Servant leadership in Philippians 2:5-11: Concept and application

by

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Chapter 1

Introduction

1.1 LEADERSHIP

In the world today, companies, political organisations or sport teams depend on strong leadership for optimum effectiveness or success. It is common that when such different organisations succeed, everybody becomes a hero or heroine; but when they fail, people are quick to blame it on leadership. Thus leadership is central to any organisation. Suppose a rugby, soccer or cricket team wins a match, comments like 'it was a team effort' are made, but the tone immediately changes when the team losses. One then hears remarks like 'we need to fire the coach' and 'he does not know what he is doing'. This was recently seen in the Premier Soccer League when Orlando Pirates won the league for 2010/2011 season – the team was praised, the management, the players and even the supporters. However, this did not happen with other teams that did not win the league. On the contrary some fired their respective coaches.

Both the public and the private sectors spend a lot of money investing in leadership, hiring experts to head big organisations. Today, companies pay their CEOs and executives lucratively. The payment of such huge salaries is justified by arguing that such a leader brought the optimum results the company needed, thus turning a blind eye on the contribution of the general labourers. Sometimes the infighting within political organisations is not based on debate or intellectual engagement but jostling for positions. Some, for example, quit their current political organisation easily to start their own, in making sure that they stay in leadership for selfish reasons. But for those who stay, in most cases, their loyalty is flimsy because it is based on a specific leader rather than sticking to the principles of the organisation.

Leaders have a tendency of staying in power in fear of being judged or even incarcerated; at the end they remain corrupt for as long as they remain in leadership. One is of the view that Africa as a continent is in a leadership crisis rather than a resource or financial one. The current leadership in most African countries does not have the interest of the people they are leading at heart. It is all about power and

position abuse. Therefore change in Africa can be effected by change in leadership. On the other hand people on the ground cannot do anything about their fate because they do not have what I call the 'leadership power', or it is simply because they are not in leadership.

The Bible is equally full of examples of leadership both in the New Testament and Old Testament. As early as creation, when God created Adam, he put him in a position of leadership where he had dominion over the fish of the sea, the fowl of the air and everything that moves on earth. He also planted a garden in Eden which was a place of service for Adam. Adam's failure to reprimand the snake and his wife was a failure of leadership.

When God wanted to deliver the whole nation of Israel from bondage he chose a leader to deliver them. God heard the cry and the afflictions of the people of Israel and he called Moses as their leader (Ex 3:7). After the death of Moses, we then see Joshua succeeding him to ensure that God's people have a leader. God could have chosen to come by Himself or chosen His angels, but instead He chose a leader from among them.

Even after the leadership of Joshua there were judges, kings and prophets who continued to lead the people of Israel until the coming of the Messiah in the New Testament. The Messiah came and also appointed disciples whom by principle continued to lead with him.

Generally, there seems to be a secular concept of leadership rather than a Biblical concept of leadership. Very few leadership authors really write from a theological or Biblical perspective. Most of these authors are in the business world.

Wilkes (1998:12) is an exception in this regard. After studying texts like Mark 10:45, Luke 19:10 and Luke 14:8-11, he came up with the *Seven principles of servant leadership:*

(1) Jesus humbled Himself and allowed God to exalt Him
(2) Jesus followed His father's will rather than seeking a position
(3) Jesus defined greatness as being a servant and being first by becoming a slave

(4) Jesus risked serving others because He trusted that He was God's son
(5) Jesus left His place at the head of the table to serve the needs of others
(6) Jesus shared responsibility and authority with those He called to lead
(7) Jesus built a team to carry out a worldwide vision

If the church is to be taken seriously we need to take its leadership seriously as well. Hence this study, Servant leadership in Philippians 2:5-11: Concept and application.

This title implies that leadership is important and therefore an important subject. Neither the church nor the secular world can ignore this subject. It is therefore imperative for a New Testament scholar to write or research about leadership. In this task one asks a very important question: 'Is there servant leadership in the New Testament, specifically Philippians 2:5-11?' One can emphasise by posing the following question: 'Have New Testament scholars in previous years researched leadership, especially in Philippians 2:5-11?'

1.2 PHILIPPIANS 2:5-11

Philippians 2:5-11, also known as the hymn of Christ because of its poetic structure or rhythmic prose characteristics, has received serious attention from New Testament scholarship in the last thirty to forty years, mainly from an Christological perspective (the centre of the hymn is Christ). Thurston and Ryan (2005:85) calls Philippians 2:5-11 one of the most commented on passages in the New Testament. Collange (1979:19) states that the Christological hymn in Philippians 2:5-11 has always been regarded as the gem of the epistle. The incarnation, the birth, the death and the ascension of the Lord Jesus Christ are the main features of the passage. Jesus' incarnation signifies humility and suffering, resulting in his exaltation.

Bruce (1983:44) understands the hymn in terms of rhythmical prose (cf. Yarbro 2003:367) and not poetical meter, and sees the hymn as consisting of a recital of the saving work of God in Christ (self-humiliation followed by exaltation). Motyer (1984:108) referred to the passage as uniquely unfolding the cross as seen through the eyes of the crucified and allows us to enter into the mind of Christ. Vincent (1985:78) points out that the supreme illustration of humility in the 'hymn' is Jesus

Christ in His voluntary renunciation of His pre-incarnate majesty, and His identification with the conditions of humanity.

The relationship between the humility of Jesus Christ and His exaltation is further illustrated by Silva (1992:106) when he states that, in the hymn, the first three stanzas speak of Jesus' humiliation and the last three of his exaltation. There is an interrelated dualism within the hymn, in that humility paves a way for exaltation.

The focus of the hymn, according to Peterlin (1995:67), is to relate Christ's attitude to his exalted position. That is, He did not consider it as something to exploit. The hymn is centred on Christ. According to Wortham (1996:269), the hymn is an Christological expression that has been selected as a test case to demonstrate the social function of Christological expressions. Peterman, on the other hand, (1997:114) is of the opinion that the function of the hymn is to illustrate a pattern of living using the example of Christ's humility.

Martin (1997:viii) takes this further when he indicates that the centre of gravity of the hymn is the proclamation of Christ's lordship over all cosmic forces and worldly forces. In the context of Christian worship, it proclaims the drama of His descent to this world, His submission to death and His victory over spiritual powers. The hymn speaks only of Christ's human life of humility and His earthly exaltation to a position of authority from which He was given the name 'Yahweh' to use as an instrument of His power (cf. also Wegener 1998:511).

The hymn is explained by McLeod (2001:449) by focusing on its beginning pronoun 'who', that speaks throughout of one person, Jesus Christ. From this perspective, the hymn is about the pre-existence of Christ before Bethlehem as truly and fully God. Without ceasing to be fully God, He became true man and, as a man, He experienced shame, rejection, and abasement on the cross. This same Christ was exalted to a place of universal sovereignty.

Concurring with the above points of view, Geisler (2007:205) says that Philippians 2:5-11 paints a picture of humility. Christ did not just humble himself; He takes both the form of a slave and Lord (cf. also Marchal 2007:248). The hymn thus alludes to

one particular aspect, the imperial economic structures of slavery. Grieb (2007:263) refers to the hymn as a creed that describes the pattern of the Messiah, Jesus 'generous self-donation for the sake of others'. In a most recent study, Powell (2009:348) singles out the doxology on self-abasement and the ensuing exaltation of Christ as the head in interpreting Philippians 2:6-11.

The doctoral thesis of Nebreda (2008:322) supports the opinion of several scholars that the text presents a double movement in three stages: upwards-downwards-upwards. Jesus as the Christ is presented sharing in God's glory in His pre-existence as He was already equal to God. He abases himself to the lowest possible level when He humbled himself and became obedient to death, even the death on the cross to be then lifted up to the highest position by God-the-Father. This was illustrated when God-the-Father raised Him up from the dead and gave Him a name which is above every name, a name at every knee should bow and every tongue should confess that Jesus Christ is Lord.

Moessner (2009:124) sees Philippians 2:6-11 as a hymn that redefines status and power by re-conceiving the power and status of 'the death of the cross' of Christ Jesus (Phlp 2:5, 8c); it is the most sublime public disclosure of the character of 'God'. Lastly, Hellerman (2010:91) is of the opinion that the passage shows us a Christ who is in control through his public humiliation. This means that the humility of Christ was not something hidden; it was a public spectacle that everybody saw and appreciated. New Testament translations give this passage the same heading which includes humility and submission. They also speak of the ascension and the exaltation of the Lord Jesus Christ.

From the above it is clear that most scholars (from the few quoted above from the late seventies until the first decade of the twenty first century) at least agree that Philippians 2:5-11 is a text that shows Christ's humility and submission which resulted in his exaltation. The humility of Christ is seen from a human perspective and not from his divinity as God the Son. It thus seems to be important that, when interpreting Philippians 2:5-11, the incarnation and ascension of Christ should be the focus. Such an interpretation will depend on the type of method and approach a specific scholar chooses. It has to be centred on Christ. Three main themes, namely

soteriology, eschatology and Christology feature in the text. This study shall focus on the Christological theme in Philippians 2:5-11.

As stated above, most scholars agree that the incarnation and ascension of Christ are important themes in Philippians 2:5-11. There is, however, less agreement on the following aspects of the hymn:

(1) Is the hymn a poem or a rhythmic prose? It is not the goal of this study to probe whether the passage is a poem or a rhythmic prose because this is outside the scope of the study.

(2) Is Philippians 2:5 part of the hymn or not? Most scholars see the hymn starting at Philippians 2:6. In this study the hymn is considered as Philippians 2:5-11. The inclusion or exclusion of Philippians 2:5 does not make a serious difference, albeit that it gives some background of the hymn. The introduction 'let this mind which was in Christ be in you' helps to understand the context of the hymn itself.

1.3 CONTEXTUALISING PHILIPPIANS 2:5-11

Many New Testament scholars have done serious work in interpreting the hymn of Christ in Philippians 2. Several books, articles and essays have been written on the hymn, focusing on the meaning of the text. The hope is that this study will not just be an addition to this work already done. The research gap that this study will address can be summarised by two points: (1) interpreting Philippians 2:5-11 within the context of servant leadership, and (2) interpreting Philippians 2:5-11 within an African context.

The main focus of this study is to derive 'servant leadership' from Philippians 2:5-11. It is clear that the text under discussion is about the Lord Jesus, His humility, obedience and exaltation. Thus, Jesus Christ is a leader even in his divinity. He did not lead like man, but took the form of a servant. This relates to his remark in the gospels, directed to his disciples, that whoever wanted to be a leader among them should first be a servant.

If servant leadership can be derived from Philippians 2:5-11, the next task will be to contextualise servant leadership within an African context. Only a few authors writing

on leadership approached leadership from a Biblical point of view, and even fewer have written about leadership in an African context. There is therefore a need to bring the story home by asking one simple question: What does Philippians 2:5-11, in the light of servant leadership, mean to an African leader? This study endeavours to answer this question.

1.4 METHOD AND APPROACH

1.4.1 Method

There are basically four approaches within New Testament exegesis, namely diachronic, synchronic, reader-response and social-scientific criticism. In each of these four approaches different methods are employed. In the **diachronic** approach the questions asked relates to the history of the text and its author. This approach asks the question 'what did the author mean? Catchpole (1997:168) discusses the following methods within diachronic criticism: 'form – recognises that source material may have been in a written form, but that it was not necessarily so, source – is the process of bringing to light the earlier resources available to an author and reductionism – the study of the theological significance of editorial activity on the part of an evangelist or any other source – using writer'

The **synchronic** approach focuses on the text and uses methods like discourse analysis, rhetorical criticism and narratology. **Reader-response** criticism takes an interest in the reception of the text of a specific reader given his/her background in, for example, politics, economics and gender. The fourth approach, **social-scientific criticism,** sees a text as a product of a specific social system. It aims to avoid anachronism and ethnocentrism by focusing on the social system that produced the text. When it comes to Biblical texts, it takes the Mediterranean culture (the social setting of the New Testament) seriously.

Social-scientific criticism, according to Horrel (1999:21), enables the interpreter to avoid the perils of anachronism and ethnocentricism and appreciate the cultural dynamics of the ancient Mediterranean. It also brings together the diachronic and synchronic approaches, since it attends to the author of the text (situation), as well as it's 'makeup' (strategy). As such, it bridges the gap between historical and literary criticism.

The choice of a method within New Testament scholarship is incumbent upon one's research goal, but most importantly the cultural set up of the researcher. A New Testament scholar in Europe will not have the same priorities as a scholar from Africa, for example. Situation in time is equally important; what has been said by a New Testament scholar in the 19th century may not apply in the 21st century, even if the cultural background of both scholars is the same. Given such dynamics, it is important to choose a method which brings time, space and cultural context together. Social-scientific criticism seems to be the obvious choice.

1.4.2 Approach

For the purpose of this study it is decided to use social scientific criticism as the approach. This approach will be used to focus on the meaning of Philippians 2:5-11 in order to interpret it within an African context.

There is a need to bridge the gap between the then and the now, or even the not yet (Marshall 1991: ix), if one wants to understand what the text is communicating today vis-à-vis what the text communicated to its original readers. Before one can understand what the text is communicating to the modern reader today, one has to grapple with what the text meant 'then'. This can only be achieved when the modern exegete is willing to consciously put individual perception and pre-conceived ideas aside, and first focus on the meaning of the text in its historical situation.

This study is concerned about the meaning of Philippians 2:5-11 then and to know what it means now. Exegesis, according to Clarke (1997:6), is concerned with the actual interpretation of the text. Ramsay (2007:1) is of the opinion that the work of exegesis is to draw out the meaning of the text. Interpreting the text involves looking at initially, the historical background, the original meaning of the words, and taking into consideration the language of the Bible (i.e., Greek).

According to Silva (1992:16), exegesis depends heavily on contextual information, since the meaning of a particular proposition is largely determined by its place in the larger argument. The message and meaning of the text is then derived at the end. The opposite of exegesis is to read into the text rather than reading out of the text. The latter takes away the real meaning of the text.

Previous studies on Philippians 2:5-11 have been explored in a specific cultural context with the exclusion of an African one. This study seeks to contextualise Philippians 2:5-11. This goal cannot be achieved without taking into consideration, the author, place, date and purpose of Philippians 2:5-11. This socio-cultural background of Philippians 2:5-11 is an important aspect of the text. But it needs to be interpreted in terms of a relevant cultural context; the reason why social-scientific criticism will be used to achieve this goal.

1.5 PURPOSE OF THE STUDY

The purpose of the study is to establish if the meaning of Philippians 2:5-11 has something to do with servant leadership. This will be done by investigating, through the means of social-scientific criticism, the socio-cultural and historical background of Philippians 2:5-11, as far as it defines servant leadership. Finally, this will be applied to an African context.

Chapter 2

Historical background of Philippians

2.1 AUTHORSHIP, DATE, PLACE AND RECIPIENTS

2.1.1 Authorship

The Pauline authorship of several letters purported to be written by Paul has been questioned, for example Ephesians and Colossians. With regard to Philippians, authorship is not contested. It is clear from internal evidence that Philippians was written by Paul. The opening and greeting remark of Philippians 1:1 'Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: grace be unto you, and peace, from God our father, and from the Lord Jesus Christ' indicate that Paul and Timothy, the servants of Jesus, are the principal addressors of the Philippians.

This opening remark put Paul and Timothy on an equal footing in terms of authorship, but from Philippians 1:3 and thereafter in the letter Paul uses the personal pronoun 'I' in addressing the Philippians. In Philippians 2:19-22, Timothy is referred to as a son and a servant who is supposed to be sent. Evidently Paul is the main or monolithic author. In addition to this, he makes personal remarks almost in every chapter about either his accomplishments in the gospel or his wishes. In the end he appreciates the gifts he has received. The pronoun 'we' is only used in instances where believers in general are addressed.

There is no doubt that Paul is the author of Philippians. The epilogue (conclusion of a book or letter), as well as the prologue (the introduction of a book or letter), authenticates that Paul is the author. It is typical of Paul to conclude the letter with the words 'The grace of our Lord Jesus Christ be with you all. Amen' (Phlp 4:23 KJV). Although this cannot be major proof or evidence to defend the authorship of Paul, it does serve as additional proof.

Thus the letter to the Philippians is taken authentically as a Pauline letter, a point of view which has been generally accepted. States Silva (1992:2): 'the document was certainly written by Paul of Tarsus to a Christian church in the city of Philippi;

province of Macedonia'. Witherington (1994:24) concurs with Silva in commenting that there is little or no debate about the Pauline authorship of Philippians. The only 'controversial matter' could be the question whether the letter to the Philippians is or is not a single letter.

With regards to the latter a slight change of tone occurs in Philippians 3:2 ('Beware of dogs, beware of evil workers, beware of the concision'). Because of this, it is suggested that the letter may be a combination of more than one letter. But internal evidence proves the letter's unity rather than its disunity. For example, the author is consistent about the encouragement he gives to the Philippians 'rejoice' (Phlp 1:26; 2:18; 3:1; 4:4) and maintains the friendliness of the letter.

Hendriksen (1962:36) lists the following arguments to reject the argument of disunity in the text:

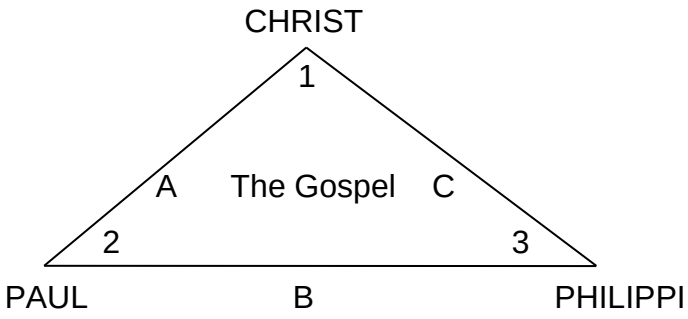
(1) The change of tone can be easily explained

(2) It is not true that the section Philippians 3:2-4:1 comes as a complete surprise. Paul had already spoken about adversaries in Philippians 1:28 and about a crooked and perverse generation in Philippians 2:14

(3) It is not true that the words used in the original and translated 'finally' necessarily indicate that the letter will end almost immediately

(4) The letter to the Philippians appears, as a letter of Paul, in all the canons of scripture during the second century

Fee (1995:13) sketches a triangle which is the glue that holds the letter together from the beginning to the end:



It is not enough to look only at the internal evidence. The external evidence is also abundant. According to Geisler (2007:201), Paul's name is on the earliest known manuscript we have of Philippians. The earliest Church Fathers support Pauline authorship, including Clement of Rome, Ignatius, Polycarp (in his Epistle to the Philippians 3:2), the Muratorian canon. The heretic Marcion also supports Pauline authorship. In addition, almost all critics accept this letter as Pauline.

Because of both the internal and external evidence, one can conclude that the letter to the Philippians was written by Paul.

2.1.2 Date

The question of authorship is now answered. The next question is when the letter was written. This question can be answered simply by looking at the incidents that happened around Paul, which it is not easy given the fact that a lot has happened around him.

Koenig (1985:129) agrees that it is difficult to assign a specific date to the various segments of Paul's life. Beare (1969:18) highlights the following arguments which have led a number of scholars to date the epistle many years earlier and to believe that it was written at Caesarea or at Ephesus:

(i) The first place is usually given to considerations of distance, and the practical difficulty of so many journeys to and fro. The epistle presupposes four trips between Rome and Philippi, that is
   (1) The message is sent to Philippi from Rome (i.e., notification of the apostle's imprisonment)
   (2) Epaphroditus returns from Philippi to Rome, with gifts for the apostle
   (3) Message is sent from Rome to Philippi that their messenger Epaphroditus has fallen sick
   (4) Message comes back from Philippi to Rome, saying that the Philippians are distressed by Epaphroditus' illness

(ii) Paul tells us himself that after he had been to Rome he planned to undertake a mission in Spain, whereas to the Philippians he says that he will visit Philippi as soon as he is released from prison

(iii) It is alleged by Michaelis a doubtful situation, which the apostle feels may very well end in his execution

(iv) Perhaps the weightiest part of the argument for Ephesus is that which appeals to the similarities between Philippians and the earlier letters to the Thessalonians, Galatians, Romans, and Corinthians; and the fact that it is distinguished from Colossians and Ephesians

(v) Feine suggests that the sharp attack on Judaism in Chapter 3 is not conceivable in an epistle written from Rome. He believes that the controversy with the Judaist faction was a passing episode in the apostle's career, confined to the middle fifties when the Galatians and the Corinthian letters were written, and no longer a live issue in the early sixties when he was in Rome.

(vi) The references to the praetorian in Philippians 1:13 and to the saints 'of the house of Caesar' in Philippians 4:22 can be adequately understood as either Caesarea or Ephesus.

(vii) As far as Ephesus is concerned, thorough proof needs to be provided to show that Paul was ever imprisoned in that city.

Peterman (1997:19) agrees that the date of the letter to the Philippians is related with the place of writing. Bruce (1983: xxi) argues that it is evident that Philippians was written while Paul was in prison and awaiting judgement that would affect his liberty and perhaps his life. Three times in the first chapter he mentions his imprisonment and integrates it with the course of his apostolic ministry: he claims to be stationed where he is 'for the work of the gospel' (Phlp 1:16). Through his imprisonment, indeed, the gospel was being promoted in quarters to which it might not otherwise have found access.

It is clear that Paul wrote the letter while he was in prison. The task is to establish at which prison Paul wrote the letter. Thus the possible dating becomes 54-58 when he was arrested in Jerusalem, 54-60 when he spent years in Caesarea, and when he was sent as a prisoner to Rome between 56 and 60.

The mid-fifties dating seems to be unfavourable to most scholars, where Paul was arrested in Jerusalem between 54 and 58. A more recent study by Geisler (2007:202) puts the date of Philippians in the early sixties when Paul was under house arrest for at least two years. The circumstances described in Philippians fit better Paul's later imprisonment, recorded in Acts 28 (ca. 61-62 CE). Here Paul hints at a release (Phlp 1:19; see Phlm. 22) which he does not do in 2 Timothy 4:6-8 regarding a later confinement (67 CE) where he anticipates death.

The second of the major events referred to by Marshall (1991: xix) is Paul's missionary journeys. The letter seems to be close to the time of Paul's mission to Philippi. However the difficulty remains in the long journeys. For example it is not known, that Paul expected to be set free in Caesarea or Rome in order that he may be able to visit Philippi again. A compelling case for preferring Caesarea to Rome has not yet been presented.

The first journey begins when Paul, Barnabas, and Mark set out from Antioch (Ac 13:4). This journey started after 44 CE, and ended a long time (Ac 14:28) before 50 CE. During this journey, Paul travelled to different places like Seleucia, Cyprus, and Perga. The second journey begins possibly in the spring of 51 CE. Paul takes Silas through Syria and Cilicia; visiting places such as Derbe and Lystra in Phrygia and Galatia. They are forbidden by the Spirit to go to Asia and therefore pass through Mysia to Troas and then to Neapolis in Macedonia. In Philippi they meet Lydia and the Philippian jailor (Ac 16:14-34). The third journey begins with Galatia possibly in the spring of 54 CE and then Phrygia (Ac 18:23).

Paul thus travelled to Philippi during his second missionary journey in the early 50s, as Witherington (1994:24) points out: 'According to Acts (see Ac 15:39-18:22), Paul first visited Philippi on his second missionary tour, probably around 50-51 C.E., and returned there again on several occasions. Near the end of his third missionary journey he passed by Jerusalem, perhaps as late as 57 C.E. (see Ac 20:5)'. Witherington continues to say that if Acts is to be believed, and the indication of the lapse of time is taken seriously in Philippians 4:10-20, this would suggest that Philippians was written either between the second and third missionary journeys,

perhaps during the Caesarean imprisonment in the late 50s (58-59 CE) or during house arrest in Rome (60-62 CE).

Malina (2006:296) dates Philippians between the mid and late fifties; 'the general viewpoint is that Paul wrote to the Philippians while in prison either in Ephesus (rainy season, 55-56 C.E) or in Rome (about 58-60 C.E)', and concludes that the letter is usually dated about 56-57 CE and said to come from Ephesus. Hendriksen (1962:25) argue that according to material contents Philippians date approaches the earliest epistles (esp. Rm and Gl; but see also 1 and 2 Cor, e.g., 2 Cor 11). For this reason it cannot belong to the period 61-63 CE when Paul was imprisoned in Rome, but must be dated earlier back to Ephesus, and in general to the third missionary journey (53/54-57/58 CE).

Bruce (1983: xxv) outlines a concise summary of what happened during the writing of the letter:

a) News of Paul's imprisonment was taken to Philippi
b) Epaphroditus travelled from Philippi to hand over a gift to Paul (Phlp 4:18)
c) News about Epaphroditus' illness reached Philippi (Phlp 2:26)
d) News about Philippians' anxiety at the report of Epaphroditus' illness reached him (Phlp 2:26)
e) Epaphroditus was about to set out for Philippi, carrying Paul's letter (Phlp 2:25, 28)
f) Timothy was to follow him shortly, as soon as Paul's prospects became clearer
g) Paul himself hoped to visit Philippi, in the event of his release (Phlp 2:19-23)

The two major events around Paul:

(a) His imprisonment
(b) His missionary journeys show us the choice of the dating of Philippians has to be between the late 50s during Caesarean imprisonment or the early 60s during the house arrest in Rome

It is obvious that the letter to the Philippians was written before 70 CE, before the destruction of the temple, and the fact that Paul's letters were written before the

gospels. The early 50s (Roman imprisonment) is unfavourable, due to the fact that Paul cites his release, and, according to Silva (1992:2), Paul founded the church at Philippi around that period. And late 60s cannot be accepted because the Paul was martyred around that time. Thus one agrees with the early 60s (i.e., between 61 and 62 CE) as the possible dating of the letter to the Philippians.

2.1.3 Place (Philippi)

The recipients of the letter lived in Philippi of Macedonia (Asia-Minor). The Philippian congregation was the first in Asia-Minor. It resulted from Paul's obedience to the vision of the man of Macedonia. The city was founded by Philip of Macedon, a Roman king and was named after him. It was a leading city of the area (Ac 16:12) and a likely place to be a beachhead for the gospel in Asia-Minor (Geisler 2007:202; cf. Henry 2010:2132).

According to Collange (1979:1), Philippi was the first city in Asia-Minor reached by the gospel; and was not at that time of great importance, although it was the administrative centre for a rural area. It was founded in about 360 BCE by the exiled Athenian Callistratus. A few years later it was annexed by Philip II of Macedon who gave it his own name, fortified it, and accumulated substantial revenue by exploiting the gold mines discovered nearby.
The main attraction of the city lay in its proximity to the gold mines of Mount Pangaeus (Bruce 1983:xiii).

The city was colonised as Philippi and was designated a Roman colony (Koenig (1985:123). This meant that a portion of the city was granted as title deeds to the retired imperial legionaries to ensure that Italian (Roman) customs were widely practiced. These would have included the speaking of Latin alongside Greek (the common language of the ancient world), and the prevalence of Roman law. Many native Greeks and Thracians also inhabited the city. A Jewish presence is also likely, since Acts 16:13 refers to a 'place of prayer' near the gates of Philippi where Paul and his party found women worshipers on the Sabbath. One of them was Lydia, known as the first Christian convert in Macedonia.

The physical features of Philippi, according to Portefaix (1988:61), show that Philippi was situated in the eastern part of Macedonia, near the border of Thrace. The colony covered an area of 730 square miles which extended from the river Strimon in the west to the river Nestos in the east. To the north and the south it was bordered by mountains, which included Mount Pangaion, and to the south it bordered the sea where its seaport was situated. It was intersected by the Via Egnatia, which was the only line of communication on land between Rome and the east.

Hendriksen (1962:4), however, opines that to the east it did not border the Strimon River. To the South it bordered the three-fingered Chalcidice Peninsula outside its boundary. To the west it hardly reached what is now called Albania. And to the north it pushed up for a distance of not more than forty miles (in estimation) into what is now Yugoslavia. To reach Philippi from the sea, a person would have to enter a port which, in common with many other places, bore the name Neapolis ('new city'). Probably because this was the place where Paul landed, bringing the gospel of Christ, it was subsequently called Christo-polis.

This suggests that the ministry of Paul to the 'new city' attracted public attention to such a level that the city was called after his work. This was not a norm in the Roman Empire, as cities were named after monarchs. Marshall (1991: xvii) gives us an understanding of how Philippi became a colony: In 42 BCE it was the site of a famous battle in which Antony and Octavian (later to become the Roman Emperor Augustus) defeated the troops of Brutus and Cassius (the murderers of Julius Caesar). The victors made the town into a Roman colony, that is, place where veteran soldiers could settle on demobilisation and enjoy the privileges of self-government and freedom from taxation.

Many people of Philippi suffered while the colonisers enjoyed their stay at the city. Motyer (1984:15) defines 'colony' in a negative sense, because in conferring the *ius Italicum,* Augustus gave Philippi privileges. This meant that the whole legal position of the colonists in respect of ownership, transfer of land, payment of taxes, local administration and law, became the same as if they were on Italian soil. As Roman citizens they enjoyed freedom from scourging and arrest and the right of appeal to Caesar. The coins of Philippi bore Latin inscriptions.

The Roman colony was a disadvantage to the citizens and the people of Philippi. They were robbed of their citizenry rights and privileges. Hence the enemy had freedom of association at any level in the city. Maybe this is one of the reasons that Paul's visit to the city is received negatively by the rulers. It could be that they did not want to share their territory with others.

According to Powell (2009:345), the city consisted of a medium sized farming community. Philippi is located in what is now northern Greece, about one hundred miles east of Thessalonica. In Paul's day both of these cities belonged to the Roman province of Macedonia. Philippi was also ten miles inland from Neapolis, the eastern port through which people from Asia came into Macedonia. Thus, the city of Philippi, though surrounded by farmlands, was located at the junction where the route inland from the sea connected with the major thoroughfare of the Via Egnatia.

Barclay (1975:3) highlights three great claims regarding Philippi:

(i) In the neighbourhood there were gold and silver mines which had been worked as far as the time of the Phoenicians. By the time of the Christian era they had become exhausted, but they had made Philippi a great commercial centre of the ancient world.

(ii) The city had been founded by Philip, father of Alexander the Great, the name it bears.

(iii) Not very long thereafter, Philippi attained the dignity of a Roman colony.

With regard to religion, according to Beare (1969:7), the Philippi of Paul's day exhibited a remarkable variety of divinities and cults. The syncretism of that time was found here in one of its most ample expressions. Archaeological evidence, although incomplete and partial, has yielded names and symbols of native Thracian deities, of the gods of Greece and Rome, the great divinities of the Orient-importations from Anatolia, Syria, and Egypt; with different deities often receiving a cult at a common shrine.

In the city itself the monuments of the imperial cult were undoubtedly the most conspicuous; inscriptions mention priests of Divus Julius, Divus Augustus and Divus

Claudius. There are monuments of Victoria Augusta, of the Augustan Peace, and of the fortune and the Genius of the colony.

In summary the dominating language of Philippi was Latin and Greek, because of the Roman influence of the city since it was started by a Roman king. Situated within the demarcation of the Greco-Roman area, it was ruled with Roman law. Although Philippi was farmland and thus relying much on its agricultural products; it was not much of a poor town as it was within Macedonia. Paul‘s first visit to the city (recorded in Ac 16) alludes to the fact that Philippi was cultic and ritualistic. He was confronted with various kinds of spirits and divinations. Nonetheless it remains an amazing fact that, even amidst the challenges of Philippi, Paul maintains his friendliness.

2.1.4 Recipients (the church of Philippi)

The letter was written to Philippian Christians, according to Geisler (2007:202), ‘with bishops and deacons’ (Phlp 1:1).’ Most of them were Gentile, given the fact that there was no synagogue. A group of women met regularly to pray on the Sabbath at the riverside (Ac 16:11-13). Paul’s visit to Philippi resulted from a vision of a man from Macedonia (Ac 16 9-10), which Paul received while in Asia.

Paul’s first converts, according Hartog (2002:56,) included Lydia, a dealer in purple (according to Acts). Paul was imprisoned in Philippi after running into trouble with the owners of a slave girl who possessed an oracular spirit. It is clear from Acts 16:40 that Lydia was by no means the only convert in Philippi (Hendriksen (1962:10). Paul’s stay in Philippi, as told in Acts 16; centres around three people: Lydia, the seller of purple; the demented slave-girl, used by her masters to tell fortunes; and the Roman gaoler (Barclay 1975:5).

This story is an extraordinary cross-section of ancient life. These three people were of different nationalities. Lydia was an Asiatic, and her name may well not be a proper name at all but simply ‘Lydian lady’. The slave-girl was a native Greek. The gaoler was a Roman citizen. The ‘whole empire’ thus was assembled into the Christian church. This three people were not only of different nationalities – they also came from very different classes of society. Lydia was a dealer of purple, one of the most costly substances in the ancient world, and was the equivalent of a merchant

price. The girl was a slave; in the eyes of the law she was not a person at all, but a living tool. The gaoler was a Roman citizen, member of the sturdy Roman middle-class from which the civil service was drawn. In this social stratification the three classes of society are all represented (i.e., the low, middle and high class). Collange (1979:10) says that in spite of the tone of cordiality towards the Christian community at Philippi, it is clear that it was not without difficulties or problems. Appeals of humility and mutual regard point to internal rivalries, dissensions and jealousy.

The church of Philippi, according Bruce (1983: xix), was the last of Paul's churches west of the Aegean with which he had personal contact before his last, fateful visit to Jerusalem. The church continued to communicate with him as it had done from its foundation, and his letter to the Philippians gives the reader some idea of the pleasure this church gave him every time he thought of it and of his appreciation of its members' unfailing kindness and affection.

Motyer (1984:15) discusses the features that prompted Paul to establish this church. The key factors of the human side were prayer, preaching, and concern for the individual and sacrificial commitment to the work of God. The church was quite literally born in a situation of prayer, which, following the initial visit apparently became the daily focal point of the mission.

The message preached was an unchanging apostolic theme of salvation through faith in Jesus Christ. During the time of writing to the Philippians, Paul wanted to raise money for his project of ministering among the Gentile churches and help the poor. Since the Philippian church already had contributed to some of his previous projects (2 Cor 11:7-9), Paul did not again want to be a burden to them. Nonetheless, when they heard of the need, the Philippian church availed themselves.

The church was concerned about Paul's imprisonment, because imprisonment in the ancient world was used as a means of keeping people in custody until their trial (Marshall 1991: xxi); not necessarily as a form of a sentence (except for situations like debt). Paul evidently anticipated the possibility of execution, and had come to

terms with it. However, he knew that his friends were praying for him, and he expressed his confidence that the answer to their prayers would be his deliverance.

Thus Paul feared execution, but hoped for acquittal. The church anticipated his acquittal, and equally feared that his execution could leave them leaderless.[1] The church also had been going through financial constraints; opponents of the Christian community were causing great havoc in the congregation during this period (Silva 1992:4). The leadership of the church, particularly in the persons of Euodia and Syntyche, had fallen into the sin of dissension, and the general health of the church had deteriorated considerably. The church sent Epaphroditus with the hope that Paul would send Timothy, but he sent Epaphroditus instead (Phlp 2:19-30). It is with this background that he wrote back to the church with words of encouragement and joy.

Fee (1995:26) discusses the socio-economic status of the church by looking at the four people known to us: the first three who bear Greek names (Lydia, Euodia, and Syntyche) and another Roman (Clement). According to Acts 16, Lydia was able to accommodate Paul and his entourage which may suggest that she had a large household.

Perhaps other women, including Euodia and Syntyche, were also members of her household. In the same chapter of Acts we meet the jailor who owned a house. These facts suggest that the church in Philippi comprised of middle class families, and not necessarily rich families. The fact that the three people under discussion were women tells us that in Greek Macedonia women had a significant role to play in public life, more than in most areas of Graeco-Roman antiquity

Fee summarises the situation of the recipients of Philippians under three main categories:

a) History, the founding of the church sometime during 49 CE, recorded in Acts 16:11-40, with Lydia being the first new convert.

[1] Beare (1969:12), on the contrary, argues that the church at Philippi was solidly enough established to maintain itself, even in the absence of the apostles.

b) Opposition and suffering. Undergoing suffering as a result of opposition in Philippi. The suffering encourages them never to concentrate on the enemy but to always be joyful – the adversary should not be pleased.

c) Internal unrest. This is divided into three aspects:

   i) Internal posturing

   ii) Division and strife, grumbling and murmuring, complaining and arguing

   iii) Listening to the enemy. It is for this reason that in Philippians 3, Paul warns them against such enemies

2.2 STRUCTURE

Geisler (2007:204; cf. Silva 1992:18) proposes the following structure for Philippians that will be used for this study:

I. Philosophy of Christian living – Christ our life

Manifestation of the Christian life (chap.1):

A. Prayer of confidence (Phlp 1:1-11)

B. Pressing circumstances (Phlp 1:12-14)

C. Preaching Christ (Phlp 1:15-18)

D. Personal commitment (Phlp 1:19-26)

E. Praiseworthy conduct (Phlp 1:27-30)

II. Pattern for Christian living – Christ our mind

Illustration of the Christian life (chap. 2):

A. Plea for humility (Phlp 2:1-4)

B. Picture of humility (Phlp 2: 5-11)

C. Program for humility (Phlp 2:12-16)

D. Practice of humility (Phlp 2:17-30)

III. Prize for Christian living – Christ our goal

Motivation of Christian life (chap 3):

A. Pattern for it (Phlp 3:1-3)

B. Price for it (Phlp 3: 4-11)

C. Pressing towards it (Phlp 3:12-16)

D. Prospect of it (Phlp 3: 17-21)

IV. Power for Christian Living – Christ our strength

Demonstration of Christian life (chap 4):

A. Personality conflicts (Phlp 4:1-5)

B. Pure contemplations (Phlp 4:6-9)

C. Pressing circumstances (Phlp 4:10-13)

D. Practical contributions (Phlp 4:14-23)

2.3 PURPOSE OF PHILIPPIANS

The letter is written from a positive point of view in the sense that it does not take a corrective measure, but an instructive one. Unlike other letters of Paul, where he corrects and rebukes the readers, Philippians is written in harmony and peace. The language of friendship is used throughout the letter (Fitzgerald 2007:293).

Wilson (1983:12) calls Philippians a letter of 'joy', a noun or verb that occurs sixteen times in the letter. He further maintains that it is remarkable that a prisoner facing a capital charge should write in such a spirit. The letter is a jewel of the Pauline corpus as it reveals Paul at his best and provides us with an exquisite glimpse of the Christian life in the first generation of its existence in the eastern Mediterranean world (Still 2008:423).

Barclay (1975:8) typifies Philippians as the loveliest letter Paul ever wrote, and names the letter by two titles, namely: the 'epistle of joy' and the 'epistle of excellent things'. Repeatedly the words 'joy' and 'rejoice' occur and recur several times in the epistle. Bruce (1983: xxix) summarises the purpose of Philippians as follows: 'The example of Christ should inspire his followers to put the interests of others before their own and be marked by a Spirit of spontaneous self forgetfulness and self-sacrifice'.

Motyer (1984:11) asserts that the Philippians is a joyful letter, but its undercut is a sober realisation that time is running out. Paul himself was facing a possible death sentence; the church was apprehensive, ready for the assault of a menacing world and for the insidious encroachment of false doctrine. Above all, God's clock was turning relentlessly to the hour which would be both climax and end. It is a proactive rather than a reactive letter. 'In Philippians one finds no hint of serious conflict-

emotional, intellectual, or spiritual between the Apostle and his addressees' (Koenig 1985:121). Philippians is a progress-oriented rather than a problem-solving letter (Witherington 1994:41).

The letter, according to Fee (1995:5) also has as topic friendship. According to Aristotle there were three kinds of 'friendship' between equals:

(1) True friendship between virtuous people, whose relationship is based on goodwill loyalty;
(2) Friendship based on pleasure, that is, on the enjoyment of the same things; and
(3) Friendship based on need.

Friendship in Philippians is based on goodwill loyalty. This is inter alia highlighted by the fact that in this letter Paul studiously avoids any indication of a 'patron-client' relationship, which emerges so frequently in his other letters (either in the form of 'apostleship' or in the imagery of 'father' and 'children'). Thus friendship between Paul and Philippians was based on goodwill loyalty, and not on pleasure or need.

Bockmuehl (1997:33) singles out the return of Epaphroditus as the primary reason for the writing of Philippians; no other pressing problem or subject stands out as requiring the letter. Paul commends Epaphroditus, acknowledges the Philippians gift and takes this welcome opportunity to bring his friends up to date with his own situation and give them encouragement for theirs.

Philippians is essentially a thank-you letter from Paul, written from prison in Rome, to the church in Philippi, which sent a gift (Phlp 4:18) to help support him while awaiting trial (Phlp 1:12-14). Paul told the Philippian Christians how things were with him, urging them to follow the example of Christ (Phlp 2:5-11), discussing possible future plans, and acknowledging with gratitude their loyal concern for his personal welfare (Phlp 4:14). Of special interest is Philippians 2:5-11, which may be taken as a hymn or an early creed. Here Paul describes the humiliation and exaltation of Christ as the pattern for Christians to follow on their own.

Philippians was written for several purposes: (Geisler 2007:203) highlights at least seven:

(1) To encourage the readers to rejoice always in the Lord (Phlp 1:26; 3:1; 4:4, 10-13) in every circumstance.
(2) To relate his circumstances to them (Phlp 1:19; 4:10) in order to ease their anxiety about him.
(3) To thank them for their many gifts to him and the most recent one by way of Epaphroditus (Phlp 2:25, 28; 4:15).
(4) To warn them about Judaism (Phlp 3:1-3, 18-19).
(5) To rebuke the perfectionists (Phlp 3:13-14).
(6) To rebuff the sensualist and materialist (Phlp 3:18-19);
(7) To exhort them to harmony in Christ (Phlp 4:2; cf. Peterlin 1995:1; Barclay 1975:6).

In addition to Geisler, Peterlin and Barclay, Hendriksen outlines the purpose as follows:

1) To give written expression to his gratitude.
2) To provide the spiritual guidance which the congregation needed.
3) To fill the minds and hearts of the Philippians with the Spirit of gladness.
4) To prevail upon the Philippians' Spirit-wrought goodness of heart to extend to Epaphroditus a most cordial 'welcome home'.

It seems that the Christians at Philippi were warm and hospitable. The first chapter of the letter of Polycarp to the Philippians ('I greatly rejoice with you in our Lord Jesus Christ because you welcomed the representations of true love'), indicates the good relationship that he had with the Christians there (Holmes 2006:135). Philippians thus provides the preacher with the opportunity to overhear ancient conversation and observe both Paul's message and his communication strategy as he speaks to a marginalised community (Thompson 2006:300).

Louw and Nida (2002:1) gives a summary of the main features or purpose of this letter:

1) This is an intensely personal letter (it lacks formality)

2) Writing to close friends, Paul is free to allow his personal feelings to become known
3) Consistent with the general tone of the letter, great emphasis is placed on the corporate nature of Christian community
4) The letter is rich in figurative expressions taken from everyday life
5) It contains several great themes

Given the above information and evidence of the historical background of the letter to the Philippians, the following conclusions can be drawn:

Authorship – The internal and external evidence indicates that Paul is the author of Philippians. The opening, and closing remarks, together with the text itself, demonstrates Paul as the addressor to the recipients (internal). Paul's name appears on the earliest manuscripts, and the earliest Church Fathers supported his authorship (external).

Date The letter to the Philippians was written approximately in 61-62 CE during his house arrest in Rome.

Place The recipients of the letter lived in Philippi, a city founded by Philip of Macedon. This was the first city in Asia-Minor reached by the gospel. Paul's first visit to the city is recorded in Acts 16 where he was welcomed by Lydia. The city was cultic and ritualistic.

Recipients The letter was written to the Christian church at Philippi.

Purpose **The purpose at least includes the following:**
To encourage the recipients to rejoice always
To inform and update them about his current situation
To appreciate the gifts
To warn the Philippians about Judaism
To exhort them to be in peace with the Lord

Chapter 3

Servant leadership as a concept

3.1 The difference between leadership and management

Leadership and management have been used interchangeably. These two concepts do not have the same meaning, both from a theoretical and pragmatic point of view; the same way a leader and manager are not the same person. Although one has to acknowledge that there is a very thin line dividing the two, it is for this reason that many have confused or mixed the two concepts.

A leader might be a manager, but a manager is not necessarily a leader; there is a dichotomy between the two concepts. It is quite important to make a distinction between the two for the purpose of this study, especially to focus on either management or leadership. The following scholars have made a contribution in indicating the difference between leadership and management:

According to Swart (1985:7), the achievement of organisational objectives through leadership constitutes management. In an organisational setting, leadership is part of management. If we look beyond organisational settings, leadership takes place any time a person attempts to influence the behaviour of an individual or group, regardless of the person.

Therefore management looks at work done but leadership at the whole person. Covey (1989:101) mentions a dualism that exists between the two concepts, and the one being inferior to the other: Management is a bottom line focus: how can I best accomplish certain things? Leadership deals with the top line: What are the things I want to accomplish? Management is doing things right. Management is doing the right things. Management is efficiency in climbing the ladder of success, whereas leadership determines whether the ladder is leaning against the right wall.

Leaders and leader/managers distinguish themselves from the general run of managers in at least six respects (Thompson 2006:300):

1. They think longer term – beyond the day's crises, beyond the quarterly report, beyond the horizon.
2. In thinking about the unit they are heading, they grasp its relationship to larger realities, the larger organisation which they are a part of, conditions external to the organisation, and global trends.
3. They reach and influence constituents beyond their jurisdiction – beyond boundaries.
4. They put more emphasis on the intangibles of vision, values and motivation and understand intuitively the non-rational and unconscious elements in leader-constituent interaction.
5. They have the political skill to cope with conflicting requirements of multiple constituencies
6. They think in terms of renewal.

Leaders are advanced managers – a manager needs to improve where he is in order to become a leader. Leaders are those who think outside the box, the limitations of where they are. In other words leaders cannot be limited by space, time or resources. They have an ability to move from where they are into the imagined future. Leaders develop small shops into supermarkets, small medium businesses into conglomerates, prayer groups into large churches.

Frick and Spears (1996:186) share three main categories that summarise the manager's duties:

1. Planning – looking ahead, estimating future developments, and inventing alternative courses of action
2. Deciding – choosing an alternative to gamble on, for either immediate or future action
3. Communicating – getting and giving ideas, attitudes, convictions, insights.

Bell (2006:22) states that management is a one-dimensional perspective of leadership, and leadership is three-dimensional. Leadership is exercised with an organisation, with task or operation, and with people. Organisational leadership focuses on the relevance of the organisation in the larger marketplace. Task

leadership focuses on the efficiency of internal operations, and people leadership focuses on bringing out the best in the people who work there.

Management, according to Manning and Curtis (2007:11), involves four functions or processes: planning, organising, directing, and controlling, all of which are essential for organisational success. The term leadership is popularly used to describe what takes place in the first three of these functions – establishing direction (planning), aligning people and resources (organising), and energising people to accomplish results (directing).

These processes require insight, decisiveness, courage, strength, resolve, diplomacy, and other important leadership qualities to be successful. Management denotes formal authority and accountability is delegated, while leadership is the ability to influence the activity or behaviour of people. The primary purpose of management is to provide order and consistency; the primary function of leadership is to produce change and movement. Successful organisations have excellent management and great leadership.

Armstrong (2008:21) emphasises the need to distinguish between management and leadership:

- Management is concerned with achieving results by obtaining, deploying, using and controlling all resources required; namely people, money, facilities, plant and equipment, information and knowledge.
- Leadership focuses on the most important resource, the people. It is the process of developing and communicating a vision for the future, motivating people and gaining their engagement

Zyl (2009:28), finally, tables ten differences between leadership and management that summarise what the above mentioned scholars have said:

Leadership	Management
Concerned with vision	More concerned with implementation than the vision

Oriented toward 'driving' change and anticipating environmental changes	Oriented toward 'adapting' to change, not taking the initiative
Concerned with dynamics of a situation, which provides hints on how to leverage or shape; concerned with setting or changing the culture	Concerned more with technique; sometimes preoccupied with maintaining order and the status quo, but otherwise with adapting to culture.
Concerned with empowering	Concerned with being empowered
Actions demonstrate skill, but are strongly character based	Actions tend to be more strongly skill based
More concerned with positive possibilities	More concerned with negative consequences
Concerned with building and /or reshaping the organisation; willing to use skills of persuasion to advance vision and ideas of possibilities- regardless of position	Concerned with filling out the prescribed organisation; adopt behaviour and attitudes according to level or position; tend to be more protective of position, information and knowledge; may feel that a situation is out of their control or influence
Understand personal strengths and weaknesses, and willingness to learn from mistakes and grow. able to and interested in helping others do the same	Tend to avoid risks for self protection, and limiting growth on the other hand understand strengths and weaknesses, but unaware of how to manage them to achieve goals.
Relationships are seen as opportunities for growth (personal goals are aligned with organisational goals) recognise that interdependence is the best way to achievement	Recognises a more limited web of relationships in terms of immediate adjacent areas. Tends to focus mostly on goals set by others, and work more independently within organisational limitations
Build 'systems' to support goals, empower others, and provide direction; promote sharing and collaboration; concerned with removal of performance	Concerned with segmenting areas of responsibility. Overly concerned with what team members do and how

barriers and continued growth of team members	

In this table the differences between leadership and management are clear. Leadership seems to be more important than management, since leadership can be seen as an advanced level of management. A leader, in contrast to a manager, is therefore seen as someone who

a) takes initiative
b) carries a vision
c) is proactive
d) does not maintain the status quo
e) plans and strategises ahead
f) empowers others
g) is results-oriented.

3.2 DEFINITION OF LEADERSHIP

Leadership is a complex concept to define and a broad term that one cannot restrict to a certain confinement. Many leadership scholars have agreed that it is not an easy task to define 'leadership'. Leadership in the past has been studied and defined in a specific field. This was done for relevance sake, for example: religion, political, business, organisational and industrial leadership.

But once again that does not make it easy. It is a familiar and common concept that is found in almost all spheres of life, but many do not know what it means. It is more correct to speak of a progressive and etymological definition of leadership than a traditional definition. In order to come up with a specific definition in this study, one has to first look at different definitions by different scholars.

According to Swart (1985:4), leadership can be defined as an interpersonal process through which a leader creates a climate in which individuals or groups are activated to pursue a goal or goals within a specific situation. Leadership thus is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held or shared by the leader and his or her followers (Gardener 1990:1).

Charlton (1992:33) has the same understanding of leadership: is the act of investing and authorising where people and organisations are enabled to achieve goals. This involves the sharing of power and authorising people to think and make decisions. Empowering emphasises skilling people in competencies needed to discharge their responsibilities and removing organisational obstacles hindering personal and organisational development.

Dinkmeyer and Eckstein (1996:2) coined the definition of leadership as a group process which involves interaction between at least two persons in pursuit of a goal. Newer theories of leadership focus on the power of the leader's personality to change workers' goals to inspire them, provide a model that they want to emulate, and influence them to forsake their own goals and adopt those of the leader.

The role of the leader is to:

(1) Ensure that the path towards the goal is clearly understood by subordinates
(2) Reduce barriers to the achievement of the goal, and
(3) Increase the number of personal payoffs to subordinates for attaining the goal.

According to Blanchard (1998:22), leadership is an influence process in which you try to help people to accomplish goals. All good leadership starts with a visionary role. This involves not only goal setting but also establishing a clear picture of perfection (what the operation would look like when it was running effectively. leadership starts with a sense of direction).

Batten (1998:50) defines leadership as an example. Effective leaders set an example of what they expect and want from team members. Maxwell (1998:17) has been consistent in saying that leadership is influence, nothing more, nothing less (cf Finzel 2007:19); it is a choice you make, not a place you sit (Maxwell 2005:7).

Leadership is typically understood as something an individual provides (Moxley 2002:47). Leaders lead. They provide a compelling vision. They set direction and determine strategy. They motivate and inspire. Leadership is co-created as individuals relate as partners and develop a shared vision, set a direction, solve problems, and make meaning of their work. Leadership as partnership is a

distributed process shared by many ordinary people rather than the expression of a single individual.

Depree (2002:91), in his definition of leadership, starts by stating that leadership is not a position, it is a fiduciary calling. Inherent to this calling is the knowledge that hope plays a critical part in the lives of followers. Fiduciary leaders design, build, and then serve inclusive communities by liberating human spirit and potential, not by relying only on their own abilities or experiences or judgement.

For Manning and Curtis (2007:2) leadership is social influence. It means leaving a mark. It is initiating and guiding, and the result is change. The product is a new character or direction that otherwise would never be. By their ideas and deeds, leaders show the way and influence the behaviour of others.

Leadership, according to Dalglish (2009:14), is the ability to inspire confidence in and support among the people who are needed to achieve organisational goals. The roles of the leader would be:

- Focus attention through a compelling vision
- Communicate meaning to their followers
- Develop trust through reliability and integrity; and
- Manage themselves through self-awareness and positive self-regard.

Pietersen (2009:205), finally, defines leadership as a process that occurs in the interaction between leaders and followers.

The above study of leadership definitions helps one to define leadership as a process whereby follower(s) (an individual; a team; organisation; church) are influenced and inspired by their leader to achieve more in life; this mission is possible when a leader leads by example, shares his/her vision and empowers the people he/she leads.

3.3 BASIC STYLES OF LEADERSHIP

There are many different styles of leadership. Thus is very difficult to deal with the specific styles. Different authors mention their own leadership styles according to their research need. At least most scholars agree that leadership styles should be divided into two, namely a decision-making model and path-goal model. There are four basic leadership styles based on a **decision-making model** and four basic leadership styles based on a **path-goal model**. The four basic leadership styles on both sides are now discussed, and will later be compared with servant leadership as a style.

3.3.1 Four basic styles of leadership: Decision-making model

The four basic leadership styles based on the decision-making model are autocratic, democratic, consultative and group-directed (although the wording might be different from one scholar to the other).

3.3.1.1 Autocratic leadership style

The word ‘auto’ in this context means ‘self’ or ‘one’ own’ whereas the word ‘cracy’ denotes a particular form of rule or government. In autocratic leadership the leader leads by himself, he possesses absolute power and control. Followers have no part to play; the only contribution they can make is to say ‘yes boss’ since they are endowed with fear and intimidation. This style of leadership has the potential to produce anarchy and dictatorship.

In defining autocratic leadership, Swart (1985:38) is of the opinion that the decision for the solution to the problem is made by the leader. In addition to this, Armstrong (2008:26) opines that leaders of an autocratic style of leadership impose their decisions, using their position to force people to do as they are told. In other words position is used in a negative sense rather than positive; it benefits the leader more than the follower.

3.3.1.2 Democratic leadership style

The widely acclaimed style of leadership globally is the ‘democratic style’. Organisations like the United Nations would most likely support a particular country based on this style of leadership. This could be due to the fact that the citizens have

an opportunity to elect their leader. The disadvantage here is that it might take time to oust an underperforming and incompetent leader. The leader is obligated to listen to the needs of the people. Leadership here is not single-handed, but inclusive. Independent thinkers and innovative leaders do not survive or stay long.

This style, according to Manning and Curtis (2007:52), has two highlights. First, the leader allows followers as much freedom as she/he has to define problems and make decisions. Secondly, leaders encourage people to participate and involve themselves in decision making. According to (Armstrong 2008:26; cf. Heath 2010:39) these leaders build consensus through participation.

3.3.1.3 Consultative leadership style

Instead of being independent, the leader becomes interdependent by using synergy rather than being a 'superman'. The leader in this context takes time to do research on any matter before drawing conclusions; such leaders are exonerated from common mistakes. They do not rush to speak. But will take quality time to listen to the views of their subordinates. Leaders of this calibre are seldom blamed when a dilemma arises because they update subordinates about the progress made. Swart (1985:38) alludes that before making a decision, the leader will first gather ideas and suggestions from subordinates.

3.3.1.4 Group/Team directed leadership style

The key word here is 'team' or 'group'. In a team everybody makes a contribution to the success of the team. None of the team members feels inferior or intimidated, but instead important and appreciated. Leadership is not in isolation to the team or group, hence concepts like 'team leader' or the 'group leader'. In sports, for example, a 'team leader' is called a 'captain'. The achievement and the glory thereof revert to the whole team. According to Swart (1985:38), this kind of leader utilises the group's ability by encouraging participative decision-making.[2]

[2] Another leadership style that relates to a decision making model is l*eader-member exchange theory* whereby the leader interacts with members in order to arrive at certain decisions. This includes charismatic leadership that is centred on the gifts and personality of the leader. Such leaders demonstrate determination, optimism, self-confidence and confidence in their team's ability to achieve. Transactional leaders are those who seek to motivate followers by appealing to their self-interests. Transformational leadership, finally, changes and transforms individuals through modelling values, behaving ethically and setting clear goals and high performance standards. (Pietersen 2009:205).

In summary: In autocratic leadership style the power to make decision lies with the leader himself/herself. He/she relies on the position to lead. Autocracy is an antonym of democracy: in this style there is freedom of expression and followers are given an opportunity to participate in any way; as a result the leader makes an informed decision because he/she would have considered opinions from subordinates. In a consultative style the leader seeks ideas from followers.

3.3.2 Four basic styles of leadership: Path-goal model

The four basic leadership styles based on the path-goal model are directive, supportive, participative and achievement-oriented.

3.3.2.1 Directive leadership style

Manning and Curtis (2007:52) describes directive leadership style as a style whereby a leader decides what is to be done and how is to be done, and presents the decision to subordinates, allowing no questions or opposing points of view.

This style similar to the autocratic discussed above. The common factor between the two is that a leader is the boss and leads by his position. However, Swart (1985:48) gives it a moderate description when he concludes that the directive leader tends to let subordinates know what is expected of them. Lately Blanchard (2011:39) asserted that the leader with a directive leadership style provides specific direction and closely monitors task accomplishment. The leader in this context is a champion. This style thus demands that his presence should always be felt as a result of distrust.

3.3.2.2 Supportive leadership style

This style is centred around the word ‘support’; the leader gives emotional support and makes everyone feel welcome. According to Swart (1985:48; cf. Armstrong 2008:26), the supportive leader treats subordinates as equals and no one feels inferior or superior. This is possible because the leader is friendly and approachable, and shows concern for the ‘subordinates’ well being.

This means that his/her presence as the leader is always acknowledged; the leader does not only lead from the office but also comes down to where the people are. In

the words of Blanchard (2011:39), this leader facilitates and supports people's efforts toward task accomplishment and shares responsibility for decision making with them. Followers often relate to such leaders, they do not have to necessarily be gifted, educated and powerful; instead the strong point of such leaders is availability.

3.3.2.3 Participative leadership style

The participative leader consults with subordinates and uses their suggestions and ideas before reaching a decision (Swart 1985:48). Although the leader announces principles and sets forth methods of decision making, he/she permits ideas, questions and discussion from subordinates.

Manning and Curtis (2007:52; cf. Blanchard 2011:39) states that in this style there is a continuous interaction between the leader and subordinates. The leader continues to direct and closely monitors task accomplishment, but also explains decisions, solicits suggestions and supports progress. The benefits are enormous based on the fact that everybody takes part just like the group directed leadership style under the decision-making model.

3.3.2.4 Achievement-oriented leadership style

In an achievement-orientated style a leader sets challenging goals, expects subordinates to perform at the highest level, and continually seeks improvement in performance (Swart 1985:48; cf. Armstrong 2008:26). The challenge in this instance is that often subordinates do not feel welcome; instead they feel used and undermined or disregarded.

In summary: In the directive style the leader gives an authoritative instruction without expecting opposing views; there is a clear and specific direction in that the followers will always know what is expected. In the supportive style, people have a sense of belonging and feel at home with the leader because the leader treats them equally; their efforts, ideas and opinions are supported. The leader shares responsibility, he is friendly and approachable, and provides encouragement and emotional help. Participative style in simple terms means that the subordinates takes part in the day to day running of the organisation, church or company; the leader does not run the show by himself/herself. In contrast to the directive style, the participative style gives

room for ideas, questions and different opinions. This kind of leader consults with other people before arriving at a certain conclusion or making a concrete decision. Lastly, an achievement-oriented style puts challenging goals to subordinates and endeavours to improve on performance. The disadvantage here is that investment seems to be on infrastructure and other resources other than human resource.

3.4 DEFINITION OF SERVANT LEADERSHIP

The concept of leadership as defined above is without the distinction of the word *servant*. The word is originally from the Latin '*servus'* or 'slave', of which is the root of *servile. Servile* labour was the lowest kind, the demeaning sort, subhuman even, that had little to do with using your head and everything to do with pushing a broom, or cleaning a toilet. Even though such labour is very demeaning, those involved in it were willing to serve and please their masters. The word *servus* is also the root word for *service*, from which the noun *servant or servitor* is derived. (Schuster 1998:271).

The Greek equivalent is *doulos* that appears 126 times in the Greek New Testament. In most cases it refers to a 'slave' or a person of lower degree. It can be interpreted in a bad sense to refer to a spiritual bondage or in a good sense to refer to a devoted 'servant' or 'minister.

Servant leadership as a concept is a combination of two words: 'servant' and 'leadership'; therefore, when defining servant leadership, one has to take cognisance of both words. Scholars of both 'leadership' and 'servant leadership' have made several efforts to define 'servant leadership', of which some will now be discussed.

The term servant leadership was first coined by Greenleaf in the 70s, and became the epitome of the concept. Greenleaf spoke, wrote and lived the life of servant leadership. The work of Greenleaf received intensive attention. Few, however, have written on this topic from a biblical point of view. Those who did attempted to do so by using it as a secular concept and then looking for equivalent Scripture to prove the concepts that already exist. (i.e., reading into the Scriptures rather than reading from the Scriptures).

Powers (1979:62) coined another concept of leadership that does not differ much from servant leadership, namely 'a life-giving leadership'. Powers argues that in this

kind of leadership a life giving leader is not a director, but a facilitator of human interaction based on personal commitments regarding mission, ministry, and relationship. This is in direct contrast to a leader-centred approach wherein control and direction are determined primarily by the leader. A life-giving leader gives himself with integrity to the group, and functions as an enabler based on certain convictions and understandings.

According to Wilkes (1998:18), true servant leadership begins when the leader humbles himself to carry out the mission entrusted to him rather than his personal agenda. Serving the needs of others is at the centre of servant leadership: 'being a servant is straightforward: look for others 'needs and try to meet them. The golden rule is: 'do to others as you would want them do to you' (Manz 1999:120).

Greenleaf (1998:19; 2002:23; 2004:6) emphasises that servant leadership is about prioritising service in contrast to personal agenda and power. Becoming a servant leader begins with the natural feeling that one wants to serve – to serve first. This conscious choice then aspires to lead. This kind of person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power-drive or to acquire material possessions.

Greenleaf continues by saying that the difference manifests itself in the care taken by the servant, first to make sure that other people's highest priority needs are being served. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?

The servant leader should have a desire and passion to serve, or else he/she is motivated by power and greed (Bottom & Lenz 1998:161). Servant leadership looks at what is motivating the leader, rather than the workers. The most effective leaders are those motivated not by power and greed, but by the desire to serve. This desire to serve always emanates from deep transcendent spiritual impulses. Thus servant leadership becomes the appropriate means towards the achievement of objectives and goals that benefit all of humanity.

Covey (2002:31) concurs that the spirit of servant leadership is the spirit of moral authority. A leader is not controlled by ego, but service to subordinates. He/she models his/her own leadership in order to maintain the spirit of servant.

Beazley and Beggs (2002:57) also agree that servant leadership begins with the concept of serving first and out of the desire to serve, that is, seeking to lead through the judicious and appropriate use of power. The goal or idea is to improve the lot of those who are led by increasing their autonomy, health, wisdom, and freedom, thereby ensuring that the least privileged in society will either benefit or will not be further deprived. Burkhardt and Spears (2002:226; cf. McGee Cooper & Trammell 2002:150) highlights the following characteristics which are considered central to the development of servant leaders:

1. **Listening:** Servant leaders reinforce communication and decision making skills with a focus on listening intently and reflectively to others in order to identify and clarify the will of a group of people
2. **Empathy:** Servant leaders strive to understand and empathise with others
3. **Healing:** Learning how to heal difficult situations is a powerful force to transforming organisations
4. **Persuasion:** Servant leaders seek to convince others rather than to coerce compliance
5. **Awareness:** Awareness aids one in understanding issues involving ethics and values, and it enables one to approach situations from a more integrated, holistic position
6. **Foresight/vision:** It enables the servant leader to understand the lessons from the past, the realities of the present, and the likely consequences of a decision for the future
7. **Conceptualisation:** Servant leaders seek to nurture their abilities to dream great dreams
8. **Commitment to the growth of people:** Servant leaders are deeply committed to the personal, professional, and spiritual growth of everyone within an organisation
9. **Stewardship:** Everyone has a responsibility to be a good steward within an organisation

10. **Building community/team:** Servant leaders seek to build a sense of community among those within an organisation

In Lore's (1998:307) definition of servant leadership the followers should feel positively influenced rather than being controlled. Servant leadership is the power to influence rather than the power to control. People sometimes think that when one chooses to influence people, rather than control them, it at first might seem like weakness. This choice, however, calls forth an inner strength. Leaders who make this choice serve to engage and develop the creativity, productivity, and vibrancy that already exist in a specific group or movement.

Servant leadership, according to Jones (2002:45), is a calling. Servant leaders are called to be leaders of the aesthetic, the imaginative and the sensing heart. They can do this through embracing such practices as listening for the restorative power of language and story; keeping faith with the living word; making a home for others through the appreciation of beauty and place; and developing the sense of seeing gifts in others through first being committed to calling up and living out the gifts that are in themselves.

Servant leadership is about serving others. Servant leadership is not about a personal quest for power, prestige, or material rewards. Instead, from this perspective, leadership begins with a true motivation to serve others. Rather than controlling or wielding power, the servant-leader work to build a solid foundation of shared goals by:

(1) Listening deeply to understand the needs and concerns of others
(2) Working the paradox of polarised parties and working thoughtfully to help build a creative consensus
(3) Honouring the paradox of polarised parties.

The focus of servant leadership should be on sharing information, building a common vision, self-management, high levels of interdependence, learning from mistakes, encouraging creative input from every team member, and questioning present assumptions and mental models (McGee-Cooper & Trammell 2002:144). At its core, servant leadership is a long term, transformational approach to life and

work, in essence, a way of being, that has the potential for creating positive change throughout our society (Spears (2004:12).

Ferch (2004:226) is of the opinion that the idea of the leader as a servant is rooted in the far-reaching ideal that people have inherent worth, a dignity not only to be strived for, but beneath this striving a dignity irrevocably connected to the reality of being human. Philosophically, if one believes in the dignity of the person, the ideas of servant leadership and the experiences of leading or being led from a servant perspective not only makes sense, they contain the elegance, precision, and will power necessary for human development.

The core idea of servant leadership is quite simple (Frick 2004:5): it is authentic, ethical leaders, those whom we trust and want to follow, are servants first. This is a matter of intent, action, skills, capacities, and being. A servant leader stands in sharp contrast to the person who wants to be a leader first and then, after clawing his or her way to the top, decides to perform acts of service. Servant leadership is about 'the nature of legitimate power and greatness' and it all begins with the individual. Servant leadership goes beyond individuals, however. To build a more caring society, organisations and their trustees can and should also function as servants.

In the past leadership often was defined by service. You served by leading, and because leadership was an act of service, political leaders were 'public servants' leadership was honoured and respected, and so were the titles that went with a leadership role, titles that were earned, not inherited (Bell 2006:19). The emphasis is on increased service to others, a holistic approach to work, promoting a sense of community and the sharing of power in decision-making (Spears 2010:13).

3.5 SERVANT LEADERSHIP AS A STYLE

If a style of leadership describes how a leader leads followers and runs an organisation, then servant leadership qualifies as a style. But what is servant leadership as a style, and, more importantly, how does it differ from other leadership styles? Moreover, is this kind of leadership to be found in the Bible, and specifically, in Philippians 2:5-11?

Dierendonck and Patterson (2010:5) views servant leadership as a leadership style that is beneficial to organisations by awaking, engaging, and developing employees. It is also viewed as beneficial to followers or employees by engaging people as whole individuals with heart, mind and spirit. This means that the priority is not the leader him/herself but the people he is leading.

According to Wilkes (1998:18) a servant leader is also servant to those with him. While serving the mission, servant leaders actively recruit and build up others to join them. The leader becomes a servant to those who join him when he provides adequate vision, direction, correction, and resources to carry out the mission entrusted to the group. The leader serves when he/she equips others, and 'teams' with them, to reach a goal together.

The leader should have a vision and be able to communicate it to subordinates. Thus, subordinates will be able to run with it and support the vision and not the leader. The definition of Wilkes suggests that it is inadequate to just share a vision. It should be accompanied by the ability to provide resources for the establishment of that vision. The leader cannot accomplish this if he/she is self-centred and egocentric. Therefore servant leaders serve the mission and vision together with their followers and/or subordinates.

The servant leader is the one who is guided by an overarching, prophetic, transforming vision, carefully conceived and simply articulated (Williams 2002:67). By precept and example, the leader guides others towards that vision, converting followers one by one through singular acts of bravery, courage, and determination. Generally, the servant leader avoids the limelight, and works behind the scenes where the needs are greatest and achievements are most gratifying.
The vision should be progressive, be able to catch up with time and its generation. Hence Williams speaks about a transforming vision. It takes a servant leader not to dwell on the past and never be traditional. When this is done, the leader will not maintain the status quo which is the characteristic of a manager. It also helps the servant leader in the sense that followers will not be used to routine, but always feel revitalised and revived.

McGee-Cooper and Trammell (2002:145) made the following distinction between a traditional boss and servant as leader:

Traditional boss	Servant as leader
Motivated by personal drive to achieve	Motivated by desire to serve others
Highly competitive; independent mind set. Seeks to receive personal credit	Highly collaborative and interdependent gives credit
Understands internal politics and uses them to win personally	Sensitive to what motivates others empowers all to win
Focuses on fast action	Focuses on gaining understanding
Relies on facts, logic and proof	Uses intuition and foresight to balance facts, logic and proof
Controls information in order to maintain power.	Shares big picture information generously.
Spends more time giving orders	Listens to others
Feels that personal value comes from manipulation.	Feels that personal value comes from mentoring and working with others
Sees network of supporters as power base	Develops trust across a network of and perks and titles as a signal to other constituencies
Eager to speak first	Eager to listen first
Uses personal power and intimidation to leverage what he/she wants	Personal trust and respect to build bridges
Accountability is more personal	Accountability is about making it safe to learn from mistakes
Uses humour to control others	Uses humour to lift others up and make it safe to learn from mistakes

Frick (2004:325) says that this emerging model of leadership is based on trust, teamwork and community; it seeks to involve others in decision making, it is strongly based on ethical and caring behaviour, and attempts to enhance the personal growth of workers while improving the caring and quality of our many institutions. It is important to stress that servant leadership is not a ‘quick fix’ approach. Nor is it

something that can be quickly instilled within an institution. At its core, servant leadership is a long term, transformational approach to life and work, in essence, a way of being that has the potential for creating positive change throughout our society.

3.6 DRAWING CONCLUSIONS

3.6.1 Servant leadership definition

In conclusion to the concept of servant leadership; the following ten characteristics can be derived from the various definitions of servant leadership:

- It is about serving the mission and empowering the followers
- Servant leadership is life-giving leadership and not leader-centred
- The priority is service; therefore the leader is not a boss but a servant
- Commitment to servanthood. Servanthood includes**:**
    - Serving first
    - Listening to the followers
    - Casting the vision
    - Commitment to the growth of people
    - Washing their feet
    - Stewardship
    - Building a team
    - Discipleship
- Power to influence followers rather than controlling them
- Servant leadership is a calling
- It is about improving the lives of the followers
- Sharing power in decision making
- Develops the followers
- It is follower oriented instead of leader oriented

The difference between the general definition of leadership and servant leadership is the word ‘service’. In simple terms servant leadership is about service and nothing else. In depth servant leadership can be defined as follows: it is the calling and ability to lead and positively influence subordinates by the desire, passion and willingness to serve (i.e., servanthood that entails serving first, listening to the followers, sharing

the vision with subordinates, committed to the growth of the subordinates, washing their feet, stewardship, building a team and disciplining the subordinates), to equip, develop, and improve the lives of the same followers.

3.6.2 Servant leadership style

The conclusion of this study regarding servant leadership is in conjunction with the four leadership styles discussed above that are based on a decision and path-goal model. There are also some similarities between servant leadership and the consultative, decision making, participative and supportive leadership styles.

In discussing the servant leadership style, it was found that it is a different style because of the following features and characteristics:

- The leader develops and equips the followers
- It is a holistic style in that it deals with the heart, mind and spirit of an individual
- The leader provides vision, direction, correction and resources
- The leader does not lead by concepts and precepts alone but also by example
- The leader avoids limelight and therefore works behind the scenes
- The leader is not motivated by money, material things and fame but by the desire to serve others
- The leader creates a win-win situation between them and the followers, not win-loose
- The leader is not selfish and egocentric and not afraid to share information to others
- The leader takes pleasure in listening to others
- The resources of the company, organisation, church or team are not used for personal enrichment, but is invested them back to the team
- The leader builds everything based on trust and not manipulation

The servant leader is the main character of servant leadership and different from the traditional boss. The priority of a servant leader is not self-glory, but service to others. The definition of servant leadership and servant leadership as a style almost drew similar conclusions. Both conclude that servant leadership is about servanthood, and not the position of the leader.

The features, characteristics and principles of servant leadership will be applied in the next Chapter.

Chapter 4

Servant leadership in Philippians 2:5-11

4.1 INTRODUCTION

Servant leadership has been defined as the calling and ability to lead and positively influence followers or subordinates by the desire, passion and willingness to serve, to equip, develop, and improve the lives of the same subordinates or followers.

Servant-hood, as the main characteristic of servant leadership, thus entails serving first, listening to followers, sharing the vision with followers or subordinates, committing to the growth of followers or subordinates, washing their feet, stewardship, building a team and disciplining followers or subordinates..

In this Chapter the concept, characteristics and principles of servant leadership are applied to the hymn of Christ in Philippians 2:5-11. The use of different commentaries will help to arrive at a specific interpretation of each verse in Philippians 2:5-11. In applying Philippians 2:5-11 verse by verse to the principles of servant leadership will not be limited to interpreting the text only, but also the interpretation thereof in its context. For the sake of this exercise, the following structure of Philippians 2:5-11 will be used:

(A) Attitude of Jesus Christ

Philippians 2:5: ‘Let this mind be in you, which was also in Christ Jesus’

(B) Form of God, servanthood, humility, and obedience

- **Form of God**

  Philippians 2:6: ‘Who, being in the **form of God**, thought it not robbery to be equal with God’

- **Servanthood**

  Philippians 2:7: ‘But made himself of no reputation, and took upon him the **form of a servant** and was made in the likeness of men’

- **Humility**

Philippians 2:8a: 'And being found in a fashion as a man, **he humbled himself'**

- **Obedience**

  Philippians 2:8b: 'and became **obedient unto death**, even the death of the cross'

(C) Exaltation, honour and authority

- **Exaltation**

  Philippians 2:9: 'Wherefore God also hath **highly exalted** him, and given him a name which is above every name'

- **Honour**

  Philippians 2:10: 'That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth and things under the earth'

- **Authority**

  Philippians 2:11: 'And that **every tongue should confess** that Jesus Christ is Lord, to the glory of God the father'

Philippians 2:5 is an introduction to the hymn and links Philippians 2:1-4 with Philippians 2:6-8. The second part of the hymn alludes to the initiative that Christ has had, that is, though He was in the form of God (Christ's pre-existence), He never thought it robbery to be equal to God, instead being found in a fashion as a man (i.e., Christ made flesh-incarnate) He took the form of a servant, humbled Himself, and became obedient unto death even the death of the cross. In the last part of the hymn, God the Father takes an initiative to reward Christ by exaltation, honour and authority.

The three sections of the hymn will be discussed in full to arrive at a certain conclusion. The concepts 'follower' and 'subordinate' will be used interchangeably as both refer to anyone under the authority of a leader. The aim of this discussion is to bridge the gap between scholarship on servant leadership and New Testament scholarship, as well as the gap between New Testament scholarship and African theological scholarship (for the lack of a better word).

4.2 SERVANT LEADERSHIP IN CHRIST

Philippians 2:5: 'Let this mind be in you, which was also in Christ Jesus''

Philippians 2:5 stands in the middle of the passage between Philippians 2:1-4 and the hymn in Philippians 2:6-11. Paul is exhorting the Philippian church to think and act like Christ did; the Christians or the followers of Christ in the Philippian church should have the same attitude that was in Christ.

Henry (2010:2136) formulates it in the following manner: 'Christians must have Christ's attitude. We must display a resemblance to his life if we want to benefit from his death'. If there is any example to follow, or any role model to copy, it is that of Jesus Christ. In the context of leadership there is no perfect style of leadership, but a specific leader can be perfected in Christ Jesus by following His example. In Philippians 2:1-4, Paul already spoke to them about love, joy, unity, love, humility, and being mindful of others.

The above characteristics cannot be achieved until one possesses the attitude of Christ Jesus. Jesus Christ led by example because:

- **He became a follower first:** Christ never wanted to lead first, and though he had an opportunity to present himself as God the Son, He was never in competition with God the Father.
- **He took the form of a servant:** Instead of competing with God the Father, Christ chose to take the form of a servant, making Himself of no reputation, and was made in the likeness of man.
- **He was humble: A**s God the Son, Jesus Christ was divine, but it took humility for Him to be found in a fashion as a man, thus moving from divinity to humanity.
- **He was obedient:** This is not an ordinary obedience, but being obedient to the point of death, a death that was not ordinarily, but a death of the cross.

The attitude mentioned in Philippians 2:5, which Paul hoped that the Philippian church would possess, is the attitude exhibited by Christ as recorded in Philippians

2:6-8 (i.e., the attributes of followership, servanthood, humility and obedience). These are the characteristics of servant leadership.

4.2.1 First a follower

Philippians 2:6: 'who, being in the form of God, **thought it not robbery to be equal to God'**

Three words/phrases are important in this text, the first being the word 'who' (relative pronoun, nominative, singular, masculine). This word refers to Christ not just as a person but in His pre-existent nature as God the Son before He became incarnated. The second important word is 'form' (noun, dative, singular, feminine); it speaks of the characteristics and nature of Christ in relation to that of God, meaning His true nature and character was of God. The phrase 'thought it not robbery to be equal to God', is the third important aspect of Philippians 2:6. Although Christ has been there before in the form of God, He never stood in competition with God the Father, but in affirmation that He has been sent by God the Father.

Louw and Nida (1977:26) explains this phrase in Philippians 2:6 in the following way: 'By virtue of the fact that Christ had the nature of God, he naturally had the divine prerogative, and that is, a unique privileged status in relation to God. Both expressions signify Christ's unparalleled affinity with God. The primary focus of 'had the nature of God' is in Christ's sharing God's 'inherent character and quality', while the emphasis in 'equality with God' is to the relation with God's 'rank' or 'status' taken in this sense, 'equality with God' is not a reference to equality of attributes or powers, nor is it alluding to a higher dignity which Christ could achieve in the future; it is an honoured status Christ already had.

This means that Christ already existed as God the Son, He did not have to prove it. However, it is in relation to His divinity, not humanity. Jesus Christ in His divine nature possessed the same attributes as God the Father. The definition of Trinity has confused many in the body of Christ because they have sometimes been viewed as the ranks of God. Thus, God the Son and God the Holy Spirit are viewed as inferior to God the Father. Trinity, although is not the focus of this study, can be defined as the way the Godhead (i.e., God the Father, Son and Holy Spirit) is revealed to us.

After all, He is not limited to what the world knows about Him. This is how He reveals himself: God the Father is in heaven (Is 66:1), God the Son is sent to the world (Jn 3:16) and God the Holy Spirit is given to the believer (Jn 14:26).

Thus Christ was already God before incarnation, as Koenig (1985:149) understands the phrases in 'the form of God' and 'equality with God'. The phrase thus underlines Christ's unique and exalted position prior to His incarnation. 'The form of God' means the image or glory or power that comes from God through Christ to humans. The equality with God, which Christ enjoys, is to be understood functionally: Christ is the perfect revelation of the divine. 'He is the image of the invisible God, the first born of all creation' (Col 1:15).

John also speaks of Jesus' pre-existence when he states that in the beginning was the Word and the Word was with God and the Word was God Himself. All things were made by this Word; without this Word there was not anything made that was made. In Him was life; and the life was the light of men (Jn 1:1-4). It means that Christ was in existence before He became flesh.

Nonetheless, even in His 'form of God' and 'pre-existent in the divine nature' as God the Son. Jesus Christ was willing to be incarnated. John 1:14 says that the Word became flesh and dwelt among us, (and we beheld his glory as of the only begotten of the Father), full of grace and truth. Hence he never thought it robbery to be equal to God. Silva (1992:113) illustrates this point: 'the divine and pre-existent Christ did not regard the advantage of his deity on grounds to avoid the incarnation; on the contrary, He was willing to regard himself in servanthood by obeying God to the point of ignominious death'.

According to Fee (1995:209), what Christ has done is in contrast to what Adam has done because he considered equality to God something to be grasped. Christ did the opposite, and never considered equality with God, though He had an opportunity.

Bruce (1983:11) is of the opinion that Christ enjoyed true equality with God, but refused to derive any advantage from it when becoming man. Whereas Adam, made in the image of God, snatched at a false and illusory equality, Christ achieved

universal Lordship through His renunciation. Adam, on the contrary, forfeited his lordship through his 'snatching'. Both Adam and Jesus of Nazareth were in the form of God, as are all human beings (Malina & Pilch 2006:306). Adam regarded equality with God as something to be sought and taken, and Jesus of Nazareth obviously did not. Jesus Christ gave up the heavenly honour (equality with God) for lowly suffering and execrable death (Bloomquist 2007:276).

The first man, Adam, considered 'his equality with God' something to be grasped and fell from grace. But the second man, Adam (Jesus Christ, the second man and the Lord of heaven; 1 Cor 15:47), never thought it robbery to be equal with God. Thus the first man Adam fell with his wife, but the second man Adam rose up with his bride – the church. The main contrast between the two (i.e., the first man and the second man Adam) is 'equality with God'. One took advantage of it while the other never thought of it.

Macleod (2001:311) understands Philippians as follows: The first word to be grasped in Philippians 2:6 is 'who', which according to many scholars speaks of the pre-existence (the pre-incarnate and pre-human state) of the Lord Jesus Christ in heaven, thus taking the readers into eternity past. This is to say that the humble self-sacrificing, self-denying, self-giving behaviour of Christ on earth merely displayed what he had always been like in heaven.

The second word, 'form', refers to a specific character or nature of something If Christ was in the form of God, it means that He has always been God by nature and character, He has the essential nature of deity; He did not have to prove something to be God as He is one. The third phrase 'thought it not robbery to be equal to God', Christ saw Godlikeness essentially as giving Himself. Being equal with God did not mean taking everything to Himself, but just the opposite – giving everything away. The pre-existent Son regarded equality with God not as a hindrance from the task of (redemptive) suffering and death, but actually as uniquely qualifying Him for that vocation.

Jowers (2006:746), on the contrary, argues that it should not be taken for granted that the phrase 'form of God' means that Christ is God; 'being in the form of God is

not equivalent to ‘being God’. The ‘form of God’ is not to be conceived as a mere appearance, but as a true form of existence, which in some sense exhibits Christ’s true nature and even endorses, albeit with reservations, the term ‘personality’.

Weedman (2008:26), on the other hand, is of the opinion that when Philippians 2:6 states that Christ was in the form of God, it means that all things in the Father, such as eternity, quantity, immateriality, and in-corporeality, belong to the Son. And if they are equal, then there can be no discrepancy between the two in that the Son has an eternal corporeal nature while the Father is incorporeal.

Once again this points to the relation between the pre-existence of Christ as God the Son. The turning point, however, is that between His divinity and His humanity, He does not claim to be God. Christ in essence did claim what originally belongs to Him. He is not opposed to God the Father; though He had an opportunity to do so.

Jesus Christ did not think of himself to be invading what did not belong to Him (Henry 2010:2136). It is the highest degree of robbery for any mere mortal or mere creature to claim to be equal to God. In His human nature Christ was made in the likeness of man and found in a fashion as a man. He was really and truly human. He voluntarily assumed human nature: it was His own act.

In summary, Philippians 2:6 present to us the Lord Jesus Christ who never wanted to stand in competition with His Father, but in acknowledgement of Him. It is clearly seen that the ‘form of God’ means possessing the same characteristics and attributes as those of God meaning that Christ is God. It also speaks of His pre-existence before He became incarnate. Nonetheless, Christ never wanted to be equal to God, although He qualified which is in clear contrast to the first man Adam who took an opportunity to be equal to God. Even in the gospels Christ always acknowledged his Father and did only what the Father has told Him to do.

By inference, leadership starts by being a follower of your superior before being a leader of your subordinates. One cannot stand in authority before standing under authority. The centurion whose servant was sick (Mt 8:5-13) understood this principle well. After he informed Jesus about his sick servant, Jesus immediately wanted to

come and heal him, but instead the centurion said to Jesus: 'I am a man under authority, having soldiers under me and I say to this one go and he goes and to the other come and he comes and to my servant do this and he does'. The centurion said this, knowing that Christ stood under some authority, and that at His word, the centurion's servant would be healed. And indeed the servant who was not present at their conversation was healed at that very self-same hour.

In a twenty-first century organisation, all leaders must learn to follow if they want to successfully lead (Smith (1997:10). Leaders, at all levels and in all situations, must pay close attention to situations in which their most effective option is to follow, not because the hierarchy demands that they 'obey', but because performance requires them to rely on the capacities and insights of other people.

This is what Jesus Christ did, according to Philippians 2:6. He was prepared to follow the Father although He was found in the same form as the Father. Leadership starts when a leader submits under the authority over and above him – just as Christ knew and understood that His leadership was incumbent upon Him following the Father's mandate.

There are other numerous examples of leaders in the Bible who had to follow before they could lead. These leaders followed the same trend like the one of Jesus Christ. Wilkes (1998:77) gives familiar Biblical examples of personalities that followed the mission of God in their lives:

- Joseph became a leader after God placed a vision in his heart to preserve his covenant people
- Moses became a servant leader of God when he followed God's call on his life to go to Pharaoh and deliver the message 'The Lord says, let my people go'
- Gideon would never have been a leader if he had not followed God's mission to deliver the tribes of Israel from the Midianites
- David became a king when God, through Samuel, anointed him king. He humbly followed God's plan to assume the throne of Israel. He did not seek it.
- Isaiah became a prophet leader when God called him to take a message of hope and judgement to the people of Israel

- Nehemiah became a remarkable leader when God commissioned him to rebuild the wall around Jerusalem
- Esther became a leader when God, through Mordecai, called her to stand before the king to protect the remnant of God's people
- Peter became a leader in the early church after Jesus commissioned him and other disciples to make disciples of all people
- The apostle Paul led from a clear mission received from Christ to extend the boundaries of God's grace to those outside the Jewish faith.

In all of these examples it is firstly clear that a leader, and the Christian leader in particular, should first hear God's call and understand the mission of his/her calling. The blessing and breakthrough comes when that leader follows that mission. It is impossible to lead others without first being obedient to the calling and mission. Secondly, the above examples present leaders whose leadership has been successful as not based on power and position they had, but on an ability to follow the mission and the calling of God.

Each time a specific leader fails to follow the mission he/she was called for, that leader misses the opportunity to lead. An example in this regard is Samson who revealed the secret of his power that fulfilled his mission to a wrong woman, and thus lost his calling. However, when he became obedient and followed his calling again, he regained his power and strength.

When Christ recruited those who were supposed to serve in the mission with him, he did not say to them 'come and lead with me'. In contrast, he said in Matthew 4:19 'follow me and I will make you fishers of men'. and later in Matthew 19:24 he said to his disciples 'if any man will come after me, let him deny himself, and take up the cross, and follow me'. It was even more demanding for the rich young ruler in Luke 18:24, who was told to go and sell his possessions and follow Jesus. In the gospel of John 12:26, those who serve Christ is also called to follow Him, and they will be where the Father is and the same Father will honour them. Becoming followers was also a prerequisite for the disciples to lead as apostles.

4.2.2 Servanthood

Philippians 2:7: 'But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men'

The word 'slave' used in the Greek New Testament has already been described as 'a person of low degree'. If the person was enslaved by his master, then he/she was supposed to do menial work for the master. It also meant that the slave is owned by his master. Thus slaves cannot take control of themselves as he/she is already under the control of the master.

Paul pleads with Philemon not to receive Onesimus in the old relationship of 'master-slave' but now as a brother in the Lord (see Phlm). Therefore Paul did not want Onesimus to remain a slave to Philemon, possibly because he knew the consequences thereof. In the Old Testament, if a certain nation conquered another nation during warfare, then the defeated nation had to serve the victors. It is for this reason that Egypt most of the time was known to Israel as a land of 'slavery'.

Slavery could also be defined in the context of the working classes. The upper class belongs to the rich – made up of the business owners. The middle class – comprising of workers including professionals, artisans and semi-qualified workers and lastly the lowest class – which belongs to the general labourers, unemployed and poor people. Thus the slave would occupy the lowest rank because of the type of a job they do and the remuneration thereof.

According to Macleod (2001:320), the word 'slave' graphically describes what it meant for Christ Jesus to pour out himself. Slavery in the Roman Empire meant the extreme deprivation of rights. A slave was a piece of property to be bought and sold. Slavery denied a person the right to anything, even his own life. Unlike other people, a slave had no inherent rights. Christ was like a slave in that he stripped Himself of all rights and securities. It emphasises that Christ entered the stream of human life as a slave, a person without advantage, with no rights or privileges of His own; the express purpose of placing completely at the service of all humankind. Christ pouring out of Himself involved the surrender of His position in heaven. He left his Father's throne above, gave up His riches and left behind the glories of heaven.

Jesus Christ was not a title-oriented leader. He renounced any title and voluntarily took the form of a servant. It was not an imposition or manipulation, but willingness to expropriate Himself of rights and privileges. Therefore Christ's parallelism to slavery is in the context of Him leaving the heavenly throne and come down to serve man. He left a 'top class' in divinity to join the lowest class in humanity.

This is further illustrated by Koenig (1985:150) when he states that the form of a servant probably refers not to Christ's humanity, but rather to His voluntary enslavement under the principalities and powers which He later defeated. Here, as in the phrase 'form of God', one ought to think of something other than total identity. Form of a servant means something other than 'servant' pure and simple. This same reluctance to define Christ's 'essence' appears in the expressions: 'likeness of men' and 'form of man'.

The 'form of God' and the 'form of a servant' present an extreme dichotomy. As the 'form of God' Christ had the rights and privileges belonging to His Father. Taking the 'form of a servant' meant that He had to sacrifice the benefits of being in the 'form of God'. Therefore, He who was without sin became a sin, He was rich but became poor, and He who was strong became weak for the sake of salvation of humanity. Servanthood is all about sacrifices; leaders who sacrifice more gain more at the end of the day.

Marshall (1991:53) states that the most probable interpretation is that Jesus refused to use His position of equality with God for selfish ends. He was prepared to say 'no' to Himself. What this means is then expressed in terms of assuming the form of a slave. The words used deliberately echo what was said in Philippians 2:6 and emphasise the contrast between the form of God and that of slave, between what Christ originally was and what He assumed. A slave is a person who obeys, who does what is commanded instead of giving commands.

Fee (1995:213) concurs by saying that the phrase 'in the form of a slave' comes first for rhetorical reasons – to sharpen the contrast with 'in the form of God', and to set out the true nature of his incarnation. It thus reflects the quality of his incarnation.

The second phrase indicates its 'factual' side. Thus, Christ came 'in the form of slave', that is, by his 'coming to be' in the likeness of human beings.

Wilson (1983:48) argues that Christ took the form of a servant while He retained the form of God! It is exactly that which makes our salvation possible and achievable. Yet though Christ remained essentially one with the Father, the stark reality of his servanthood necessarily involved complete subordination to the Father's will, so that He refused every temptation to make independent use of His divine powers during the period of His humiliation. The 'form of a servant' also made Christ subject to the law of God in both its active and passive demands. Taking the 'form of servant' in reference to any human will or authority would have contradicted His dignity and mission.

It is more correct to say that even though Christ took the form of a servant, He remained faithful to the mission of the Father. The possibility of Him keeping both forms is slightly problematic theologically. It poses questions like did He die as human or God? As God, 'he cannot die' according to scriptures; obviously He was born as human and died as human. But it is true that He could maintain His oneness with the Father through prayer. And it is for this reason that He appealed to His disciples to be one as He and the Father are one (Jn 17:22).

According to Bruce (1983:13), this does not mean that He exchanged the nature (or form) of God for the nature (or form) of a servant: it means that He displayed the nature (or form) of God in the nature (or form) of a servant. An excellent illustration of this is provided by the account in John 13:3-5 of what took place at the last supper: it was in full awareness of His divine origin and destiny, in full awareness of the authority conferred on Him by the Father, that Jesus washed his disciples' feet and dried them with the towel he had tied round his waist. The divine nature was displayed, and most worthily displayed, in the act of humble service.

It means that He was confident of who He is in the Father and therefore became free to serve others. John 13:3-5 presents a leader who is not afraid to come down to the level of subordinates or followers. John 13:3 specifies that He knew that the Father had given all things into His hands and that He had come from God. The same

confidence encourages Him to demonstrate service to others by washing their feet. Thus the 'form of God' enables Jesus to take the 'form of a servant'. In this way, He knew his place in God.

According to Matz (2004:283), Christ became human for humanity's sake: Christ became a servant to set humanity free; salvation is possible only because Christ became human. Christ humanity moulds and shapes our humanity; His humanity makes Him approachable to us. Because He went through a time of suffering, we are able to overcome the sufferings of our sinful desires. And Christ still intercedes for humanity today because of His union with humanity.

God could have sent an angel or any other creature to save the lost and sinful man. But He decided to send Christ in the 'form of a man' because man can relate to Christ incarnate. As a result, His ministry on earth (i.e., birth, life, crucifixion, death and resurrection) becomes a ministry to humanity. Jesus Christ was reviled, suffered and persecuted for the sake of humanity (1 Pt 2:21-23) and it was by His stripes that humanity was healed (1 Pt 2:24).

Motyer (1984:112) highlights three things which form the context of Philippians 2:7:

(1) The intention of the great change was obedient service; He took the form of a slave
(2) The sphere in which the service would be discharged was that of a true humanity; He was born in the likeness of men
(3) His true humanity 'left room' for that other reality which brought with Him. The Son became the reality of bondservant.

The three points highlighted by Motyer further illustrate and reiterate the point that Christ took the form of a servant by becoming man. This made it possible for man to relate to Him as he was born in a like manner. The greatest gift that God gave to humankind was when Christ was made in the likeness of man. It is the greatest gift, but also the greatest service. Thus Christ becomes the epitome of servanthood, because He is a true servant of the Lord. Jesus Christ is the prototype of servanthood; servant leaders should learn from Him.

Silva (1992:125) argues that Christ's hymn cannot be equated with the servant of the Lord, hence the suffering of His death. 'To say that the Christ-hymn is primarily an attribution to Jesus of the Servant of the Lord description seems to be an overstatement; much less it is acceptable to argue that 'He emptied himself' actually means 'He suffered the death of the Servant of the Lord'.

Philippians 2:7, according to Sumney (2007:46), means that Christ humbled Himself by taking the form of a slave. He had to come to a lower level to stand an opportunity to be able to serve.

Marchal (2007:250) states that the attitude of fear and obedience is one expected of a slave, echoing the manner in which the Christ hymn's model for obedience is also connected to taking on a slave status. Thus, the obedience extolled in this argument is compulsory and rooted in a hierarchical differentiation between servile obedient ones and the master to whom their obedience is due.

Jesus Christ obeyed the Father, because although He serves man, He is not owned by man. The master is the Father – it is for this reason that He does everything else to please the Father and not man. It is a patron-client relationship. In the Mediterranean world the client always wanted to please the patron. It was also a way to keep on receiving something from him/her. Jesus Christ as 'servant' is not under pressure to please man but in serving man. He pleases God. Servanthood is about obedience to the mission. It became possible to serve man because He was made in the likeness of man.

Christ, however, was not only God's servant, but also a minister of the people, among them as one who serves. One would have thought that the Lord Jesus, if He was going to be a human being, would have been a ruler. But quite the contrary He took the form of a servant (Henry 2010:2136).

Leaders who embody servanthood are servants who nurture the human spirit and are called spirit carriers (Frick 2004:11), They serve to connect those who do the work of the world, or who are being prepared for that role, with vision from both past and contemporary prophets. Those servants find the resources and make the

intensive effort to be an effective influence. They do not just make speeches or write books as prophets do. They are Spirit carriers; they connect the prophecy with the people so that it changes their lives. The Spirit is power, but only when the spirit carrier, the servant as nurturer of the human spirit, is a powerful and not a casual force'.

According to Maxwell (2003:62), the quality of servanthood is embodied when the true servant leader:

1. **Puts others ahead of his own agenda**
   It means intentionally being aware of other people's needs, being available to help them, and able to accept their desires as important.
2. **Possesses the confidence to serve**
   Only secure leaders give power to others. It is also true that only secure people exhibit servanthood.
3. **Initiates service to others**
   Great leaders see the need, seize the opportunity, and serve without expecting anything in return.
4. **Is not position conscious**
   Servant leaders do not focus on rank or position.
5. **Serves out of love**
   Servanthood is not motivated by manipulation or self-promotion. It is fuelled by love. In this instance, love is central to service, one cannot serve the one he does not love. God gave out of love (Jn 3:16). Servant leaders understand that it is through love that they are able to become 'servants'. The attributes and principles of servanthood have already been stated as serving first, listening to the followers, casting a vision, commitment to growth, stewardship, building a team and discipleship.

4.2.2.1 Serving first

Servant leadership is about servanthood and servanthood is about putting service first and position last. The sons of Zebedee in (Mk 10:35-45), James and John, came to Jesus and asked him to grant them to sit, one on the right and the other on the left, in His glory. Jesus in return asked them if they could drink of the same drink as His and be baptised with the same baptism. The answer was 'yes' but Jesus said

that they could not sit on His right and left side because the 'position' was reserved for those whom it was prepared for.

The other ten disciples were displeased with the ambition of James and John. Jesus reminded them that those who rule over 'Gentiles' have a tendency to exercise authority and Lord it over them. But those who want to be great should first be ministers and those who want to be chiefest should be servant of all. He finally gave an example of Himself that He came not to be served but to serve.

This is a radical change of an old order which perceives a leader as a boss. The sons of Zebedee were so sure that they would be co-leaders, occupying two positions of glory, one on the left and the other on the right. But Jesus changes their paradigm; He places a demand on greatness and authority. The demand is 'being a minister' and 'a servant of all''. After all, is not about position but about service, Wilkes (1998:8) says servant leadership in the kingdom is not about seeking position and power. It is about following Jesus as He served others and suffered on their behalf. Servant leaders follow Jesus by first doing what He commands. Servant leadership demands that the disciples of Jesus Christ drink the cup and be baptised with the baptism of His suffering.

Servant leaders demand to serve and acquire a position later. They seek to minister first and become great because of hearts to serve. Take for example a 'waiter' in a restaurant; he directs the customers to the table first (e.g., table for two or three), serves the customer and gets 'benefits' later. Another good example is that of a petrol attendant who normally asks the motorist what type of fuel he/she uses, performs other duties like changing oil and pouring water into the engine, washes the windscreen and ask for the payment later. This is putting service first and position and money later.

4.2.2.2 Listening to the followers

Many people are quick to speak but reluctant to listen. Leadership requires that one be a listener first and speak later. The last speaker for example stands an opportunity to combine all other statements after everybody has spoken. As a result one is able to offer very good concluding remarks. In most cases, the immediate

speakers later regrets statements made.. James says that everyman should be swift to hear and slow to speak (Ja 1:19). This is critical in leadership, because one uninformed decision can have huge irreversible repercussions. James continues to say that a tongue is a little member but boasts great things (Ja 3:5).

Young (2002:252) calls ‘listening’ a key tool in leadership. Our view of leadership can be very verbal, like the boss who gives the commands. Servants listen first, and then speak. Listening also plays a crucial role in sensing those patterns that are so much a part of any endeavour. Listening helps us to go to the depth in order to sense the lift that comes as leadership forges the way. From listening, leaders gain insight and creative thoughts to lead.

Servant leaders are able to listen to others because they are first followers and serve others first. The traditional boss will always demand to be listened to, but servant leaders do not mind listening to others. Maxwell (2005:267) says that it is immature leaders who lead first, and then listen afterwards – if they listen at all. When leaders do not listen they do not know the need of the subordinates. Good leaders understand that the people closest to the work are the ones who are really in the know. If the subordinates are not following, the leader needs to listen more. The more the leader listens, the more the subordinates will be inclined to follow

A certain poor father used to be irritated and agitated by his children. The children longed for his fellowship, but he always said to them ‘I do not listen to children’. One day, a rich man came to greet him and wanted to help his family out from their poverty. When the rich man arrived, daddy was bathing and his children called, ‘daddy’ somebody is looking for you.’ And he responded ‘I do not listen to children’. He did not know that this time had he listened, was his day of miracle.

Leaders, like that ‘father’, do not know what they are missing each time they do not listen. Listening always brings new things to us. Jesus always listened to his Father and the crowds He was leading. At times it seemed impossible, but He listened. This is the reason He was able to heal so many people. He knew when they were hungry and when they needed a miracle. He was able to listen even when He was asleep; it

takes a servant leader to listen at that level. He could hear the shout of the blind men who wanted to see.

According to Dinkmeyer and Eckstein (1996:166), of all the skills of leadership, listening is one of the most valuable but yet one of the least understood. Most captains of industry listen only sometimes, and they remain ordinary leaders. But few, the great ones, never stop listening. They are listeners, ever alert, bending their ears while they work and while they play, while they eat and while they sleep. They listen to advisers, to customers, inner voices, to enemies, to the wind. That is how they receive precautions about unseen problems and also opportunities.

It is a mark of great leadership to listen to people at all levels. Most people listen to what they want to hear. Something that is good for the ears and not necessarily criticism. But servant leaders move from being mediocre leaders to great leaders by listening to people at different levels. Although it is not always advisable, for instance, Adam was deceived by listening to his wife. Servant leaders should be able to make a distinction between the wrong and right voices. Jesus said, ‘my sheep know my voice and a stranger they will not follow’ (Jn 10:5)

Maxwell (2003:40) is of the opinion that a leader should not see him/her as an ‘expert’ but continue to grow and learn at the same time. All great learners are great listeners. One common problem is that as people gain more authority, they often listen to others less and less, especially the people who report to them. Normally it is the case that the higher the leader goes, the less he/she listens to others. The truth is that the higher a lead goes, the need for good listening increases. The farther the leader gets from the front lines, the more he/she has to depend on others to get reliable information.

Leaders are lifelong learners – they do not necessarily register for a formal academic program but learn by listening to others. Those who think they know it all will not see a need to listen to others. Followers will not care what a leader thinks or knows until they know that a leader does care. One of the signs that demonstrate that a leader cares is when he/she listens to others. Servant leaders shun ignorance and love and value knowledge from subordinates.

Manning and Curting (2001:179) warns about poor listening; it is a major cause of communication breakdown. It is also the biggest block to personal communication when the leader is unable to listen intelligently, understandingly and skilfully to another person.

This means that it is not enough to just listen without understanding. One can listen for the sake of just listening, while others listen attentively. There is a difference between passive and active listening. Sometimes people can nod without necessarily understanding what has been said. Even church people sometimes say 'Amen' without really understand the speaker.

This is traditional listening, as explained by Spears (2010:17). Leaders have traditionally been valued for their communication and decision-making skills. While these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listen intently to others. The servant leader seeks to identify the will of a group and helps to clarify that will. He or she seeks to listen receptively to what is being said.

Listening also encompasses getting in touch with one's own inner voice and seeking to understand what one's body, spirit, and mind are communicating. Listening, coupled with regular periods of reflection, is essential to the growth of the servant leader. Servant leaders do not listen selectively, but holistically; this is the difference between a traditional boss and a servant leader.

According to Wilkes (1998:195), listening is the easiest way to understand the needs of people. Listening is a discipline, leaders who are goal oriented miss opportunities to serve when they forget to listen to those they are leading. Listening is time-consuming, but essential to a leader's success. Listening is hard work, but it leads to opportunities to serve.

Frick and Spears (1996:303) say that servant leaders learn about people in a way that modifies the listener's attitude, his behaviour towards others, and the attitudes and behaviour of others. Listening is as important to a mother dealing with her

children as it is to the head of a state. Sometimes the heat can be taken out of a child's temper tantrum with just a few seconds of intense listening.

According to Chopra (2010:23), great leaders have a vision and the ability to manifest it. Defining your own vision begins with looking and listening. You look and listen to the situation around you, but you also look and listen inside

Four steps are involved:

- Impartial observation-look and listen with your senses
- Analysis-look and listen with your mind
- Feeling-look and listen with your heart
- Incubation-look and listen with your soul.

Heath (2010:105) highlights four different ways of listening to others:

- **Listen for feelings:** Great listeners do not just listen to what is being said. They listen for feelings as well. Emotions are often more important than words. They represent the real core of a message. Words are often just a thin layer of meaning that sits on top.
- **Enforce silence on yourself:** Impose a period of silence on yourself. It concentrates attention on what is going on around you.
- **Always reserve judgement**
- **Ask questions:** When one asks a reasonable question about what the other speaker is saying it is evidence that one is listening. This is active listening as opposed to passive listening, where one just looks at the speaker.

4.2.2.3 Casting a vision

Scripture says that 'where there is no vision, the people perish' (Pr 29:18). Servant leaders are encouraged by the vision received from God. The bigger the vision, the greater the value placed on followers. Although the leader is the vision bearer, followers contribute to the fulfilment of the vision. Habakkuk 2:2 reads: 'And the Lord answered me, and said, write the vision, and make it plain upon tables, that he may run that reads it'. It means the vision is easily accomplished when it is clear in the eyes of the followers.

Jesus Christ did not intricate when it came to vision. The mission was simple: ‘go to the lost ship of the house of Israel’ (Mt 10:6). The vision is enlarged in Matthew 28:19, after his resurrection: ‘go you therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost’. Paul is called an apostle to the Gentiles and lived to fulfil that vision.

What is a vision? According to Munroe (2003:11), a vision is the source and hope of life. The greatest gift ever given to mankind is not the gift of sight, but the gift of vision. Sight is a function of the eyes; vision is a function of the heart. ‘Eyes that look are common, but eyes that see are rare’. Nothing noble or noteworthy on earth was ever done without vision. No invention, development, or great feat was ever accomplished without the inspiring power of this mysterious source called vision.

Manning and Curtis (2007:61) states that the word vision pictures in the mind. It suggests a future orientation, implies a standard of excellence or virtuous condition, and has the quality of uniqueness. These are the elements that give life and strength to a vision. Vision is an ideal image of what could and should be.

Maxwell (2003:174) says that vision is everything for a leader. It is utterly indispensable. Vision leads the leader. It paints the target. It sparks and fuels the fire within, and draws him forward. It is also the fire lighter for the followers.

When a vision is available both the leader and the followers will be energised (Bell 2006:137). Bell continues to say that a vision exercises a magnetic pull that irresistibly engages people in its pursuit. It captures the heart and the imagination. The purpose stimulates the mind as it pushes the organisation to its destination. It provides the passion and energy that sustains morality and maintains the momentum.

Vision can be defined as the greatest gift and source of the organisation given to the leader. When communicated effectively, it motivates followers to develop a passion for the future with anticipation so that followers can imagine the future and move onto their destiny. Therefore, servant leaders are not myopic – they can see many years from now and are able to prepare for what is coming. This is what Jesus Christ

did: He prepared his followers for something that will last for eternity. He was able to see into the future and interpret it.

According to Sheets and Jackson (2005), a visionary is defined as the head of a group or organisation that has been entrusted with the vision of that group. This kind of leader is often a father figure, mentor, or one standing in an apostolic role. Visionary leaders often initiate development in many areas with others who have different gifts and capacities.

Visionary leaders shamelessly appeal to anybody and everybody gets on board with their vision (Hybels 2002:141). They talk about it, write about, and burn white-hot for it themselves. They are idealistic, faith-filled leaders who wholeheartedly believe that if they cast their vision clearly enough and often enough, it will become a reality. They are not easily discouraged or deterred. Those who say that it cannot happen, just fuel the fire of their spirit. They respond to opposition by digging in their heels and raising their voices even louder.

Thus visionary leaders are the vision bearer and are supposed to help others use their different gifts. This is characteristic of servant leaders. A visionary leader is not a boss. The vision bearer should appeal to everybody in the organisation, church or company. The leader of a church, for example, should not end his ministry on the pulpit but continue to have contact with followers. He should be faith-filled to ensure that the imagined future becomes a reality for the followers. Such leaders are not easily discouraged; instead problems promote them.

It is not enough to cast vision from a leadership level if that vision does not cascade down to the subordinates (Maxwell 2005:248). Although subordinates are not the inventors of that vision, they are its interpreters.

To communicate vision, Bennis (2002:105) says that the leader needs more than words, speeches, memos and laminated plaques. The leader needs to live a vision, day in and day out, embodying it and empowering every other person to execute that vision in everything he or she does; anchoring it in realities so that it becomes a template for decision making. Actions do speak louder than words. The only way a

vision can be shared is for it to have meaning for the people who are involved in it. Leaders have to specify the steps that behaviourally fit into that vision, and then reward people following those steps.

Good leaders always articulate an organisation's vision in a manner that stresses the values of the audience they address (Kotter 2011:49). They involve subordinates to believe in the process of achieving the vision. They support the subordinates by coaching, feedback and role modelling. They recognise and reward success, which in turn makes subordinates have a sense of ownership of the organisation.

A vision cannot be realised if a leader keeps it to himself. Communicating a vision is very important. Communication is a way to cascade the vision down to the followers and everybody who is able to support the vision. This is so because the leader receives the vision, but only the followers can fulfil that vision. Therefore, the people who need the vision the most are not the leader, but the followers. It is true that it takes more than just words to communicate a vision. A leader needs to live, breathe and act on their vision. In this sense, followers finally have a sense of ownership for both the vision and the organisation.

Finally, Heath (2010:78) says that when casting a vision, it should have the following pointers:

- It must be concise
- It must describe an attractive destination
- It must have conviction
- It must be realistic
- It must be adaptable
- It must be easy to understand.

This is how Jesus Christ cast his vision:

- He invested in the followers ('Come follow me and I will make you fishers of me'; Mt 4:19)
- He lived, breathed and acted on the vision

- The vision was clear and concise (‘Go rather to the lost sheep of the house of Israel’; (Mt 10:6)
- He enlarged the vision (‘Go you therefore and teach all nations’; Mt 28:19)
- He empowered the followers to continue fulfilling the vision (‘You shall receive the power after that the Holy Spirit comes upon you’;(Ac 1:8)

4.2.2.4 Commitment to growth

Servanthood is about a commitment to the growth and development of followers. Growth can come in all different areas of an individual (i.e., spiritual, emotional, academic, physical and financial). There is no use in having a large number of employees who are emotionally hurt or who cannot manage their finances. Therefore, servant leaders are not only interested in the work of their employees. Rather, they believe that people have an intrinsic value beyond their tangible contribution as workers (Spears 2010:19). As such, the servant leader is deeply committed to the growth of every individual within his or her institution. The servant leader recognises the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of followers

A leader makes sure that the followers have the necessary resources to work with and if not he/she provides them. Servant leaders have what can be called a ‘big heart’ because they are not intimidated by the growth of their followers. Instead, the achievement of the followers becomes their achievement as well. They are worried about stagnant followers – those in their comfort zone and maintaining the status quo. When people refuse to grow, they ultimately become a burden of the company or organisation. Thus servant leaders will pro-act and make sure that followers grow.

Life-giving leaders not only desire growth for themselves, but also for the entire body of which they are a part (Powers (1979:115). They value the same opportunity for every person and know that when all are committed to the purpose of God and to each other, God will empower the union with meaning, ability and substance greater than the sum of the parts.

Growth is a critical test of spiritual leadership (Hian 2010:145). If we faithfully carry out our God-given tasks as servants, shepherds and stewards, and are examples to the people under our care, we should expect to see steady growth. Hian continues by stating that growth should not only be measured in numbers and statistics (it is not just quantitative). Growth should be qualitative as well. For example, in church growth, church leaders should not only be excited to see thousands in the church, but also be concerned about the livelihood of the church.

Many churches perceive quantitative growth as qualitative. Numbers are not equivalent to growth in spiritual terms. Today many believers move towards a mega church. Such churches seldom evaluate the growth path of the members. Contrary to that, people just come to listen to the sermon and music and leave the same way they came. There is a need for development even right in the church.

Development is a powerful motivator (Bell 2006:192). When you help someone to move from poor to average, from average to good, and from good to great, you have released the internal energy of a highly motivated individual. When leaders help followers to uncover and exercise talents – which they are not aware of – then those leaders earn the follower's lifelong gratitude. Development is about focus. It's about distance. It is about involvement. One cannot develop people without focusing on and getting involved with them individually. But development also needs planning and purpose.

It is not, however, enough to be committed to the growth of the followers; the leader should also develop other leaders. Leaders who develop followers grow their organisation only by one person at a time. But leaders who develop leaders multiply their growth, because for every leader they develop, they also receive all of that leader's followers (Maxwell 1998:208).

Hybels (2002:122) reiterates this point of view of Maxwell: When a leader develops not only his or her own leadership potential, the leader also draws out the leadership potential of scores of other leaders as well. When this happens, the kingdom impact from one life is multiplied exponentially. It produces far more fruit than any single

leadership achievement could have. The legacy of that leader impacts on other generations to come.

Servant leaders develop, train and mentor other leaders. This is what Jesus Christ did – He did not only raise followers, but leaders as well. This then becomes a network growth leading to exponential growth. The legacy of development then moves from one leader to the other. This creates a long lasting growth impact in a company or organisation. But it all begins with leaders who believe in those they lead.

Leading from the soul means reversing the ways in which power is misused (Chopra 2010:131). The guiding principle is to empower others every step of the way. One has to cross the boundary that separates personal power from transpersonal power. Transpersonal means going beyond the individual. This is the kind of power that exists within everyone at the level of the soul.

When a leader develops people, the leader is helping them to improve as individuals (Maxwell 2005:229). The leader is helping others to acquire personal qualities that will be to their benefit in many areas of life. When a leader helps someone to cultivate discipline or a positive attitude, it is development – it is when subordinates are taught time management or improve their people skills.

Manning and Curtis (2007:295), finally, shares five personal conditions conducive to growth:

a) People grow when there is a felt need
b) People grow when they are encouraged by someone they respect
c) People grow when their plans move from general to specific actions
d) People grow as they move from a condition of lower to higher self-esteem
e) People grow as they move from external to internal commitment.

Jesus Christ was committed to the growth of his disciples; He made sure that they understood the content of their mission. He spent most of his time teaching them and evaluating them afterwards. He taught them life principles like faith, love, prayer, fasting and fellowship. The fruits of His teaching became apparent when Jesus left

them. In most cases the results of growth may not be seen spontaneously, but later, as in the case of the disciples. The servant leader should not be weary if he/she is not performing immediately, since 'he shall reap if he faints not' (Gl 6:9). People should be developed for as long as they are willing to be developed.

4.2.2.5 Washing the follower's feet

When Jesus washed the feet of His disciples, He was demonstrating two things (Wilkes 1998:156):

(1) He demonstrated that servant leaders meet the needs of the group in order to carry out the mission. Jesus' followers had dirty feet, and no one was willing to wash them

(2) Dirty feet were not the real need. The disciples' discussion about greatness revealed their real need; to know who Jesus was and why He had come. Their continued display of head-table mentality revealed that they still did not fully understand why Jesus had come. He had come to serve. Any follower of His would be servants. On His last night with the disciples, Jesus had to emphasise once again what kind of kingdom they were part of and what it would take for them to follow in His footsteps.

In washing his disciple's feet, Jesus had no intention of being the only servant leader (Manz 1999:124). He demonstrated, and then urged His disciples to do the same. There is a major difference between trying to dominate leadership by being in the spotlight for your own glorification, and encouraging others to take an active role in the leadership process. Jesus seems to be leading others, and in this case perhaps, to lead them to service.

The washing of the feet of the disciples by Jesus Christ demonstrates impartation – the transfer of the spirit of servanthood from Jesus Christ to his disciples. Peter nearly refused to be washed – albeit it not because of rebellion but in respect to the master. Jesus turned to him and said 'if I wash you not, you have no part of me' (Jn 13:8).

This indicates that Jesus was transferring something that He wanted all the disciples to have, namely 'servant leadership'. Jesus explained later 'if I then, your Lord and

Master, have washed your feet; you also ought to wash one another's feet". The lesson is servant leaders will be able to transfer the same spirit of servanthood to other followers and/or leaders.

4.2.2.6 Stewardship

A steward is a passenger's attendant on ship or aeroplane. He/she is the first to arrive and the last to leave. Traditional leadership sees a leader as a boss and commander who functions as an instructor – he gives an instruction and leaves afterwards. A servant leader is always present where his/her followers are. The work of a steward is to make sure that passengers receive service at all different levels. According to Titus 1:7 even the 'bishops' are to serve as stewards. Servant leaders minister to the different needs of people.

Stewardship is about holding something in trust for another (Wilkes 1998:108). It is 'giving order to the dispersion of power'. Stewards, as a result, choose partnership over patriarchy, empowerment over dependency, and service over self-interest. Service is when a person commits to something outside themselves and it becomes an essential ingredient in the leading process

Stewards are also expected to be trustworthy and faithful (Hian 2010:32). For example, no house owner would leave his family and estate in the hands of his manager for a long period of time if he had suspicions about the man's trustworthiness. Christ requires us to be faithful in exercising our stewardship. A faithful leader is one who has no credibility gap.

Jesus Christ was faithful to the calling and purpose of His life. God the Father called Him for the vision that He had for the world. There were times when it was not easy for Jesus. During such times he reflected on His mission and calling 'to do the will of the Father'. Secondly, He became faithful to those He was serving: He served even those who betrayed and denied Him. It takes servanthood to love and care for someone that is ready to kill you.

There are three women in the gospels who were stewards for Jesus (Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's

children). These women were the last to leave during Christ' crucifixion (Mt 27:56), and were the first to arrive at the empty grave after His resurrection (see Mt 28:1).

4.2.2.7 Building a team

Leaders that build a team believe in other people, their role is no longer to direct and manage, nor is it to step in and solve everything for the team. Instead, leaders become developers and helpers. They become individuals who enable teams to do their best by making sure they have what they need and providing them with the leeway to do what they decide to do. Essentially, good team leaders become servants. Instead of wielding to power, they empower. (Manz 1999:122)

An ancient king, Solomon, said that 'two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls; for he has no one to help him up. A threefold cord is not quickly broken' (Ec 4:10, 12). Servant leaders see a need to build a team because of the following three reasons:

(1) The vision and mission is bigger than an individual, regardless of giftedness

The team-building leader knows the vision and understands how to achieve it, but realises it will take a team of leaders and workers to accomplish the goal (Hybels 2002:150). Team-builders have an insight into people that allow them to successfully find and develop the right people with the right abilities, right character, and right chemistry with other team members. Good team-builders also know how to put these people in the right positions for the right reasons, thus freeing them to produce the right results.

(2) They cannot do it alone in the present mission

According to Maxwell (2005:266), leaders begin to develop wisdom when they realise that they cannot do everything on their own. Once they realise this, leaders can develop more humility and begin working to build a team. A 360-degree leader does not build a team so that others can take a menial role and serve them or hire others to do the dirty work or to become errand runners. A 360-degree leader looks for the best people they can find so that the team is the best it can be.

Lues (2009:226) concurs by saying that team leadership differs from traditional top-down leadership in many ways. The responsibility for the team's effectiveness is not solely on the leader's shoulders, but is shared by the group. Control over final decisions is not the responsibility of the leader, but best left to the team. The importance of the team leader's position and power are de-emphasised in team leadership. The leader perceives the group not as a set of individuals, but as interacting and collaborative unit.

(3) *When they pass away, the team will continue with the mission to eternity*

Jesus knew that His mission on earth only was for a specific time and that when He was done, He had to pass on the baton to a team. It is for this reason that He spent three years of ministry not just casting demons, healing the sick and performing other miracles. He made sure that a team will be ready when He is gone. Jesus, 'who' existed from eternity to eternity, built a team. Therefore fallible leaders on earth have no choice but to build and inspire a team.

According to (Heath 2010:113), a good team should have the following:

- **Access to information** – for the team to arrive at good decisions, it involves the team having access to all the information.
- **Access to resources** – the greatest failure in team building is the failure to provide resources (e.g., people, money, facilities) to support the process.
- **Inner belief to make a difference** – disempowered teams believe they cannot change anything. Empowered teams have a genuine conviction that they can really make a positive impact.
- **A sense of accountability** – they are answerable for their decisions. If the leader takes the blame then real accountability was never given to the team in the first place.
- **Self-organising trait** – the team members have to demonstrate the ability to work together, organise their own workload and arrange resources by themselves.

Heath continues to highlight the four stages that a team will go through in its life:

Stage 1 – Forming

In the start up stage the group is formed, but its purpose and members' expectations are unclear. This stage incorporates all the discomfort and apprehension found in any new social situation.

During this stage the basic responsibility of leadership is to bring people together (Powers 1979:62). David says 'Behold, how good and pleasant it is when brethren dwell together in unity' (Ps 133:1). This involves not only a physical presence, but common will and spirit. Generally people have varied expectations and appear quite unsure about why they are together or how they are to proceed. But through understanding leadership expectations can be merged and cohesiveness developed in such a way that the group can satisfactorily achieve its purpose.

Stage 2 – Storming

In this stage, individuals react to what has to be done, question authority, and feel increasingly comfortable being themselves.

Armstrong (2008:71) says that an effective team is likely to be one in which its purpose is clear and its members feel the task is important, both to them and to the organisation. The structure, leadership and methods of operation are relevant to the requirements of the task. Team members will be highly engaged in the work they do together and committed to the whole group task. They will have been grouped together in a way that means they are related to one another through the requirements of the task performance and task interdependence. The team will use discretionary effort, going the extra mile to ensure that its work gets done.

In this stage, team members or followers are sceptical about the leader. Therefore, disagreements arise between leader and followers and amongst the team members themselves. At times conflict arises because of positions, especially when there is jealousy among the team members. This normally happens with political organisations, business or even churches. There are different reasons that members join a certain organisation. Many people join with the ambition to become a leader.

Once the team is established, if it does not happen, they quit. Jesus as servant leader always made sure that the followers joined Him for the right reasons.

Stage 3 – Norming

In this stage, norms of behaviour are developed that are considered necessary for the group to accomplish the task.

In the norming-stage things return to normal and conflicts are resolved. During this stage there is a need for team leaders who will not destroy the team during the 'storming' stage, but who will be patient until the team recuperates and returns to the norm. The responsibility of the shepherd is not to scatter the sheep, but to always make sure that they are together. Jesus said that even if one can be missing, a good shepherd will leave the rest and go and look for the missing (see Lk 15:3-7). Therefore servant leaders have strong leadership skills and are able to move the team in one direction. They have responsibility to bring a team together in unity. When the team comes to this stage, members will have mutual understanding.

Stage 4 – Performing

People are able to focus their energies on the task, having worked through issues of membership, purpose, structure and roles.

It is not enough for the team to be formed, it should also perform. This is the stage whereby everybody understands that they are in the team for one purpose 'to fulfil the mission'. The team synergises and acts together. The problem with many teams is that they are formed at the last minute and a miracle is expected that the same team will perform without an understanding that it is normal for any team to go through the first three stages (i.e., forming, storming and norming) in order that the team may perform. Jesus Christ spent almost three years training His team and it is not surprising that His team performed well. The greatest gift in a sports team is not the star-team, but the performing team. It is possible that the team can be gifted but not willing to play together; as a result, that particular team cannot perform.

Thus the four stages (i.e., forming, storming, norming and performing) are common to any team especially in the beginning. It is important therefore for a servant leader

to be patient during these stages in order to reap the fruits thereafter. Jesus Christ was never impatient with his disciples, because he knew they will come to full maturity. In the beginning some did not even understand the vision and the mission and wanted to run away. The more Jesus explained the purpose of the kingdom, the more they were interested to stay. At times when the crowd was confused by His teachings, particularly when he taught big concepts (e.g., eating his flesh and drinking his blood in Jn 6:57), disciples were equally confused.

It takes patience to bring a team to an understanding of the mission. But the leader's joy comes when he/she realises that the team understands him/her and the mission. The same disciples, who were confused about the big concepts, explain even deeper concepts to the crowd in the book of Acts. For example, when people were confused on the day of Pentecost, Peter explained that a Pentecostal move has been prophesied by Joel (Ac 2:16). It is amazing to watch the disciples performing (in the book of Acts) what they were unable to do while they were still in the forming stage (e.g., in the gospels when Jesus called them; Mk 1:16-20), storming (e.g., when they competed for positions; Mk 10:35-45) and norming (e.g., when they complemented each other for the sake of ministry; see Ac 2:1) stages.

Wilkes (1998:217) shares the following principles of team leadership

- A leader should humble him- or herself in order to build a team. Humility allows the leader to see the need of others while pride insists on working alone.
- A leader cannot seek a position and have the team lead. Following Jesus model keeps the leader in mission and out of competition with others.
- A leader must be willing to give up the personal right to be served and find greatness in service to the mission and the other team members.
- The leader should trust that God is in control of his life in order to risk service for those in the team.
- The leader must take up the towel of service to meet the needs of the group.
- The leader must share both responsibility and authority with team members in order to meet the greater need of the team's goal.
- The leader must multiply leadership by empowering other members of the team to lead.

- Team ministry is how servant leaders do the work of mission. It is how the leader best serves the followers.

4.2.2.8 Discipleship

The term discipleship implies the acceptance in mind and life of the views and practices of a teacher. A disciple, in other words, is a person who believes in the teaching of the master. The Gospels refer to the disciples of John the Baptist (Mt 9:14), of the Pharisees (Mt 22:16) and of Moses (Jn 9:28). The term is however in most instances applied to the adherents of Jesus. Although the word 'disciple' sometimes refers to the twelve apostles (e.g., Mt 10:1; 11:1), other believers (Ac 6:1-2) are not excluded. Followers of Jesus were not called Christians 'until the founding of the church at Antioch (Ac 11:26; see Douglass & Tenney 2011:359).

Adams (1975:404) says that the 'disciplining' of all nations (Mt 28) speaks not merely of conversion, but goes beyond that when it refers to keeping 'all' that Christ commanded. Just as everywhere in the scriptures, the new life of the believer is said to be both taught (by formal preaching, teaching) and caught (by learning from models how to live and apply the teaching) – in this way one learns to serve Christ in both ways. Christ did not only instruct and teach His disciples formally, He also modelled principles of the kingdom of God through His own life.

Indeed it is more than just to be saved by His blood and be born again. In fact Jesus made sure that those who followed Him calculated the costs. He outlined the prerequisite to the disciples so that they can count the costs of joining Him in mission. It involved the following:

- Take up the cross and follow Jesus (Mt 10:38)
- To never allow anything or anyone to hinder them (Lk 14:26)
- Obey Jesus' teaching (Jn 8:31)
- Bear much fruits (Jn 15:8)
- Do the will of God (Mt 7:21-27)
- Humble yourself (Mt 18:4)
- Love the Lord with all your heart, soul and mind (Jn 13:35)

The disciples that follow faithfully also benefited:

- They will be fishers of man (Mt 4:19)
- Have eternal life (Mt 19:28-29)
- Have the light of life (Jn 8:12)
- Hear the voice of God (Jn 10:27)
- Become like Christ (Jn 12:26)

Sheets and Jackson (2005:151) surmise that the training future leaders require is intense. It is not merely an academic education that young leaders need, but training in maturity, philosophy of thinking, conflict resolution, leadership, and relational skills. They must be able to articulate and communicate vision well. They must be skilled in relating with people of varying backgrounds and life situations.

It is unfortunate that most of the Bible seminaries and colleges, with the exception of a few, only teach homiletics (the art of preaching and hermeneutics). Only a small portion of the curriculum of such colleges and seminaries gives attention to other areas of life other than just preaching and teaching. There is a need even in secular universities for 'centres of study for ministry', whereby courses like discipleship can be taught in depth. Preaching and teaching alone does not prepare a spiritual leader for ministry. It needs to be coupled with other important concepts like the ones mentioned above (i.e., communication skills, life skills, people skills, interpersonal skills). Modern day disciples also need to be trained to use technology for the benefit of the kingdom.

Hian (2010:77) summarises ten ways in which Jesus as a servant leader trained His disciples which we can learn from:

1. He called and chose them

'Follow me': With these two words Jesus summoned Peter, James and John to be His disciples (Mt 4:19). Levi, the tax collector, also responded to a similar command (Lk 5:27). The twelve did not volunteer for special service; Jesus called them individually, He took the initiative.

2. He spent time with them

Frequently He would take them with Him to a retreat in some mountainous area of the country where He was relatively unknown, seeking to avoid publicity as far as possible. They took trips to different places.

3. He taught them

As a teacher, He taught them about the nature and practice of true spirituality (Mt 6:1-18).

4. He revealed himself to them

Time and again, the disciples saw a side of Jesus that the crowds did not know. A good example is in Matthew 17, when He was transfigured and Moses and Elijah appeared.

5. He assigned them practical tasks

After months of being with Jesus and watching Him teaching, healing and casting out demons, they were sent on a restricted mission.

6. He evaluated their work

Many times after completing a certain mission, they would sit with Jesus and reported to Him all they had done for Jesus' evaluation.

7. He rebuked them

Jesus even as a servant leader was not afraid to rebuke His disciples calling them in words like 'oh ye of little faith' to the extent of calling Peter 'Satan'.

8 He prayed for them

The prayer in John 17 contains the following prayer points:

First, Jesus thanks God for His disciples (Jn 17: 6-10). Second, Jesus prays for their protection (Jn 17:11-12). Third, Jesus prays for their sanctification (Jn 17:17) as well as His own (Jn 17:19). Fourth, Jesus focuses on the unity of His disciples. Finally, Jesus expresses His deep longing that His disciples might behold His glory (Jn 17:24) and increase in the knowledge of God (Jn 17:26).

9. He commissioned them

The great commission in Matthew 28:18-20 says 'go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you'.

10. He left them

His departure was important because while on earth, He could only be seen in one specific place, but He taught that the Holy Spirit may be unrestricted by time and space, but available to all Christians everywhere all the time.

According to Wilkes (1998:193), this is more than disciplining them. A servant leader should qualify those he equips by knowing their skills and gifts related to the ministry he has asked them to do. The leader must know whether or not a person is competent for a particular ministry. Servant leaders qualify those they encourage to join them in mission so that those they qualify can pass the mission on to others.

4.2.3 Humility

Philippians 2:8a: 'And being found in a fashion as a man, he **humbled** himself'

Humility has been defined by looking as the outward actions of the person other than his/her heart. Therefore, people will normally perceive a 'quiet or meek person' as humble or someone with 'holy' apparel. In the black (African) culture, for example, a person cannot claim to be humble until he/she acts in humility. One can give a few examples of a bride and her in-laws:

a) On her day of arrival, she is expected to put on a blanket and cover her face.
b) Among many tribes (e.g., Tsonga, Sotho, Venda a bride is not expected to speak to her father in law.
c) The bride should kneel down and bow her head each time she serves her in-laws, especially the elderly.

So, if one observes such rules and regulations, they are seen as humble. Any violation of such can be seen as 'pride'. On the other hand, it is possible for a person to perform and act on all the rules, but only to find out that he/she is rebellious,

stubborn and prideful in his/her heart. There are thus misconceptions and perceptions of humility.

A person that has no humility should first change his heart and act in humility afterwards. Jesus Christ humbled Himself and acted in humility. He was willing to submit to the will of His Father. As Wilson (1983:49) puts it: First, the pre-incarnate Christ emptied Himself by taking the form of a servant (Phlp 2:7). Then, having become man, He humbled himself by becoming obedient even up to the point of death.

This description covers Christ's entire life upon earth, and shows that His undeviating subjection to the Father's will led Him to accept a life of humiliation which culminated in His death. This extreme height reached by His obedience was, however, just the extreme depth of humiliation, and thereby at the same time its end.

Thus the Biblical definition of humility is when people humble themselves towards God and His purpose. Humility, like slavery, is to take the lowest place in the kingdom of God. This is what Christ has done (Fee 1995:216): as a human being 'He humbled himself'; that is, in His human existence He chose, in obedience, to take the lowest place. This echoes 'in lowliness of mind' in Philippians 2:3, and at the same time anticipates by way of contrast His being exalted to the highest place in Philippians 2:9.

The 'will of the Father' was death on the cross. Therefore Christ humbled himself by taking the 'form of a servant', 'likeness of man', and all is fulfilled in the death of the cross. Motyer (1984:114) says that He chose rather to take upon Himself that one thing which, without His consent, had no power against Him, namely death. He was distinct from all others because of His divine nature. In particular, He possessed immortality, proper to God alone. But He subjected His immortality to death and thus humbled Himself; nothing has now been held back; all has been given up.

He humbled Himself means 'to make small' or little, then 'to humiliate', 'to assign to a lower place'. The implication was to encourage humility of mind among believers, because in the local church in Philippi a battle was being fought for personal honour,

rights and credit. Jesus' life, on the other hand, was characterised by self-surrender, self-renunciation, and self-sacrifice.

Heath (2010:42) argues that having humility is not thinking less of oneself. It is more about thinking of yourself less. It is about stimulating conversations that allow people to confront the truth, rather than skirting diplomatically around it.
Characteristics of humble leaders are:

- When they know they are not right, they concede
- They are open about their faults to others
- They are ready to 'roll up their sleeves' with the rest
- They do not let their opinion take precedence over others' opinions
- They are gracious when others are praised over them
- They do not equate possessions with worth.

Humble servants give up to go up. Leaders, who normally take themselves up, end up coming down and when they are down, blame everybody around them. In demonstrating humility, Jesus Christ left the throne and came down to earth. Humble servants are not interested in being winners all the time, but are ready to lose a position for the sake of others. Humility requires that a leader at his best affords followers an opportunity to express themselves. A good example in this context is 'marriage' – which is not an institution where one partner should feel intimidated by the other. Both partners should humble themselves and submit to one another. The correct method is not 50/50 or 100/0 but humility towards one another (see Eph 5:21-33).

'Humble' is the same word Jesus used in his story to the disciples about seeking out places at the head table (Wilkes 1998:39). Jesus taught humility because it was at the core of who He was. It enabled him to follow God's plan for His life. The person who leads the same way as Jesus led will take this approach. From the beginning Jesus was out not to honour Himself, but to follow God's will. Jesus never sought earthly recognition. He came to carry out the mission His Father had given Him. Humble service to His Father is what defined the life of Jesus. Those who model

their lives on Jesus will have the same said of them. The true path to great leadership is to be humble and look for the greatness in others (Manz 1999:25).

Dierendonck and Rook (2010:159) concurs by saying that servant leaders dare to admit they can benefit from the expertise of others. They actively seek the contributions of others. An element of humility is the willingness to stand back, putting the interest of others first and facilitating their performance. It is also about modesty; servant-leader retreats into the background when a task has been successfully accomplished. Together, humility and standing back help create a learning environment where mistakes are allowed. It fosters a social climate that encourages experimentation and creativity.

Humble servants do not see themselves as experts and leaders who cannot be substituted. They are not afraid to give glory to others, even when they have done the work themselves. Jesus Christ always believed in the ability of His disciples. He never wanted to do everything by Himself, but always created an opportunity for others to serve. The followers felt that they were needed and participated without fear of failure or prejudice. Humble servants believe in the team and they do not personalise victory. Thus humble servants take responsibility for failures but never take the glory of the victory. They are not self-centred but team-oriented.

Bell (2006:74) is of the opinion that that selflessness is inherent to humility. It reflects a willingness to put the interests of the organisation and of its people ahead of the leader's own interests; their success is important to the leader and in a very real sense, their success is the leader's success. It involves the ability to recognise the worth of others and reinforce and strengthen that worth which is the essence of servant leadership. At the very best, the great leaders' success does not come at the expense of their people's success.

Collins (2011:127) summarises by saying that personal humility demonstrates a compelling modesty, shunning public adulation, and never boastful. It acts with quiet, calm determination, it relies principally on inspired standards, not inspiring charisma to motivate. Personal humility channels ambition into the company, not the self, it sets up successors for even more greatness in the next generation. It looks in the

mirror, not out the window, to apportion responsibility for poor results. Personal humility never blames other people, external factors, or bad luck.

This was very characteristic of Jesus Christ – he shunned publicity even when it was due to him. When a rich young ruler came to him and addressed him as 'good master', Jesus responded by saying 'there is none good but one, that is, God' (Mt 19:16-17). He never sought after 'reputations' but desired to be humble. He was modest. This was demonstrated when he did not seek revenge or retaliated in any situation. At times He was provoked, but would immediately discern the intentions of the perpetrators (i.e., Pharisees, Sadducees and scribes). Jesus Christ, as a servant leader, publicly demonstrated humility at His crucifixion. He prayed for those who were crucifying Him 'Father forgive them for they do not know what they are doing' (Lk 23:34).

4.2.4 Obedience

Philippians 2:8b: 'and became obedient unto death, even the death of the cross'

In simple terms, obedience means to do what one is told to do. In other words, there is no use in doing it, if it is not going to be done according to the command and the correct pattern. God instructed the king of Israel, Saul, to go and utterly destroy everything in Amalek. But Saul, instead of destroying everything, spared some of the animals that impressed him (1 Sm 15:1-9). God judged Saul through Samuel by removing him from the throne. 1 Samuel 15:35 says that God repented that He had made Saul king over Israel. Saul was not removed because God had a preferred candidate, but because of disobedience, 'To obey is better than sacrifices and to listen than the fat of rams' (1 Sm 15:22).

In contrast to Saul, Jesus Christ obeys the perfect will of God. Saul had his own agenda, and it is for this reason that he spares some of the 'fat of rams'. Christ, on the other hand, only had one agenda (i.e.,, to die the death of the cross). God is not interested in what leaders can do for Him, but that they do His will. This is the difference between the work of God and the will of God. Christ says 'not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that does

the 'will' of my father which is in heaven' (Mt 7:21). Christ understood this about Himself that He was also prepared to do the will of the Father.

Wilson (1983:50) is of the opinion that the climax in Philippians 2:8b is the 'cross', and it must have deeply impressed those whose citizenship made them exempt from that hideous form of capital punishment which was reserved for slaves and foreigners only. He humbled himself to the accursed death of the cross. There was no lower depth possible, for the cross bespeaks the whole curse of God upon sin. It is humiliation inimitable, unrepeated and unrepeatable.

It took humility for Jesus to accept this type of a punishment, 'death on the cross'. It was not humility alone, but submission as well. He was able to submit to the heavenly mandate of sending Him to 'save the world'. By accepting the death on the cross meant that He was incurring curses upon his life 'cursed is every one that hangs on the tree' (Gl 3:13). It meant that He became a foreigner, weak, poor and sinful. But He did it all for humanity because He did not owe anyone. Thus death becomes the highest point of His humility without which the world would have remained the same.

Bruce (1983:13) agrees by saying that at Christ's death on the cross the rock bottom of humiliation was reached. The phrase 'His death on the cross' celebrates Jesus' humiliation, and His humiliation was crowned by His undergoing death on the cross. In polite Roman society the word 'cross' was an obscenity not to be uttered in conversation. Even when a man was being sentenced to death by crucifixion, an archaic formula was used that avoided the pronouncing of this four-letter word crux (the Latin for cross). This utterly vile form of punishment was that what Jesus endured, and by enduring it He turned that shameful instrument of torture into the object of His followers' profoundest boast.

According to Motyer (1984:114), death was the mode, not the master, in His obedience. The obedience was yielded to His Father: this was 'the cup which the Father has given me. Furthermore, the obedience which He rendered to God also achieved a purpose for man: it was death on a cross. Just as it was necessary to

appeal to their scriptural evidence to establish that the obedience was a service offered to the Father.

Marshall (1991:54) explains the shamefulness of this 'death on the cross' as follows: Plenty of contemporary evidence indicates that crucifixion accounted not only for the most diabolical of all forms of painful execution, but also the most degrading and shameful, reserved as it was for criminals, slaves and non-Romans and subjecting the victim to intense humiliation as he hung helpless on the gibbet. In this way Paul brings out the stark reality of what 'humbling' oneself means – and thus provides a vivid commentary on how he understood 'humbly' in Philippians 2:3.

Death on the cross does not only refer to the point when Christ was hanged on the cross and finally died. It refers to the whole process of 'crucifixion'. Indeed even from a Biblical point of view, it was a very shameful and painful experience, but yet Christ obeyed. Soldiers exchanged the scarlet robe when they stripped Him, they spat on Him, and smote Him on the head. And as they walked towards 'Golgotha – a place of skull – they continued mocking until He gave up the ghost. All of this was done publicly with everyone watching the experience.

Obedience unto death, therefore according to Fee (1995:217) points to the degree to which obedience took Him, the readiness of Him who, as one of us, chose the path that led to a death 'decreed before the ages for our glory'. This is in inclination to Christ – as God, He impoverished himself by taking on the role of a slave. The final phrase 'death of a cross', which concludes part one of the narrative, fits the alleged 'hymn' and combines with 'in the form of God'.

Jesus Christ humbled himself by becoming obedient to the point of death(Macleod 2001:328). Macleod continues by saying His humbling was manifested not in self-flagellation or false piety, but in obedience to the point of accepting death. There is no indication that death was inevitable for Christ. All men die whether they want to or not, because death is the 'wages of sin'. Yet death was not inevitable for Him in His humanity. His human nature was like Adam's before the fall in the sense that it was infallible. Adam became disobedient unto death. Christ, however, obeyed unto

death. Of no one else was this possible. Incidentally this also suggests that Christ's death was vicarious, for He did not need to die for Himself

Adam had to die because of sin, but Christ did not have to die but became obedient unto death. Because of sin, humanity experienced a separation between body and spirit. Romans 3:23 says that for all have sinned, and come short of the glory of God. Sin, when it is finished, brings forth death (see Ja 1:15). Thus, there is no way that man can avoid death. But Christ had an opportunity to say no unto death. Because no man can take His life, He voluntarily gave it. He gave his life as a ransom for many (see Mt 20:28). That is the difference between Christ and Adam when it comes to 'death'.

According to Henry (2010:2136), Jesus Christ was brought up in humble, lowly circumstances, probably working with His father at his trade. His whole life was a life of humiliation. But the lowest step of His humiliation was when He died on the cross. He did not only suffer but was voluntarily obedient. Here an emphasis is on the way in which He died, which was humbling in every circumstance: even the death of the cross, a cursed, shameful death, full of pain, the death of an evildoer and slave, not a freeman, exposing him as a public spectacle.

Servant leaders do not walk in similitude to king Saul; they follow the pattern of Jesus Christ. They obey the perfect will of God just as Christ did. They differentiate between the will of God and the work of God. They humble themselves and become obedient towards the accomplishment of the purposes of God. Servant leaders obey the voice of God, even when it is not easy. Adam was disobedient unto death but Jesus obeyed unto death, even the death of the cross. Those who look at Christ learn obedience rather than rebellion and pride.

4.3 THE BENEFITS OF SERVANT LEADERSHIP

'Jesus Christ, although being in the form of God, thought it not robbery to be equal with God. But rather He took the form of a servant and was made in the likeness of man. He humbled himself and became obedient unto death even the death on the cross' (Phlp 2:9-11)

According to Philippians 2:9-11, Christ benefits from the prerequisites of servant leadership. He did not initially seek the benefits, but remained a 'humble servant' for the benefit of the world. The benefits of servant leadership according to Philippians 2:5-11 are exaltation, honour and authority.

4.3.1 Exaltation

Philippians 2:9: 'Wherefore God also hath **highly exalted Him**, and given Him a name which is above every name'

To 'exalt' means to 'lift up' to a higher rank, this triumphant word therefore introduces a final upward swing in the salvation drama of the hymn (Phlp 2:9: Koenig 1985:151)). Christ's obedience unto death in service to God brings forth a world-shaking response: God highly exalted Him and bestowed on Him a name which is above every name. The two words highly exalted are expressed by one Greek word; it occurs nowhere else in the New Testament and means 'rise to the loftiest height'. This unique language implies that Christ's status after the resurrection-ascension was even higher than His previous equality with God. The exalted state must be seen primarily in terms of Christ's work rather than His essence. The new height and the new name converge in the title Lord.

Wilkes (1998:40) states that the key phrase in Philippians 2:9 is 'God exalted him'. Exalt is the same word Jesus used in His illustration at the banquet. God exalted His son after Jesus humbled Himself in obedience to a death on the cross. The word 'exalt' in the dictionary of faith means God lifts up those who have humbled themselves before Him and His purposes.

It speaks about promotion and elevation. Servant leaders after becoming faithful receive promotion. Many times, it does not come from east or west, but it comes from the Lord. Many leaders expect promotion from their followers or peers. It is for this reason that many manipulate others so they can get to the top. If people become responsible for the promotion of their leader, they stand an opportunity to demote him/her. Thus servant leaders are not desperate for promotion or elevation, but are hungry to serve others. Therefore promotion for the servant leader is just a bonus,

not a necessity. This is different for power mongers and traditional bosses who want to be great.

Jesus did not seek to be exalted, hence, His exaltation is the turning point in the great drama of redemption (Wilson 1983:50). In the first part of the hymn attention has been focused on the humbling of Christ, but now God takes the initiative by advancing Christ to the place of highest recompense as God's gift of grace.

The exaltation of Jesus Christ was not cheap; it came with the price of humility and obedience. The Philippian Christians confessed Jesus as the exalted Lord (Bruce 1983:14). But how did He attain His present exaltation? By emptying Himself, by giving up all that He had. It is not implied that eventual exaltation was the incentive for His humbling Himself, or that it should be the incentive for them to following His example of humility. But, since He was the one whom they now confessed as Lord over all, His example should be decisive for them.

The whole world knew about His humiliation and demotion. The Roman soldiers were waiting for such a time so they could embarrass Him in front of everyone. They wanted to prove the point that He is not all powerful and He cannot be the expected Messiah since He only came from the house of a carpenter. That moment came and they maximised it. They also wanted to make sure that He did not resurrect. They were happy until the third day when He rose up and after His resurrection, He ascends to heaven.

Therefore as much as the world has seen His pain and suffering, it had to see His power and victory as well. Hence, Christ's universal exaltation. (Hellerman 2010:98) states that at His exaltation, Christ receives 'the reputation/fame that is above every reputation/fame. For now every created being will publicly acknowledge that Christ, not Caesar, stands at the apex of the pecking order of the universe, that Christ and not Caesar, is Lord'.

It was before the eyes of chosen witnesses, according to Motyer (1984:119), that the Father gave a visible demonstration of His estimation of Jesus: that He is Lord of all, heaven, earth and hell alike, that His deity is unquestionable, for He is worshipped in

heaven where none can be worshipped but God alone, and that He has now emerged but God only, and that He has now emerged from incognito into His full and acknowledged possession of the divine name and Lordship. The historical, physical event of the ascension is a moral and spiritual comment on Jesus.

Marshall (1991:55) is of the opinion that this phrase is not very helpful to English readers because it is not a part of normal speech. The verb (literally 'to rise exceedingly high') was used metaphorically of assigning a person to a high status so that they received honour and praise, obedience and submission from other people from a lower status. The meaning here, then, is that God lifted Jesus from his position of humiliation and assigned Him a high status (Phlp 2:10). That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth' shows that in fact Jesus is assigned the highest status possible; there is nobody else on the same level.

After the exaltation of Jesus Christ all humanity is under an obligation to submit to His name. It is no longer a question of choice, but compulsion. The name 'Jesus Christ' moves from an earthly status into a universal status. No other name on earth has ever been exalted to that level. It also means that the one that believes in Him transmits from an earthly character into a divine character.

Silva (1992:128) puts it in this way: The Christ-hymn implies a correspondence between Christ's experience and the believer's sanctification leading to glorification, not between Christ's exaltation and the sinner's justification. Surely, believers are exhorted to persevere in their Christian race so that they may receive the prize.

According to Fee (1995:19), 'exaltation' affirms that Christ's self emptying and death by crucifixion revealed true equality with God. It affirms both the rightness of the paradigm to which he has called the Philippians and keeps before their eyes the eschatological vindication that awaits those who are Christ's, a concern that runs throughout the letter.

The gift God graciously bestowed on Jesus is 'the name which is above every name' (Macleod (2001:441). In the ultimate sense this name belongs to God and no one

else. God then gave to Jesus the name that suggests sovereignty and authority. The Father determined that the human name Jesus is to be acclaimed as the highest name. That which was glorified at Christ's ascension was precisely the human nature which was in His state of humiliation.

God did not just exalt Christ, it was because He humbled himself; God exalted His whole person, the human nature as well as the divine. His exaltation here is said to consist in honour and power (Henry 2010:2136).

4.3.2 Honour

Philippians 2:10: 'That at the name of Jesus **every knee should bow**, of things in heaven, and things on earth, and things under the earth'

This is a title of respect given most of the time to judges or people of respect in the country. It speaks of deep respect and reverence. It refers to praise and worship for a person of high status. Jesus Christ has been saying to the crowds, his disciples and teachers of the law 'honour belongs to the one who sent me'. He never wanted to be bowed to and worshipped. But at His exaltation, God places His name to be honoured by everyone. God addresses every universal territory to honour the name Jesus (i.e., things in heaven, on earth and under the earth).

Jesus never asked anyone to stand as He enters the room or clap when He ascends the stage. He never said that people should bow down on their knees and worship Him. Servant leaders do not ask for honour; in fact they give honour to the one who sent them. When people wanted to praise Jesus, He reverted back the praises to His God. A servant leader releases honour in order to receive honour. And he/she does not despair when such does not come. The goal is not to be praised, but to serve others. People who always expect a 'pat on back' do not serve. Servants serve regardless of the recognition.

If beings bow in recognition to the name of Jesus, according to Wilson (1983:52), it is to Jesus Himself as bearing such a name, that they offer homage. Paul's threefold classification is comprehensive in its scope, and shows that there is no sphere within the created order which is exempt from Christ's universal Lordship. Bruce (1983:15)

says that the sense is conveyed better in the rendering ‘at the name of Jesus’ or in honour of the name of Jesus. The power of Jesus’ name, before which disease and demons fled during His earthly ministry, has been enhanced with His exaltation by God: And devils fear and fly.

The point of giving Jesus a new name which brings supreme status is that when the simple name of Jesus is announced the result is that everybody present bows in worship and homage (Marshall 1991:57). One can think of a modern situation where the announcement that a chairman or similar person is entering the room is a signal for everybody present to stand respectfully; at a wedding for instance the striking up of a traditional bridal march announces to everybody that the bride is now entering the church, and everybody stands in greeting and respect.

So too Paul pictures people gathered together, and when the name Jesus is called out and He walks in, everybody worships Him. The audience is a universal one. It embraces the inhabitants of all three ‘levels’ of the universe. Whether we are to think literally of three levels is uncertain. Paul was obviously writing in terms of the spatial geography of his day which comprehended all reality in terms of this world and what lies above and below it, all three levels being regarded as inhabited by different beings, human and superhuman. The language used of Jesus here is very significant. Because it is an echo of the words in Isaiah 45:23 which are used for the acclamation given to God himself. The honour traditionally reserved for God is given also to Jesus.

Fee (1995:223) asserts that first, then, at the name of Jesus, the Lord, ‘every knee shall bow’ the whole created order shall give Him obeisance. The ‘bowing of the knee’ is a common idiom for doing homage, sometimes in prayer, but always in recognition of the authority of the god or person to whom one is offering such obeisance. The significance of Paul’s use of the language of Isaiah in this way lies with his substituting ‘at the name of Jesus’ with ‘to me’ of Isaiah 45:23, which refers to Yahweh, the God of Israel.

According to Macleod (2001:444), the apostle meant that all are to bow in honour of Jesus, that is, they are to worship the exalted Christ. Two factors support this

interpretation. First, the parallel clause in Philippians 2:11 ‘every tongue should confess that Jesus Christ is Lord’ describes an act of reverence paid directly to the son. Second, similar constructions in the Old Testament speak of direct adoration, praise and worship.

It means that post the resurrection of Jesus Christ ‘praise and worship’ is no longer directed to God the Father alone. It is directed also unto Jesus Christ, as God the Son. In the Old Testament people hoped for the coming of the Messiah, but in the New Testament He has come and therefore deserve all the praise. Therefore, Christians do not only pray in the name of Jesus Christ, but are supposed to worship the name as well. It is a transition from an old order of worship into the new order. Jesus says to the Samaritan woman, you worship that which you do not know, but the hour comes and now is when the true worshiper will worship in truth and in spirit (see Jn 4:23-24).

Sumney (2007:49) agrees that ‘when every knee is said to bend in the Philippians hymn, it certainly includes submission (as one must submit to a higher or more powerful authority such as a king or a master) and may include worship.’

But the pursuit of honour, according to Hellerman (2009:16), was not an individual endeavour in the New Testament world. Mediterranean antiquity was a strong-group culture. The groups to which individuals belonged contributed significantly to the development of personal identity and, most importantly, they determined the basic contours of social relations. Cultural values and social codes related to honour and shame inevitably intersected this fundamental aspect of ancient society in some decisive ways, with the result that: (a) social groups served as key repositories of honour, and (b) the family is the most important group of all social groups – it took pride of place, in this regard.

As formulated by Henry, ‘the whole creation must be put in submission to him: things in heaven, and things on earth and things under the earth, the inhabitants of heaven and earth, the living and the dead. At the name of Jesus all would give solemn homage’ (Henry 2010:2136).

4.3.3 Authority

Philippians 2:11: 'And that every tongue should **confess that Jesus Christ is Lord**, to the glory of God the Father'.

The name Jesus is no longer an ordinary name. When one confesses this name demons tremble, sinners get saved, prostitutes are made clean and drunkards are made sober. The name 'Jesus' now carries authority. When the disciples walked with Jesus they always relied on the literal presence of Jesus. It means that each time He was not around they were in trouble. After Jesus' resurrection and ascension to the heavenly throne on the right hand of God, the disciples did not have to worry about the immanent presence of Jesus because they then had His name.

Wilson (1983:52) says that it was only at His exaltation that Jesus entered upon His dominion. But it by no means follows that he conceived Jesus to have acquired His lordship, in the sense of inherent-bright, to reign by exaltation. Jesus had entered upon the actual exercise of His universal dominion only on His resurrection and ascension and in this sense had received it as a reward of His work on earth.

'Jesus Christ is Lord' Bruce (1983:11) declares that is the quintessential Christian creed, and in that creed 'Lord' is given the most august sense that it can bear. When Christians in later generations refused to say 'Caesar is Lord' they refused because they knew that this was no mere courtesy title that Caesar claimed: it was a title that implied his right to receive divine honours, and in this sense they could give it to none but Jesus. When divine honours are thus paid to the humiliated and exalted Jesus, the glory of God the Father is not diminished but enhanced. When the Son is honoured, the Father is glorified, for none can bestow on the Son higher honours than the Father himself has bestowed.

'Jesus Christ is Lord' for an individual on earth to partake in this authority. He has to go through what Christ went through: (i.e., to never seek equality with God, take a form of a servant, and be humble and obedient). All of this was fulfilled by the death on the cross (i.e., crucifixion). And no one can repeat what Christ has done, hence the conclusion 'Jesus Christ is Lord' not Caesar, Buddha, or Mohammed. Thus this kind of authority is synonymous to Jesus Christ alone. All the three levels of

geographical space of the universe (earth, heaven and under the earth) bow to His name. Every tongue should confess that Jesus Christ is Lord (Henry 2010:2136). The kingdom of Christ reaches to heaven and earth, to all the creatures, to the dead and the living and to the glory of God the Father. Whatever respect is given to Christ leads to the honour of the Father.

According to Macleod (2001:448), Paul's Christ-hymn now reaches its climax in confession of the entire cosmos, 'Jesus Christ is Lord'. The term 'Lord' is the culminating point of the passage. The expression 'Jesus Christ is Lord' was the characteristic confession of the early church. The name 'Lord' means having 'power' or 'authority', when used as an adjective. This confession that Jesus Christ is Lord means that God has bestowed on Jesus Christ the rarest of all honours. He also bestowed on Him all the authority that goes with His elevated position. He has a new rank (Lordship) with all the authority of deity.

Therefore leadership authority is not attained by imposition but by servanthood, humility and obedience. Manning and Curting (2007:132) shares with us two types of leadership authority:

(1) Top-down leadership authority which is based on position in a social hierarchy, and that power flows from the highest to the lowest
(2) Bottom-up contends that power flows from below, because people can always reject a directive.

Leaders therefore should submit themselves to the Lord and to His word. Their authority stems from God and they are primarily His servants, people under authority. This means that they will not aim to attract a following, nor will they bolster their leadership status by quoting select Biblical texts so that their members will give them unquestioning obedience. Their lives and preaching should reflect their submission to God. Secondly, spiritual leaders will have their authority and ministry tested both by men and the forces of darkness. These tests will reveal whether their authority is based on human patronage, self-assertion or on God and His word. Thirdly, spiritual authority should be demonstrated by a leader's love and example (see Hian 2010:110).

Frick (2004:275) ‘The only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and tested as servants. So followers choose leaders, authentic moral leaders because they have proven their willingness to serve and even risk losing leadership by venturing out for the common good.

It means that authority should not be given to anyone even if that person is in a position that demands it. It should be directed to those that are ready to contain and maintain it. It is unfortunate that many abuse the authority that God has given them. One of the scriptures that has confused many believers is Romans 13:1-2 ‘let every soul be subject unto the higher powers. For there is no power but of God: powers are ordained of God. Whosoever therefore resists the power resist the ordinance of God: and they that resist shall receive to themselves damnation’.

The confusion is: What if a specific leader is no longer under the ordinances of God? Whereby people are killed and brutalised under his leadership, should such a leader continued to be honoured and respected. The fact of the matter is one stays in authority as long as he is under authority. If the same God who gave authority to the leader said ‘do not kill’. It means the one that kills will be removed from the position of authority. One is not encouraging people to rebel against leadership. But, the same leadership should stay under the authority of God.

Authority should not be misused, but harnessed in the right direction. Adams (1975:332) mentions three ways:

(1) Authority should be used within the limits and according to the teaching of the word of God
(2) Authority and leadership must be exercised in love, with care, and with concern both for the welfare of the flock and the sheep in it.
(3) Since all authority is in Christ, it must be used in his Name and for His glory. That is to say, authority implies concern for the honour of Christ in every instance of its use.

4.4 CONCLUSION

4.4.1 Attitude of Christ

The attitude of Jesus Christ refers to the way in which He lived while on earth. It is character and principles which He upholds the life of love, joy, unity, humility and obedience. Therefore, when Paul said to the Philippians that they should have the same attitude, he meant that their conduct should resemble that of Christ. Jesus Christ had a different attitude to that of Adam (see Malina & Pilch 2006:307). The following table shows the contrast between Adam and Jesus Christ in Philippians 2:5-11:

Adam	Christ Jesus
Being in the image of God	Being in the image of God
Thought equality with God something to be sought	Thought equality with God not something to be sought
Spurned being God's slave/servant	Accepted being God's slave
Desiring to be like God	Not desiring to be like God
Found in human shape or likeness	Found in human shape or likeness
He exalted himself	He humbled himself
He was disobedient unto death	He was obedient unto death
He was condemned by God	He was exalted by God and given the status of Lord of all.

The body of Christ should always endeavour to be like its 'Master'. Leaders in the Christian community should strive to be perfected in Christ. It is unfortunate that the church in the 21st century has not modelled 'servant leadership'. Pastors today have become like modern day 'celebrities', demanding huge salary increments and bodyguards, whereas Paul said that people can only follow him if he is following Christ.

4.4.2 '**Form of God**'

The 'form of God' refers to the pre-existence of the Lord Jesus Christ as God the Son before His incarnation. It speaks about His character in relation to God. But He never thought it robbery to be equal with God. The angel 'Lucifer' fell from grace,

because he wanted to be like God. The same way Eve was deceived by a snake in Genesis 3:5 ‘for doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil’.

In leadership it does not matter whether one is powerful or gifted. Leaders should never equate themselves with God. The day they do, they will be attracting a fall ‘pride goes before destruction and a haughty spirit before a fall’ (Pr 16:18). Such leaders become dictators who oppress other people. Servant leaders, even in their greatness, voluntarily refute pride. Servant leaders follow before they lead. They become men and women under authority in order to have authority. They hear the command before they become ‘commanders’.

4.4.3 ‘Form of a servant’

Jesus Christ taking the ‘form of a servant’ speaks about Him being subservient to the will of God. Jesus always spoke about the ‘will of His Father’. Right in the beginning in the Sermon on the Mount He teaches his disciples to pray: ‘after this manner therefore pray you: our father which art in heaven, hallowed be thy name and your kingdom come. Your will be done on earth, as it is in heaven’ (Mt 6:9-10). Even in Gethsemane, he prayed ‘O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.’ (Mt 26:39).

Because He obeyed the will of the Father humanity became free. Therefore, the birth, life, crucifixion, death, resurrection, and ascension of the Lord Jesus Christ present servanthood. He was born in Bethlehem of Judaea and lived among the people, especially His disciples. But His crucifixion brings salvation, deliverance, and healing. He went through suffering, pain and agony, so that humanity may live in joy, peace and happiness. His resurrection brings powers and principalities to His subjection. In His ascension, a believer receives the Holy Spirit.

Therefore servant leaders should first hear from God, to find out the will and purpose of God. Thus servanthood becomes possible when a specific leader says ‘yes’ to that will. Servant leaders that have already surrendered their lives to God – will not be greedy, boastful and prideful but will continue to serve. They are not interested in

the position but in serving their subordinates. It means that their work does not begin with an appointment to a position but an inclination to the will of God.

4.4.4 Humility

Humility has been defined as taking the lowest place. Jesus Christ left the highest place in heaven and came to the shameful and sinful world. He surrendered His life and ministry unto God. To be humble is an action verb – it means servant leaders should volunteer to be humble. One needs to take initiative, James 4:10 says 'humble yourself in the sight of the Lord and he shall lift you up' .Humility is selfless, self-renunciation and self-sacrifice.

In action movies, most of the time when a fight arises, one hears words of warning like 'get down'. When the fighters hear this word and ignore or play smart by remaining standing, the person is shot. But if he/she takes the advice and stays low, the person saves his/her life and other people's lives. It is also practical in a real life situation and those in the defence or police force can tell the story in a better way. Thus the way for a servant leader to go up is to go down.

4.4.5 Obedience

Jesus Christ was not just obedient, He was obedient unto death even death on the cross. It is regularly recorded in the gospels that Christ would refuse to die a normal death. The same way He did not want His followers to speak much about His miracles. For example, in John 2:4, He says that 'my hour is not yet come' He was speaking about His death and the death on the cross in particular. He understood that those who are running after His life could jeopardise His Father's will and purpose.

Death on the cross was a very shameful and disgraceful experience, a penalty reserved for foreigners according to Roman law. But His obedience led Him to a possible task but one which was not easy. It is obedience which is more honourable than sacrifice, thus servant leaders do not ask questions but obey the voice of God.

4.4.6 Exaltation

The humility and obedience of the Lord Jesus Christ led to His exaltation. Christ is now highly exalted. He universally humbled Himself and therefore even His exaltation is universal. The exaltation of the Lord is a package that comes with honour and power, dominion and majesty. Christ is back to his position of sovereignty (it is where he was before, He came to earth) it is a position He did not fear to lose and therefore receives it back.

Servant leaders should humble themselves, not necessarily for exaltation. But in view of what Christ has already done. Servant leaders seek first to serve and exaltation comes later. As Matthew 6:33 says ‘But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you’.

4.4.7 Honour

Every knee shall bow, not in pretence but in honour to the name of the Lord. It is not only literal knees but diseases and demons, principalities and powers, things in heaven, things on earth and things under the earth shall bow before Him. Christ receives two types of honour: it is inherent because He receives it from His Father. It is acquired in the sense that He first became humble and obedient. Honour for servant leaders is contingent upon humility and obedience.

4.4.8 Authority

Finally, every tongue shall confess that ‘Jesus Christ is Lord’ which speaks of authority or dominion. Through humility Christ entered into exaltation and He is exalted in a position of dominion. It is not an ordinary authority but a universal one, wrapped up in these words ‘Jesus Christ is Lord’. In Acts 4:12 ‘No other name under heaven given among men, whereby we must be saved’.

All power now belongs to Christ in heaven and on earth, hence the commissioning of the disciples. Through the authority of Christ the disciples are able to fulfil the commission. The authority of God given to Christ becomes the authority of Christ given to His disciples. As a result servant leaders remain in authority when they submit under the authority of a higher hierarchy – the same way as Saul stood on the throne while he remained obedient, but dethroned when he disobeyed.

Chapter 5

Role models

Servant leadership needs to be modelled in our time. There is a need for more servant leaders like Greenleaf who pioneered this concept and style of leadership. According to Greenleaf, servant leadership is all about service and nothing else. And throughout his life, he breathed and lived service. In South Africa there is a lot we can learn from servant leadership. Even though the models cannot be compared to Jesus Christ because He is incomparable, there are few of His principles that can be assimilated to our models. The more the nation produces servant leaders the more people lives are going to be changed.

The continent of Africa, including the nation of South Africa in particular, does not need leaders who compete against each other for positions. We need leaders that will serve the nation with their hearts, strength and spirit. This commitment from top leadership will motivate public servants on the ground to begin acting in a similar way. It is not necessarily a question of resources, but an understanding that work is not for remuneration alone, but mainly for a ‘service’ to the people. There can never be a patriotic leadership without servant leadership. One cannot put the interests of the nation at heart without being a servant first. It is an appeal to the whole nation, let us (i.e.,, the nation of South Africa) model ‘servant leadership’ in all area of our lives.

It does not matter whether it is a government department or a private sector, home or church or any other organisation. The nation needs to embrace the principles of servant leadership outlined in Philippians 2:5-11 (first be a follower, servanthood, service first, listening to followers, vision, committed to growth, washing follower’s feet, stewardship and team-building, humility and obedience). This is the only way unemployment, poverty and inequality can be addressed in South Africa. Let us learn from Nelson Mandela (who modelled his leadership on servanthood and humility), Desmond Tutu (who became a man of ‘truth’ throughout his life), and Frank Chikane and Adrian Vlok (who together showed the nation that servant leadership is about washing other people’s feet).

5.1 NELSON MANDELA: A HUMBLE SERVANT

Nelson Mandela was the first democratic black president of the Republic of South Africa from 1994 until his retirement in 1999 – an international icon loved and appreciated by the whole world. He won the Nobel Peace Prize and other numerous awards. Mandela is an HIV-Aids activist, freedom fighter and peace negotiator. Many organisations and individuals and children in particular continue to receive help from him through his concert '4664' named after his prison number and his foundation.

He was imprisoned for 27 years from 1962 until his release in 1990. He spent most of his prison years on Robin Island (about 18 years) where he suffered severe punishment for his fight against apartheid and racial segregation.

Apartheid literally means 'apartness', and represented the codification in one oppressive system of all the laws and regulations that kept Africans in an inferior position to whites for centuries. Upon legislation, the system passed two laws which became the cornerstones of apartheid: the Population Registration Act and the Group Areas Act. The Population Registration Act authorised the government officially to classify all South Africans according to race. The Group Areas Act was the foundation of residential apartheid. Under its regulations each racial group could own land, occupy premises and trade only in its own separate area (Mandela 1994:140).

Prior to his release in 1990, many predicted an ungovernable South Africa, because of people who had been angry with the old system for a long time. Nelson Mandela, however, led negotiations between the National Party and his own movement 'African National Congress' in such a way that the transition was peaceful. This was a turning in South African politics; without negotiations there was a possibility of a 'domestic war'. There are other South African icons and former presidents of the African National Congress like Chief Albert Luthuli, Oliver Tambo, and Walter Sizulu who fought against apartheid and racial segregation. But what made Nelson Mandela 'stand out' was his humility post his imprisonment. This led to negotiations for:

- A multi-racial democracy
- Reconciliation
- Fight against poverty and inequality
- Continuation of the struggle for black people

These negotiations were summed up in his speech: 'During my lifetime I have dedicated myself to the struggle of African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which am prepared to die.' Servant leaders are not just excited to stay alive but are prepared to die for a cause. People who are not prepared to die for something, live for anything.

Immediately after his release he gave a speech to commit himself to servanthood Mandela (1994:676): 'Friends, comrades and fellow South Africans I greet you all in the name of peace, democracy and freedom for all. I stand here before you not as a prophet but as a '**humble servant**' of you, the people. You're tireless and heroic sacrifices have made it possible for me to be here today. I therefore, place the remaining years of my life in your hands' it takes servant leaders to stand before the crowds and declare humility. Many leaders would rather speak in arrogance and pride but leaders like 'Nelson Mandela' commit to serve the people.

Thus Nelson Mandela gained honour and prestige through humility and service to the people of South Africa. This honour is not limited to his people, but the whole world celebrates him as their 'hero'. His life story has attracted the international community and put South Africa on the global map. For the new generation of South Africans today, their harvest is plenty because of the sacrifices of the 'struggle hero'. 'The born free' in our land have never experienced the brutal and inhumane acts of Apartheid. It took principles of servant leadership to shun either retaliation to the nationalist government or even retreat from the armed struggle.

It will be difficult to tell a South African story without mentioning 'Nelson Mandela'. Honour, love and admiration for him should be concurrent to a consciousness of serving the people. The man should not be used as a 'stepping stone' to greatness or political elite, but as an example of servanthood. This consciousness will help in the fight against, corruption, crime and poverty.

5.2 DESMOND TUTU: THE SERVANT OF TRUTH

Desmond Tutu is a South African activist and a retired Anglican bishop. He was the first black South African Archbishop of Cape Town, South Africa and primate of the church of the province of Southern Africa (now the Anglican church of Southern Africa). He is well known across the globe as an anti-apartheid activist and peace negotiator. His activism earned him the Nobel Prize (awarded in 1984) and other numerous awards (see Mandela 1994:618). Locally, as the head of the Truth and Reconciliation Commission (a court-like restorative justice body assembled in South Africa after the abolition of apartheid), he called South Africa a Rainbow Nation and served as catalyst for South Africa's moral conscience.

Desmond Tutu was praised mainly for his fight against apartheid. But even after Apartheid he continues to stand for truth:

- Time and again criticises the political elite who enrich themselves in the name of 'previously disadvantaged'
- He opposed the Zuma-presidency based on 'moral failings'
- Defends human rights
- Opposed xenophobic violence in 2008
- He is against the human abuses in Zimbabwe

Thus Desmond Tutu has modelled consistency in standing for 'truth', hence the head of the 'Truth and Reconciliation Commission'. He stood against the Apartheid regime during the time of the Nationalist government and he continues to stand against corruption, immorality, and a violation of human rights in the African National Congress led government. These and other attributes make him a 'servant leader'.

It takes a servant leader to uphold, defend and protect the truth. Silence on matters that awake the national interest is not synonymous to humility. Many times, he is not speaking for himself alone but for many others with the same sentiments, but without a platform. Therefore over the years Desmond Tutu has become the 'Prophet of the nation'. Servant leaders serve their mission, purpose and calling. Desmond Tutu has fulfilled his calling and purpose of speaking the truth. South Africans and the rest of the world should learn from the 'Clergy man' and 'Activist'.

5.3 FRANK CHIKANE AND ADRIAAN VLOK: THE WASHING OF FEET

Adriaan Johannes Vlok is the former Minister of Law and Order and Correctional Services during the Apartheid government. As a Minister under the Apartheid government he was involved in the assassination of anti-apartheid activists, especially at the time when he was still Minister of Law and Order (see Mandela 1994:704). He was given this mandate by the National Party government. One of his targets was Frank Chikane who was the Secretary General of the South African Council of Churches, an ordained Minister of the Apostolic Faith Mission of South Africa, who later became the Director General in the Presidency under the former President of the Republic of South Africa, Thabo Mbeki.

Frank Chikane survived an attempted murder when clothes impregnated with poison were placed in his suitcase while he was travelling. This was because of his role in the South African Council of Churches during the late 1980s.

According to the report by BBC (28 August 2006), in mid-2006 Vlok came forward with public apologies for a number of acts that he had not disclosed to the Truth and Reconciliation Commission, and for which he could therefore be prosecuted. In a dramatic gesture, he washed the feet of Frank Chikane who, as Secretary General of South African Council of Churches, had been targeted by Vlok for assassination. Subsequently, he washed the feet of the ten widows and mothers of the 'Mamelodi 10' a group of anti-apartheid activists who had been lured to their death by a police informant. Later that year (2006) Adriaan Vlok appeared at the Apostolic Faith Mission of South Africa' s tenth year unity celebrations conference in Boksburg, offering the same gesture.

Obviously, there are other Ministers who served in the Apartheid government and were involved in similar acts. Some of them failed to appear before the Truth and Reconciliation Commission in fear of incarceration. It took more than boldness for Vlok to appear before TRC and subsequently to wash the feet of Frank Chikane. It took humility and submission to take this huge step. It also took humility and forgiveness for Frank Chikane to welcome Vlok in his office so that he may wash his feet. Chikane had a choice, to reject his apology, but instead embraced him. Therefore, the two leaders are servant leaders because of their humility, submission and forgiveness.

Adriaan Vlok made Frank Chikane the point of contact for all the other victims under his leadership. He personally calls Chikane ‘a representative and embodiment of all other people’. But others described the gesture as ‘provocative and insensitive’. While some welcomed the ‘act’ others saw it as insufficient because they believed a full disclosure was necessary.

Servant leadership is about love and love is about forgiveness. Servant leaders cannot lead with grudges and unforgiveness; therefore there is a need to forgive others who have wronged us in the past. The Truth and Reconciliation Commission becomes fruitless if it is not accompanied by love and forgiveness.

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