for leaders to have help developing the servant leader capability inwardly to display Patterson’s virtues. The mentor/coach leader is one who works to change an organization one person at a time.<sup>51</sup> At Abundant Life Church of God, new leaders will be assigned a mentor/coach at the beginning of their training. The idea of one-on-one access helps the mentor/coach to tailor the needs of the leader to fit his or her specific needs. The mentor will walk with the new leader for a minimum of six months; longer if needed. One of the requirements of the mentor is to help the new leader prepare in the areas listed under the being, thinking/attitude, and the doing diagram. The mentor and the emerging leader will work on listening skills, how to set goals, and how to handle situations the emerging leader faces during their time together. “Preparation is one of the greatest lessons any coach can teach his or her players.”<sup>52</sup> The coaches or mentor will seek to find out what the new leaders need, help them develop their values, and determine how much time, resources,

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<sup>50</sup> Rima, *Leading From the Inside Out*, 43.

<sup>51</sup> Baldoni, *Great Communication Secrets*, 18.

<sup>52</sup> Baldoni, *Great Communication Secrets*, 144.

or staff is required to support the new leader.<sup>53</sup> The leadership team at Abundant Life Church of God will assign the mentors and mentees after seeking God in prayer.

The leadership team of Abundant Life Church of God is the group of men and women who make the decisions for the church. The team includes two lead pastors, the executive pastor, one minister, and one covenant member. The covenant member is the individual who represents the church body. She makes sure the needs and concerns of the church body are presented to the leadership team so the team can provide answers. The mentor and the mentee will meet to determine if they are compatible. After they have gathered to see if they can work together, they will set the first official meeting as mentor and mentee.

The mentor will give the mentee the “preparation for mentor” document (Appendix F). The document requires the mentee to answer a series of questions to help the mentor prepare to assist the leader in the areas where he needs developing. He is asked to write down his values, share his successes and failures. The questionnaire asks the mentee about some spiritual disciplines, personal assessments, and to explain who they are. This process is to help the mentor/coach understand the leader’s dependence on God as well as areas of need. After this meeting, the mentor/coach will prepare a weekly check-in with the mentee to continue the next steps.

## **Step Two – Leader Assessment**

*Dennis and Bocarnea’s SLAI instrument.*

The leader’s assessment begins after the initial meeting with the mentor. Dennis and Bocarnea’s SLAI instrument will be administered to assess the new leader. The

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<sup>53</sup> Baldoni, *Great Communication Secrets*, 148.

leader's score will help the mentor determine what areas need development. For example, if the leader scores low in altruism (low being three or lower), the focus would be on helping to develop the attributes of love, grace, and mercy in the leader, since those were the top three attributes chosen by the participants of this research. Abundant Life Church of God will create a checklist to use to assist in determining based on the SLAI what areas the leaders need help to develop the necessary attributes associated with that virtue. Additionally, the mentor with the aid of the leadership team will develop exercises for the leader to help put into action what he learns from the studies the mentor gives him to do. The leadership team will use the SLAI instrument because it is the most accurate assessment to show if the leader is displaying Patterson's virtues.

*The leader's basic values.*

The mentor and the mentee will look at the values presented to the mentor in their first meeting. The mentee will create a chart similar to the one below created by Rima to chart her values.<sup>54</sup> The leader and the mentor will have a copy of the values to access when needed for review, adjustment, or to clarify actions and behaviors. After the leader has written his core values, Rima suggests giving each value a precise definition. That includes writing a concise definition of each value.<sup>55</sup> The mentor helps the new leader to articulate her values clearly. If the leader states family is one of her values, she must explain what that means.<sup>56</sup> The process of helping the leader define and embrace her values is represented on the being chart as seek God/intimacy with God. The goal is to

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<sup>54</sup> Rima, *Leading From the Inside Out*, 45.

<sup>55</sup> Rima, *Leading From the Inside Out*, 45.

<sup>56</sup> Rima, *Leading From the Inside Out*, 46.

get the leader to learn through her time of prayer, fasting, and reading of the Word alongside the help of her mentor to move from being, to thinking, and then to doing as displayed in the diagram. Additionally, the mentor will assist the leader to understand the values of the church to help her incorporate the values of the church into how she develops as a leader.

My Basic Values
God
Personal Health
Family
Financial Responsibility
Appearance
Truth
Honesty
Recreation
Relationships

The mentor will use the being section to begin a dialog around the leader's dependency on God. The being section of the diagram is a re-wording of the answers given by the participants under God dependency. The participants stated, seeking God appears as the following in the life of the leader: be fully submitted, become whole first, humble, glorify God, and allow Jesus to be the model (live altruistically). Jesus said, to His disciples, follow me (John 21:22). John H. Wilson states about the Johannine leader. He writes, "this leader would call upon followers to commit fully to the leader's vision and set aside their own interests when they conflict with said vision."<sup>57</sup> Wilson states this type of leader would also be an effective mentor and help turn others into mentors. Jesus is the example for this kind of leader. He called His disciples to come and follow Him as

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<sup>57</sup> John H. Wilson, "Jesus as Agent of Change: Leadership in John 21," *Emerging Leadership Journeys*, Vol. 3, no. 1(2010): 10-21, School of Global Leadership and Entrepreneurship, Regent University, editorjl@regent.edu, 20.

he taught them how to live a sacrificial life. Jesus' life revealed the altruistic behavior of a leader. His behavior reflected the willingness to make a sacrifice for the sake of specific individuals. Sosik, Jung, and Dinger affirm the altruistic behavior is other focused, compassionate, helpful, and empowers others.<sup>58</sup> One of the goals of developing the future leaders is to help them embrace the altruistic life of Jesus. The objective is to help the leader develop values conducive to her being fully committed first to the vision God has for her life, then to develop internally so she can learn to teach and train others to do likewise.

They state, let God lead; love, not your way; seek wisdom and knowledge to get to the next level, and allow love to compel the development of the vision. Solitude replaced seeking wisdom and knowledge to get to the next level. The leader needs a time of solitude to hear from God about his life. Calling – attribute development replaced the areas where the participants said Jesus is the model and develop the attributes. The Scripture Matthew 10:1 states, “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Jesus called His disciples and equipped them to do the work He had done. Leaders are called by Jesus to be His example in the world today. Each section under the being heading represents areas of development for the leader.

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<sup>58</sup> Sosik, Jung, and Dinger, “Values in Authentic Action,” p. 399-401.

BEING
Receive your Paul (mentor/coach)
Seek God /Intimacy with God
Solitude
Abiding
Interior - inner work
Calling - attribute development
Real life - who are you?
Invisible - soul work
Restoration of spiritual energy
Perspective - Time to listen to God
Rest

The mentor will also use the “what do I believe about” chart to begin a dialog with the leader about the attributes of God. In conjunction with the study of the attributes the leader is required to take a class during Ministry School titled, “Saved to Serve.” This curriculum was one of the first projects created by this researcher upon entering her doctoral program. The curriculum was developed to introduce leaders to Patterson’s virtues of leadership (Appendix G for a sample of the study). The curriculum defines each virtue and gives weekly assignments for the leader to begin living these virtues in their everyday life. Currently, the study does not have the attributes associated with it, but in time the curriculum may also be updated to reflect the importance of the development of the attributes. Abundant Life Church of God used this curriculum when first developing her leadership team, but will now expand it to include all leaders because of the success achieved thus far.



What do I believe about?
God's love
Grace
Mercy
Wisdom
Knowledge
Holiness
Power
longsuffering
Faithfulness
Goodness
Truthfulness

*Stage 2: Thinking/Attitude –Articulating Your Values*

**Step One – Articulating Your Values**

After the leader has defined her values and walked through the steps in stage one, she will begin working on articulating her values in her decisions. In addition to the leader taking the time to respond to the list given by Rima, Hollinger interjects the true transformation of values is a result of one's encounter with Christ. He states, “Biblical values may be eternal, but they must be learned and embraced to take root.”<sup>59</sup> As the leader is internalizing her definitions, she should seek to align what she is thinking with what biblical truth presents about that value. The leader has to begin to change her thinking, which affects what she holds valuable in her heart (Prov. 23:7).

When she changes her thinking, it will affect her attitude and eventually her behavior. The diagram for “my basic values” has a second category added to it in this stage, which asks the leader to search what God says about that value. For example, the leader gives what she believes about personal health and then she searches Scripture to define what God’s Word says about health. The leader may choose 1 Corinthians 6:19

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<sup>59</sup> Hollinger, “Placing Christ,” 4.

which says, “What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” Therefore, she may write under “what God says” is “I need to take care of my body because it houses the Holy Spirit”

When the leader has completed what God says about her values, they will pray for God’s help so they leader can live her values.

My Basic Values	What God Says
God	
Personal Health	
Family	
Financial Responsibility	
Appearance	
Truth	
Honesty	
Recreation	
Relationships	

### **Step Two – Emotional Intelligence Assessment**

Another assessment tool that will be used to help the leader learn how to be self-aware so she can develop is Goleman’s EI components. The five components will be discussed in leadership training and one-on-one sessions as needed. The leadership team of Abundant Life Church of God has already incorporated the EI components to train leaders, and there is a change happening in the awareness of the leaders of themselves. Therefore, this researcher believes this tool would be helpful to develop leaders desiring to lead displaying the virtues of Patterson. If the mentor is explaining to the emerging leader the importance of the attributes and leading from the virtues, she can become more aware of how to incorporate them into her life. Goleman warns,

It's important to emphasize that building one's emotional intelligence cannot – will not – happen without sincere desire and concerted effort. A brief seminar won't help; nor can one buy a how-to manual. It is much harder to learn to empathize – to internalize empathy as a natural response to people – than it is to become adept at regression analysis.<sup>60</sup>

He further encourages even as difficult as it is, learning EI can happen. Therefore, the leadership team at Abundant Life Church of God will continually seek to teach and help the leaders live with emotional intelligence. The expectation is this will be a continual process. Something shared by Goleman is the leader must desire to change before the change can happen. It is this researcher's thinking that offering the leaders help to develop EI does not guarantee implementation in the life of the leader if she does not do the necessary steps. However, because of what has previously occurred when teaching EI, the expectation is it will be helpful.

The five components of EI; self-awareness, self-regulation, motivation, empathy, and social skills will be discussed in leadership one-on-ones and leadership training to help reinforce these practices. The EI will be incorporated at this stage because this is the stage where the mentor will assist the leader to become more self-aware of her needs and then help her to create processes for self-development. The goals the leader shared at the beginning with the mentor will be used at this stage to help the leader create the steps she will take to accomplish her major goals. Along with the EI, the mentor will make suggestions for reading material or other resources the mentor believes will help the leader develop. Melrose agreed using different resources was helpful as he developed as a leader.

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<sup>60</sup> Goleman, "What Makes a Leader?" 5.

### Step Three – Think Sessions

Along with the EI components, the mentor will help the leader uncover what she thinks about each of the sections. For example, think like Timothy would be discussed to help the leader understand her role as a mentee and a student learning how to develop the attributes of God in her life. Guidelines and commitments by both the mentee and the leader will be defined to help understand what the expectations are for both. As the leader seeks God, she will be looking to receive God's values. While each of these stages is explained separately, this researcher understands that some of these processes will happen simultaneously. The definitions and descriptions clarify the expectations for the leader and the mentor as they walk through the process. Someone could be in stage one but also understanding and doing the actions from stage two and three at the same time.

THINKING/ATTITUDE
Think like Timothy (mentee/student)
Receive His values
Uncover heart condition
Receive power
Restoration of self
Embracing godly character
Self-awareness
Self-development
Renewed mind
Meditation on God's Word
Reflective

During the think sessions, the mentor's focus will be to help the leader determine if she is fulfilling the listed items under this stage. The diagram shows the items the leader and the mentor will work on during their think sessions. However, they will have access to the full diagram so then can see the list item through each of the stages. Some of the think sessions will also be with the all the leaders and led by one of the members of

the leadership team. Some of these think sessions may be during weekend retreats or at day conferences. In part, this is to develop the environment where the leaders learn to trust each other and learn to find support and encouragement from one another. Also, the entire leadership think sessions will be to help develop the church environment around the values of the church, which include the development of the servant leader allowing God to develop the attributes inwardly. Additionally, in the think sessions, additional reading resources and experts in the different areas of discussion will be used to help in the development of the leaders at Abundant Life Church of God. Melrose mentioned how important it was for him as a leader to have experts come and speak to his followers. Abundant Life Church of God will be intentional to seek resources and people to help develop leaders using the ADVF servant leadership development model.

The participants stated it was important for the leader to have the right environment to grow as well as to learn how to create the right environment for others. The think sessions are tailored to do both; create the right environment and teach others how to do it too. The leadership team and the mentors will make sure to repeat the importance of the attributes and the leader living those attributes outwardly towards others in the form of Patterson's virtues. Abundant Life Church of God environment has already embraced the "saved to serve" motto in what is said and done. Many of the leaders use this phrase when speaking to others about why the church helps in the community and with others. It is this researcher's belief that the church will embrace the development and implementation of the values as the leadership team shares them with others.

### *Stage Three: Doing – Living Your Values*

#### **Step One – Developing Mentors**

This step is dependent on the mentee's growth. Each leader will be assessed to determine if he is ready to move to the next stage called living your values. The first item on the list under doing is "reflect Timothy as you become Paul." This statement means the leader is expected to continue to fulfill the guidelines defined with his mentor about what his role is as a mentee. As the leader begins to take projects from his mentor, the mentor will assist him in those leadership assignments. One of the participants shared the "I do, we do, then you do" idea. The mentor will show the mentee what to do first and allow the mentee to watch. Then the mentor and the mentee would both do the job together. The mentor would have the opportunity to assess what needs adjustment or correcting in the work of the mentee. Then the mentor would allow the mentee to do the job himself. The goal is to develop independent and self-sufficient leaders capable of fulfilling the vision for their lives, while also fulfilling the vision of the church.

DOING
Reflect Timothy as you become a Paul (become the coach)
Embrace God's values - activity in the world
Engagement
Serving
Exterior - actions towards others
Character - virtue display
Reflected life - Who God wants you to be
Visible - wholeness
Application of spiritual energy
Practice - Live the vision of God
Work

The leader will be assigned duties with the supervision of his mentor. The mentee will be empowered so he can eventually take a role within the church. The mentor and the leader will work together to determine what the best fit is for the leader. The

preparation process includes taking an assessment of the leader's spiritual gifts, interests, and dreams. These are items the mentor will gather in the first stage when the mentor and the leader are having their weekly meetings. Finally, the mentor will help the leader learn how to share the vision and the values of the church to others. The leader learns how to build the right environment when he has the adequate tools. One of those tools is giving him the understanding of the blueprint of the church, the values, vision, and direction of the leaders. Once the mentor believes the mentee is ready to step fully into the mentor role, the mentee will be trained using this process to ensure consistency throughout the church. It is worth mentioning here, that before using this model those chosen to be mentors will walk through the process together to make sure the process is clear to all involved.

### **Step Two – Teamwork**

When the mentor believes the leader is ready to take on roles without the mentor, the leader will be assigned a team member. The rationale behind this is present in Scripture, Mark 6:7 which states, "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." Abundant Life Church of God was founded using a team based foundation. Teams lead each of the ministries of the church. The goal of placing individuals into teams is to help them grow and continue to develop relationships with others. The team members can help each other to make sure they are clear on sharing the messages of the church, they are equipped, and are sharing the vision with clarity. Additionally, it is the belief of this researcher that assigning leaders to teams help to cut down on feelings of isolation and feelings of being overwhelmed because they are alone.

### **Step Three – Service**

Each leader will be required to be part of at least two service oriented events each year. The involvement can include helping to plan the event, being part of the prayer team praying for the event, or volunteering to be a part of the event. Each leader will be asked to share ideas on ways to serve the community of the church. The leadership team will utilize and develop the ideas shared by the leaders. The plan is to give the leaders the opportunity to see their ideas used and developed. It is this researcher's belief that if individuals see they are valued they will be more willing to share their thoughts with the church. Finally, the leader will give a presentation to the church at large related to the service event he helped host. Presenting the work done to the entire congregation allows the church to see what activities are going on as well as to help the leader to understand the importance of what he does. Additionally, it gives the leader the opportunity to practice how to share the vision with others. The ADVF servant leadership development model has the potential to help Abundant Life Church of God train and develop leaders allowing God to develop His attributes in their hearts so they can display the virtues of Patterson.

### **Strengths and Weaknesses**

#### *Strengths*

One strength of this project is the participants, biblical truth, and literature provided evidence that the themes presented were necessary to develop a leader capable of displaying Patterson's virtues. This research and the development of the ADVF model provided some guidelines for training new leaders and supplying them with tools to developing the attributes inwardly. While there was not enough time to test the model,



there are portions of the model that Abundant Life Church of God has already begun to use. The church is seeing positive results. The research supported the fact that Christian servant leader's need to depend on God for His help to develop and deal with any heart issues. Additionally, the project affirmed the leader's ability to be successful depends on the leader's commitment to being self-aware and doing the work necessary to change. Finally, the project affirmed that the development of leaders has to extend further than making sure leaders have skills, talents, or can fulfill quotas. The development of the whole leader requires leaders to work on the inward development of their hearts and specifically the attributes of God if the leader desires to display the virtues of Patterson.

### *Weaknesses*

One weakness is the attributes chosen are relevant to this group of participants but may be different for another set of participants. Therefore, this researcher does not state this would be the only type of model capable of teaching attribute development. Another weakness was the availability of time to do follow up with the participants. This researcher would have liked to walk with one of the participants through their day. While being able to do so may not have changed the results, it could have allowed this researcher more insight into how the participants developed their personal disciplines. More time would have enabled this researcher more opportunity to glean from their personal spiritual disciplines, which might have enhanced the details of this model.

### *Conclusion*

The attribute-driven virtue-focused servant leadership development model included the themes discovered from the data provided by the participants. The ADVF servant leadership model is a work in progress. Therefore, while using the model, some

parts of the model may change to meet the needs of Abundant Life Church of God better. During each of the three stages, the attributes will be discussed and taught through activities, role play, and assignments. The development of the attributes in the lives of the leaders must be one of the values within Abundant Life Church of God; otherwise, it may not become a reality. The model can help Abundant Life Church of God provide for her emerging leaders the ability to become whole servant leaders. Additionally, the goal is to help leaders lead from a place of wholeness, leading others well from the inside out.

## CHAPTER SEVEN: PERSONAL REFLECTIONS

### **Personal Insight**

I benefitted from this project through the preparation, research, and writing. To explain how much it has benefitted me, I have to tell some of my personal story. Upon entering Bethel to begin my doctoral program, I read Patterson's theory with the foundational virtue, agapao love, and knew I had to learn more. I asked, what has to happen on the inside of the leader to help her fulfill Patterson's virtues? Thus, the initial question of what makes a whole servant leader was already a fresh seed in my mind.

I came into this program with many issues hidden in my heart that I did not realize needed a touch from God. I had hidden fears, doubts, and feelings of inadequacy. In fact, I did not understand why I was seeking a doctorate in leadership because I did not see myself as a leader. Coming to Minnesota for the first time was difficult because it was the first time I had ever flown by myself. There were so many places of fear and doubt that God was about to uncover in my life. During my three years, God began to use the reading material, the discussions, and the interaction with the concept of servant leadership to awaken something in my heart.

He began to challenge me to let Him into some hidden areas. Many of my cohort members began to notice a change in me. They could see some outward changes of what God was doing on the inside. I began to discipline myself in different areas of my life, my health being one. I physically changed because I lost fifty pounds. However, the weight was only the outward evidence of the internal burden I had allowed God to loose

in my heart. In my journey, I realized my bad eating habits were masking some bitter areas in my life. God revealed that I was using sweets to try and heal my bitter places that resulted from being abused, abandoned, and left feeling unloved. When He did, I began to seek His help to overcome those bad habits and for His healing of my brokenness. When I finally lost the fifty pounds, I heard God say, now you can say goodbye to the little girl you have been carrying all these years. I was able to release the abuse, the abandonment, and the disappointment I had been carrying for most of my adult life.

During the latter part of my program at Bethel, I was called to be part of a church plant. It was during this time that I had a deeper encounter with God. The movement I belonged to for over twenty-seven years disappointed me deeply. I was deeply hurt by people I had called family for so many years. I began to have rumors, innuendos, and outright lies told about me. I went through almost an entire year of meetings to deal with these matters, which I thought were settled. What happened instead is the movement refused to acknowledge us as a church during the initial application. We had already established the church at a location, so we decided to go independent, at which point the organization asked me to surrender my ordination credentials. I found myself asking the question, Lord, how can I lead when I am broken? I also realized I was angry at God and felt as if this were just another time where He dropped me. I am reminded of the statement Greenleaf gave about the role of the servant leader. He said it is “to draw out, inspire, and develop the best and highest within the people from the inside out.”<sup>1</sup> How could I draw the best out of others when I was broken on the inside? How could I

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<sup>1</sup> Greenleaf, *Servant Leadership*, 3.

empower, love, or even trust when I felt so isolated, betrayed, and alone? It would take the help of God because I could not do it alone.

My journey, as well as this project, helped me to see the importance of dealing with unprocessed “feelings of insecurity, unhealthy codependence issues, feelings of personal shame, deeply sublimated anger or fear”<sup>2</sup> so I would not have clouded judgment as a leader. In the process of doing this project, God re-introduced Himself to me. I went from seeing Him as only the God of the universe but as my Abba, my Father. I realized the brokenness and difficulties in my life were not because He dropped me. In fact, He had held me through them all and He would help me the entire way. He taught me that He would never leave me or forsake me (Heb. 13:5). Allowing God to reveal Himself more deeply to my heart, opened my ability to love without limits. It gave me peace about leading because it is something that pleases Him.

This project has also been an encouragement because it showed that even the difficulties a leader faces can be used by God to help the leader grow. Hagberg and Guelich call this the journey inward, where the leader experiences healing if she is willing to continue through it.<sup>3</sup> While this project cannot guarantee a change in a leader, it does supply the leader with tools to help them grow. That is what I needed; it is what many leaders need. I needed some tools, a way to help myself grow to become the whole servant leader God wanted me to be. God used His Word, the words of the participants, and the literature I read to assure me it is possible for leaders to be whole and to lead

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<sup>2</sup> McIntosh and Rima, *Overcoming the Dark Side*, 40.

<sup>3</sup> Hagberg and Guelich, *The Critical Journey*, 93

from healthy places. I am encouraged to try and help others find what the participants talked about and I found myself.

The participants encouraged me to see that my trials and struggles were used by God to help develop His attributes inwardly so that I could display the virtues of Patterson. Just as Christ was a willing sacrifice for God's greater purpose, I realized I had to be willing to be a living sacrifice (Rom. 12:1) for God's purpose in my life to be revealed. My pain, disappointments, and times of rejection in the hands of God could be used to produce a way of escape for someone else. I have to continue to be willing to be used as I allow Him to continually bind up my brokenness (Ps. 34:18) when it occurs so I can comfort others with the same comfort I received (2 Cor. 1:3-4). I have watched myself grow in my leadership role even through this dissertation process. Understanding the importance of godly attributes active in my life empowers me to continue to grow and allow God to develop me so I can serve Him well while serving His people.

### **Suggestions for Further Research**

This project started the discussion about what attributes leaders need to help display Patterson's virtues. This researcher believes more study is necessary to develop an assessment to learn what attributes are active in the lives of the leaders who show Patterson's virtues. Dennis and Borcarnea created the assessment to determine if leaders were displaying Patterson's virtues; a new assessment tool could check for the attributes active in the leader.

This researcher would like to see the study repeated to determine if love would continue to be the top attribute chosen by the participants. That was the most exciting discovery of this project that love was the foundation for the attributes just as love was

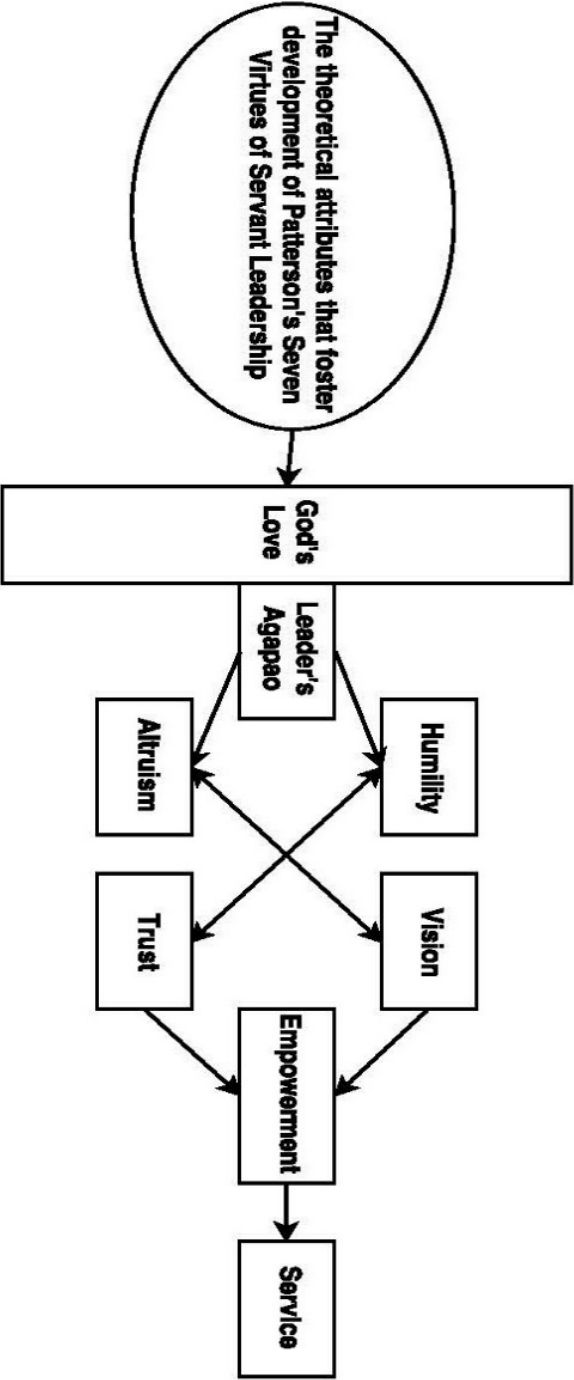
the foundation for Patterson's virtues. Other options of study could be to find out if men only or women only participants would result in different answers. Would young adults lead to a different set of themes for development than an older group? Also, would a larger test sample lead to different responses?

Because of the time constraint, testing the model was not feasible. Further studies could be done to determine if the model would result in changes in the leaders. Other studies could be done to enhance the model. The model created for use at Abundant Life Church of God may require further modification and development once implemented. However, this researcher believes it is a good working model ready to be built upon by others who will come behind and chose to use it.

APPENDIX A  
DEVELOPMENTAL MODEL



DEVELOPMENTAL MODEL



APPENDIX B  
SERVANT LEADERSHIP GENERAL INFORMATION QUESTIONNAIRE

## SERVANT LEADERSHIP GENERAL INFORMATION QUESTIONNAIRE

Q1 Enter your full name

Q2 Age

- ☐ 20-30 (1)
- ☐ 30-40 (2)
- ☐ 40-50 (3)
- ☐ 50-60 (4)
- ☐ 60+ (5)

Q3 Sex

- ☐ Male (1)
- ☐ Female (2)

Q4 Current ministry position

- ☐ Full or part-time pastor (1)
- ☐ associate minister, ministry leader or leadership role within the church (2)
- ☐ No current position within the church (3)

Q5 Level in ministry

- ☐ Ordained minister (1)
- ☐ Licensed Minister (2)
- ☐ Minister, not yet ordained or licensed in your state (3)
- ☐ Lay leader (4)

Q6 Level of education

- ☐ High school graduate (1)
- ☐ College graduate or college hours completed (2)
- ☐ Masters level degree or work completed (3)
- ☐ Doctoral level degree or work completed (4)

Q7 How long have you been in a leadership role (in church, job, or other organizations).

- ☐ Less than 5 years (1)
- ☐ 5 to 10 years (2)
- ☐ more than 10 years (3)

APPENDIX C  
SAMPLE ATTRIBUTE RANKING QUESTIONNAIRE

### SAMPLE ATTRIBUTE RANKING QUESTIONNAIRE

#### Attribute Questionnaire

Q1 Please read the Attribute and Virtue Definition packet sent via e-mail. After you have read the material, please rank the attributes in order of importance to demonstrate the virtues of Patterson.

Fill out the information below:

Full Name (1)

Q2 Please rank the attributes that are most important to display Agapao love to those you lead. (Agapao love - A love without limitation and leads the individual to do the right thing at the right time and for the right reason). Rank the virtues from 1 to 11 with 1 being the most important.

- \_\_\_\_\_ Wisdom (1)
- \_\_\_\_\_ Knowledge (2)
- \_\_\_\_\_ Faithfulness (3)
- \_\_\_\_\_ Goodness (4)
- \_\_\_\_\_ Love (5)
- \_\_\_\_\_ Grace (6)
- \_\_\_\_\_ Mercy (7)
- \_\_\_\_\_ Holiness (8)
- \_\_\_\_\_ Longsuffering (9)
- \_\_\_\_\_ Truthfulness (10)
- \_\_\_\_\_ Power (11)

Q3 Rank the attributes that are most important to show humility towards others. (Humility: The ability to balance one's accomplishments, talents, and failures while focusing on helping others reach their full potential without lauding one's power or position over another). Rank the attributes from 1 to 11 with 1 being the most important.

- \_\_\_\_\_ Wisdom (1)
- \_\_\_\_\_ Knowledge (2)
- \_\_\_\_\_ Faithfulness (3)
- \_\_\_\_\_ Goodness (4)
- \_\_\_\_\_ Love (5)
- \_\_\_\_\_ Grace (6)
- \_\_\_\_\_ Mercy (7)
- \_\_\_\_\_ Holiness (8)
- \_\_\_\_\_ Longsuffering (9)
- \_\_\_\_\_ Truthfulness (10)
- \_\_\_\_\_ Power (11)

APPENDIX D  
INTERVIEW QUESTIONS

## INTERVIEW QUESTIONS

### **Agapao Love Questions:**

1. *Unlimited liability of love* is a phrase about love which means, “a person loves others without limiting that love. This love is not based on the actions of others good or bad. Love is not diminished or withheld from another; it is given freely and without constraint to all.” Based on the attributes you chose related to love, how do you develop this type of love?
2. What “internal” obstacles or challenges can stand in the way of you loving others with an “unlimited liability” of love? How did you overcome them?
3. How do you get yourself back on track if you have failed to love this way?

### **Humility Questions:**

1. What are some steps you use to make sure you are hearing what others are saying?
2. How do you develop the internal attributes need for humility?
3. Was there ever a time when you did not act in a humble way, and if so how did you get yourself back on track?

### **Altruism Questions:**

1. One definition of Altruism is, “A desire to fulfill others through behavior directed toward their benefit,” How do you develop the attributes that require you to give to others without expectation?
2. Where there sometimes in your leadership journey that you found it difficult to do for others, if so, what helped you to overcome that obstacle?
3. How do you develop the attributes necessary to give even when it is difficult?

### **Vision Questions:**

1. How do you ask or engage others to think about the future of your organization/ministry/etc.? If so, why is this important to you? If not, share your reason.
2. What has been your most difficult obstacle with sharing the vision with others in your organization/ministry/etc.? Why?
3. How do you embody the attributes needed to display vision?

### **Trust Questions:**

1. How important is it for you to be considered trustworthy by others? Explain.
2. What internal development needs to take place to ensure trust is reflected towards others?

### **Empowerment Questions:**

1. How do you empower others?
2. Do you give others the opportunity to make decisions without you even if they have messed up? Why or why not?
3. How do you develop the attributes needed to empower others?

### **Service Questions:**

1. Going back to the definition of love, “unlimited liability of love,” how does that affect the way you serve others?
2. Based on the attributes you choose regarding serving, how do you develop those attributes to ensure you are serving others?

APPENDIX E  
THE THEMES USED TO DEVELOP THE ADVF MODEL



## THE THEMES USED TO DEVELOP THE ADVF MODEL

### GOD DEPENDENCY

- **Seek God**
  - ✓ Be fully submitted
  - ✓ Whole first
  - ✓ Stay humble
  - ✓ Glorify God
  - ✓ Jesus the model (live altruistic)
  - ✓ Develop the attributes
  - ✓ Let God lead
  - ✓ Love
  - ✓ Not your way
  - ✓ Seek wisdom & knowledge to get to the next level (**replaced with Solitude**)
  - ✓ Love compels the leader to develop the vision
  
- **Spiritual disciplines**
  - ✓ Prayer
  - ✓ Holy Spirit led
  - ✓ Help with attitudes/ to be emotionally grounded
  - ✓ Power to be still and listen
  - ✓ Pleasing to Him
  - ✓ Learning process
  - ✓ Reflective
  - ✓ Wisdom on how to use your time
  - ✓ Die to self to serve on a deeper level
  - ✓ Heart for serving
  - ✓ Right motives
  - ✓ God in you and through you

### MENTORS/COACHES

- ✓ Shared experiences/testimonies
- ✓ Build relationships
- ✓ Understand who you are in God
- ✓ Self-reflective
- ✓ Be relational (understand others)
- ✓ Be an example
- ✓ Share life experiences
- ✓ Be a lifelong learner/life journey
- ✓ Get mentor and become a mentor
- ✓ Listen

**SELF-DEVELOPMENT/SELF-AWARENESS**

- **Be Consistent**

- ✓ Faithful
- ✓ Truthful
- ✓ Stand strong
- ✓ Be a blessing
- ✓ Do what you say you will do
- ✓ Give your availability
- ✓ Mentor others
- ✓ Unconditional
- ✓ Give them what they need
- ✓ Rejoice in someone else's success
- ✓ Give without expectation

- **Question yourself**

- ✓ Are you trying to please everyone
- ✓ Do not try to make everything easy (let people work through to learn)
- ✓ Do you have expectations from others
- ✓ Why are you doing this
- ✓ Do not get caught up in yourself
- ✓ Why does he want to use you
- ✓ Are my motives pure
- ✓ Are you being your authentic self

- **Be an example**

- ✓ What is your part?
- ✓ Consistency
- ✓ Do not ask more from the team than you are willing to give
- ✓ Walk in the vision
- ✓ Best for the person
- ✓ Have passion

- **Develop faithfulness (attributes)**

- ✓ Person of your word
- ✓ Heavenly attributes and behaviors
- ✓ Model it
- ✓ Discernment (what to share, with whom, and how much)
- ✓ Examine yourself (motives)
- ✓ Allow God to help you discover why you cannot trust
- ✓ Can you trust God

- **Transparency**
  - ✓ Authentic self
  - ✓ Holiness
  - ✓ Confidentiality
  - ✓ No hidden agendas
- **Jesus example**
  - ✓ Came to serve not to be served
  - ✓ Grace offered to us, must be offered to others
  - ✓ Serving him serves people
  - ✓ Jesus served his disciples
  - ✓ Look like Jesus

### CREATE ENVIRONMENT

- **Right environment**
  - ✓ To reveal themselves
  - ✓ Be the example
  - ✓ Must be developed
  - ✓ Love is key/it is a safe place
  - ✓ Goal to create healthy, equipped, leaders
  - ✓ Praise success
  - ✓ Trust promotes growth
  - ✓ Team – so losses are not pinpointed on one person
  - ✓ Let people know they are needed even through mess ups
  - ✓ Voices of the community (listen to others to help all)
- **Teamwork**
  - ✓ Share (speak) the vision
  - ✓ Community
  - ✓ Unified team loving together
  - ✓ Help individuals develop/equip
  - ✓ Teach
  - ✓ Repeat the message
  - ✓ Understanding for everyone (youngest to oldest)
  - ✓ Clarity
  - ✓ Speak their language
- **Develop relationships**
  - ✓ Walk with someone (to build them up)
  - ✓ Founded on love
  - ✓ Model reconciliation when trust is broken
  - ✓ Patient
  - ✓ Be first to give trust away
  - ✓ Tear down bridges to trust (be first)

- ✓ Believe people
- ✓ Do not treat others based on past experiences
- ✓ Take the time
- ✓ Make it a goal

- **Teach**

- ✓ Teach the person not to give up
- ✓ Teach they are vital to the mission
- ✓ Everything is inside (to be an overcomer)
- ✓ Teach we win and loss together
- ✓ Valuable

- **Empower**

- ✓ Do not run them over (come alongside)
- ✓ serving others helps you to empower them
- ✓ Love people by empowering them
- ✓ Love all people (even those that hurt you)
- ✓ Walk with them
- ✓ A good leader wants to produce (good branch)
- ✓ Help others reach their full potential

## SERVICE

- **How to see serving**

- ✓ Serving is not an option
- ✓ Investment into the kingdom
- ✓ If you want followers, draw them by serving them
- ✓ Great leaders serve people
- ✓ Not about outward or earthly rewards
- ✓ Building up the love for God and others
- ✓ Words should be “I am here to serve you.”
- ✓ Effective leaders serve / job to serve
- ✓ Serving is altruistic
- ✓ About the people we serve (not you)
- ✓ What have you done to the least of these? (Matthew 25 lenses)
- ✓ Visiting people
- ✓ Outreach
- ✓ Empowerment to those we serve
- ✓ Not doing it *for* Jesus but *to* Jesus
- ✓ Willing to get dirty
- ✓ Saved to serve
- ✓ What are you willing to do? - Jesus cleaned the feet of his disciples
- ✓ Right motives

APPENDIX F  
PREPARATION FOR MENTOR/COACH MEETING

## PREPARATION FOR MENTOR/COACH MEETING

Please answer the following questions to prepare for your meeting with your mentor/coach. Some of the questions may be difficult to answer but be as honest and transparent as you can.

**SPIRITUAL DISCIPLINES:** As you prepare for your meeting, take time in prayer, fasting and meditating on the Word. In that time ask God these following questions and write down the answers.

1. What things are still hidden from me that need my attention? (Psalm 139:23-24)
2. Is there anyone I have an ought with? (Matthew 5:23) (List their names and what your ought is)
3. Am I bitter, angry, feeling rejected, lonely, etc. and still holding on to it? Why? (1 Peter 5:7)
4. What do I need to change in my life?
5. I am finding it difficult to overcome \_\_\_\_\_? Fill in the blank and elaborate on your answer.
6. What are you doing to overcome your answer in question 5? Tell what steps you are doing and if you are doing them consistently.

**PERSONAL ASSESSMENT:** Take a personal assessment of your growth in \_\_\_\_\_ (the current year).

1. I have grown in these areas (list the area and an example of the growth).
2. I still need to grow in these areas (list the areas and examples of why you think you need to grow).
3. I will do the following things to grow in my weak areas (list specific things you will do.)
4. My goals are: (give your personal goals, financial goals, emotional goals, physical goals, career goals and spiritual goals because until you learn to balance your entire life no one area will be as successful as you desire.)

**WHO ARE YOU?:** Many times we fail at being who God wants us to be because we are listening to the wrong voices instead of what God says. Therefore, write down after your time with God who He says you are. Additionally, after writing down who He says you are, write who you feel like you are. Be honest! If the two don't match, that is okay, at least we know where we need to work.

APPENDIX G  
SAMPLE OF SERVANT LEADERSHIP STUDY

## SAMPLE OF SERVANT LEADERSHIP STUDY

### **Lesson 1 – Agapao Love & Values People**

The first step to becoming a servant-leader is to understand how important it is to love. This love, when enacted, will motivate us to do as Laub (1999) states, value people. The definitions of **agapao love** and **values people** are listed below:

**Agapao Love:** Predicated on doing the right thing at the right time for the right reasons. Love is an indefinable term, and its manifestations are both subtle and infinite. But it begins, I believe, with one absolute condition: Unlimited liability! As soon as one's liability for another is qualified to any degree, love is diminished by that much.

**Values people:** By trusting and believing in people; by serving other's needs before his or her own, and by receptive, non-judgmental listening

**Agapao love is the cornerstone of the servant leader/follower relationship.**

According to some language experts, the Greek term *agapao* refers to “a moral love” that compels a person “to do the right thing at the right time for the right reason.” More specifically, “*agapao* [love] means to love in a social or moral sense, embracing the judgment and deliberate assent of the will as a matter of principle, duty, and propriety.” This type of love causes leaders to consider each person as not simply a means to an end, but as a complete person: one with needs, wants and desires.



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