



REGENT UNIVERSITY SCHOOL OF BUSINESS &amp; LEADERSHIP

## Transforming Through Service: The Leadership of Christ Beyond the Well

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*Roundtable: Biblical Perspectives*

### Abstract

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This study performs an ideological analysis of John 4:4–42, examining Christ’s discourses with the Samaritan woman and her community. We argue that John’s narrative transcends a simple message of love, presenting a strategic blueprint for church growth and communal restoration. The analysis centers on key interpretive elements, including location, followers, and discourse, to demonstrate how Christ’s actions exemplify a fusion of transformational and servant leadership. By modeling a complete engagement template, Christ attracts followers and cultivates a desire for his presence. The pericope conveys a timeless message about the value of servant leadership across diverse organizational contexts and cultures. Ultimately, while transformational leadership can foster vision, influence behavior, and build community, the text posits that only the servant leader, as embodied by Christ, possesses the capacity for genuine human restoration. This creative and innovative approach to leadership, specifically Christ’s tailored conversation with the Samaritan woman, produced a transformative encounter that led her to declare, “Come, see a man” (*New International Version*, n.d., John 4:28), thus initiating the evangelization of her community.

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*Keywords:* transformational leadership, servant-leadership, community, innovation

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John told a timeless story of Christ’s love for his beloved. The significance of John 4:4–32 is that it conveys a message of love from Jesus Christ alone, placing every person who hears it in the community of the church as a valued follower. The Samaritan woman and the people of Samaria serve as an example of Christ’s patient love as he responds to the sickness of sin in humanity. This passage reveals the transformative power of salvation, demonstrating God’s restorative work within the church community.

This passage is examined through the lens of social-rhetorical ideological texture, enabling us to analyze its reception across diverse social contexts, both past and present. By understanding how history echoes, we aim to provide valuable insights for future audiences as we examine the possibilities for growth through the creative and innovative influence of the servant-leadership approach. Our examination of this pericope employs the analytical framework of social-rhetorical ideological texture, facilitating a robust investigation into its reception across diverse social strata, both historically and contemporarily. This methodological approach critically examines the ingrained influence of worldviews on textual comprehension. Furthermore, the analysis extends to an in-depth examination of the prevailing social dynamics among followers and their self-perception as individuals who receive Christ's message of love, thereby illuminating the passage's enduring relevance across various temporal contexts.

Transformative leadership best describes the influence of Christ as a leader; however, we understand that he is God in man, perfect, and that his love is perfect, which we must keep in mind. The transformative leader is not flawless, and their agenda is not immune to setbacks and failures. However, Christ's example enables a transformative leader to consistently examine and evaluate their efforts.

Therefore, stepping further into the context to explore the possibility of a creative approach, one can adopt a servant-leader lens and welcome diverse perspectives through followership. In doing so, one can give audience to followers' innovative contributions as a contributor to growth (Agars et al., 2012). Therefore, stepping further into the context to explore the possibility of a creative approach, one can adopt a servant-leader lens and welcome diverse perspectives through followership. In doing so, one can give followers' innovative contributions an audience, thereby contributing to growth (Agars et al., 2012).

Baldoni (203) offered an outline of what transformative leadership entails. This type of leadership

1. Appeals to followers' natural attraction to values and empowers them to pursue the goals they envision for the greater good, not only for themselves but also for the growth of the church community.
2. Such innovation is driven by an innate ability, which is influenced by the environment (Engel, 2024; Shalley et al., 2004).

The proof is in John 4:42, the villagers' response is a powerful testament to Christ's identity. They no longer believed because of the woman's testimony, but because their direct encounter with Jesus had unlocked a transformative and liberating truth. Their dismay at his departure underscored the impact of this personal revelation: "Beloved of God" (*New International Version* [NIV], n.d., Ephesians 1:6).

A historical-critical inquiry into the author Irenaeus of the Muratorian Canon provides the most authentic account, crediting John, son of Zebedee, as the author of the fourth Gospel (DeSilva, 2004). John offered a more intimate and complex reflection of Christ as the Son of God, the world's Savior, and a personal redeemer.

John also offers a distinctive perspective of Christ as the Incarnate Word (Anderson, 1997). Kostenberger and Patterson (2011) described John as the God-appointed, scripture-fulfilling disciple who prepares the way for the Messiah. The Gospel of John was written during the latter part of the first or second centuries (Beasley-Murray). DeSilva (2004) reported that the Gospel of John was written in sections over time, specifically for the Johannine community.

Brown (1979) proposed four stages in the composition of the Johannine community: (a) pre-gospel, (b) when the gospel was written, (c) the development of the Jewish-Christian schism called the epistles, and (d) the formal departure from Judaism. DeSilva (2004) gave attention to the second stage – the development of the Jewish-Christian schism. A group traveled from Palestine to Asia Minor, possibly refugees of the Jewish political revolt of the first century (AD 66). DeSilva (2004) discussed that in Asia Minor, the Johannine community had to resolve the diverse pagan culture, but they had to manage the hostile non-Christian Jews; both groups conflicted with the idea posited that Jesus was God-man. Therefore, the community faced the aggressive efforts of the Jewish community to separate from John the Baptist's faction. The community suffered various forms of division and separation (Brown, 1982).

While positively valuing John the Baptist, John sought to secure a clear witness to the surpassing authority of Jesus (Brown, 1982). John is known for his creative use of words and descriptions of symbols and their meanings. His style, particularly in his interpretation of Jesus' words, is distinctive in its use of riddles and unanswered questions. John's style is also known for its repetition and lengthy discourse, characterized by poetic, rhythmic, and accented language, with contrasting themes. John's use of dual layers of speech, irony, and puns has caused much controversy among theorists.

### **John's Perspective**

From a narrative criticism perspective, as the implied author, John supplied several social and cultural details of importance from John's perspective. John mentioned a location or setting in John 4:4,5, Sychar, Samaria. The reader can recall the spiritual heritage of Samaria and the region, which is rich in many patriarchal stories (DeSilva, 2004). Verse 5 speaks of the inheritance of Jacob and his sons as the plot of Jacob's well at noontime. In verse 12, John gives attention to social norms, such as the dynamics between Jews and Samaritans.

## The Sociological Impact

John's detailed narration in verses 13 and 14 offers a deliberate description of Christ's love for the Samaritan woman. For the implied reader, John gave her an identity that transcended mere mention of her name. She became every person who finds themselves thirsty for the waters of freedom and life due to their sinful nature (Powell, 1990). Verses 28 and 29 end with an instinctive need to share news of freedom and everlasting life (DeSilva, 2004). DeSilva (2004) emphasized the significance of the encounter's timing and the social irregularity of a man speaking publicly with a Samaritan woman who was not his wife. This interaction highlights Christ's liberty to operate outside of worldly social norms and cultural laws (p. 642).

Christ, as the servant-leader, is led by his love for the people. Moreover, his desire to see them flourish (John 4:29). He cultivated a community with profound creativity, serving in a way that empowered everyone to lead. By broadening their perspectives, Christ provided a compelling paradigm for them to emulate. The servant-leadership approach is predicated on an enlightened, contextually informed communication that transcends mere management to actively cultivate followers' growth.

This intentional engagement provides an opportunity not only for the leader to serve but for followers themselves to be empowered, fostering a reciprocal relationship of mutual transformation. It echoes the profound wisdom of John Wesley's ethos to "do all the good you can, by all the means you can, in all the ways you can, as long as you ever can," which serves as a moral compass for a leader's actions (Hughes et al., 2012). The act of teaching and training becomes a resource for empowerment, forging a culture of honesty and confidence. Ultimately, this leads to a transformational covenant between the leader and the follower, a shared agreement in which both parties are fundamentally changed for the better.

## The Historic Pause

This analysis reveals John's distinct emphasis on Christ's inclusive love and deliberate outreach to the historically rejected. This pericope, centered on the Samaritan woman, highlights her complex marginalization: ethnically despised by orthodox Judaism, socially dismissed as a woman, and identified as a "sexual sinner" (Morris, 1914). She thus serves as a poignant representative of the "broken and maladjusted" Samaritan people (Morris, 1914). Jesus' intentional traverse through Samaria—a region orthodox Jews meticulously avoided due to their disdain—powerfully underscores his boundary-breaking actions and innovation as a servant leader. Through this narrative, John communicated Christ's universal messianic identity (Morris, 1914), simultaneously unveiling the wealth of his intention for his followers—the profound, life-giving purpose available to all who believe. This encounter stands as a profound example of a

complex world, illustrating the community's potential as a model. John's overarching intent, articulated in John 20:31, is to affirm Christ's divine Sonship, enabling life through faith in his name for all audiences – Jewish, Gentile, Christian, and global (Brown, 1979).

## History Speaks Today

Scholarly discourse often contextualizes the Johannine community within the broader landscape of Gnostic thought. Leon Morris, for instance, documented connections between the Johannine community and Mandaeans, defining Gnostic-Manipulationist as a sharp focus on knowledge for overcoming evil and transforming relationships (Henson et al., 2020). Morris (1914) firmly asserted the singular nature of Christ as the redeemer, emphasizing that there is no prior or subsequent redeemer, thereby challenging concepts of pre-Christian Gnostic redeemers.

Rudolf Bultmann, a prominent commentator, argued that Gnosticism was a significant contemporary mindset that influenced the New Testament's mythological language (1914). This view is countered by Morris (1914), who maintained that John's distinct Christian foundation and consistency with other evangelists are evident. Despite these interpretive complexities, John's independent theological trajectory, comparable in impact to the Pauline epistles (Morris, 1914; Moffatt, 1927), uniquely illuminates Christ's transformative servant leadership. This model is not merely a historical account; it directly underscores the inherent value of contributions and innovation from the followership.

By demonstrating a Christ who deliberately broke cultural and social barriers, as exemplified in his engagement with those historically marginalized, John presented a profound paradigm. This historical precedent, rooted in Christ's radical inclusivity and innovative servant leadership, serves as a compelling argument for its contemporary application, demonstrating that empowered followership, embracing Christ's example, can indeed drive significant contributions and innovations in the present, just as it did historically.

Understanding trends helps us connect the past to the future. Just as a transformational leader draws on past knowledge to steer change and growth (Cornish, 2004), we can draw on history to achieve future success. Success often comes from applying past details, as Christ did, bringing people to agreement and faith. Our ability to truthfully recall and intellectually grasp opportunities for systematic change is key. Christ's straightforward discussion with the Samaritan woman, for instance, gave both her and the reader historical context and pinpointed the source of friction. Christ demonstrated complete awareness of her life (John 4:16–18), a testament to the Holy Spirit's power. Similarly, a transformative servant leader will delve into and understand the past

experiences of those they lead. It is tough to understand how a church community can grow without looking at Christ's historical ways of reaching out to people (Cornish, 2004). We have so much information about the world we live in today, and it is important to realize that the growth potential is relevant and available now. However, there is no guarantee it will always be the best path forward (Cornish, 2004). John's historical record of Christ's inclusive love focuses on his deliberate outreach to the Samaritan woman, a figure marginalized ethnically, socially, and religiously (Morris, 1914).

Jesus' intentional journey through Samaria serves as a historical example of his boundary-breaking actions and innovative servant leadership, demonstrating his universal messianic identity (Morris, 1914). Scholarly discourse documents the historical debate over Gnostic influences on John's Gospel, though Morris (1914) asserted Christ's singular status as the redeemer, challenging the notion of pre-Christian Gnostic redeemers (Henson et al., 2020; Morris, 1914). John's independent theological record uniquely illuminates Christ's transformative servant leadership, which underscores the inherent value of contributions and innovation from the followership.

This historical precedent of empowered followership, rooted in Christ's radical inclusivity, serves as a compelling argument for its contemporary application in today's church communities. A church community's growth is tied to its ability to learn from Christ's historical methods of outreach and apply that wisdom to modern opportunities (Cornish, 2004).

### **The Uttermost Part – Contemporary Audience**

John's narrative style in the John 4 pericope of the Samaritan woman intentionally used ambiguity to explore the journey of faith from indirect testimony to personal conviction. The conversation between Christ and the woman is fraught with double meaning, as she initially misunderstood his symbolic references to "living water" and eternal life. This confusion is a deliberate literary device that sets the stage for a more profound revelation. Similarly, the woman's ambiguous question to the townspeople, "Could this be the Messiah?" (NIV, n.d., John 4:29b) serves not as a statement of fact but as an invitation to investigate for themselves. The final interaction, in which the townspeople declare they now believe because of their personal encounter with Christ rather than the woman's words, resolves this ambiguity and demonstrates that true faith is rooted in a direct, personal experience. Through this skillful use of ambiguous dialogue, John illustrated the progression of belief from curiosity to certainty.

In his account of the Samaritan woman, John used ambiguity to show the journey of faith. The woman's initial misunderstanding of Jesus's symbolic language is a literary

device that prompts more profound revelation. Her ambiguous question to her townspeople serves as an invitation for them to investigate. Their eventual belief, based on a personal encounter with Jesus rather than her testimony, proves that true faith comes from direct experience.

Do (2019) posited that John's narration of the discourse in John 4:4-30 fails to convey the Samaritan woman's final acceptance of Christ as the Messiah.

Bultmann (1956) presented a relational group that functions as what Henson et al. (2020) referred to as a "corporate group." This group shared in their intellectual appraisal of John's narration of the pericope of John 4:4-40. This corporate group of theorists agreed, shared, and disagreed at particular points in scholastic opinions on John's use of words to communicate Christ's intention to secure salvation for the Samaritan people. This discussion, led by Do, also presents strong disagreements and contradicting suggestions of the passage (Henson et al., 2020). Bultmann (1971) firmly maintained that the account of the discourse between Christ and the Samaritan woman served only as an avenue for the Samaritan people to receive Christ.

Bultmann (1971) contended the Samaritan woman arouses the people's curiosity in John 4:28-30, which causes people to want to know who he is. Bultmann further argued that John "the evangelist" gave an ambiguous account of the Samaritan woman; however, it does not allow the reader to conclude that she believed the man she perceived as a prophet was the Messiah (Dodd, 1953).

Theorists Do (2019) reported on the analysis, which begins at verse 8, with the disciples' departure to find food and ends at verse 42, with the Samaritans' acknowledgment of Christ as Messiah. The semantic argument guided by principles posited by Moloney (2017), divided into three segments: (a) Jesus and the Samaritan (vv. 6-26), (b) the woman and the townspeople (vv. 28-30), and (c) the townspeople and the woman (vv. 39-42). Penned by Brown (1975) as the conversion story, the dialogue began with Christ's request for water from the Samaritan woman. Attridge (2013) added that, while he intended to offer her salvation, she failed to recognize that he was the Messiah; therefore, transformation did not occur.

Do (2019) continued the argument by mentioning the lack of enlightenment or acceptance of who Christ is, even after Christ told her who he was (John 4:26).

Further examination focuses on Christ making three requests, and the Samaritan woman refusing to respond directly twice. Do commented that John's writing leaves room for misunderstanding as well as "noncommitment" (para. 1). The conversation seems disjointed and riddled with a game of wit. Also, in John's narration of the dialogue, he reported her failure to fulfill his request for water, and she did not receive physical or spiritual water from Christ. DeWitt (1903) suggested that neither Christ nor

the Samaritan woman committed to answering the other's questions because they were not knowledgeable of the outcome of their responses. Do suggested the reader not read into whether or not the exchange happened.

Bultmann (1972) suggested that John Calvin's (1847) mention of John's intentional omission of narrating Jesus' discourse with Nicodemus in John 3, without a definitive salvation conclusion, is noteworthy. Calvin agreed with the corporate group's shared ideas in the details of their conversation, using the Samaritan woman's account of her experience to attract the Samaritans to Christ, which stirred their curiosity about Christ being the Messiah (John 4:28-30; Bultmann, 1971; Calvin, 1847). The woman's account of her strange experience rouses the people's curiosity about whether the stranger outside the town the Messiah may not be, and they go out to meet Christ (vv. 28-30).

Bultmann (1971) contributed to the discussion of the term "die eigentümliche Paradoxie [the peculiar, strange, singular, distinctive paradox]," which suggests that the reader cannot fully conclude that the Samaritan had fully come to believe in Christ as the Messiah. Conway (2002) strongly suggested: refrain from looking to the Samaritan woman to decide her faith at that point in the passage. Some researchers agreed verse 39 concluded with the agenda of John's narration – to bring others to faith (Brown, 1982; Kostenberger & Patterson, 2011; Okure, 1988).

The Samaritan woman's testimony drew the people to her. Verses 40-42 report that once they met Christ, they received personal revelation that Christ was the Messiah. The corporate group resolved that there is definite acceptance of Christ by the townspeople; the Samaritan woman, however, remains unconvinced of Christ as the Messiah.

## **Transformative Service**

Beyond mere textual interpretation, the application of such biblical narratives within a church community fundamentally hinges on leadership paradigms. Transformational leadership has a profound impact on a church's climate and culture, inspiring members toward a shared vision and fostering an environment that encourages engagement and creativity.

However, a distinct emphasis lies in servant leadership, which has a profound impact on followers' creativity and contributions. Unlike transformational leadership's organizational focus (), servant leadership prioritizes followers' interests over competing concerns (Hoch et al., 2018). Servant leaders, driven by a passion for community participation (Graham, 1991; Liden et al., 2015), foster organizational advancement through selfless dedication, consistent engagement in follower development, and unwavering confidence in their abilities (Stone et al., 2004; Van Dierendonck, 2011). Transformational leadership inspires a shared vision and fosters a



creative, engaging church culture. It fundamentally alters the church's environment by motivating members toward collective goals (Stone et al., 2004).

Servant leadership, in contrast, prioritizes followers' needs to foster their creativity and contributions (Hoch et al., 2018). It promotes organizational growth through the leader's selfless commitment to developing their followers (Liden et al., 2015; Van Dierendonck, 2011).

This moral and ethical framework (Graham, 1991; Hoch et al., 2018) fosters an open and creative environment within the church community, enabling followers to contribute their insights and innovations naturally without the fear of failure. Understanding the diverse reception and interpretation of biblical narratives within such a dynamic environment further supports the application of rhetorical analysis, also known as rhetography. Henson et al. (2020) described this framework as the mental processing of consolidated visual and nonvisual references during text interaction, which aids interpretation (Erfani & Iranmehr, 2011).

It underscores that perception is inherently relevant to the standing circumstance (Vogt & Magnussen, 2007), focusing on the "mind's eye" images that form authentic interpretations (Robbins, 1996). While interpretations across historical and contemporary audiences may diverge from the author's intent (Henson et al., 2020), dramatic misinterpretations should be avoided, and each account should ideally support others. A substantial consideration is the ideological location of interpretation, which represents the interpreter's sociocultural context (Henson et al., 2020). In this context, we propose that the church community influences the sensory reactions evoked by what is heard or read, ultimately culminating in intellectual deductions (Robbins, 1996). This process—listen, visualize, interpret, and respond—highlights the importance of fostering an environment where diverse perspectives are genuinely considered and contribute to the collective understanding. An invitation to diverse perspectives offers valuable insights; however, in the early stages of development, it leaves room for improvement.

### **The Eisegesis of John 4:4-42**

The love of Christ is the message of the pericope communicated in John 4:4–42. My first impression was the patience of Christ with a person tossed about in society who faced social impediments to proper conversation and trust with anyone.

He did not approach with pretense, nor did he use fluff; he spoke the truth, understanding the woman's weariness in her search for some freedom. Christ saw that she was empty and could not waste time on false promises or witty conversation.

There are several significant details to discuss: (a) The element of Christ's request for a drink, (b) the discussion of worship in Spirit and truth, (c) the discussion about her husbands, (d) the revelation of who Christ is as a lingering question, and (e) the power of her testimony. This request from Christ to give him a drink is significant as a principle that keeps one in right standing with God (John 4:7). The definition of "drink" is to maintain a supply of substance that strengthens, yielding good health for a well-functioning system. Our obedience to Christ is "a drink" to the body of Christ.

Romans 12:5 explains that we are one body in Christ and that "each member belongs to each other" (NIV, n.d.). Therefore, Christ's request for a drink is a message to the body to live a healthy Christian life; in doing so, the body, his body, will be healthy. The excellent benefit of obedience is as described in Romans 14:17: the kingdom of God as righteousness, peace, and joy in the Holy Ghost. As we obey God, we develop a desire to serve and please God, a principle of a flourishing kingdom lifestyle. Matthew 6:33 tells us that seeking Christ first is the perfect position to receive all of God's blessings. In Matthew 6:11, Jesus explained he provides a daily portion of benefits because we belong to him.

As the discussion continues, Christ also speaks about worship and the importance of worshiping in Spirit and truth, which is another principle of a kingdom lifestyle. Christ knew the woman's understanding of worship would complete the work that would begin in their current conversation. Psalm 51:17 tells us that brokenness is the entrance to freedom.

Christ knew she needed freedom and healing from her brokenness that could only be found through authentic worship. Romans 12:1 instructs that the posture of true worship is to become a living sacrifice, to allow the death of the cross to take place in our lives. Psalm 24:4 teaches us to have clean hands and a pure heart to find ourselves in the position of worship indeed. To know without a doubt that we have God's attention is to acknowledge that he is God, the Lord of hosts, and the King of Glory (Psalms 24:10).

The next stage for the Samaritan woman to face is the gaping hole in her life, the trauma of five husbands. Many theologians have different findings from their research on husbands and their sinful dynamics, particularly about the five. However, we address the repetition of sin that destroys humanity. We believe this state is where we find ourselves, irrespective of gender or sin, but as sinful human beings. Romans 8 discusses the law of sin and the law of the Spirit. Christ was more concerned about her freedom. She had to come to the knowledge that he is the Messiah and that he had come to set her free. In Romans 7:7-12, Paul wrote that sin, by law, takes advantage of the opportunity to enslave us to a multitude of sins; once we yield to sin, the power of sin comes alive, and we die.

Christ spoke to us all. We have all experienced the law of sin due to our obedience to sin. The bondage and the lasting results of sin affect our mind, body, soul, and spirit. For this reason, Christ spoke first about worship, much as anesthesia instructions precede an operation. The element of worship is vital for the individual and equally important for the church community as a whole. Worship unites us both to God and to one another. Jesus ministered to her and prepared her for the freedom he knew she would receive. Scripture tells us they spent considerable time talking because she testified (John 4:29) that he told her all about herself. We would also like to address his patience, for he was aware of her state.

Christ knew her reasons for her lack of trust in anyone. The Samaritan woman, like Gideon, grew weary of her failing faith, and God, with his loving patience, allowed her to be tested because he knew she needed to grow in faith and trust in him (John 4:1-42). Christ displayed patient love for both the Samaritan woman and Gideon. Her testimony swayed the Samaritans to hear Christ, but he, the Messiah, proved he would save their souls.

The gospels are full of examples of Christ ministering and then instructing people to share their experiences, as seen in Luke 8:2-3, where Mary Magdalene, Joanna, and Susanna are mentioned. These women financially and practically supported Jesus' ministry, having been healed from evil spirits and diseases. Their inclusion challenged societal norms, highlighting Jesus' radical inclusivity and their vital role as faithful witnesses.

### **The Template for Innovation**

Transformational leadership is instrumental when development and adjustment are needed (Herold et al., 2008). John interpreted Christ's statement about needing to go through Samaria (John 4:4) as Christ being tired and needing rest (v. 6). Christ responded that he would rest. At the same time, the disciples continued into town (v. 8). Do (2019) interpreted that the need to stop in Samaria was indeed for the salvation and rest for the Samaritan people (v. 5). Throughout the discourse, Christ gracefully targeted the issues of the Samaritan woman's life with the intention of delivering her from her plight, and also for her testimony.

Bass and Riggio (2006) added that transformational leadership addresses the targeted issues that will drive change in many, even if it seems on a small scale. Such an appeal causes followers to believe that the leader senses what is essential to them and can heighten their mindsets to achieve more for the organization (Bass & Riggio, 2006). The Samaritan woman believed that Christ could do for her community what he had done for her (John 4:29).

She would serve as the transformed leader who would direct the community to trust and believe in Christ. John told the story of Christ going to the people of Samaria and communicating a drastic life change. Bass and Riggo referred to it as a “vivid and bright future” (Transformational leaders can create a vision with words that will cause followers to envision what the change will become. John described the Samaritan woman’s response and the people’s response (vv. 29, 40– 41; Herold et al., 2008).

Baldoni (2003) offered a detailed breakdown of a transformational leader in his book *Great Communication Secrets of Great Leaders*. We examine the similarities and differences in how John portrayed Christ, determine Christ’s example to the various audiences, and what they can learn as leaders. Baldoni began with the attribute of a visionary, a person who has the gift to see the big picture. Indeed, Christ designed the plan before the foundation of the world (Ephesians 1:4).

One who can persuade people to consider the hope they communicate and is skillful in leading people to join their train of thought, change their ideas, and accept the invitation to journey with them. Here, John described the discourse between Christ and the Samaritan woman (John 4:7–28). Baldoni (2003) also described the transformational leader as one who communicates in a way that causes people to listen and consider their sentiments. In John’s narration of the discussions and responses from the Samaritans, their request that Christ remain with them underscores Christ’s effectiveness in his communication (John 4:40–41).

The transformational leader is also patient, persistent, and able to hear questions and the question’s intent. John described Christ’s patience with the Samaritan woman; she did not make it easy for him to share his love, but Christ is shown as patient, loving, and fully aware of her impediments (John 4:11–12, 17, 19).

Baldoni (2003) suggested that transformational leaders consider the situation and adapt to use the skills necessary for the particular situation; one may need to be a coach or an advisor, but what is paramount is always to allow the person to make up their mind. One should be careful not to be manipulative. Christ proved himself to be a counselor; he asked open-ended questions and never made the woman feel awful about her past. He spoke in a factual manner, which led her to provide factual details at her will and with her permission (vv. 10, 13–14, 16, 18, 21).

## Conclusion

Transformational leadership’s central goal is to motivate people to create a culture and atmosphere that fosters the best possible production outcome. Therefore, a change that has longevity must be transformational. Christ displayed the skill and art of patiently sensing people’s values and central cultural systems. Christ enabled the Samaritans to envision eternal life by believing he was the Messiah, as prophesied. The

transformational leader should continue to become a student of people and of what motivates them, and they will develop accomplishments similar to those of Christ in Samaria.

As transformational leadership theory continues to develop, further research will provide additional measures and boundaries. In doing so, transformational leadership measures should address the church community's framework. This redesign will address exclusion, foster contributions from various scholarly fields, and dispel the idea of separation and disregard for equality that can be manipulative (Avolio, 1999). The need to redesign or focus on improvement is a key aspect of the leadership approach, which suggests that transformational leaders possess an exceptional talent for influencing, similar to trait theory. However, its validity has yet to be proven (Northouse, 2017). We believe that establishing these boundaries and dismissing exclusivity is essential for promoting healthy interpersonal relationships.

The celebration of community, the life-changing result of abiding in the presence of the Lord, offers fellow leaders a model or template to seek to establish in their service. Gifts and talents are given without repentance (Romans 11:29).

The design described in Psalm 139:13-24 helps one to understand that God has deliberate intentions for each person he proposes into existence. Similar to creation, every person and every element of humanity has significance for the optimal success of any organization willing to undertake human resource exploration.

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### About the Author

Dr. Tara A. Birkett-Bramble is an author, speaker, recording artist, and dedicated servant of the gospel of Jesus Christ. An accomplished author, Dr. Birkett-Bramble has published various articles and book chapters on leadership. She is a dedicated mental health therapist and leadership strategist who founded Ecclesial Solutions in 2024 to train steward leaders and support the children of dedicated ministry workers. She serves as the Editor-in-Chief of The Deborah Project - Woman of Substance, a literary fellowship committed to encouraging and amplifying the voices of godly women through writing. Dr. Birkett-Bramble holds a doctorate in Strategic Leadership from Regent University, where she presently serves as an Adjunct Professor of Psychology. She is the loving wife of Mr. James Bramble and proud mother of three: Jessica, Josiah, and Jazmin. She resides in Elizabeth, NJ, and fellowships at Abundant Life Family Church. You can learn more about her work at: <http://www.ecclesialsolutions.com>. You can reach Dr. Birkett-Bramble at [tarabramble@ecclesialsolutions.com](mailto:tarabramble@ecclesialsolutions.com).

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