

RESEARCH PROFILE



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“In ALL things I have shown you that by WORKING HARD in this way WE must HELP the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to GIVE than to receive.’” #Acts20:35 (ESV)

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Research Paper: Proposal and Annotated Bibliography

Document Metadata

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Part 1: Research Paper Proposal and Thesis Development

1.1 Title

- Proposed Title: Servant Leadership in Christian, Jewish, and Secular Worldviews: A Comparative Study in the Context of the Ancient Roman Empire (1st–4th Centuries CE)

1.2 General Topic

- Focus: Christian worldview, including beliefs, values, and ethical frameworks from Christian teachings
- Key Principles: Love, humility, sacrifice, and service to others, as exemplified by Jesus Christ
- Approach: Historical and comparative examination of how these principles appear in leadership and interact with other worldviews

1.3 Research Topic

- Specific Topic: Servant Leadership in Christian, Jewish, and Secular Worldviews: A Comparative Study in the Context of the Ancient Roman Empire (1st–4th centuries)
- Definition of Servant Leadership: Model emphasizing humility, empathy, community service, and ethical responsibility
- Historical Context: Ancient Roman Empire as a multicultural hub where Christianity emerged, Judaism adapted under Roman rule, and secular Roman worldview dominated
- Approach: Comparative analysis of similarities, contrasts, and influences, using historical events (e.g., persecutions, revolts, cultural exchanges)

1.4 Background and Significance

- Historical Period: 1st–4th centuries CE, marked by religious, cultural, and political transformations
 - Christianity: Spread despite persecution; became state religion under Constantine (313 CE)
 - Judaism: Adapted post-Second Temple destruction (70 CE) via rabbinic leadership and Diaspora
 - Secular Roman Worldview: Emphasized pragmatic pluralism, imperial patronage, and hierarchical authority
- Parallels to Servant Leadership (Modern Term by Robert Greenleaf, 1970):
 - Christian: Jesus washing disciples' feet (John 13:1–17)
 - Jewish: Humble covenantal figures like Moses (Numbers 12:3)
 - Roman: Stoic influences on duty and benevolence within top-down structures
- Significance:
 - Contemporary Relevance: Informs modern ethical leadership in business, politics, interfaith dialogues
 - Scholarly Gap: Integrates servant leadership theory with historical comparative analysis
 - Contributions: Highlights how monotheistic ethics challenged and reshaped imperial norms

1.5 Research Question

- Question: How did the Christian, Jewish, and secular worldviews in the ancient Roman Empire conceptualize and practice servant leadership, and how did their approaches influence their interactions with each other and the broader imperial society?
- Guidance: Examines conceptualization (theological/philosophical foundations), practice (key figures/events), and influence (conflicts like Bar Kokhba Revolt, Christian martyrdoms; synergies like cultural adaptations)

1.6 Thesis Statement

- Statement: In the ancient Roman Empire, the Christian worldview's emphasis on servant leadership, rooted in Jesus' teachings of humility and sacrifice, contrasted with the Jewish worldview's covenantal leadership model, which prioritized communal responsibility and adherence to divine law, and the secular Roman worldview's hierarchical, patronage-based leadership, yet their interactions fostered a redefinition of leadership that challenged imperial norms and influenced the empire's social and ethical landscape
- Argument: Emphasizes contrasts leading to tensions (e.g., persecutions under Nero/Trajan) and convergences promoting ethical shifts (e.g., communal welfare in late Roman society)

1.7 Methodology

- Approach: Qualitative, comparative historical analysis using servant leadership theory (e.g., Greenleaf's principles: humility, empathy, community-building)
- Key Methods:
 - Textual Analysis: Primary texts (e.g., New Testament for Christian views, Josephus' Jewish Antiquities for Jewish-Roman interactions, Pliny the Younger's letters for Roman practices)
 - Comparative Framework: Themed structure (conceptualization, practice, influence) with case studies (e.g., Jewish Revolt 66–70 CE, Christian persecutions under Trajan c. 112 CE, Stoic influences on Marcus Aurelius)
 - Source Evaluation: Assess biases (e.g., Josephus' pro-Roman leanings); integrate interdisciplinary perspectives (history, theology, leadership studies)
 - Ethical Considerations: Balanced representation of worldviews; avoid anachronistic modern applications
- Paper Details: 15–20 pages, APA style citations

1.8 Preliminary Literature Review

- Overview: Robust sources on individual worldviews but fewer comparative studies on servant leadership
 - Christianity: Johnston (2006), Leahy (2010) on early church service structures
 - Judaism: Goodblatt (2012), Noam (2024) on covenantal adaptations post-Temple
 - Roman Secularism: Wallace-Hadrill (1989), Verboven (2018) on patronage hierarchies
 - Comparative: Dohrmann & Reed (2013), Berthelot (2023) on interactions
- Confirmation: Annotated bibliography of 20 sources (attached) ensures access to scholarly materials; primary for authenticity, secondary for interpretation

1.9 Expected Outcomes and Implications

- Anticipated Findings: Christian universalism influenced Jewish models and softened Roman hierarchies; contributed to Christianity's rise and Western ethical legacies
- Implications: Insights for modern leadership training, interfaith understanding, historical reinterpretations of empires
- Challenges: Source scarcity for early periods; mitigated by cross-referencing
- Overall: Focused, feasible study contributing to worldview and leadership scholarship

Part 2: Annotated Bibliography

- Overview: 20 scholarly sources (mix of primary/secondary: books, chapters, articles, reviews, references) on servant leadership in Christian, Jewish, secular worldviews (1st–4th centuries CE)
 - Selection Criteria: Academic rigor, relevance to research question/thesis, support for comparative analysis
 - Annotations: Summarize content, evaluate strengths/weaknesses, highlight contributions
 - Exclusions: Textbooks, Bible
 - Organization: By source type, numbered; followed by standard APA reference list

2.1 Primary Sources

1. **Josephus, F. (1987). *The works of Josephus* (W. Whiston, Trans.). Hendrickson Publishers. (Original work published ca. 93–94 CE)**
 - Content: Eyewitness accounts in Jewish Antiquities and The Jewish War on Jewish history, leadership, Roman interactions (e.g., 66–70 CE revolt, Temple destruction, post-70 adaptations like Yavneh)
 - Key Arguments: Jewish leaders negotiated covenantal identity vs. Roman dominance; contrasts with Roman patronage
 - Strengths: Detailed firsthand narratives
 - Weaknesses: Pro-Roman bias
 - Contribution: Analyzes Jewish covenantal leadership for comparisons with Christian/Roman models
2. **Pliny the Younger. (1969). *Letters* (B. Radice, Trans.). Harvard University Press. (Original work published ca. 112 CE)**
 - Content: Letters to Trajan on Christian trials in Bithynia (e.g., executions for refusal to curse Christ)
 - Key Arguments: Roman pragmatic leadership prioritizing loyalty; contrasts with Christian practices
 - Strengths: Firsthand insights into Roman-Christian clashes
 - Weaknesses: Limited scope, potential bias
 - Contribution: Exemplifies secular Roman authority vs. Christian servant ethics

2.2 Books

3. **Goodblatt, D. (2012). *Jewish leadership in Roman Palestine from 70 C.E. to 135 C.E.* Brill.**
 - Content: Reconstructs Jewish leadership between revolts; co-existing biblical/non-biblical models under Roman oversight

- Key Arguments: Adaptive communal structures post-Temple (e.g., sages prioritizing survival)
 - Strengths: Robust evidence from texts/archaeology
 - Weaknesses: Narrow timeframe
 - Contribution: Details Jewish covenantal leadership for contrasts with Christian/Roman views
4. **Berthelot, K. (2023). *Jews and their Roman rivals: Pagan Rome's challenge to Israel*. Princeton University Press.**
- Content: 600-year rivalry as clash of elected peoples; Roman policies vs. Jewish resistance/adaptations (e.g., Fiscus Iudaicus, rabbinic codification)
 - Key Arguments: Cultural borrowings; shift to merit-based leadership
 - Strengths: Meticulous analysis, extensive bibliography
 - Weaknesses: Assumes prior knowledge
 - Contribution: Details Jewish adaptations under Roman challenge for worldview comparisons

2.3 Edited Books

5. **Dohrmann, N. B., & Reed, A. Y. (Eds.). (2013). *Jews, Christians, and the Roman Empire: The poetics of power in late antiquity*. University of Pennsylvania Press.**
- Content: Essays on power dynamics, Romanization, identity formation among Jews/Christians/Romans
 - Key Arguments: Cultural/religious intersections; rabbinic adaptations, Christian subversions
 - Strengths: Interdisciplinary, diverse voices
 - Weaknesses: Later antiquity focus
 - Contribution: Aids understanding of interactions reshaping leadership worldviews

2.4 Book Chapters

6. **Linder, A., & Katz, S. T. (2006). *The legal status of the Jews in the Roman Empire*. In *The Cambridge history of Judaism: Volume 4* (pp. 128–167). Cambridge University Press.**
- Content: Bar Kochba Revolt as lens for Jewish status; ambiguous integration/isolation under Roman policies
 - Key Arguments: Leadership negotiations from papyri; communal observance vs. Roman military
 - Strengths: Multidisciplinary synthesis

- Weaknesses: Unresolved debates from scarce sources
 - Contribution: Illustrates Jewish communal focus under oppression for comparisons
7. **Wallace-Hadrill, A. (1989). Patronage in Roman society: From Republic to Empire. In Patronage in ancient society (pp. 63–87). Routledge.**
- Content: Evolution from republican reciprocity to imperial hierarchy (e.g., Octavian's control)
 - Key Arguments: Patronage central to ideology/social coherence
 - Strengths: Paradigmatic overview
 - Weaknesses: Pre-empire emphasis
 - Contribution: Elucidates Roman patronage asymmetry vs. servant models
8. **Huntsman, E. D. (2017). Greco-Roman religion and the New Testament. In The New Testament: History, culture, and society (pp. 123–140). Religious Studies Center, Brigham Young University.**
- Content: Polytheism's influence; Christians rejecting idolatry/emperor worship (e.g., Acts references)
 - Key Arguments: Servant leadership vs. authoritative veneration
 - Strengths: Clear textual references
 - Weaknesses: Potential bias toward Christian exceptionalism
 - Contribution: Highlights worldview distinctions in leadership

2.5 Journal Articles

9. **Bilde, P. (1993). The Jews in the Diaspora of the Roman Empire. Nordisk judaistik/Scandinavian Jewish Studies, 14(2), 103–124.**
- Content: Dialectic relationship in Diaspora; acculturation/resistance (e.g., revolts, Rabbinic literature)
 - Key Arguments: Leadership navigation of Roman authority
 - Strengths: Primary evidence use
 - Weaknesses: Dated; limited leadership focus
 - Contribution: Context on Jewish adaptive leadership
10. **Johnston, R. M. (2006). Leadership in the early church during its first hundred years. Journal of the Adventist Theological Society, 17(2), 95–110.**
- Content: Types: Charismatic, familial, appointive; shift to stability amid persecution
 - Key Arguments: Servant roots in "diakonos" (e.g., Acts 6)

- Strengths: Biblical/historical progression
- Weaknesses: Internal focus over comparisons
- Contribution: Illustrates Christian servant leadership adaptation

11. Leahy, K. (2010). A study of Peter as a model for servant leadership. Inner Resources for Leaders. Regent University.

- Content: Peter's evolution to humility/inclusivity (e.g., Acts 10, 1 Peter 5)
- Key Arguments: Contrast with Roman hierarchies
- Strengths: Exegesis + modern theories
- Weaknesses: Modern bias
- Contribution: Exemplifies Christian humility in persecution

12. Noam, V. (2024). The identity of the leaders of the Second Jewish Revolt and Bar Koseba's true role in the insurrection. Scandinavian Journal of the Old Testament, 38(2), 212–229.

- Content: Multiple leaders initially; Bar Koseba's centralization
- Key Arguments: Transition from collaborative to autocratic
- Strengths: New evidence use
- Weaknesses: Narrow revolt focus
- Contribution: Depicts Jewish leadership transitions

13. Thomas, D. (2018). Jesus' cross-cultural model of 'leader as servant' in Luke 22:24-30. GFU Digital Commons. George Fox University.

- Content: Inversion of Greco-Roman hierarchies via humility
- Key Arguments: Socio-rhetorical analysis + GLOBE data
- Strengths: Methodological rigor
- Weaknesses: Modern focus
- Contribution: Relevance to Christian vs. Roman models

14. Wallace, J. (2019). Roman leadership patterns in antiquity. The Journal of Student Leadership, 3(1), 35–49.

- Content: Parallels in myths/history (e.g., Romulus-Remus, Antony-Octavian)
- Key Arguments: Hierarchical transitions
- Strengths: Accessibility
- Weaknesses: Limited depth

- Contribution: Background on Roman patronage
- 15. **Leontaris, J. (n.d.). Philippians 2:5-11: Christian identity of moral wisdom, paradoxical leadership, and servant leadership in the ancient church. Biblical Theology Bulletin.**
 - Content: Paul's call to kenosis/humility (e.g., Philippians 2:5-11)
 - Key Arguments: Subversion of Roman emperor worship
 - Strengths: Multidisciplinary integration
 - Weaknesses: Theological bias
 - Contribution: Illustrates paradoxical servant leadership
- 16. **Becerra, M. (2017). Divine empowerment of the early church movement: A narrative analysis of Luke-Acts. Journal of Biblical Perspectives in Leadership, 7(1), 49–65.**
 - Content: Holy Spirit as driver; non-institutional model (e.g., Acts chapters)
 - Key Arguments: Servant principles from Jesus' teachings
 - Strengths: Exegesis + sociology
 - Weaknesses: Limited comparisons
 - Contribution: Supports Christian empowerment vs. Roman hierarchies
- 17. **Reynolds, K. (2015). Servant-leadership revisited: διακονία, masculinity and martyrdom in Mark 10:42-45. Ecclesiology, 11(3), 320–343.**
 - Content: Διακονία as subversive masculinity; linked to martyrdom
 - Key Arguments: Challenges patriarchal hierarchies amid Nero's persecutions
 - Strengths: Interdisciplinary (theology/gender/history)
 - Weaknesses: Narrow text focus
 - Contribution: Highlights subversion of Roman norms

2.6 Book Reviews

- 18. **Noreña, C. F. (2025). The problem(s) of empire [Review of The Oxford world history of empire]. Journal of Roman Studies.**
 - Content: Critiques imperial governance; central-local tensions, hierarchies
 - Key Arguments: Pragmatic pluralism in patronage
 - Strengths: Analytical depth
 - Weaknesses: Review format
 - Contribution: Context on Roman worldview

19. **Oppenheimer, A. (2012). Leadership in Roman Palestine from 70 C.E. to 135 C.E. [Review of Jewish leadership... by Goodblatt]. Journal of Jewish Studies, 63(1), 174–177.**

- Content: Critiques leadership archetypes; co-existing models
- Key Arguments: Transition to sage-based authority
- Strengths: Critical evaluation
- Weaknesses: Dependent on original
- Contribution: Supports Jewish analysis

2.7 Reference Entries

20. **Verboven, K. (2018). Roman patronage. In Oxford bibliographies in classics. Oxford University Press.**

- Content: Annotated bibliography on patronage as asymmetrical exchange
- Key Arguments: Evolution from Republic to Empire; persistence into Late Antiquity
- Strengths: Research guide
- Weaknesses: No original analysis
- Contribution: Resources on Roman hierarchy